THE

TEXT OF THE NEW TESTAMENT OF IESVS CHRIST; TRANSLATED OVT OF

the vulgar Latine by the Papists of the traiterous *Seminarie at* RHEMES. *With Arguments of* Bookes, Chapters, and Annotations, pretending to discouer the corruptions of diuers translations, and to cleare the controuersies of these dayes.

¶ *VVhereunto is added the Translation out* of the Original Greeke, commonly vsed in the Church of ENGLAND,

WITH

A CONFVTATION OF ALL SVCH ARGVMENTS, GLOSSES, AND ANNOTATIONS, AS CONTEINE MANIFEST

impietie, of heresie, treason and slander, against the Catholike Church of GOD, and the true teachers thereof, or the Translations vsed in the Church of England: Both by auctoritie of the holy Scriptures, and by the testimonie of the ancient fathers.

¶ BY WILLIAM FVLKE, Doctor in Diuinitie.

¶ *Imprinted at London by the Deputies of Christopher* Barker, Printer to the QVEENES most excellent Maiestie.
ANNO 1589.

TO THE MOST HIGH AND MIGHTIE PRINCE ELIZABETH, by the grace of GOD, *Queene of England, Fraunce, and Ireland, Defender of the faith, &c.*

AT ſuch time as I publiſhed a defenſe of our Engliſh tranſlations of the holie Scriptures, againſt the malicious cauils of *Gregorie Martine*, and was bolde to offer the ſame vnto your Maieſties moſte honourable protection (moſt mightie and gratious Soueraigne) I thought my ſelfe diſcharged in duetie, from any further dealing againſt theſe Rhemiſh gloſes. Both for that I was perſwaded, that among ſo many learned Diuines, as doe now flouriſh in the Church of England, a worke of ſuch importance could not be altogether neglected: and eſpecially becauſe it was reported, that by other men of very good giftes, it was already, euen at the firſt vndertaken. But ſo many yeares hauing paſſed, and the expectation of many godly men not yet being ſatisfied with a full and generall anſwere (although their hunger hath been well ſlaked with ſundry learned diſcourſes, vttered partly by occaſion in other bookes, partly in ſpeciall Treatiſes directed againſt ſome portion of theſe Annotations, beſide often confutations of the ſame in publike Sermons) being ſolicited by men of good iudgement and qualities, I haue attempted to ſet forth by my ſelfe, that which I haue long looked for, and much rather deſired to be performed by others. Not meaning thereby, to preiudice the more learned labours, and longer ſtudied commentaries, of them that had taken the matter in hand before me, if they purpoſe at length to bring them to light: but to prouide in the meane time, that by a ſhort and ſufficient replye, the weake might be confirmed, the doubtfull ſatisfied, & eſpecially the inſolencie of the aduerſaries might be repreſſed. Who not content to quarrel at the ſinceritie & truth of our tranſlations, and to ſet out a farre worſe them ſelues: haue alſo indeuored to corrupt the ſenſe of the new teſtament (how-

ſoeuer tranſlated) with hereticall notes and ſophiſticall collections: In which leſt their ſcope and purpoſe might be hidden in any point, they haue not onely ſought a colour for their vntrue poſitions in the controuerſies of this time, out of the holy Scriptures: but alſo they haue declared their ſpeciall malice againſt your Maieſties moſt lawfull and godly gouernment, not omitting in their traiterous intendement, to vndermine and ſupplant euen the foundation of your Maieſties moſt iuſt title of inheritance vnto the imperiall crowne of this Realme. Which their moſt vngodly intent, if it were at the firſt obſcure to any (as to wiſe men it could neuer be vnknowen) yet it hath ſince openly diſcouered it ſelfe to be the ſame, that was in ſending ouer of ſo many of their Circumcellion Ieſuits and Seminary Prieſts. Euen to prepare a way to thoſe moſt deteſtable practiſes, that ſince that time by ſecrete conſpiracies haue been attempted againſt your Maieſties moſt ſacred life (which by the miraculous prouidence of Almighty God hath hitherto been preſerued): & lately by open and inuincible force (as they boaſted) hath been aſſaied, againſt the life and libertie, not onely of your moſt excellent Maieſtie, but alſo of all your faithful ſubiects, and to the vtter ſubuerſion of the happy eſtate of our moſt deere countrie for euer. But the Lord of Hoſtes our merciful father, in whom your Maieſtie hath alwaies truſted, and found helpe and deliuerance out of all your troubles, euen from your youth hitherto: and Ieſus Chriſt our Lord, whoſe Church vnder your moſt comfortable protection and gouernment, hath enioyed a long and happy reſt, to the ſaluation of many thouſand ſoules, hath mightely & meruelouſly defended your Maieſtie and his Church. In which moſt glorious deliuerance, he hath ſo manifeſtly declared his gratious fauor toward vs, (that albeit nothing was omitted that by wiſe counſel ſhould haue been appointed, or by a valiant armie beene executed) yet he hath giuen vs euident occaſion to ſinge with the Prophet: *By his owne right hande, and with his holie arme hath he gotten him ſelfe the victorie. And all the endes of the worlde haue ſeene the ſaluation of our God.* Yea the whole Pſalme ſeemeth ſo liuely to expreſſe the Lordes mercie toward vs, and our duetie toward him, as if it had been ſpecially endited for this time and occaſion. In which, with gratulation of your Maieſties moſt proſperous ſucceſſe, we may be bold to ſay, not only that which is in euery mans mouth and penne, out of Pſal. 98.

the

the Poet Claudianus :

O nimium dilecta Deo, tibi militat æther,
Et coniurati veniunt ad classica venti.

But also in imitation of an other elder Poet : Valerius Flaccus.

--- tua carbasa vexit
Oceanus, tumidos satis indignatus Iberos.

And whereas the aduersaries made no small accompt of that Astrologicall prediction, & perhaps trusted in it no lesse then Crœsus did in the answere of Apollo, we may now safely declare the accomplishment, by adding a Pentameter, and say :

Octogesimus octauus mirabilis annus
Clade Papistarum, faustus vbique pijs.

Thus hath the infinite goodnes of our Sauiour, not only giuen grace vnto your Maiestie, according to the heauenly oracle; Apoc.18,4. to leade the people of God with you out of Babylon : but also sufficient power and iust cause to render vnto her as she hath rendred vnto vs, and to reward her double according to her workes. Which great seueritie the spirite of God would not so streightly haue enioyned to his faithfull Church, and the cheife gouernours thereof, but that he foresawe, that the wickednes of Antichrist and his members would throughly deserue it.

A part of whose impietie against the Lorde, his worde, his Church, and your Maiestie his annointed, I haue endeuored according to my calling and abilitie, to lay open and ouetthrowe, by confuting these annotations : humbly beseeching your Maiestie gratiously to accept my dutifull endeuour therein, not so worthy (I confesse) of your royall acceptation, as meete to be published in some respectes before mentioned.

The God of heauen who hath hitherto most abundantly garnished your Maiesties raigne, with all princely ornaments, equal to the best, and superior to the most of your noble progenitors, vouchsafe to continue the gratious light of his countenance toward your Maiestie for euer, and so blesse this Autumne of your Maiesties age, with most excellent fruictes of godly, prosperous, and victorious gouernment, that his glorie may be aduanced aboue all things, and your honour endure vnto all posteritie. Amen.

Your Maiesties most humble subiect

WILLIAM FVLKE.

THE SIGNIFICATION OR MEANING OF THE NVMBERS and markes vſed in the New Teſtament of the Rhemes Tranſlation.

THE numbers in the Argument before euery Chapter, point to the ſame number of verſes in the text, treating of the ſame matter.

The numbers in the beginning of the Annotations ſignifie, that the Annotation is vpon ſuch a verſe of the text.

The numbers in the inner margent, or els where, ioyned to the citations of Scripture, if they be written thus, Gen.4,16. the firſt is the chapter, the ſecond is the verſe. If thus, Gen.4.16. both are the Chapters. If thus, Gen.4, 16.17.18. the firſt is the chapter, al the reſt, the verſes. If thus, Gen.4,16. 5,7. it ſignifieth, chap,4. verſ.16. and chap.5. verſ.16. and chap.5. verſ.7.

‖ *This marke in the text, ſignifieth that there is an Annotation vpon the word or wordes which folow the ſaid marke*

* *This ſtarre in the text, or in the Annotations, ſignifieth the allegations cited ouer againſt the ſame in the margent, or ſome other thing anſwering therevnto.*

‖ *This marke ſheweth an other reading in the margent. And if there be nothing in the margent, it ſignifieth that thoſe wordes are not in ſome copies.*

‡ b c *Theſe notes in the text, referre the reader to the ſelf ſame in the margent.*

☞ *This marke ſignifieth the ending of Goſpels and Epiſtles. Their beginning of them, is ſet,* The Goſpel or, The Epiſtle vpon ſuch a day. *And if it could not be ſo ſet directly (becauſe of other marginal notes) then* b *is the marke of their beginning.*

Such Marginall Notes as are confuted, followe at the ende of the Chapter with their confutations, and with reference to the verſe, vpon which they are giuen.

THE EXPLICATION OF CERTAINE VVORDES IN THE RHEMISH translation, not familiar to the vulgar Reader, which (if wee beleeue them) might not conueniently be vttered otherwise.

A

Aestracted, drawen away. Iam.1,14.
Acquisition, getting, purchasing. Eph.1,14.
Aduent, the comming. Mat.24,27.
Adulterating, corrupting. 2.Cor.2,17.2.Cor.4,2.
Agnition, knowledge or acknowledging. Philem.6.
Allegorie, a Mysticall speache, more then the bare letter. Gal.4,24.
Amen expounded. Io.8,34.
Anathema expounded. Rom.9,3.
Archisynagogue expounded. Mar.5,22.
Assist. Luke 2,19. signifieth the Angels standing and attending alwayes ready to doe their ministerie.
Assumption. Luke 9,51. Christes departure out of this world by his death and ascension.
Azymes, vnleauened bread. Mat.26,17.

C

Calumniate, by this worde is signified violent oppression by word or deede. Luke 3,14.
Catechizeth, and *Catechized*, Gal.6,6. He Catechizeth that teacheth the principles of the Christian faith: and they that heare and learne, are Catechized, and are therefore called often in the Annotations Catechumens.
Character, a marke or stampe. Apoc.13,16.
Commessations, immoderate bankets, and belly cheere, with wanton riotousnesse. Gal.5,21.
Conligne, comparable. Rom.8,18.
Contristate, this worde signifieth to make heauie and sadde. Eph.4,30.
Cooperate, signifieth working with others, Rom.8,28. likewise *Cooperation Cooperatours*.
Corbona expounded. Math.27,6.

D

Depositum expounded. 1.Tim.6,20. It may signifie also Gods graces giuen vs to keepe. 2.Tim.1,12,14.
Didrachme expounded. Mat.17,24.
Dominicall day, Sunday. Apoc.1,10.
Donaries, gifts offered to God for his temple. Luk.21,5.

E

Euacuated from Christ, that is, made voide and hauing no part with him. Gal.5,4.
The scandall of the Crosse *Euacuated*, that is, made voide, cleane taken away. Gal.5,11.
Euangelize, signifieth such preaching of good tidings, as concerneth the Gospel. See the Preface.
Eunuches, gelded men.
Euro-aquilo, a North-east wind. Act 27,14.
Exinanited, abased exceedingly. Phil.2,7.

G

Gratis, an vsuall word to signifie, for nothing, freely, for godamercie, without deserts.

H

Holocauste, a kind of sacrifice, where al was burnt in the honour of God. Heb.10,6.
Hostes, sacrifices. 1.Cor.10,18.

I

Inuocated, called vpon, and prayed vnto. Act.9,21. Here of we say inuocation of Saincts, and to inuocate.
Issue, good euent. 1.Cor.10,13.
Iustice, taken in the new Testament not as it is contrary to wrong or iniury, but for the qualitie whereof a man is iust and iustified. Rom.4.

N

Neophyte expounded. 1.Tim,3,6.

P

Paraclete expounded. Ion.14,16.
Parasceue, the Iewes Sabboth eue, good Friday. Mar.15 42. See the preface.
Pasche, Easter, and the paschal lambe. Luk.22,1.
Pentecost, Whitsuntide, and the space of fiftie dayes.
Prefinition, a determination before. Eph.3.11.
Prepuce, expounded. Rom.2,25.
Prescience, foreknowledge. Act.2,23.
Preuaricatour, transgressour: & *Preuarication*, transgression. Rom.2,23,25.
Loaues of *Proposition*, so called, because they were proposed, & set vpon ỹ table, in ỹ temple before God.

R

Repropitiate the sinnes. Heb.2,17. that is, make a reconciliation for them.
Resolution, the separation of the body & the soule, the departing out of this life. 2.Tim.4,6.
Resuscitate the grace, that is, raise, quicken, renewe, and reuiue the grace which otherwise languisheth and and decayeth. 2.Tim.1,6.

S

Sabbatisme, a time of resting and ceasing from labors. Hebr.4,9.
Sacrament, for mysterie. Eph.1,9. Eph.3,3. & 9. and so Ephes.5,32. and els where.
Sancta sanctorum, the holies of holies, that is, ỹ inmost and holiest place of the Iewes temple, as it were the Chauncel. Heb.9,2.
Superedified, builded vpon Christ the principall stone. 1.Pet.2,5.

T

Tetrarch, gouernour or prince of the fourth part of a countrie. Mat.14,1.
Thrones, an higher order of Angels. Col.1,.16.

V

Victims, Sacrifices. Act.7,42.

PSAL. 118.

Da mihi intellectum, & ſcrutabor legem tuam, & cuſtodiam illam in toto corde meo.

That is,

Giue me vnderſtanding, and I will ſearch thy Lawe, and will keepe it with my whole hart.

S. Auguſt. tract. 2. in Epiſt. Ioan,

Omnia quæ leguntur in Scripturis ſanctis, ad inſtructionem & ſalutem noſtram intentè oportet audire: maximè tamen memoriæ commendanda ſunt, quæ aduerſus Hæreticos valent plurimùm: quorum inſidiæ, infirmiores quoſque & negligentiores circumuenire non ceſſant.

That is,

All things that are read in holy Scriptures, we muſt heare with great attention, to our inſtruction and ſaluation: but thoſe things ſpecially muſt be commended to memorie, which make moſt againſt Heretikes: whoſe deceites ceaſe not to circumuent and beguile all the weaker ſort and the more negligent perſons.

S. Auguſt. lib. 3. cap. 3. de ſerm. Dom. in monte.

Paupertate ſpiritus peruenitur ad Scripturarum cognitionem: vbi oportet hominem ſe mitem præbere, ne peruicacibus concertationibus indocilis reddatur.

We come to the vnderſtanding of Scriptures through pouertie of ſpirite: where a man muſt ſhewe him ſelfe meeke-minded, leſt by ſtubburne contentions, he become incapable and vnapt to be taught.

THE PREFACE TO THE READER, TREATING OF THESE THREE POINTS: OF the tranſlation of Holy Scriptures into the vulgar tongues, and namely into Engliſh: Of the cauſes why this Newe Teſtament is tranſlated according to the ancient vulgar Latine Text: And of the maner of tranſlating the ſame.

Rhem. 1. *THE Holy Bible long ſince tranſlated by vs into Engliſh, and the olde Teſtament lying by vs for lacke of good meanes to publiſh the whole in ſuch ſort, as a worke of ſo great charge and importance requireth: wee haue yet through Gods goodneſſe at length fully finiſhed for thee (moſt Chriſtian Reader) all the NEWE TESTAMENT, which is the principall, moſt profitable and comfortable peece of holy writte: and, as well for all other inſtitution of life and doctrine, as ſpecially for deciding the doubtes of theſe dayes, more proper and pregnant, then the other part not yet printed.*

¶ The Confutation of this Preface.

Fulke. 1. IF the whole Bible hath beene tranſlated by you, and that long ſince, into the Engliſh tongue, it is maruaile, that it hath lyen ſo long by you, for lacke of good meanes to publiſh it. You haue publiſhed Bookes of as great charge, and much leſſe importance, within theſe 28. yeeres: but ſuch in deede, by which you had more hope to winne vnto your credit and cauſe, then you haue by the Holy Bible, though you peruerted it with neuer ſo partiall tranſlation, and poiſoned it with neuer ſo hereticall and blaſphemous Annotations, as you haue done your edition of the Newe Teſtament. You were wont to boaſt of the zeale of Popes, Cardinales, and other great Prelates of the Romiſh ſect, for the conuerſion of our Nation vnto their obedience. Were they all ſo ſtraight laced, that none of them can finde in their purſes, to beare the charges of printing a worke ſo neceſſarie, or at leaſt wiſe profitable, as you holde the tranſlation of the Scriptures to be, for maintenance of the Catholike Religion? Or doe you not rather, as the familie of Loue vſeth to doe, for their workes, craftely begge of your fauourers in England, larger exhibition, vpon collour of printing your tranſlation of the Bible? when it is not hard to gather, that if you were purpoſed in deede to ſet it foorth, and would vſe ſuch meanes as you may, in thoſe partes, the forbearing of the money, though your Printer tooke it vpon intereſt, might be payed for in the ſale of one impreſſion, although it ſo might happen, that a number of them were confiſcated, or miſcaried in the wayes, as chanced to ſome of theſe your bookes. But who ſo ſeeth what vnneceſſary charge you haue put your ſelues vnto, in printing this your tranſlation in ſo large a volume: may eaſily perceiue you ſet it not foorth for poore mens profite, and that by ſo exceſſiue price, of ſo ſmall a part of the whole Bible, you meane to diſcourage your friendes from wayting for all the reſt: What aduantage you haue in this part, for deciding the doubtes of theſe dayes, wee ſhall examine in the ſeuerall places, where you pretend to take it.

Tranſlation of the Scriptures into the vulgat tõgues, not abſolutely neceſſarie or profitable, but according to the time.

Rhem. 2. *Which tranſlation we doe not for all that publiſh, vpon erroneous opinion of neceſſitie, that the Holy Scriptures ſhould alwayes be in our mother tongue, or that they ought, or were ordeined by God, to be read indifferently of all, or could be eaſily vnderſtood of euery one that readeth or heareth them in a knowen language: or that they were not often through mans malice or infirmitie, pernicious and much hurtfull to many: or that we generally and abſolutely deemed it more conuenient in it ſelfe, and more agreeable to Gods worde and honour or edification of the faithfull, to haue them turned into vulgar tongues, then to be kept and ſtudied onely in the Eccleſiaſticall learned languages: Not for theſe, nor any ſuch like cauſes doe we tranſlate this ſacred booke, but vpon ſpeciall conſideration of the preſent time, ſtate, and condition of our coũtrie, vnto which, diuers things are either neceſſarie, or profitable and medicinable nowe, that otherwiſe in the peace of the Church were neither much requiſite, nor perchance wholy tollerable.*

Fulke. 2. You are afraid, to giue ouer your old impudent propoſition, that ignorance of the Scriptures, is the mother of popiſh deuotion? And therefore you hold it an erroneous opinion: *That the Holy Scriptures*

ſhould be alway in our mother tongue, or that they ought, or were ordeined by God, to be read indifferently of all.
Where as it is certeine, that the Holy Scripture of the olde Teſtament, was by Gods ordinance, firſt written in the mother tongue of the Iewes, and the newe Teſtament, in the Greeke tongue, which was the mother tongue to a great part of the world, and that language, which was moſt generally vnder-
Iohn 5.39. ſtood among the Gentiles, vnto whom the Goſpel was preached. Our Sauiour Chriſt commaundeth, not onely a reading (as you your ſelues confeſſe) but alſo a deepe ſearch of the Scriptures, vnto all the
2.Tim.3.15. Iewes indifferently. Saint Paul commendeth the education of Timothie, in knowledge of the Scriptures from his infancie. Which authorities proue, that the Holy Scriptures were ordeyned by God, to be read and knowen indifferently of all, and therefore ought to be tranſlated into the mother tongues of all nations, that all may reade and knowe them. An other erroneous opinion you accompt it, to thinke, that *the Scriptures can be eaſily vnderſtood of euery one that readeth or heareth them in a knowen language*, which if it were admitted, yet it followeth not, that the Scriptures ought not to be in a knowen language, becauſe they cannot be eaſily vnderſtood of euery one that readeth or heareth them, but rather, that euery one that readeth or heareth them, ought more diligently to ſtudie and exerciſe him ſelfe in them, more often heare and reade them, and more feruently pray to God for aide of his ſpirit, that he may vnderſtand them. And yet it is certeine, that albeit ſome places of the Scripture, are not eaſie to be vnderſtood of all men, yet are there many partes of them, and ſo many, as are able to inſtruct vs vnto ſaluation, ſo plaine and eaſie, as they may be vnderſtood of euery one that readeth or heareth them. And of this iudgement is S. Auguſtine, anſwering this obiection of the obſcuritie of the Scriptures: *Magnificè igitur & ſalubriter, &c. Therefore hath the holy Ghoſt magnifically and holeſomely ſo tempered the holy Scriptures, that by plaine and open places, he might prouide againſt famine: by darke places, he might wipe away lothſomenes. For nothing almoſt, is gathered out of thoſe obſcurities, which is not founde moſt plainely vttered in ſome other place. De doctrina Chriſt. lib. 2. cap. 6.* And in the Chapter immediatly before, hee ſheweth, that by reaſon of the diuerſitie of languages, the ſame ſounde of wordes not ſeruing all Nations, the Scriptures were tranſlated into diuers tongues, that they might bee generally knowen, *Ex quo factum eſt, &c. whereof it is come to paſſe, that euen the Holy Scriptures (by which ſo great diſeaſes of mens wittes are helped) being proceeded from one tongue, which might conueniently be ſpread ouer all the worlde, through diuers languages of the interpreters, being diſperſed farre and wide, might become knowen of the Nations to their ſaluation:* by both of which places, it is euident, that Saint Auguſtine deemed it more conuenient in it ſelfe, and more agreeable to Gods worde, honour, and edification of the faithfull, to haue the Scriptures turned into vulgar tongues, then to be kept and ſtudied in any learned language whatſoeuer. Nowe why you ſhould accompt any one tongue, more then other to be Eccleſiaſticall, you are able to giue no ſound reaſon, ſeeing God hath called his Church of all tongues and Nations, and ſanctified them all, to the preaching of the Goſpel, and the prayſe of his Name. As for the Latine tongue, which you would moſt willingly haue to be compted an Eccleſiaſtical tongue, was for many hundreth yeeres after Chriſt, the common vulgar and popular tongue, in moſt part of the Weſt Churches, of thoſe nations that were ſubiect to the Romane Empire. And why it is nowe Eccleſiaſticall, that then was vulgar, I know no cauſe, but that Antichriſt, whoſe tongue it is, blaſphemouſly
Actes 2. chalenging to be the head of the Church, hath choſen and authorized it to be Eccleſiaſticall, in contumely of all other languages, which the holy Ghoſt deſcéding vpon the Apoſtles, in clouen tongues, hath conſecrated to the preaching of Chriſt Ieſus, and to the magnifying and ſetting foorth of the great prayſes of God. That through mans malice, or infirmitie, the Scriptures are often made pernicious and hurtfull to many: it is no greater reaſon, to keepe them from the knowledge of moſt men, then it were to depriue all men from meate and drinke, becauſe many doe abuſe them, to the deſtruction both of their bodies and ſoules. As for the ſpeciall conſideration, that procured this edition, when you doe expreſſe it, we may better iudge of it. In the meane time, we can conceaue none other, but ỹ which is the practiſe of many Heretikes, whé you could not altogether ſuppreſſe the knowledge of the holy Scriptures, whereby your errours are diſcouered: you thought it the next way for your purpoſe, by your partiall tranſlation, as much as you coulde, to obſcure them, and by your hereticall Annotations, to peruert them, that the one ſhould make them vnprofitable, the other alſo hurtfull.

Rhem. 3. *In this matter, to marke onely the wiſdome and moderation of holy Church, and the gouernours thereof on the one ſide, and the indiſcreete zeale of the popular, and their factious leaders, on the other, is a high point of prudence. Theſe latter, partly of ſimplicitie, partly of curioſitie, and ſpecially of pride and diſobedience, haue made claime in this caſe for the common people, with plauſible pretences many, but good reaſons none at all. The other, * to whom Chriſt hath giuen charge of our ſoules, the diſpenſing of Gods myſteries and treaſures (among which holy Scripture is no ſmall ſtore) and the feeding his familie in ſeaſon with foode fit for euery ſort, haue neither of olde, nor of late, euer wholy condemned all vulgar verſions of Scripture, nor haue at any time generally forbidden the faithfull to reade the ſame: yet they haue not by publike authoritie preſcribed, commaunded, or authentically euer recommended, any ſuch interpretation to be indifferently vſed of all men.*

The Churches wiſedome and moderation concerning vulgar tranſlation.

Fulke. 3. The wiſedome of the Popiſh Synagogue, and the Gouernours thereof, is the wiſedome of the olde ſerpent, and of the children of this world, which are often times wiſer in their kind, then the children of light, with whom it is an high point of prudence, to prouide for themſelues, by what vniuſt meanes ſo euer. So haue the Popiſh Cleargie alwayes indeuored, by depriuing the common people of the
Luke 11.25. reading of the Holy Scriptures, & following their predeceſſours the Iewiſh Lawyers, haue taken away the

† Deut.4.6. Deut.6.7,8. Iohn 5.39. 2.Pet.1.19. 2.Tim.3.15. Actes 17.11. Irenæ.lib.2. cap.35. Origen. in gen. cap.26. hom.12. Baſ. ep.25. Ignat.Ep.6. Amb.in Pſa. 118.ſerm.19 Chryſoſt. in gen.hom.10 &35. Hieron.ad Marcel.& Euſt.in com. Eſa. Auguſt.in pſal.98. De temp. ſerm.55.56. 112.&c.

the keye of knowledge, of the ſame pollicie,that they did,leſt their wickedneſſe being commonly diſcouered by the light,they ſhould leeſe that eſtimation,which through blind ignorãce they haue commonly obteyned. And they which haue made claime, for the common people in this caſe, whom of your charitie,you call the popular and their ſeditious leaders, of godly zeale and true ſimplicitie, not of curioſitie,pride,and diſobedience,haue both made it,and iuſtified it,with better reaſons then all the proud Papiſts in the worlde, are able to auoide. † For what greater reaſons can be alledged, then the authoritie of God in the olde Teſtament, and of Chriſt our Sauiour and his Apoſtles in the new,and the practiſe of the Primitiue Church, and the conſent of the moſt ancient and approued Fathers of the ſame,which haue bene brought,to proue that the holy Scriptures ought to be knowen of all Chriſtians? But the Gouernours of the Popiſh Antichriſtian Church, arrogating to themſelues the name and dignitie,of the diſpenſing of Gods myſteries and treaſures, among which the holy Scripture (as you confeſſe) is no ſmall ſtore,by mainteyning,that ignorance is the mother of deuotion,declare that they would willingly(if they could)abolish al knowledge of the holy Scriptures, frõ the common peoples hearts. And where as you ſay, *that of olde they haue not euer condemned, all vulgar verſions of Scripture, nor generally forbidden the faithfull to reade them:* Let the regiſters of Biſhops be ſearched,where it will appeare,that many haue bene accuſed and condemned as Heretikes,for hauing,reading,or hearing the holy Scriptures in the Engliſh tongue, without any exception taking againſt the trueth of the tranſlation. And that the Gouernours of the Popiſh Church, *haue not by publike authoritie preſcribed, commaunded, or authentically euer recommended any interpretation of Scriptures into the vulgar tongue to be indifferently vſed of all men:* They haue declared ſufficiently thereby,that they were not the miniſters of God and Chriſt, nor ſucceſſors of his Apoſtles,nor of the ancient fathers of the Primitiue Church: all which(as is noted before) haue, by publike and lawfull authoritie, alwayes preſcribed, commaunded, and authentically recommended (as the Holy Bible and the writings of the Fathers are moſt plentifull witneſſes) the holy Scriptures of God,to be knowen, read, and vnderſtood of all ſortes of Chriſtians indifferently,and without exception of any,which of neceſſitie emplieth the tranſlation of the ſame,into al vulgar languages,without which,it is not poſſible,for all ſortes of Chriſtians,to reade them,knowe them,and vnderſtand them.

The Scriptures in the vulgar languages of diuers nations.

Rhem. 4. Bib.Sanct. lib.4. Hierom.epi. 134. Bib.Sanct. lib.4. Lib.1.hiſt. Angl.cap.1.

The Armenians ſay they haue the Pſalter and ſome other peeces tranſlated by S. Chryſoſtome into their language, when he was baniſhed among them: and Gregorie the Patriarch, in writing his life, ſignifieth no leſſe. The Slauonians affirme they haue the Scriptures in their vulgar tongue, turned by S. Hierome,and ſome would gather ſo much by his owne wordes in his Epiſtle to Sophronius, but the place in deede prooueth it not. Vulpilas ſurely gaue the Scriptures to the Gothes in their owne tongue, and that before he was an Arrian. It is almoſt three hundred yeeres, ſince Iames Archbiſhop of Genua, is ſaid to haue tranſlated the Bible into Italian. More then two hundred yeeres agoe, in the dayes of Charles the fifth, the French King, was it put foorth faithfully in French, the ſooner to ſhake out of the deceiued peoples handes, the falſe hereticall tranſlations of a ſect called Waldenſes. *In our countrey,notwithſtanding the Latine tongue was euer (to vſe Venerable Bedes wordes) common to all the Prouinces of the ſame for meditation or ſtudie of Scriptures, and no vulgar tranſlation commonly vſed or occupied of the multitude, yet they were extant in Engliſh euen before the troubles that Wicleffe and his followers rayſed in our Church,as appeareth,as well by ſome peeces yet remaining,as by a prouinciall Conſtitution of Thomas Arundel Archbiſhop of Canturburie,in a Councell holden at Oxford. where ſtraite prouiſion was made, that no hereticall verſion ſet foorth by Wicleffe,or his adherents,ſhould be ſuffered, nor any other in or after his time be publiſhed or permitted to be read, being not approued and allowed by the Dioceſan before: alleadging S. Hierome for the difficultie and danger of interpreting the holy Scripture out of one tongue into an other, though by learned and Catholike men. So alſo it is there inſinuated, that neither the Tranſlations ſet foorth before that Heretikes time, nor other afterward being approued by the lawfull Ordinaries, were euer in our Countrie wholy forbidden, though they were not (to ſay the trueth) in quiet and better times (much leſſe when the people were prone to alteration, hereſie,or noueltie) either haſtily admitted, or ordinarily read of the vulgar, but vſed onely, or ſpecially, of ſome deuout religious and contemplatiue perſons, in reuerence, ſecrecie, and ſilence, for their ſpirituall comfort.*

Auncient Catholike tranſlations of the Bible into the Italian,French and Engliſh tongue.

An auncient prouinciall conſtitution in England concerning Engliſh tranſlations. *See Linwood lib.5. tit.de Magiſtris.*

Fulke. 4. Seeing the Armenians were conuerted to the faith, long before S. Chryſoſtome came amongſt them:it is not to be doubted,but they had the whole Scriptures in their vulgar tongue,long before his time. And their confeſſion lately ſet forth,doth plainely argue,that they haue the whole Bible in their owne language at this day. To iuſtifie that the Sclauonians ſay,of S.Hieronimes tranſlation,into their tongue,his owne wordes are theſe. *Tranſlationem diligentiſſimé emendatam olim meæ linguæ hominibus dederim. I ſay not this that I would bite my predeceſſors,or thinke that any thing is to be detracted from them,whoſe tranſlation,being moſt diligently corrected,I haue giuen long agoe to the men of my language.* Nowe the Sclauonians, were the men of Hieronimes language,or mother tongue,as he teſtifieth himſelfe of the place of his natiuitie *in Catalogo:* for whoſe vſe he might tranſlate the vulgar Latine Bible, which was according to the Septuagintes, after he had moſt diligently corrected it. But if this place proue it not ſufficiently, at leaſt wiſe he ſaith plainely, that the Scripture was tranſlated into the tongues of many nations, *præfat.ad Damaſum in 4.euangelia.* Beſide theſe, the Syrians,Arabians, and Aethiopians,had of ancient time the holy Scriptures in their ſeuerall languages,as it is manifeſt by thoſe partes of them, which are at this day brought from them into this part of the worlde. The Spaniards haue the olde Teſtament tranſlated of ancient time, into their mother tongue. Walafridus teſtifieth, that the Dutch tongue, is the ſame which was the language of the Gothes and Getes, into which ſince the dayes of Vlphilas, by whom they were firſt conuerted, ſome wiſe men of that Nation, haue tranſlated the holy Scripture. *De rebus eccle. cap.7.* In

our owne countrey,not onely the Saxon tranſlations of diuers partes of the holy Scripture,yet remaining,ſome in print,ſome in Libraries,but euen the teſtimonie of Beda, whom you quote and cite moſt impudently, for the contrary,doeth proue that vulgar tranſlations of the holy Scriptures, in his time were commonly vſed and occupied of the faithfull multitude: his wordes are theſe. *Hæc in præſenti iuxta numerum librorum quibus lex diuina ſcripta eſt, quinque gentium linguis, vnam eandemque,ſummæ veritatis & veræ ſublimitatis ſcientiam ſcrutatur & confitetur. Anglorum videlicet, Britonum, Scottorum, Pictorum & Latinorum, quæ meditatione ſcripturarum, cæteris omnibus eſt facta communis. This Iſland (ſayth Bede) at this preſent, according to the number of the bookes in which the Lawe of God is written, doth ſearch out, and confeſſe, one and the ſelfe ſame knowledge of the Higheſt trueth,and of the true height in fiue tongues, namely of the Angles,of the Britanes, of the Scottes, of the Pictes, and of the Latines, which in meditation of the Scripture, is made common to all the reſt.* He meaneth that learned men of all the foure Nations, ſtudied the Scriptures by helpe of the Latine tongue, and ſuch Comentaries and Treatiſes of the elder Fathers, as were written therein. But he ſayeth expreſly, that the knowledge of the Higheſt trueth, which is not to be found but in the holy Scriptures, and according thereunto, was both ſearched out, and confeſſed in the mother tongue of the other foure Nations, by which hee meaneth the Chriſtians vnlearned in the Latine tongue. A manifeſt teſtimonie whereof, are many partes of Scripture in the Saxon language, yet remaining to be ſeene and read.

That the Scriptures were extant in Engliſh, both before and after Wickleffes time, and not of his tranſlation, beſide your coniecture out of Lynwod,it is manifeſtly prooued,by ſo many auncient written coppies of the Engliſh Bible, differing in tranſlation, yet to be ſhewed,of which Wickleffes tranſlation could be but one. Notwithſtanding, that the Phariſaicall Cleargie, condemned the reading of them for hereſie,let the acts of publike writings remaining in the Regiſters teſtifie.And of what deuiliſh policie,they kept the Lawes of God in ſecrecie and ſilence, which he commaunded to be vtte-ed in all places and times, to the edifying of all ſortes of Chriſtians, howſoeuer you ſeeke to ſmooth it,Gods children doe plainely eſpie it.

Rhem. 5. *Nowe ſince Luthers reuolt alſo,diuers learned Catholikes,for the more ſpeedie aboliſhing of a number of falſe and impious tranſlations put fourth by ſundry ſectes, and for the better preſeruation or reclaime of many good ſoules endangered thereby, haue publiſhed the Bible in the ſeuerall languages of almoſt all the principall prouinces of the Latine Church: no other bookes in the world being ſo pernicious as hereticall tranſlations of the Scriptures,poyſoning the people vnder colour of diuine authoritie, and not many other remedies,being more ſoueraigne againſt the ſame (if it be vſed in order, diſcretion, and humilitie) then the true,faithfull, and ſincere interpretation oppoſed thereunto.*

The like Catholike and vulgar tranſlations in many countries, ſince Luthers time.

Fulke. 5. Howe pernitious, hereticall tranſlations of the Scriptures are, which poyſon the people vnder colour of diuine authoritie: If we had not learned ſufficiently by the corruptions of olde Heretikes, this tranſlation of yours,doeth giue plentifull teſtimonie. which being helped forward with hereticall Annotations, as it were with ſtings, to make way for the poyſon to enter, hath no ſmall force to deceiue the ſimple. But the beſt is,wee are aſſured, that they ſhall not preuaile finally, but in them whom the Lord acknowledgeth not for his.In the meane time,not onely the remedie of true and ſincere tranſlation,out of the fountaine and originall text,is to be oppoſed, but alſo the fraude of the aduerſarie, as occaſion ſerueth,to be diſcouered and layed open.

Rhem.6. *Which cauſeth the holy Church not to forbid vtterly any Catholike tranſlation, though ſhee allowe not the publiſhing or reading of any abſolutely and without exception, or limitation: knowing by her diuine and moſt ſincere wiſedome, howe, where, when, and to whom theſe her Maſters and Spouſes giftes are to be beſtowed to the moſt good of the faithfull: and therefore neither generally permitteth that which muſt needes doe hurt to the vnworthie, nor abſolutely condemneth that which may doe much good to the worthie. Whereupon, the order which many a wiſe man wiſhed for before, was taken by the Deputies of the late famous Councell of Trent in this behalfe, and confirmed by ſupreme authoritie, that the holy Scriptures, though truely and Catholikely tranſlated into vulgar tongues, yet may not be indifferently read of all men, nor of any other then ſuch as haue expreſſe licenſe thereunto of their lawfull Ordinaries,with good teſtimonie from their Curates or Confeſſors,that they be humble, diſcreete and deuoute perſons, and like to take much good, and no harme thereby. Which preſcript, though in theſe dayes of ours it cannot be ſo preciſely obſerued, as in other times and places, where there is more due reſpect of the Churches authoritie, rule, and diſcipline: yet we truſt all wiſe and godly perſons will vſe the matter in the meane while, with ſuch moderation, meekeneſſe, and ſubiection of heart, as the handling of ſo ſacred a booke, the ſincere ſenſes of Gods trueth therein, and the holy Canons, Councels, reaſon, and religion doe require.*

Ind. lib. prohibit. regula. 4.

The Churches order and determination concerning the reading of Catholike tranſlations of the Bible in vulgar tõgues.

Fulke. 6. The Popiſh Church, arrogating to her ſelfe diuine wiſedome, in reſtraining that which God hath left to bee moſt free and generall, declareth, that ſhee is the Babilonicall harlot, the ſpouſe of Antichriſt, who exalteth himſelfe aboue all diuine authoritie, and controlleth the wiſedome of God in euery thing, that is contrary to his deuiliſh preſumption: as in the vſe of images, of the cuppe in the Lordes Supper, of mariage in the Church Miniſters, of meates in times made by him more religious, and ſuch other. The true Church of God, teacheth the true vſe of the Scriptures, euen out of the Scriptures themſelues, and diſcourageth not men from reading of them, as it were from a dangerous diſcourſe, whereby they are like to take harme, knowing that none but ſpiders, can ſucke poyſon

ſon out of holſome flowres, which poyſon yet is not in the good flowres, but in the euill nature of the ſpider. The holy Scriptures, learned euen from a mans infancie, are able to make him wiſe vnto ſaluation, and being well ſtudied, of the man of God, are able to make him perfect and redie, vnto all good workes, and to execute euery parte of his office. 2.Tim.3.15.&c.

Rhem.7. *Wherein, though for due preſeruation of this diuine worke from abuſe and prophanation, and for the better brideling of the intollerable inſolencie of proude, curious, and contentious wittes, the Gouernours of the Church guided by Gods Spirite, as euer before, ſo alſo vpon more experience of the maladie of this time then before, haue taken more exact order both for the readers and tranſlatours of theſe later ages, then of olde: yet wee muſt not imagine that in the Primitiue Church, either euery one that vnderſtoode the learned tongues, wherein the Scriptures were written, or other languages into which they were tranſlated, might without reprehenſion, reade, reaſon, diſpute, turne and toſſe the Scriptures: or that our forefathers ſuffered euery Schoole-maſter, Scholler, or Grammarian that had a litle Greeke or Latine, ſtraight to take in hand the holy Teſtament: or that the tranſlated Bibles into the vulgar tongues, were in the handes of euery Husbandman, Artificer, Prentice, Boyes, Girles, Miſtreſſe, Maide, Man: that they were ſung, played, alleadged, of euery tinker, tauerner, rimer, minſtrell: that they were for table talke, for alebenches, for boates and barges, and for euery prophane perſon and companie. No, in thoſe better times men were neither ſo ill, nor ſo curious of themſelues, ſo to abuſe the bleſſed booke of Chriſt: neither was there any ſuch eaſie meanes before printing was inuented, to diſperſe the copies into the hands of euery man, as nowe there is.*

The holy Scriptures neuer read of all perſons indifferently at their pleaſure.

Fulke.7. That the Gouernours of the Popiſh Church, haue taken ſtraighter order, for Readers and Tranſlatours of the Scriptures, then the Fathers of the Primitiue Church of Chriſt did: it is not to preſerue the worde of God from prophanation, or to bridle the proude curioſitie of the contentious, as it is pretended, but to ſuppreſſe the light of trueth, which diſplayeth their groſſe and palpable abuſes, both in doctrine and conuerſation.

But where you ſay, that the holy Scriptures were neuer read of all perſons indifferently, it is a moſt impudent aſſertion, ſet downe without any ſhewe of proofe, and contrary to moſt manifeſt arguments of antiquitie. We acknowledge, the Fathers of the auncient Church, were carefull to keepe the holy treaſure of Gods worde from abuſes, but that they did not by prohibiting or reſtrayning the reading of it, but by diligent teaching and exhorting of men, to the right vſe of it. Therefore where you ſay, *we muſt not imagine that in the Primitiue Church, euery one which vnderſtood the Scriptures in the learned tongues, wherein they were written, or in other languages into which they were tranſlated, might without reprehenſion reade, reaſon, diſpute, turne and toſſe the Scriptures:* it is vtterly falſe, for with reuerence of Gods myſteries, and to the ende they were giuen, euery man might not onely without reprehenſion, but with good liking and commendation of the godly Fathers, reade, reaſon, diſpute, and ſearche, which is to turne and toſſe the bookes of the Scriptures. It is recorded generally of all the faithfull in Berhæa, that they dayly ſearched the Scriptures, euen to examine the doctrine of the Apoſtles, by them, Actes 17.11. Irenæus ſayth, *That all the Scriptures both of the Prophets, and of the Goſpels, may be alike heard of all men.* Chryſoſtome exhorteth all men indifferently to reade the Scriptures, *and to call their neighbours to the hearing of them: In Gen. Hom.7.* Alſo hee taketh away the vaine excuſes of them, which alleadged that they were worldly men, had wife, children, and houſholde to looke vnto, and prayeth, that they woulde not deceiue themſelues, ſaying, *That they which are entangled with ſuch cares, haue more neede, to ſecke remedie, by reading of the holy Scriptures: in Gene. Hom.21. And Hom.2.Com. in Matth. he ſayth, The reading of the Scripture, is more neceſſarie for Laye men, then for the Monkes. And Hom. 5. he ſayth, The people ought as ſoone as they come at home from the Church, to turne ouer the holy bookes, and to call their wiues and children together to the conference of thoſe things, which are ſaid. Againe, it is no excuſe (ſaith he) to ſay, I haue not read what Paul ſaith, but a fault: in Epi.ad Heb.Hom.17.* Further where you ſay, we muſt not imagine, that our Forefathers ſuffered euery Schoole-maſter, Scholler, or Grammarian, that had a litle Greeke or Latine, ſtraight to take in hand the holy Teſtament. Saint Auguſtine is plainely againſt you, for he ſayth, *That they which turned the Scriptures out of the Hebrewe tongue into the Greeke tongue, may be numbred, but the Latine interpreters cannot be numbred: For in thoſe firſt times of the faith, as the Greeke booke came into any mans hands, which ſeemed to himſelfe, to haue ſome skill in both the tongues, he was bold to tranſlate it. De doctrin.Chriſt.lib.2.cap.11.*

Lib.2.cap.35

That the tranſlated Bibles, were in the hands, and godly vſe of all ſorts of men, women, children, how baſe ſo euer their degree and calling was, is partly ſhewed already: and more particularly Saint Hieronime ſaith, That in the countrey of Bethlehem, the Husbandman, the Ploughman, the Shepheard, the Reaper, the Vine dreſſer, did ſing the Pſalmes of Dauid, and made none other noyſe. Paul. & Euſtoch. ad Marcel. Chryſoſtome ſayth, the knowledge of the Scripture, is moſt neceſſarie for children, *Pueris*, boyes and girles, becauſe you ſo terme them, and exhorteth their parents, to cauſe them from their tender yeeres, to be exerciſed in the reading of the holy Scriptures: in Epi.ad Epheſ.Hom. 20. That the Scriptures may be read at the Table, he ſheweth: in Gene.Hom.10. And that Players, Rymers and Ieſters, in ſteade of their lewde practiſes, ſhoulde be commaunded in recompenſe of their interteynement, to reade the holy Scriptures whereby the ſeruants, prentiſes, ſlaues and druddges of the houſe may be made equall with Angels: Com. in Matth. Hom.49. Saint Auguſtine alſo

exhorteth the people to reade the Scripture at the Table, and meates: de temp.56. As for botes and barges, which ſerue for mens trauell, ſeeing God commaunded his Lawes to be ſpoken of, in iourneys, and Chriſt himſelfe preached out of boates or barges, there is no cauſe why his holy Scriptures may not be read in them alſo. Neither did the auncient Fathers, accompt any true Chriſtian, or companie of Chriſtians, to be a prophane perſon, or companie, but rather, of a company of prophane perſons, by diligent reading of the Scriptures, to be made an holy Church of God. Chryſoſtome in Matth. Hom.49. And although there was not ſo eaſie meanes, before printing was inuented, to diſperſe the copies of the Bible, into euery mans hand, yet by the continuall labour of the Stationers, Notaries, or booke Writers, which in thoſe times ſupplied the want of Printers, there was a ſufficient number of copies for euery man that would buye them: or els Chryſoſtome ſhould in vaine haue exhorted all the Laye men of his time to buye them Bibles, or at leaſt the newe Teſtament. *Audite obſecro ſæculares omnes, &c. Heare, I pray you allye Laye men. Prouide you Bibles which are the medicines of the ſoule, if you will nothing els, at leaſt wiſe get the newe Teſtament, the Apoſtle, the Actes, the Goſpels, continuall and diligent Teachers. in Epi. ad Coloſſ. Hom.9.* It is a friuolous pretence therefore, of the ſcarſetie of copies, for whatſoeuer will be commonly ſolde, and well payed for, by diligence of workemen, will ſoone be made plentifull.

Rhem.8. *They were then in Libraries, Monaſteries, Colledges, Churches, in Biſhops, Prieſtes, and ſome other deuout principall Laye mens houſes and handes: who vſed them with feare and reuerence, and ſpecially ſuch partes as perteined to good life and maners, not medling, but in pulpit and ſchooles (and that moderately to) with the hard and high myſteries and places of greater difficultie. The poore ploughman, coulde then in labouring the ground, ſing the Hymnes and Pſalmes either in knowen or vnknowen languages, as they heard them in the holy Church, though they coulde neither reade nor knowe the ſenſe, meaning, and myſteries of the ſame. Such holy perſons of both ſexes, to whom S. Hierome in diuers Epiſtles to them, commendeth the reading and meditation of holy Scriptures, were diligent to ſearch all the godly hiſtories and imitable examples of chaſtitie, humilitie, obedience, clemencie, pouertie, penance, renouncing the worlde: they noted ſpecially the places that did breede the hatred of ſinne, feare of Gods iudgement, delight in ſpirituall cogitations: they referred them ſelues in all hard places, to the iudgement of the auncient Fathers and their maiſters in religion, neuer preſuming to contend, controule, teache or talke of their owne ſenſe and phantaſie, in deepe queſtions of diuinitie. Then the Virgins, did meditate vpon the places and examples of chaſtitie, modeſtie and demureneſſe: the maried, on conſugall faith and continencie: the parents, howe to bring vp their children in faith and feare of God: the Prince, howe to rule: the ſubiect, howe to obey: the Prieſt, howe to teache: the people, howe to learne.*

Where and in whoſe hands the Scriptures were in the primitiue Church.

How the laitie of thoſe dayes did read them, with what humilitie and religion, and enformation of life and maners.

Fulke.8. They were in all mens handes, that were deſirous to reade them, and were to be bought of Common Stationers, or Booke-ſellers, as it appeareth by the ſaying of Chryſoſtome, cited in the ſection next before: not onely in Libraries, Monaſteries, &c. and ſome deuoute principall Laye mens houſes, and handes. And as deuoute Laye men did vſe them well then, ſo doe ſuch men vſe them well nowe, learning out of them ſuch things, as be neceſſarie and profitable for them to know, and leauing higher myſteries, and hard places to the diſcuſſing of the learned. That the husbandmen of whom Saint Hieronyme ſpeaketh, ſang the Pſalmes in an vnknowen tongue, which they coulde neither reade nor knowe the ſenſe, meaning or myſteries of them, it is boldly affirmed, and vnpoſſible to be prooued. Such ſinging of Pſalmes with the lippes, not vnderſtood with the heart, no godly wiſe man woulde haue allowed, much leſſe commended, as he doeth, calling them their ſongs of loue, the ſhepheards whiſtles, the inſtruments of tillage. And as thoſe holy perſons of both ſexes, to whom S. Hieronyme commendeth the reading and meditation of the Scripture vſed them to the glorie of God, and the building vp of their ſoules in faith and godlineſſe: So God be thanked at theſe dayes, many thouſands of faithfull Chriſtians, with like zeale, reuerence, humilitie, and all other vertues requiſite, doe reade the holy Scriptures in their mother tongue, & by dayly reading, do greatly profit in pietie and charitie, as well virgins, as maried folke, parents & children, Princes and ſubiects, Paſtors and people.

Rhem.9. *Then the ſcholler taught not his maſter, the ſheepe controuled not the Paſtor, the young ſtudent ſet not the Doctor to ſchoole, not reproued their fathers of error and ignorance. Or if any were in thoſe better dayes (as in all times of hereſie ſuch muſt needes be) that had itching eares, tikling tongues and wittes, curious and contentious diſputers, hearers, and talkers rather then doers of Gods worde: ſuch the Fathers did euer ſharpely reprehend, counting them vnworthy and vnprofitable readers of the holy Scriptures. S. Hierom in his Epiſtle to Paulinus, after declaration that no handy-craft is ſo baſe, nor liberall ſcience ſo eaſie, that can be had without a maſter (which S. Auguſtine alſo affirmeth,* De vtilitate cred.cap.7.*) nor that men preſume in any occupation to teach that they neuer learned,* Onely (*ſaith he*) the arte of Scripture is that which euery man chalengeth: this the chatting olde wife, this the doting olde man, this the brabling ſophiſter, this on euery hand, men preſume to teach before they learne it. Again, Some with poiſe of loftie wordes deuiſe of Scripture matters among women: otherſome (fie vpon it) learne of women, what to teach men, and leſt that be not ynough, by facilitie of tongue, or rather audacitie, teach that to others, which they vnderſtand neuer a whit themſelues, to ſay nothing of ſuch as be of my facultie: who ſtepping from ſecular learning to holy Scriptures, and able to tickle the eares of the multitude with a ſmoth tale, thinke all they ſpeake, to be the Law of God. *This he wrote then, when this maladie of arrogancie and preſumption in diuine matters, was nothing ſo outragious as nowe it is.*

The fathers ſharply reprehend as an abuſe, that all indifferently ſhould reade, expound, and talke of the Scriptures.

Hiero.Epi-103.cap.6.

Fulke.9. There were in thoſe times, ſome arrogant and preſumptuous abuſers of the holy Scriptures, and will be in all times, as of all other good giftes of God: whoſe misbehauiour, as it was ſharpely and iuſtly re-

ly reprehended by the godly fathers(as appeareth by the places by you noted) ſo was it not thought any cauſe,to reſtraine the multitude,from the lawfull and neceſſarie vſe of Gods bookes,as it is nowe pretended by the Papiſts. For that as ſome ſwelled in pride and vaniſhed in curioſitie, ſo many profited in humilitie,and all other vertues neceſſary vnto true Chriſtianitie.And euen ſo the caſe ſtandeth at this time, ſome vnlearned and vngodly, peruert the Scriptures to their owne condemnation: yet many vſe them wholſomly, to their comfort and edification.

Rhem. 10 In orat. de moderatio. in diſputa. ſeruanda. *S.Gregorie Nazianzene made an oration of the moderation that was to be vſed in theſe matters: where he ſaith, that ſome in his time thought themſelues to haue all the wiſedom in the world, when they could once repeat two or three wordes, and them ill couched together, out of Scriptures. but he there diuinely diſcourſeth of the orders and differences of degrees: how in Chriſtes myſticall body, ſome are ordeined to learne, ſome to teach: that all are not Apoſtles, all Doctors, all interpreters, all of tongues and knowledge, not all learned in Scriptures and diuinitie: that the people went not vp to talke with God in the mountaine, but Moyſes, Aaron, and Eleazar: nor they neither, but by the difference of their callings: that they that rebell againſt this ordinance, are guiltie of the conſpiracie of Corè and his complices: that in Scripture there is both milke for babes, and meate for men, to be diſpenſed, not according to euery ones greedines of appetite or wilfulnes, but as is moſt meete for eche ones neceſſitie and capacitie: that as it is a ſhame for a Biſhop or Prieſt to be vnlearned in Gods myſteries, ſo for the common people it is often times profitable to ſaluation, not to be curious, but to folow their Paſtors in ſinceritie and ſimplicitie: whereof excellently ſaith S. Auguſtine,* Fidei ſimplicitate & ſinceritate lactati, nutriamur in Chriſto: & cum parui ſumus, maiorum cibos non appetamus, that is, Being fed with the ſimplicitie and ſinceritie of faith, as it were with milke, ſo let vs be nouriſhed in Chriſt: and when we are litle ones, let vs not couet the meates of the elder ſort. *Who *in an other place teſtifieth, that the word of God cannot be preached nor certaine myſteries vttered to all men alike, but are to be deliuered according to the capacitie of the hearers: as he proueth both* by S.Paules example, who gaue not to euery ſort ſtrong meate, but milke to many, as being not ſpiritual, but carnal and not capable: and * by our lordes alſo, who ſpake to ſome plainely, and to others in parables, & affirmed that he had many things to vtter which the hearers were not able to beare.*

The Scriptures muſt be deliuered in meaſure and diſcretion, according to eche mans neede and capacitie.

De agone Chriſt. c. 33. De bono perſeuer. c. 16. *1. Cor. 3. *Io. 16.

Fulke. 10 Euery word of this ſection being graunted, to be as true as the Goſpel, it cannot be inferred, ỹ therfore it is not conuenient, ỹ the holy Scriptures ſhould be in the mother tongue, that they may be read of all ſorts of Chriſtians, without exception of any. For ỹ holy Scriptures teach, ỹ moderation, which Nazianzen requireth, that meaſure & diſcretion which Auguſtine commendeth, and reprehend that arrogãcie reproued by Gregory, & the raſhnes & intẽperance deteſted by Auguſtine. So ỹ by diligent reading of ỹ holy Scriptures, the Chriſtian may learne to embrace the vertues & to abhorre ỹ vices.

Rhem. 11 In orat. de modera, in diſp. ſerua, in fine. Hierom. in proœm. Commentar. in Ezechi. *How much more may we gather, that all things that be written, are not for the capacitie and diet of euery of the ſimple readers, but that very many myſteries of holy writte, be very farre aboue their reach, and may and ought to be (by as great reaſon) deliuered them in meaſure and meane moſt meete for them? which in deede can hardly be done, when the whole booke of the Bible lieth before euery man in his mother tongue, to make choiſe of what he liſt. For which cauſe the ſaid Gregorie Nazianzen wiſheth the Chriſtians had as good a lawe as the Hebrues of olde had who (as S. Hierom alſo witneſseth) tooke order among themſelues that none ſhould read the* Cantica Canticorum *nor certaine other pieces of hard Scriptures, till they were thirtie yeeres of age.*

The Iewes law for not reading certaine books of holy Scripture vntill a time.

Fulke. 11 Although there be many things in the Scriptures, vnmeete for all mens capacities, becauſe of the difficultie of them, yet is there nothing vnmeete to be read of any man, neither are there any myſteries of holy writte, vnmeete for Chriſtian men to knowe and vnderſtand, as you ſeeme to inſinuate. The Eunuche did reade the prophecie of Eſaye, which he did not vnderſtand, yet was he not in danger to take any hurt by it, and God ſending him an interpreter, ſhewed, as Chryſoſtom ſayeth, *that it is impoſsible, that he which with great ſtudie and feruent deſire, is occupied in the holy Scriptures, ſhould alwayes be neglected, but although the inſtruction of man be wanting vnto vs, the Lorde himſelfe entring into our heartes from aboue, doeth lighten our minde, ſpreadeth his beames into our reaſon, openeth things hidden, and becommeth teacher of thoſe things which we know not, &c.* In Geneſ. Hom. 35. And ex Luc. cap. 16. After moſt vehement exhortation vnto the people, to reade the Scriptures, which if they neglect, he ſaith it is not poſſible for them to atteine to ſaluation, he addeth. *Maximè quidem, &c. Yea ſpecially, although thou doeſt not vnderſtand ſuch things as are hidden in them, yet of the very reading much holines groweth.* Therefore Gregorie Nazianzen, wiſheth not to haue the Iewes tradition, for not reading of the Scriptures, or any part thereof (if you marke him ſpeaking in his owne language) but a like order, to reſtraine young men from being to bolde in expoſition, and contentious in diſputing of the myſteries of the holy Scriptures. Neuertheleſſe Dauid, wiſer then all the auctors of that tradition, asking whereby a yong man ſhall cleanſe his wayes, anſwereth, by ſtudie, meditation and keeping of the Lawe of God, Pſal. 119. Neither doeth Hieronym commend the tradition of the Iewes, which permitteth not the beginning of Geneſis, the Canticles of Salomon, and the beginning and ende of the Prophet Ezechiel to be read of young men, being vnder thirtie yeeres of age, but onely ſaith, that the difficultie of the prophecie of Ezechiel is proued by that tradition.

Rhem. 12 *And truely there is no cauſe why men ſhould be more loth to be ordered and moderated in this point by Gods Church and their Paſtors, then they are in the vſe of holy Sacraments: for which as Chriſt hath appointed Prieſtes and miniſters, at whoſe handes we muſt receiue them, and not be our owne caruers: ſo hath he giuen* vs doctors, prophets, expounders, interpreters, teachers and preachers, to take the law & our faith at their mouthes: becauſe our faith and religion commeth not to vs properly or principally by reading of Scriptures, but (as the Apoſtle ſaith) by hearing of the preachers lawfully ſent: though reading in order and humilitie, much confir-* Eph. 4. Rom. 10, 17.

meth and aduanceth the ſame. Therefore this holy booke of the Scriptures, is called of S. Ambroſe, Liber ſacerdotalis, the booke of prieſtes, *at whoſe handes and diſpoſition we muſt take and vſe it.* Lib. 2. ad Grat.

Fulke. 12 No true Chriſtian, will bee loth to bee ordered by the Paſtors, Doctors, Prophetes, Expounders, Teachers, and the Preachers of the Church, which Chriſt hath giuen vnto vs, that we ſhould take the Lawe and inſtruction of faith at their mouthes: And although faith come not principally by onely reading of the Scriptures, but by hearing of the Preachers lawfully ſent, yet you muſt giue them leaue, to ſearch the Scriptures dayly, as the Berhæans did to ſee, whether thoſe things which their Paſtors, Preachers and teachers do deliuer, be euen ſo. Acts. 17. 11. ſeeing alſo you confeſſe, that reading in order and humilitie (and none other reading doe we allowe) doeth much confirme and aduaunce our faith. That the booke of Scripture, is called of S. Ambroſe *Liber Sacerdotalis*, you muſt giue vs a better quotation then *Lib. 2. ad Grat.* not ſo much for the terme, but for that you inferre thereof, that wee muſt take and vſe it at the handes and diſpoſition of Prieſtes. Ambroſe wrote fiue bookes *de fide ad Gratianum*, and three *de ſpiritu ſancto*, I feare your note booke deceiued you.

Rhem. 13 *The wiſe will not here regard what ſome wilfull people do mutter, that the Scriptures are made for all men, and that it is of enuie that the Prieſtes do keepe the holy booke from them. Which ſuggeſtion commeth of the ſame* Gene. 3. *ſerpent * that ſeduced our firſt parents, who perſwaded them, that God had forbidden them that tree of knowledge, leſt they ſhould be as cunning as himſelfe, and like vnto the Higheſt. No, no, the Church doth it to keepe them from blind ignorant preſumption, and from that which the Apoſtle calleth* falſi nominis ſcientiam, knowledge falſly ſo called: *and not to embarre them from the true knowledge, of Chriſt. She would haue all wiſe,* 1. Tim. 6. 20. Rom. 12, 3. *but* vique ad ſobrietatem, vnto ſobrietie, *as the Apoſtle ſpeaketh: ſhe knoweth the Scriptures be ordained for euery ſtate, as meates, elements, fire, water, candle, kniues, ſword, and the like: which are as needfull (moſt of them) for children as old folkes, for the ſimple as the wiſe: but yet would marre all, if they were at the guiding of other then wiſe men, or were in the handes of euery one, for whoſe preſeruation they be profitable. She forbiddeth not the reading of them in any language, enuieth no mans commoditie, but giueth order how to doe it to edification, and not deſtruction: how to do it without caſting* the holy to dogges, or pearles to hogges: (*See S. Chryſoſt.* ho. 24. in Matth. *declaring theſe hogges and dogges to be carnall men and Heretikes, that take no good of the holy myſteries, but thereby do both hurt themſelues and others:*) *how to doe it agreeably to the ſoueraine ſinceritie, maieſtie, and depth of Myſterie conteined in the ſame. She would haue the preſumptuous Heretike, notwithſtanding he alleage them neuer ſo faſt, flying as it were through the whole Bible, and coting the Pſalmes, Prophets, Goſpels, Epiſtles, neuer ſo readily for his purpoſe, as Vincentius Lirinenſis ſaith ſuch mens fashion is: yet ſhe would according to Tertullians rule, haue ſuch mere vſurpers quite diſcharged of all occupying and poſſeſſion of the holy Teſtament, which is her old and onely right and inheritance, and belongeth not to Heretikes at all, whom Origen calleth* Scripturarum fures, theeues of the Scriptures. *She would haue the vnworthy repelled, the curious repreſſed, the ſimple meaſured, the learned humbled, and all ſorts ſo to vſe them or abſteine from them, as is moſt conuenient for euery ones ſaluation: with this generall admonition, that none can vnderſtand the meaning of God in the Scriptures * except Chriſt open their ſenſe, and make them partakers of his holy Spirit in the vnitie of his myſtical bodie: and for the reſt, ſhe committeth it to the Paſtor of euery prouince and people, according to the difference of time, place, and perſons, how and in what ſort the reading of the Scriptures is more or leſſe to be procured or permitted.*

Li. de præſcriptionibus. Origin 2. ad Ro. Lucæ 24.

The popular obiections of withholding the Scriptures from the people, anſwered.

Why ỹ church permitteth not euery one at their pleaſure to reade the Scripture.

The holy ſcriptures to carnal men and Heretikes, are as pearles to ſwine.

Fulke. 13 That the Scriptures were made for al Chriſtian mens inſtruction, whē you haue wrangled as much as you can, you are driuen in the ende to confeſſe. That Popiſh prieſts, not only of enuie, but alſo of deuiliſh pollicie, leſt their falſe doctrine, and wicked life might be reproued, haue kept that holy booke from the people, though you will not acknowledge, yet the children of God, whoſe eyes he hath opened, doe plainely ſee and perceiue. Your compariſon vnto the deuils ſuggeſtion, will then ſeeme to be like, when you can ſhewe Gods prohibition from reading the Scripture, as our parents could, for eating of the tree of knowledge. But when Chriſt ſaith expreſſely to all Chriſtians, Search the Scriptures, Your cauilling is like the Serpents ſuggeſtion, which contrary to the expreſſe word of God, ſaid, you ſhall not die, but God knoweth, &c. So you would beare men in hand, that albeit God commaund them to ſearch the Scriptures, yet there is great danger in reading of them, and therefore they were better not to reade them: Yea your Predeceſſors haue condemned for heretikes, ſuch as did reade them, though now you goe about to excuſe the matter, and ſay, that you meant nothing, but that the people ſhould beware of blinde preſumption, and learne to be wiſe vnto ſobrietie: as though theſe leſſons are not better learned, by reading them in the booke of God, then by your reſtrayning them, from reading them at all, or not but at your pleaſure. But let vs conſider, why the Popiſh Church permitteth not euery one at their pleaſure, to reade the Scripture, She knoweth (ſay you) the *Scriptures be ordeined for euery ſtate, as meate, elements, fire, water, candle, kniues, ſword and the like*: we knowe by the Scriptures the word of God to be ordained, as meate and other things moſt neceſſary and comfortable, but not as fire, water, candles, kniues, ſwords, and like matters of danger, whereof men ſhould be rather afraid to medle with them, except it were for neceſſitie. And yet there is as great neceſſitie of the holy Scriptures, as of any thing you haue named, and in them (as S. Chryſoſtom ſaith) we may not ſuſpect any danger to be, as is in fire, water, candles, kniues, ſwords and ſuch like. All the danger, is in the affection of him that abuſeth them to his owne condemnation, where as fire, water, ſworde, kniues, cannot alwayes be ſo gouerned by the wiſeſt, but that they proue hurtfull ſometimes to the occupiers of them.

In Gen. Hom. 9.

Where as you ſay, the Popiſh Church forbiddeth not the reading of the holy Scriptures in any language, it is falſe: For whatſoeuer ſhe doeth nowe, certaine it is that her Miniſters hath forbidden it in times paſt, and immediately before, you ſhewe reaſons, why ſhe doeth not

permit

permit euery one to reade the Scriptures: So ſoone you haue forgot your ſelfe, Except perhaps you wil ſay, ſhe forbiddeth not ſuch as vnderſtand them in Latine, to reade them alſo in Engliſh, which is a poore permiſſion: but if ſhe enuieth no mans cõmoditie (as you ſay) why doth ſhe not permit all men, to take that commoditie which they may receiue by reading of them? you anſwere, *ſhe giueth order how to do it to edification, and not to deſtruction,* it were well if ſhe did ſo, for that care were ſeemely for the ſpouſe of Chriſt. But as you affirme before in the ſixt Section, ſhe hath taken order, *that the holy Scripture though truely tranſlated into vulgar tongues, yet may not bee indifferently read of all men, nor of any other, then ſuch as haue expreſſe licenſe thereunto, of their lawfull Ordinaries, with good teſtimonie from their Curates or Confeſſors, that they be humble, diſcret, and deuoute perſons, and like to take much good and no harme thereby:* by which order it appeareth, that they which haue moſt neede to reade the Scriptures, are vtterly debarred: many other by the difficultie of obteyning licenſe diſcouraged, and eſpecially that none, but ranke and obſtinate Papiſts, may bee allowed, for thoſe onely of the Popiſh Curates, Confeſſors and Ordinaries, ſhall be compted *humble, diſcreete, and deuoute perſons.* Let all godly wiſe men iudge, therefore, whether the Popiſh Church, although you profeſſe that ſhee enuieth no mans commoditie, yet by this order, hindereth not as much as in her lyeth, the profite of all men. But you anſwere, that carnall men and heretikes, be hogges and dogges, to whome pearles and holy things, ſuch as the Scriptures be, are not to be caſt, which if it were a right interpretation of our Sauiours commandement, it were not lawfull to attempt the conuerſion of heretikes, by preaching the trueth, nor to procure the repentance of carnall men by exhorting them to the loue of heauenly things. But as by preaching and exhortation, ſo by diligent reading and meditation of the holy Scriptures, many heretikes are made Catholikes, many carnall men are made Spirituall. Therefore not all that be carnally minded, or infected with error, but onely deſperate, prophane and malicious contemners of the trueth, are thoſe hogges and dogges, to whome the precious holy myſteries of the Goſpell, are not to be any more offered, when they haue plainely declared themſelues to be ſuch. Chryſoſtome, whome you cite, ſpeaketh expreſly of ſuch, and not of all carnall men. For in the next Section, you deſcribe the people of Conſtantinople, whome he exhorted to the reading of the Scriptures, to be very carnall men, and ſo they were in deede, yet he iudged the reading of the Scripture, moſt neceſſary for them, And Hom. ex Luc. cap. 16. after a moſt vehement exhortation, to reade the Scriptures, hee addeth, *Magna aduerſus peccata, &c. The reading of the Scripture, is a great defence againſt ſinne, the ignorance of the Scriptures, is a great downefall and a deepe dongeon, it is a great loſſe of ſaluation, to knowe nothing of Gods lawes, this thing hath both bread hereſies, and brought in corrupt life, this hath turned all things out of order vpſide downe,* Thus ſaith Chryſoſtome. But euen that ignorance, which hee ſo deteſteth, is of you Papiſts, compted good Catholike deuotion, or the mother thereof. And what other was the ſtate of the moſt, in the blinde dayes of Poperie, but euen a groſſe ignorance of all the holy Scriptures? Where the people might not knowe what they beleeued, what they prayed, what God commaunded, or any thing perteyning to Chriſtian religion, but either of dombe images, or of dombe prieſtes, except once in ſeuen yeeres perhaps, of ſome prating Fryer or other Popiſh preacher, which rather turned them from Chriſt, then ſhewed the right way to God by him.

You adde further, that you would haue heretikes quite diſcharged, from all occupying and poſſeſſion of the holy Teſtament. It muſt firſt be prooued who be heretikes, and which is the true Church that hath right & intereſt in the Scriptures, for neither your challenging of the name of the Church, will be ſufficient to proue you ſo in deede, nor the terming of any other to be heretikes, except you be able out of the word of God, to conuince them to be ſuch.

Finally, for the right vſe of the holy Scripture, the Paſtors of the true Church of Chriſt, doe diligently inſtruct their ſheepe, out of the holy Scriptures, with what moderation, humilitie, reuerence, deſire to profite by them, and inuocation of Gods Spirite, they ought to reade them, howe carefully they muſt auoyde all preſumption, curioſitie, raſhneſſe, prophaneneſſe, and ſuch like vices, which may not onely hinder their profite in the Scriptures, but alſo cauſe all their trauell in them to turne to their vtter deſtruction.

Theſe things, the true Paſtors and Gouernours of the Church can teache, without arrogating vnto themſelues any preſumptuous authoritie, to reſtraine or permit according to their iudgement, that which our Sauiour Chriſt hath left generally, to all the members of his myſticall body, which is his holy Church, and to euery one of them.

Rhem. 14

In vita Athanaſii. *Hom. 2. in Mat. & hom. 3. de Lazaro. & hom. 3. in 2. ad Theſſ. & alibi ſæpè

*Wherein, the varietie of circumſtances cauſeth them to deale diuerſly: as we ſee by Saint Chryſoſtoms people of Conſtantinople, who were ſo delicate, dull, worldly, and ſo much giuen to dice, cardes, ſpecially ſtage playes or Theaters (as Saint Gregorie Nazianzene witneſeth) that the Scriptures, and all holy lections of diuine things were lothſome vnto them: whereby their holy Biſhop was forced * in many of his ſermons to crie out againſt their extreme negligence and contempt of Gods worde, declaring, that not onely Eremites and Religious (as they alleadged for their excuſe) but Secular men of all ſortes might reade the Scriptures, and often haue more neede thereof in reſpect of themſelues, then the other that liue in more puritie and contemplation: further, inſinuating, that though diuers things be high and hard therein, yet many godly hiſtories, liues, examples, and precepts of life and doctrine be plaine: and finally, that when the Gentiles were ſo cunning and diligent to impugne their faith, it were not good for Chriſtians to be to ſimple or negligent in the defence thereof. as (in trueth) it is more requiſite for a Catholike man in theſe dayes when our aduerſaries be induſtrious to empeache our beleefe, to bee skilfull in Scriptures, then at other times when the Church had no ſuch enemies.*

Saint Chryſoſtoms exhortations to the reading of holy Scriptures, and when the people is ſo to be exhorted.

Chryſoſtome

Fulke. 14 Chryſoſtome not in reſpect of ſuch varietie of circumſtances, as you ſpeake of, but abſolutely, and moſt vehemently, commendeth, not onely the lawfulneſſe, but alſo the neceſſitie of reading the holy Scrptures by the Laye men, as it appeareth in many places before cited and quoted, out of his Homilies, and many other, which for tediouſneſſe, are omitted, ſeeing the matter by you is partly confeſſed. Yet one or two, ſhall not be amiſſe, to proue that I haue ſaide: Firſt, he doth not onely exhort the people of Conſtantinople, which were ſo worldly minded, as you write, but alſo the people of Antioch, whom he greatly commendeth for their vertue and godlines, he calleth vpon very earneſtly, to be diligent in reading of the holy Scriptures. ad Pop. Antioch. Hom. 22. 42. &c. Againe for the neceſſitie of ſtudying the Scriptures, he ſayeth. *Qui ſalutem conſequi volunt, &c. They that will attaine to ſaluation, let them exerciſe them ſelues in the Scriptures, in epi. ad 1. Cor. Hom. 6.* Where you thinke it requiſite in theſe times, for a Popiſh Catholike, to be skilfull in the Scriptures, I woulde many of them were of your mind, for then I would not doubt, but ſome of them, by Gods grace would become Chriſtian Catholikes.

Ad pop. Antioch. Hom. 3.

Rhem. 15 *To this ſenſe ſaid S. Chryſoſtome diuers things, not as a teacher in ſchoole making exact and generall rules to be obſerued in all places and times, but as a pulpit man, agreably to that audience and his peoples default: nor making it therefore (as ſome peruerſely gather of his wordes) a thing abſolutely needefull for euery poore Artificer to reade or ſtudie Scriptures, nor any whit fauouring the preſumptuous, curious, and contentious iangling and ſearching of Gods ſecrets, reproued by the foreſaid fathers, much leſſe approuing the exceſſiue pride and madnes of theſe dayes, when euery man and woman is become not onely a reader, but a teacher, controuler, and iudge of Doctors, Church, Scriptures and all: ſuch as either contemne or eaſily paſſe ouer all the morall partes, good examples, and precepts of life (by which as well the ſimple as learned might be much edified) and onely in a maner, occupie themſelues in dogmaticall, myſticall, high, and hidden ſecrets of Gods counſels, as of Predeſtination, reprobation, election, preſcience, forſaking of the Iewes, vocation of the Gentiles, and other incomprehenſible myſteries,* Languiſhing about queſtions *of onely faith, fiduce, newe phraſes and figures*, euer learning, *but* neuer comming to knowledge, *reading and toſſing in pride of witte, conceite of their owne cunning, and vpon preſumption of I can tell what ſpirit, ſuch bookes ſpecially and Epiſtles, as S. Peter foretolde that the vnlearned and inſtable would depraue to their owne damnation.*

1. Tim. 6. 2. Tim. c. 3. 2. Peter 3.

S. Chryſoſtom maketh nothing for the popular and licentious reading of Scriptures vſed among the Proteſtants nowe a dayes. Euery ſimple artificer amõg them readeth much more the deepeſt and hardeſt queſtions of holy Scripture, then the morall partes.

Fulke. 15. All that Chryſoſtome ſaith, to this purpoſe, is wiped away with this reprochfull gloſe, that he ſpake, *not as a teacher in ſchoole, making exact and generall rules to be obſerued in all places and times, but as a pulpit man agreeably to that audience and his peoples default.* Belike pulpit men, with you, doe more regard their credite before a fewe captious ſchollers in their ſchoole, then they doe reuerence the preſence of Chriſt, before whom they ſhould prepare to ſpeake, when they preach in the Church of God. And therefore, albeit in figures, and phraſes, and manner of handling, there is ſome difference, betweene a preacher before the people, and a reader before the learned, yet no learned godly man, ſuch as we acknowledge S. Chryſoſtome to haue beene, will ſo aduiſedly, ſo vehemently, ſo often times as hee did, vtter any thing in the pulpit, before the ignorant, the trueth whereof, he is not able to iuſtifie in the ſchooles before the beſt learned. Beſide that your reſtriction of his rules vnto his audience, and peoples default of Conſtantinople, is before prooued to be both friuolous, and falſe, ſeeing he commendeth the ſtudie and reading of the holy Scriptures, no leſſe generally to the people of Antioche, which were not a litle more ſpiritually affected, then they of Conſtantinople. And to that you ſay, *he maketh it not a thing abſolutely needefull, for euery poore Artificer to reade or ſtudie Scripture, as ſome peruerſely gather of his wordes.* Let his owne wordes teſtifie for him, both already cited, and other beſide. *Audite quotquot eſtis mundani &c. Heare all ye that be Secular or Lay men, and haue the gouernement of wiues and children, howe the Apoſtle commaundeth you ſpecially, to reade the Scriptures, and that not ſimply, nor as it were by occaſion, but with great diligence.* Doth not *omnes mundani*, all ſeculer men, include, as well euery poore Artificer, as euery rich merchant, or landed gentleman? Or is not a thing abſolutely needefull, which the holy Ghoſt commaundeth all men to doe? I might adde hereunto, that he ſayth in an other place, *It cannot poſſibly be, I ſay, it cannot poſſibly be, that any man can attaine to ſaluation, except he be cõtinually conuerſant in ſpirituall reading.* But heare you would quarrell, that he maketh no exact rule, becauſe many men attaine to ſaluation, which cannot reade at all. Yet his meaning is plaine, and his wordes agreeable, that none can be ſaued, but by that knowledge, which is gotten by continuall reading of the Scriptures, whether a man reade them himſelfe, or heare other.

He ſpake in the pulpit, that he was able to iuſtifie in the ſcooles.

In epiſt. ad Coloſſ. Hom. 9.

Ex Luc. Cap. 16.

That he fauoreth not preſumptuous, curious, and contentious iangling, and ſearching of Gods ſecrets, it is true, no more doe wee, and much leſſe the pride and madnes of them, that will be teachers, comptrollers and iudges of Doctors, Church, Scriptures and all.

Neither are you euer able to proue, that euery Artificer among vs, readeth the deepeſt and hardeſt queſtions of holy Scripture, rather then the morall part, albeit that ſeeing whatſoeuer is written, is written for our learning, that through patience and comfort of the holy Scriptures, we might haue hope: no ſimple Artificer amongſt vs, is forbidden reuerently to reade any queſtion of the Scripture, which is either neceſſarie, or profitable for him to knowe. If there were in the Apoſtles time, vaine minded men that languiſhed about queſtions, and peruerted the Scriptures to their owne deſtruction, it is no meruaile though there be ſome ſuch in theſe daies. But as the Apoſtles neuer reſtrained or forbade the reading of the holy Scriptures, for the misbehauiour of ſuch as abuſed the ſame, no more do we. And ſurely this Argument of yours (though it came from Rhemes) taken of mens abuſe, will carie leſſe wayght in the ſchooles, againſt the generall libertie for all men to reade the Scriptures, then

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the authoritie of *Chryſoſtome*, though he in your iudgement, were but a pulpit man, for the contrary.

Where you accompt onely faith, and fiduce to be newe phraſes, and figures, the one, faith onely, may be ſhewed by twentie authorities, to haue bene vſed, more then twelue hundreth yeeres agoe, by writers of the Church, both Greekes and Latines: the other, fiduce, is a newe phraſe, and for ought I knowe, of your owne framing, and none of ours: as for the Latine worde, *fiducia*, and that which it ſignifieth, truſt and confidence, I doubt not, but they which are meanely read in the Scriptures, do know them to be both ancient and vſuall.

Rhem. 16 *They delight in none more then in the Epiſtle to the Romanes, the* Cantica canticorũ, *the Apocalips, which haue in them as many myſteries as wordes, they finde no difficultie in the ſacred booke* *claſped with ſeuen ſeales. they aske for no expoſitor* with the holy Eunuch. *they feele no ſuch depth of Gods ſcience in the Scriptures, as S. Auguſtine did, when he cried out,* Mira profunditas eloquiorum tuorum, mira profunditas (Deus meus) mira profunditas: horror eſt intendere in eam, horror honoris, & tremor amoris, that is, O wonderfull profoundnes of thy wordes: wonderfull profoundnes, my God, wonderfull profoundnes: it maketh a man quake to looke on it: to quake for reuerence, and to tremble for the loue thereof. *They regard not that which the ſame Doctor affirmeth, that the depth and profunditie of wiſedome, not onely in the wordes of holy Scripture, but alſo in the matter and ſenſe, is ſo wonderfull, that, liue a man neuer ſo long, be he of neuer ſo high a witte, neuer ſo ſtudious, neuer ſo feruent to attaine the knowledge thereof, yet when he endeth, he ſhall confeſſe he doth but beginne. they feele not with S.* Hierom, *that the text hath a hard ſhell to be broken, before we come to the kernell. they will not ſtay them ſelues in onely reading the ſacred Scriptures thirteene yeeres together, with S.* Baſil, *and S.* Gregorie Nazianzene, *before they expound them, nor take the care (as they did) neuer otherwiſe to interprete them, then by the vniforme conſent of their forefathers and tradition Apoſtolike.*

They preſuppoſe no difficulties, which all the learned fathers felt to bee in the Scriptures.

See Epi. 3. Auguſt. Hiero. Epi. 13. c. 4. Ruff. Ec. hiſt. li. 2. c. 9.

Fulke. 16 There hath bin euer ſome Schiſmatical heads, which haue fantaſied, that they could interprete the Scriptures by their owne wittes, without other ordinarie meanes of learning, or the grace of Gods holy Spirit: againſt whom this may be applied which you write. But that euery Artificer amongſt vs, that readeth the holy Scriptures, is thus preſumptuouſly affected, it is a moſt impudent ſlaunder. For many thouſands, with dewe reuerence of the worde of God and true humilitie of heart, doe reade to their infinite commoditie, comfort, and increaſe of godlineſſe. Where you ſay, they delight in none more, then in the Epiſtle to ỹ *Romanes*, I marueile, why you ſhould miſlike them that do ſo, ſeeing that the true faith of the Church of *Rome*, whereof you would ſeeme to be ſo great mainteiners, in no part of Scripture, is more plainely ſet forth, then in that Epiſtle, which the Doctor and Apoſtle of the Gentiles, did write vnto the *Romanes*, to be read, heard and vnderſtood, of euery ſimple Artificer, among them, as well as of the rich & learned, euen all that were in *Rome*, beloued of God, & called to be ſaints.

Rom. 1. 7.

As for the *Cantica Canticorum*, I thinke all the braſen faces, that conſpired to write this preface, can not name three ſimple Artificers in England, that delight more in that booke, then any other of the Scripture: for my part, I knowe none. Neither is there any treatiſe of the holy Scripture, which is generally leſſe ſtudied, either of the learned, or vnlearned. But becauſe it is a continuall allegorie, the difficultie thereof ſerued well, to make a ſhew of your ſlaunder, before them whom you haue enchanted to beleeue, euery lie, that your impudent mouth is not aſhamed to pronounce. The Apocalips alſo, though it be hard to vnderſtand, and be full of myſteries, yet may it be read as other partes of holy Scriptures, and there are many things in it, that are plaine and eaſie to be vnderſtood of euery Artificer. But perhaps you are more vnwilling, they ſhould reade the *Apocalips*, becauſe it doth deſcribe the whore of Babylon, the Citie of *Rome*, ſo plainely, and the Epiſtle to the *Romanes* liketh you not, becauſe it is ſo plaine for iuſtification by faith without workes. The reſt that you ſay, of the difficultie of ſome part of the Scriptures, the ſimple and godly Artificers among vs, doe acknowledge, and either ſeeke the interpretation of them at the mouth of their learned Paſtor, or els are content to be ignorant in the expoſition of them, knowing as they are taught by the learned out of S. *Auguſtine*, that in thoſe places, which are plainely ſet downe in the Scripture, are found all thoſe things which concerne faith and good liuing. *De doct. Chriſt. lib. 2. cap. 9.* which is as much as is neceſſarie, for euery Chriſtian man to learne for his ſaluation.

The example of S. Baſil and Gregorie, in ſtudying the Scriptures thirteene yeeres, before they expounded them, perteyneth not to euery ſimple Artificer, but to the Paſtors & Teachers of the Church. And God be thanked, our Church hath many godly learned Teachers, that haue ſtudied more then 14. yeeres before they haue openly expounded the Scriptures, and which *followe the vnderſtanding of them, not out of their owne preſumption, but out of the writings and authoritie of their Ancients or Elders, whom it is knowen to haue receiued the rule of vnderſtanding, by ſucceſſion apoſtolike*, which are the words of *Ruffine*, whom you quote, who ſpeaketh not one word of vniforme conſent or apoſtolike tradition. If you alledge, that all our Preachers, are not of ſo many yeeres ſtudie, I anſwere, their example maketh no lawe, eſpecially where the neceſſitie of the Church requireth men of leſſe time, yet ſufficient to teache the trueth. Neither are the moſt of your ſeminarie Prieſtes, whom you ſende ouer to diſturbe the ſtate of gouernement, as well as the peace of our Church, of thirteene yeeres ſtudie in the Scripture, ſeeing we knew ſome of them, but the other day, runnagate vnlearned boyes, from our Vniuerſities, but being come to you, they are ſuddenly become great Clarkes, and profound Teachers, whoriſh impudence, ſeruing them in ſtead of all learning.

Rhem. 17 *If our newe Miniſters had had this cogitation and care that theſe and all other wiſe men haue, and euer had, our countrey had neuer fallen to this miſerable ſtate in religion, and that vnder pretence, colour, & countenance of*

Maners and life nothing amended, but much worſe,

of Gods worde: neither ſhould vertue and good life haue beene ſo pitifully corrupted in time of ſuch reading, toiling,, tumbling and tranſlating the booke of our life and ſaluation: whereof the more precious the right and reuerent vſe is, the more pernicious is the abuſe and prophanation of the ſame: which euery man of experience by theſe fewe yeeres proofe, and by comparing the former dayes and maners to theſe of ours, may eaſily trie.

since this licencious toſſing of holy Scripture,

Fulke. 17 Gods name be prayſed, a great number of our Miniſters, haue had as good cogitation, and care, as is meete for that calling, and thereby haue brought our countrey into that floriſhing ſtate in Religion, that vertue and good life in them that diligently reade the holy Scripture tranſlated into the mother tongue, neuer more ſhined in any age, then it hath done ſince the light of the Goſpel hath driuen away the cloudes of Popiſh ignorance, as all that be indifferent, and know the experience of both times, cannot chuſe but confeſſe. Thinke you, the manners of the moſt perfect in the Popiſh times, are ſo forgotten, that you may with honeſtie, abide the compariſon, with the common ſort of Chriſtians in this time? But your drift is to deceiue young heads, of whom through your traiterous conſpiracies, you haue ſent a great number to London Bridge, that neuer knewe the former dayes and manners, and ſeeth in deede much wickedneſſe in this time, yet puniſhed where it is detected, in all ſortes of men, and not openly permitted, as Stewes be in Poperie.

Rhem. 18 *Looke whether your men be more vertuous, your women more chaſte, your children more obedient, your ſeruants more truſtie, your maides more modeſt, your friends more faithfull, your laitie more iuſt in dealing, your Cleargie more deuoute in praying: whether there be more religion, feare of God, faith and conſcience in all ſtates nowe, then of olde, when there was not ſo much reading, chatting, and iangling of Gods worde, but much more ſincere dealing, doing, and keeping the ſame. Looke whether through this diſorder, women teach not their husbands, children their parents, young fooles their old and wiſe fathers, the ſchollers their maſters, the ſheepe their paſtor, and the people the Prieſt. Looke whether the moſt chaſt and ſacred ſentences of Gods holy worde, be not turned of many, into mirth, mockerie, amorous ballets and deteſtable letters of loue and leudnes: their delicate rimes, tunes, and tranſlations much increaſing the ſame.*

Scriptures as profanely cited as heathen poetes.

Fulke. 18 We yeelde humble thankes vnto God, that although the fruites of the Goſpel, be not ſo plentifull, as it were meete after ſo long teaching: yet the worde of God hath not beene preached and read in vaine, but that great and notable effectes thereof doe appeare, in the life and conuerſation of the faithfull. And that all ſortes and degrees of men, women, and children, which be diligent in reading, and hearing the word of God, be reformed in all vertue and godly behauiour. And that there is more religion, feare of God, faith, & conſcience, in all ſuch perſons, then was in any ſuperſtitious hypocrite, that liued in the darke dayes of Papiſtrie. Neither doe women teache their husbands, children their parents, young men the olde, ſchollers their maſter, and ſheepe their ſhepheard, except perhaps, where there is greater knowledge in the woman, then in the man, in the childe, then in the parent, in the young, then in the olde, in the ſcholler, then in the maſter, in the people then in him that occupieth the place of the Paſtor, in which caſe, it is not againſt Gods ordinance, that the inferiour ſhould

Pſal. 119. 99. & 100. &c.

inſtruct the ſuperiour. The Prophet Dauid ſayth, that he had more vnderſtanding, then his Elders, becauſe he ſtudied the Lawe of God, that he became wiſer then all his teachers, becauſe his meditation was in the Lordes teſtimonies. But where the husband, parents, olde men, maſters and paſtors, are as they ought to be, better learned in the holy Scriptures, then their inferiours, there is no ſuch diſorder amongſt vs, as you ſpeake of, if you except a fewe ſchiſmatikes departed from vs, and condemned of vs. Neither are the ſentences of Gods holy worde, by any of vs, abuſed into mirth, and mockerie, and ſuch other wickednes, but either by Papiſts, or prophane vnreligious perſons, which haue brought that horrible prophanation of the Scriptures, from the common practiſe in Poperie. Neither make we or allowe we any ſuch rimes, tunes, or tranſlations, as may giue iuſt occaſion to increaſe ſuch impietie.

Rhem. 19 *This fall of good life and prophaning the diuine myſteries, euery body ſeeth: but the great corruption and decay of faith hereby, none ſee but wiſe men, who onely knowe, that, were the Scriptures neuer ſo truely tranſlated, yet Heretikes and ill men, that followe their owne ſpirit and knowe nothing, but their priuate fantaſie, and not the ſenſe of the holy Church and Doctors, muſt needes abuſe them to their damnation: and that the curious ſimple and* * *ſenſuall men which haue no taſt of the things that be of the Spirit of God, may of infinite places take occaſion of pernicious errors. for though the letter or text haue no error, yet (ſaith S. Ambroſe) the Arrian, or (as we may now ſpeake) the Caluinian interpretation hath errors.* lib. 2. ad Gratianum cap. 1. *and Tertullian ſaith,* The ſenſe adulterated is as perilous as the ſtile corrupted. De præſcript. *S. Hilarie alſo ſpeaketh thus:* Hereſie riſeth about the vnderſtanding, not about the writing: the fault is in the ſenſe, not in the worde. lib. 2. de Trinit. in principio. *and S. Auguſtine ſaith, that many hold the Scriptures as they doe the Sacraments,* ad ſpeciem, & non ad ſalutem: to the outward ſhewe, and not to ſaluation. de Baptiſ. cont. Donat. lib. 3. ca. 19.

*1. Cor. 2.

Scriptures erroneouſly expounded according to euery wicked mans priuate fancie.

*Matth. 4. *Finally all Sect-maſters and rauening wolues, yea* * *the deuils themſelues pretend Scriptures, alledge Scriptures, and wholy ſhroud themſelues in Scriptures, as in the wooll and fleece of the ſimple ſheepe. Whereby the vulgar, in theſe dayes of generall diſputes, cannot but be in extreme danger of error, though their bookes were truely tranſlated, and were truely in themſelues Gods owne worde in deede.*

All Heretikes pretend Scriptures.

Fulke. 19 Theſe Papiſts, are able to followe no argument againſt vs, with any apparence of trueth, but that which is grounded on petition or begging of principles. For who will graunt them, the fall of good life and prophaning the diuine myſteries, in and by them, which vſe to reade the holy Scriptures amongſt vs, as they are taught by vs to reade them? yet they ſay, *euery body ſeeth it.* And as for that which they call the great corruption, and decay of faith, in deede, is the true inſtruction, confirmation & increaſe of faith. That Heretikes, which ſeeke nothing in the Scriptures, but the confirmation of their error, muſt needes abuſe them to their damnation, it is confeſſed on our part. But that both Heretikes and

euill

euill men,ſeeking to know the wil of God in the Scriptures,by the promiſe of Chriſt,are aſſured to finde it.And the ſence of the Church,and of the doctors,if it be the true ſence of the Scriptures,is taken out of the Scriptures themſelues,according to that worthy ſaying of Clemens cited in the decrees *diſt.37.c. relatum.* Therfore euen in the Scriptures with the aſſiſtance of Gods ſpirit, may be found that true ſence of the holy Church,and the doctors therof. But ỹ the ignorant & vnlearned,which know and folow nothing but their priuate fantaſie, may eaſily be deceiued, & that heretikes, wolues, and the deuils themſelues, pretende the holy Scriptures, it needed not ſo many auctorities to prooue, becauſe it is acknowledged of all men that haue but meane knowledge: Yet it followeth not which you conclude, that the vulgar or common people,in theſe dayes of general diſputes, cannot but be in extreme danger of error, by reading the Scriptures truely tranſlated, but rather by reading of them, may be preſerued from danger of error,if in humblenes of heart,and deſire to knowe the trueth,they ſeeke,knocke,and pray to him which hath promiſed that they ſhall finde,enter,and receiue.

Rhem.20 *But the caſe now is more lamẽtable: for the Proteſtants & ſuch as S.Paul calleth* ambulantes in aſtutia,walking in deceitfulnes,*haue ſo abuſed the people & many other in the world,not vnwiſe,that by their falſe tranſlations they haue inſtead of Gods Law and Teſtament,& for Chriſts written wil & word,giuen them their owne wicked writing and phãtaſies,moſt ſhamefully in all their verſions Latin,Engliſh,& other tongues,corrupting both the letter and ſenſe by falſe tranſlation,adding,detracting,altering,tranſpoſing,pointing,and all other guilefull meanes: ſpecially where it ſerueth for the aduantage of their priuate opinions. for which,they are bold alſo, partly to diſauthoriſe quite,partly to make doubtful,diuers whole bookes allowed for Canonical ſcripture by the vniuerſal Church of God this thouſand yeres & vpward: to alter all the authentical and Eccleſiaſtical words vſed ſithence our Chriſtianitie,into new prophane nouelties of ſpeaches agreeable to their doctrine: to change the titles of works,to put out the names of the authors,*to charge the very Euangeliſt with following vntrue tranſlation,to adde whole ſentences proper to their ſect,into their pſalmes in meter,* euen into the very Creede in rime. all which the poore deceiued people ſay and ſing as though they were Gods owne word,being in deede through ſuch ſacrilegious treacherie, made the Diuels word.*

2.Cor.4.

The Scriptures haue bene falſly and heretically tranſlated into the vulgar tongues, & ſundrie other waies ſacrilegiouſly abuſed, and ſo giuen to the people to reade.

* Beza annot.in c.1. Lu.v.78.

* See the tenth article of their Creede in meter.

Fulke.20 You ſlander the Proteſtants,in ſaying they walke in deceitfulnes,and abuſe men by falſe tranſlations, corrupting,adding,detracting &c.the particulers whereof,as they occurre in theſe annotations,ſhal receiue their anſwer to your ſhame.And as for ỹ booke,wherein they are ſet foorth more at large,by which you meane,*Martynes diſcouery*, the auctor did well to terme it an handmayd to this great gentlewoman, the gloſſe of your annotations,ſpecially in reſpect of her modeſtie,that being once rebuked of her ſaucines,ſhe holdeth her peace and doth not reply.So that theſe fiue or ſixe yeres hauing none amongſt you, that dare ſet pen to paper, to defend her after the death of her father, ſhe hath kept ſilence to the ſhame of all Papiſts. Therfore for a large and particular confutation of all thoſe ſlanders,I referre the Reader to a booke ſet forth in confutation of that diſcouery, called *A defence of the ſincere and true tranſlation of the holy Scriptures into the Engliſh tongue,&c.* And that which you write in the margent,ſpecially againſt Beza,is confuted in the anſwere to Martines preface *Section* 18.19.20.21.22.

The laſt quarrell againſt our tranſlation,is,for adding whole ſentences to the Pſalmes in meter, and euen to the Crede in rime. By as good reaſon you might haue brought out all bookes that we write in Engliſh,to proue that our tranſlations of the Bible are faultie.For all reaſonable men know,that the turning of the Pſalmes into meeter, is no tranſlation, neither is the Crede any part of the text of the holy Scripture,although good regard ſhould be had as well in the one,as in the other,that nothing be added to the ſence (though the nomber of wordes can not poſſibly bee kept) as for the moſt part I hope it is. Where you ſay the poore deceiued people ſay and ſing thoſe meeters, as though they were Gods owne word, you meaſure their vnderſtanding by the blindnes of your ignorant Papiſtes. But aſſure your ſelfe,our people are not ſo ignorant,but they can diſtinguiſh the very text of the Scripture tranſlated into Engliſh from the paraphraſe of the Pſalmes brought into meeter, knowing that this later muſt bee conſonant in ſence vnto the former,or els it is not the diuine Scripture,no not although it be agreeable vnto it. That our tranſlation maketh of Gods worde the deuils word,it is a rayling ſentence grounded vpon no trueth,nor argument ſounding like trueth,and therefore I paſſe it ouer.

Rhem.21 *To ſay nothing of their intollerable libertie and licence to change the accuſtomed callings of God, Angel,men, places, and things vſed by the Apoſtles and all antiquitie, in Greeke, Latin, and all other languages of Chriſtian Nations,into new names, ſometimes falſly, and alwayes ridiculouſly and for oſtentation taken of the Hebrues: to frame and fine the phraſes of holy Scriptures after the forme of prophane writers, ſticking not, for the ſame to ſupply,adde,alter or diminiſh as freely as if they tranſlated Liuie,Virgil, or Terence. Hauing no religious reſpect to keepe either the maieſtie or ſincere ſimplicitie of that venerable ſtyle of Chriſtes ſpirit, as S. Auguſtine ſpeaketh, which kind the holy Ghoſt did chuſe of infinite wiſdom to haue the diuine myſteries rather vttered in,then any other more delicate, much leſſe in that meretricious maner of writing that ſundry of theſe newe tranſlators doe vſe: of which ſort* Caluin himſelfe and his pue-fellowes ſo much complaine,that they profeſſe,Satan to haue gained more by theſe new interpreters(their number,luitie of ſpirit,and audacitie encreaſing dayly)then he did before by keeping the word from the people. And for a paterne of this miſchiefe,they giue Caſtalion, a liuring all their churches and ſcholars to beware of his tranſlation,as one that hath made a very ſport and mockery of Gods holy worde. ſo they charge him:themſelues(and the Zuinglians of Zuricke, whoſe tranſlations Luther therfore abhorred)handling the matter with no more fidelitie, grauitie, or ſinceritie, then the other: but rather with much more falſification, or(to vſe the Apoſtls wordes)*cauponation *and* adulteration *of Gods word,then they. beſides many wicked gloſes,prayers, confeſſions of faith, containing both blaſphemous errors * and plaine contradictions to themſelues and among themſelues,all priuiledged and authoriſed to be ioyned to the Bible,& to be ſaid and ſung of the poore people, and to be beleeued as articles of faith and wholy conſonant to Gods word.*

All this their dealing is noted (as occaſion ſerueth) in the Annotations vpon this Teſtament: & more at large in a booke lately made purpoſely of that matter, A DISCOVERIE,&c.

* Caluin complaineth of the new delicate tranſlators, namely Caſtalion: himſelfe and Beza being as bad or worſe. Præfat.in nouum Teſta.Gal.1567 Ioſias Simletus in vita Bullingeri.

2.Cor.2.17.

* See the 4.article of their Creede in meter, where they profeſſe that Chriſt deſcended to deliuer the Fathers, and afterwarde in their confeſſion of their faith, they deny *Limbus patrum.*

Fulke. 21 All theſe quarels, and falſe accuſations, are anſwered ſufficiently in the booke before remembred, and as they ſhalbe touched in theſe annotations, they ſhall here alſo be confuted.

That Caluine, the Church of Zurich, & other, complaine of the licentious & prophane trãſlation of *Caſtalion*, it ſheweth indeed, that we approue none, but ẏ is ſincere & true, although without proofe you accuſe ours to be as bad or worſe. If Luther in his heat miſliked the *Tigurine* trãſlation, it is not ſufficient to diſcredit it, ſeeing trueth, & not ẏ opinion or authoritie of men, is to be folowed in ſuch matters.

The gloſes, prayers, and confeſſions, though they be printed, and bound in the ſame volume with the Bible, yet they be not priuiledged & auctoriſed to be ſo ioyned with ẏ Bible, as part of it, or yet ſo wholy conſonant vnto it, but that they are to be examined according to the text of the Scripture, and not otherwiſe to be receiued, then ſo farre forth, as they are agreeable therunto. Vnleſſe perhaps you thinke, that we vſurpe ſuch lordſhip ouer mens faith, as you do practiſe, which require all theſe your ſlaunders, conteined in your preface, and all other errors comprehended in your annotations, to be taken for articles of faith, wholy conſonant to the Catholike religion. The contradiction that you note in the fourth article of the creede in meeter, with the confeſſion of our faith denying *Limbus patrum*, if you were not malitious enemies, might be auoyded, either by acknowledging ẏ the auctor of that meeter is to be vnderſtood ſo, as his wordes may agree with the article of the confeſſion, or els, that he vttered his priuate opinion diſagreeing from the iudgement of the whole Church.

Rhem. 22 *We therefore hauing compaſſion to ſee our beloued countrey men, with extreme danger of their ſoules, to vſe only ſuch prophane tranſlations, and erronious mens mere phantaſies, for the pure and bleſſed word of trueth, much alſo moued thereunto by the deſires of many deuout perſons: haue ſet forth, for you (benigne readers) the new Teſtament to begin withall, truſting that it may giue occaſion to you, after diligent peruſing therof, to lay away at leſt ſuch their impure verſions as hitherto you haue bene forced to occupie. How well we haue done it, we muſt not be iudges, but referre all to Gods Church and our ſuperiors in the ſame. to them we ſubmit our ſelues, and this, & all other our labours, to be in part or in the whole, reformed, corrected, altered, or quite aboliſhed: moſt humbly deſiring pardon if through our ignorãce, temeritie, or other humane infirmitie, we haue any where miſtaken the ſenſe of the holy Ghoſt. further promiſing, that if hereafter we eſpie any of our owne errors, or if any other, either friend of good will, or aduerſarie for deſire of reprehenſion, ſhall open vnto vs the ſame: we will not (as Proteſtants do) for defence of our eſtimation, or of pride and contention, by wrangling words wilfully perſiſt in them, but be moſt glad to heare of them, and in the next edition or otherwiſe to correct them: for it is trueth that we ſeeke for, and Gods honour: which being had either by good intention, or by occaſion, al is well. This we profeſſe only, that we haue done our endeuour with prayer, much feare and trembling, leſt we ſhould dangerouſly erre in ſo ſacred, high, and diuine a worke: that we haue done it with all faith, diligence, and ſinceritie: that we haue vſed no partialitie for the diſaduantage of our aduerſaries, nor no more licence then is ſufferable in tranſlating of holy Scriptures: continually keeping our ſelues as neere as is poſſible, to our text and to the very wordes and phraſes which by long vſe are made venerable, though to ſome prophane or delicate cares they may ſeeme more hard or barbarous,* as the whole ſtile of Scripture doth lightly to ſuch at the beginning: acknowledging with S. Hierom, that in other writings it is ynough to giue in tranſlation, ſenſe for ſenſe, but that in Scriptures, leſt we miſſe the ſenſe, we muſt keepe the very wordes.* Ad Pammach. epiſtola 101. ca. 2. in princip. *We muſt, ſaith S. Auguſtine, ſpeake according to a ſet rule, leſt licence of words brẽed ſome wicked opinion concerning the things cõteined vnder the words.* De ciuitate lib. 10. cap. 12. *Whereof our holy forefathers and ancient Doctors had ſuch a religious care, that they would not change the very barbariſmes or incongruities of ſpeach which by long vſe had preuailed in the old readings or recitings of ſcriptures. as* Neque nubent neq; nubentur, *in Tertullian li. 4. in Marcion. in S. Hilarie in c. 22. Mat. and in all the fathers.* Qui me confuſus fuerit, cõfundar & ego eum, *in S. Cyprian ep. 63. nu. 7.* Talis enim nobis decebat ſacerdos (*which was an elder tranſlation then the vulgar Latin that now is*) *in S. Ambroſe c. 3.* de fuga ſeculi. *and S Hierom him ſelf, who otherwiſe corrected the Latin tranſlation that was vſed before his time, yet keepeth religiouſly (as himſelf profeſſeth* Præfat. in 4. Euang. ad Damaſum) *theſe and the like ſpeaches,* Nonne vos magis pluris eſtis illis? *and,* filius hominis non venit miniſtrari, ſed miniſtrare: *and,* Neque nubent, neque nubentur: *in his commentaries vpon theſe places. and* Non capit Prophetam perire extra Hieruſalem, *in his commentaries* in c. 2. Ioël. ſub finem. *And S. Auguſtine, who is moſt religious in all theſe phraſes, counteth it a ſpeciall pride and infirmitie in thoſe that haue a litle learning in tongues, and none in things, that they eaſily take offence of the ſimple ſpeaches or ſoleciſmes in the ſcriptures.* de doctrina Chriſt. li. 2. cap. 13. *See alſo the ſame holy father* li. 3. de doct. Chriſt. c. 3. *and* tract. 2. in Euang. Ioan. *But of the maner of our tranſlation more anon.*

The purpoſe and commoditie of ſetting forth this Catholike edition.

The religious care and ſinceritie obſerued in this tranſlation.

The auncient fathers kept religiouſly the very barbariſmes of the vulgar Latin text.

See S. Auguſt. li. 3. confeſ. c. 5.

Matth. 22. Mark. 8. Hebr. 7.

Matth. 6. 20. 22. Luc. 13.

Fulke. 22 Theſe fourtie or fiftie yeeres, being voyd of compaſſion, you haue ſuffred the people to be without a Popiſh tranſlation, while you had any hope to perſwade the world, that ignorãce of the holy ſcriptures is more meete for them, then knowledge in the ſame. But being beaten from that moſt impudent aſſertion by ſhame, and the conſcience of al Papiſts that are of any equitie or indifferent iudgement crying out againſt it, & ſeeing that you laboured in vaine to bring in blind ignorance: you haue yeelded by obſcure tranſlation, partly to dimme the light of the Scripture, & by hereticall annotations, to peruert the ſence of the holy Ghoſt, to the vpholding of the kingdom of Antichriſt. That our true & ſincere tranſlations, out of the originall tongues (which you ſay men hitherto haue bene enforced to occupie) being layed aſide, your miſtes of darke ſpeaches, & wicked obſcruations might come in place. What you profeſſe and proteſt of your care and ſinceritie, may be credited of them ẏ be deuote vnto you: but all reaſonable men may take a taſte of your credite by this. In the anſwer to *Martines* booke called the diſcouerie, &c. you were admoniſhed of manifeſt corruptions, & falſe tranſlations, euen of your vulgar latine text, but where is the promiſe of reformation theſe fiue or ſixe yeeres? Your like fidelitie in citing & applying the ſayings of the ancient fathers, ſhall God willing be layed open in this anſwer to your annotations: but as for the humble acknowledging of your errors, and the correction of the ſame, we haue ſmall hope to ſee. For ſo long as your heads be occupied in contriuing moſt horrible conſpiracies, of

Chap. 10. ſect. 12.

treaſons

treaſons and murder of the moſt honourable Prince in the worlde, your naturall ſoueraine Lady and Queene, and the ouerthrow of your owne Countrey, which hath bred and nouriſhed you: we cannot be perſwaded that any heauenly wiſdome can enter into ſo malicious ſoules, or that there is any feare of God, regard, honour or loue of his trueth, that moueth you to any thing, whatſoeuer you pretend: But euen as the booke you lately wrote againſt ỹ murthering of Princes, had no other purpoſe of the ſetters forth, but to make our Prince & her Counſel ſecure of your deuiliſh practiſes, while you intẽded nothing ſo carefully, as the moſt cruel & vnnatural ſlaughter of her ſacred perſon, and of all her faithfull Counſellers and truſtie ſubiects, by that helliſh and Sathanicall conſpiracie of Sauadge, Ballard, Babington and the reſt, by Gifford & Allen principal pillars of that your Seminarie of Rhemes, enchanted & confirmed thereunto, openly teſtified by their owne cõfeſſions, at their arraignments. That in tranſlation of the ſcriptures, the very words muſt be kept, as nere as it is poſſible, and the phraſe of ỹ tongue into which we tranſlate wil beare, we do acknowledge w̃ S. Hieronym *ad Pammach.* That which you cite out of S. Auguſtine, is not to be found in the place by you quoted: but wherſoeuer it is writtẽ, it ſeemeth to be entended of termes vſual in ỹ Church, againſt heretikes, rather then of trãſlation. That the ancient doctors refuſed not the Barbariſmes and ſolæciſmes of the vulgar latin tranſlation, which they then had, it was becauſe they did write in Latin, to be vnderſtood of the cõmon people, to whom the Latin tongue was vulgar, and ỹ tranſlation familiar: not that thoſe Barbariſmes & ſolæciſmes by long vſe became venerable, or that it is any example for you, to bring in latine and Greeke words into the Engliſh text, neither vſed before, nor vnderſtood now of the Engliſh people. Although the place you cite out of S. Ambroſe, is by him defended to be a cõmendable phraſe, by auctority of thoſe which made choyſe of words & eloquent ſpeaches, of which one ſaid: *loco editiore quã victoribus decebat.* Neither doth S. Hieronym in the Epiſtle to Damaſus, ſay, ỹ he keepeth religiouſly theſe & ſuch like barbarous ſpeaches, although he vſe ſome of them in his Cõmentaries, for the cauſe before aledged, but rather he ſheweth, that recourſe muſt be had to the original trueth of the Greeke text. Neuertheles he ſaith, he hath ſo tempered his penne, that thoſe things only being corrected ỹ might ſeeme to change the ſenſe, he ſuffred ỹ reſt to remaine as they were.

De ciuitat. lib. 10. cap. 12.

Neither had S. Auguſtine any religion in falſe or barbarous latine, although he did beare with it, and was willing to vſe it where it was beſt vnderſtood, or did beſt expreſſe ỹ original Greeke. For in the firſt place by you quoted, he would haue ỹ original tongue, out of which the interpretation is made, to be looked vnto, & that which is barbarous and obſcure, to be corrected by it, as in ſtead of *vitulamina*, he would haue *plantationes*: that which is cõmonly vnderſtood, to be borne with, if it cannot be amended, & giueth an example of *That, which now* (ſaith he) *we cannot take away from the mouth of the people, that ſing, Vpõ him ſhal my ſanctificatiõ floriſh, where the barbarous word* floriet, *doth nothing hinder the ſence: yet a cunning hearer had rather haue it corrected, that it might be ſaid, not* floriet, *but* florebit. *And nothing doth hinder the correction, but the cuſtome of the ſingers. But theſe things may be eaſily cõtemned.* Lo this is the moſt religious care, ỹ he hath to keepe Barbariſmes & ſolæciſmes, this is the ſpecial pride and infirmitie ỹ he counteth in them, that would haue them corrected.

Sapien. 4.

Pſal. 131.

In the ſecond place by you noted, for auoyding of ambiguitie, he ſaith, he had rather ſpeake barbarouſly, then purely: as where the text is, *Non eſt abſconditum à te os meũ*, becauſe *os* ſignifieth a mouth & a bone, the certeintie muſt be learned out of the Greeke tongue, *Wherfore many times* (ſaith he) *the vulgar cuſtome of ſpeaking is more profitable for ſignification of things, then the learned puritie. For I had rather it be ſaid with barbariſme,* Non eſt abſconditum à te oſſum meum, *then that it ſhould be therfore leſſe plaine, becauſe it is more latine like.* His meaning is, he had rather haue a barbarous word vſed (that is vnderſtoode of the common people) then a pure latine worde, either not vnderſtoode, or vncerteine how it ſhould be vnderſtood.

Pſal. 138.

In the thirde place he ſaith, that *ſanguines*, in the plurall, is no good latine word, yet becauſe it is the plurall nomber in the Greeke, the interpreter did chuſe rather to expreſſe the trueth according to the ſound of words, though he ſpake not ſo pure latine, according to the Grammarians, for if he had ſpoken it in the ſingular nomber, he had not expreſſed the Apoſtles meaning: *Therefore let vs ſpeake* (ſaith he) *and not be afraid of the Grammarians palmer, ſo that we may come to the ſound and more certaine trueth.*

These things I haue examined particularly, though the matter be not weightie, that the reader may ſee how ſoundly and ſincercly, you gather out of the fathers, where no great neede enforceth you, that he may the rather ſuſpect your dealing with them, in matters of greater importance.

Rhem. 23 *Now, though the text thus truely tranſlated, might ſufficiently, in the ſight of the learned & all indifferent men, both cõtroule the aduerſaries corruptions, & proue that the holy Scripture wherof they haue made ſo great vaunts make nothing for their new opinions, but wholy for the Caltholike Churches beleefe & doctrine, in all the points of differẽce betwixt vs: yet knowing that the good & ſimple may eaſily be ſeduced by ſome few obſtinate perſons of perdition (whom we ſee giuen ouer into a reprobat ſenſe, to whom the Goſpel, which in it ſelf is the odour of life to ſaluation, is made the odour of death to damnatiõ, ouer whoſe eyes for ſinne & diſobedience God ſuffreth a veile or couer to lie, while they read the new Teſtament, euen as the Apoſtle ſaith the Iewes haue til this day, in reading of the old, that as the one ſort cãnot find Chriſt in the ſcriptures, reade they neuer ſo much, ſo the other cãnot find the Catholike Church nor her doctrine there neither) & finding by experiẽce this ſaying of S. Auguſtine to be moſt true,* If the prejudice of any erronious perſuaſion preoccupate the mind, whatſoeuer the ſcripture hath to ỹ contrary, men take it for a figuratiue ſpeach: *for theſe cauſes, & ſomewhat to help the faithful reader in the difficulties of diuers places, we haue alſo ſet forth reaſonable large* ANNOTATIONS, *thereby to ſhew the ſtudious reader in moſt places perteining to the controuerſies of this time, both the heretical corruptions and falſe deductions, and alſo the Apoſtolike tradition, the expoſitions of the holy fathers, the decrees of the Catholike Church & moſt ancient Coun-*

2. Cor. 2.

2. Cor. 3.

De doctr. Chriſt. lib. 3. cap. 10.

Of the ANNOTATIONS, why they were made, & what matter they conteine.

ceils:

cels: which meanes whosoeuer trusteth not, for the sense of holy Scriptures, but had rather folow his priuate iudgement or the arrogant spirit of these Sectaries, he shall worthily through his owne wilfulnes be deceiued. beseeching all men to looke with diligence, sinceritie, and indifferencie, into the case that concerneth no lesse then euery ones eternall saluation or damnation.

Fulke.23 Although the text be not truly translated by you, yet ye are not able by it to disproue the trueth of our doctrine, nor to defend your owne heresies. Whatsoeuer in your *Annotations* you haue obserued to charge vs with hereticall corruptions or false deductions, hath for the one bene sufficiently confuted already, the other shall receiue answere now. As for the olde bragge of Apostolike tradition, exposition of fathers, decrees of Church & councels, shalbe declared now to be as vaine as euer it was. And whosoeuer with diligence, sinceritie, and indifferencie will vouchsafe to reade, as well your Annotations, as our answere to the same, I doubt not but they shal acknowledge more to be performed concerning this matter in the ende, then we promise in the beginning. As for the wilfull blinde, that wil be led by none other, but by your blinde Pharizaical guides, we must let them alone, to fall together with you, into the pit of euerlasting destruction.

Rhem. 24 *Which if he do, we doubt not but he shall to his great contentment, finde the holy Scriptures most clerely and inuincibly to proue the articles of Catholike doctrine against our aduersaries, which perhaps he had thought before this diligent search, either not to be consonant to Gods word, or at least not conteined in the same, and finally he shall proue this saying of S. Augustine to be most true.* Multi sensus, &c. Many senses of holy Scriptures lie hidden, and are knowen to some few of greater vnderstanding: neither are they at any time auouched more cõmodiously & acceptably then at such times, whẽ the care to answer heretikes doth force men therunto. For then, euen they that be negligent in matters of study & learning, shaking off sluggishnes, are stirred vp to diligent hearing, that the Aduersaries may be refelled. Againe, how many senses of holy scriptures, concerning Christes Godhead, haue bene auouched against Photinus: howe many of his Manhod, against Manichæus: how many, of the Trinitie, against Sabellius: how many, of the vnitie in Trinitie, against the Arriãs, Eunomians, Macedoniãs: how many, of the Catholike Church dispersed throughout the whole world, and of the mixture of good and bad in the same vntill the end of the world, against the Donatists and Luciferians and other of the like error: how many against al other heretikes, which it were to long to rehearse? Of which senses and expositions of holy Scripture the approued authors and auouchers, should otherwise either not be knowen at all, or not so well knowen, as the contradictions of proud heretikes haue made them.

In Psal. 67. prope finem.

Heresies make Catholikes more diligent to search and finde the senses of holy Scripture for refelling of the same.

Fulke. 24 We may see, there is no smal accompt made of these your annotations, ỹ you promise the diligẽt reader, such satisfaction & contentment in them, as he could not find in all the Popish treatises, ỹ haue bene set forth these thirtie yeeres. Well, the triall is all. For my part, by the assistance of Gods grace, I nothing doubt, but as I haue in twentie other of your treatises, laid open the weaknes of your part, with the lewde meanes you vse to vphold it, in such sort as you haue no list to reply: so in this worke, I shall performe the like, that the saying of S. Augustine, by you set downe, shalbe foũd most true. That the cõtradiction of Papists (as of al other like heretikes) is ỹ occasion, that the true meaning of the Scripture, by diligent search is better vnderstoode, then it were like to haue bene, if no such heresie had arisen, and that the true Catholikes be better discerned from the arrogant heretikes, according to the saying of the Apostle. There must be heresies, that they which are approued, may be made manifest. So the malice of Sathan the father of lies, is by the inuincible power of God, conuerted to the auouching of the trueth, and to the benefite of the Church, which by heresies the deuil seeketh to ouerthrowe.

1.Cor.11.

Rhem.25 *Thus he saith of such things as not seeming to be in holy Scriptures to the ignorant or heretikes, yet in deede be there. But in other points doubted of, that in deede are not decided by scripture, he giueth vs this godly rule to be followed in al, as he exemplifieth in one.* Then do we hold (*saith he*) the veritie of the Scriptures, when we do that which now hath seemed good to the Vniuersal Church, which the authoritie of the Scriptures themselues doth commend: so that, forasmuch as the holy Scripture cãnot deceiue, whosoeuer is afraid to be deceiued with the obscuritie of questions, let him therein aske counsel of the same CHVRCH, which the holy Scripture most certainly and euidently sheweth and pointeth vnto. *Aug. lib. 1. Cont. Cresc on. c. 13.*

Fulke 25. Your application of S. Augustines place, is as true as your quotation: for you quote, cap. 13. in stead of the 33. cap. And he speaketh not of points of doctrine, that in deede are not decided by Scripture, for of the point of doctrine in controuersie betweene him and the Donatists, that such as were baptized by heretikes might not be rebaptized, he saith in the Chapter going before, *Sequimur sanè nos in hac re etiam Canonicarũ auctoritatem certissimam scripturarum. Truly we folow in this thing also, the most certaine auctoritie of the canonicall Scriptures.* And a litle before, he had alledged for the same question, among other auctorities of Scriptures, the saying of our Sauiour Christ to Peter: He that is once washed, neede not to be washed againe. But the matter that was not to be founde in the Scripture, was an example of one baptized by heretikes, receiued by the Church without rebaptisme. For hee had also before alledged the example of the Samaritanes, who being circumcised in schisme and heresie, were not circumcised againe, when they were conuerted to the true Religion of the

Ioan. 13.

Iewes:

Iewes: which proueth the point of doctrine inuincibly. But the contentious heretike, would ſtill vrge the like example to be ſhewed of baptiſme, whereupon S. Auguſtine ſaith, *Proinde quamuis huius rei certè de ſcripturis canonicis, non proferatur exemplũ, &c. Therfore although in deede, an example be not brought forth of this thing, out of the canonicall Scriptures, yet in the ſame thing alſo, the trueth of the ſame ſcriptures is holden of vs, when we do that, which hath now pleaſed the whole Church, whom the auctoritie of the Scriptures themſelues doth commend, that for as much as the holy Scripture cannot deceiue, whoſoeuer feareth to be deceiued with the obſcuritie of this queſtion, let him aske counſell of the ſame Church, which the holy Scripture without all ambiguitie, doeth demonſtrate or ſet out.* The obſcuritie of this queſtion, grew by the contrary iudgemẽt and practiſe of S. Cyprians time, which the whole Church, by auctoritie of the Scriptures, had reformed in S. Auguſtines time. He ſaith not therfore, *that of points not decided by Scripture, the Church muſt be conſulted*, but where queſtion of contrary iudgement & practiſe doth ariſe, the iudgement of the whole Church muſt be enquired, what is agreeable to the holy Scriptures, and preferred before the particular opinions and practiſes of any other, though otherwiſe godly and learned, as Cyprian was.

The Church therefore, hath wiſdome to decide queſtions by Scripture, not auctoritie to determine of points of doctrine, not decided by the Scriptures, for there are none ſuch neceſſary for Gods people, to know or practiſe.

Rhem. 26 *NOW to giue thee alſo intelligence in particular, moſt gentle Reader, of ſuch things as it behoueth thee ſpecially to know concerning our Tranſlation: We tranſlate the olde vulgar Latin text, not the common Greeke text, for theſe cauſes.*

Many cauſes why this new Teſtament is trãſlated according to the ancient vulgar Latin text.

It is moſt auncient.

1. *It is ſo auncient, that it was vſed in the Church of God aboue 1300. yeeres agoe, as appeareth by the fathers of thoſe times.*

Fulke. 26 You tranſlate the vulgar latine text, and not the originall Greeke text, for tenne cauſes. The firſt is the antiquitie, that it was in vſe in the Church of God, aboue 1300. yeeres agoe. This is more boldly affirmed, then it can be ſoundly prooued: for it appeareth not by the fathers of thoſe times, that any one tranſlation was generally vſed. S. Auguſtine as we ſhewed before, ſaith, there was an infinite varietie of latine tranſlations. S. Hieronym in effect ſaith as much *in præfat. ad Damaſum in 4. Euang.* Yea it will be hard for you to name any one father of the latine Church, that vſed it more then 1300. yeeres agoe.

First Tertullian vſed it not, as appeareth by an hundreth textes that he citeth, differing from it: one or two ſhal ſuffice for example. Your vulgar latine hath. *Alter alterius onera portate*, Tertullian citeth it: *Onera veſtra inuicem ſuſtinete.* Your text hath, *prudentiam prudentium reprobabo*, Tertullians text was, *irritam faciam.* Your text hath, *Non enim erubeſco Euangelium*, Tertullians text was, *Non enim me pudet Euangelij.*

Cont. Marc. lib. 5. In epi. ad Gal. c. 6. in 1. Cor. 1. c. 1. & Rom. c. 1.

S. Cyprian vſed it not, as appeareth by infinite textes which he citeth in his bookes of Teſtimonies *ad Quirinum*, and throughout his workes, whereof I wil ſhew a few examples. Your text hath Matth. 3. *Non ſum dignus calciamenta portare.* Cyprians text had, *Non ſum idoneus. ad Quirinũ lib. 1. num. 12.* Againe Luc. 1. Your text hath *Quia viſitauit & fecit redemptionem plebis ſuæ.* Cyprians text was, *quia proſpexit redemptionem populo ſuo. lib. 2. Num. 7.* Againe your text Iohn 1. hath *In principio erat verbum.* S. Cyprians text had, *In principio erat Sermo. lib. 2. Num. 6.* Your text Rom. 2. hath, *An diuitias bonitatis eius & patientiæ, & longanimitatis contemnis?* S. Cyprians tranſlation had, *An nunquid opulentiam bonitatis eius & ſuſtinentiam & patientiam cõtemnis? lib. 3. Num. 35.* The Clergie of Rome in S. Cyprians time, vſed not your vulgar latine text, as appeareth by diuers texts cited in their Epiſtles: As for example, Your text hath, Matth. 18. *Omne debitum dimiſi tibi quoniam rogaſti me*, The Romans text had, *Donaui tibi omne debitum quia me rogaſti. Cler. Rom. epiſt. 31.* Your text hath Rom. 1. *Quia fides veſtra annuntiatur in vniuerſo mundo*, Their text had, *Quia fides veſtra prædicatur in toto mundo.*

Irenæus or he that tranſlated him into latine, which is very ancient, folowed another tranſlation, then your vulgar latine. I wil forbeare examples which are many, becauſe it is not certaine of what time the tranſlator of Irenæus liued, who is thought to haue written in Greeke.

Com. in pſ. 67. In pſ. 106.

Arnobius an ancient writer vſed not your text, as appeareth by diuers places which he citeth. for example, Your text hath 1. Ioh. 2. *Filioli nouiſſima hora eſt.* Arnobius did read, *Pueri nouiſſima hor. &c.* Your text Luc. 22. hath, *Satanas expetiuit vos vt cribraret.* Arnobius did read *ventilet.* Your text ſaith, *Ego autem rogaui*, Arnobius ſaith, *Ego autem interceſſi.*

S. Hilarie vſeth not your vulgar latine text, as appeareth through all his Commentarie vpon S. Matthew, wherof take theſe examples: Your text hath Matth. 7. *In quo enim iudicio iudicaueritis, iudicabimini.* S. Hilarie ſaith, *Iudicabitur de vobis.*

Againe, cap. 11. Your text hath *Arundinem vento agitatam.* Hilary readeth *vento moueri.* Your latine text hath, Matth. 26. *Extendens manum exemit gladium ſuum & percutiens ſeruum principis ſacerdotum amputauit auriculam eius.* S. Hilary ſaith, *gladium exerens ſeruo principis ſacerdotum aurem abſcidit.*

S. Ambroſe you confeſſed before, to vſe a more ancient tranſlation, then your vulgar latine, and leaſt the vnlearned reader ſhould thinke it were in that one only place, I wil giue a fewe examples, whereby it may appeare, that he vſed not your vulgar latine in his whole Commentarie vpon S. Luke, which is his without controuerſie. In the Angels ſalutation, Luk. 1. your text hath *in mulieribus.* S Ambroſe ſaith *inter mulieres.* In the anſwere of Mary, your text hath *fiat mihi*: Ambroſe ſaith *contingat mihi.* In the 12. chapter, where your text hath *ager*, Ambroſe hath *poſſeſſio.* Yours hath *Quid induamini*, Ambroſe hath, *quid veſtiamini.* Seeing none of theſe fathers of theſe times, vſed your vulgar latine text, I pray you tel vs in good earneſt, what fathers you meane: for theſe are the chiefe, & almoſt all whoſe workes remaine of thoſe times.

Sect. 22. Againe, where you ſay in the margent, it is moſt auncient, you forget what you ſaid before, that Ambroſe

folowed an elder tranſlation,then the vulgar latine tranſlation.

Rhem. 27 2. *It is that (by the common receiued opinion and by all probabilitie) which S.Hierom afterward corrected according to the Greeke, by the appointment of Damaſus then Pope, as he maketh mention in his preface before the foure Euangeliſtes, vnto the ſaid Damaſus: and* in Catalogo in fine, *and* epi.102. Corrected by S.Hierom.

Fulke 27. The places by you quoted,do ſhew,ỹ Hieronym did correct a vulgar latin text,that was much vſed before his time,at the requeſt of Damaſus,but the cõmon receiued opinion of Papiſts,which call it S.Hieronyms tranſlation,is no good argument to proue it to be ỹ ancient vulgar text of his correctiõ.Al probabilitie,is but your owne auctoritie.For it is againſt al probabilitie,ỹ Hieronym who corrected it,according to ỹ greeke,as he profeſſeth,would haue left ſo many places,ỹ are not warrãted by any greeke copy.

Againe there are in it, ſome of thoſe faults, which S. Hieronym did correct, as in Marke the firſt, the name of Eſay,which he thinketh to be the fault of the writers. Com. in Matth.c.3.The like is in ſome copies of the vulgar latine, *Iudæa* for *Iudæ*. Matth.2.and cap.6. He correcteth the word *exterminant*, which remaineth in your vulgar Latin text.

Alſo cap.16.4.it appeareth that S.Hieronyms text was *vade retro me*, yours is *vade poſt me*.

In the Epiſtle to the Galath.c.1. where your vulgar Latine hath *expugnabam illam*. S.Hieronym in his Commentarie, rehearſeth the text *& deuaſtabam illam*. Likewiſe for *acquieui* in the ſame chapiter, hee correcteth *contuli* according to the Greeke. Againe vpon the 3. chapiter he ſaith expreſly *Legitur in quibuſdam codicibus, quis vos faſcinauit non credere veritati? Sed hoc quia in exemplaribus Adimantij non habetur, omiſimus. In ſome bookes it is read, who hath bewitched you not to beleeue the trueth? but becauſe it is not found in the copies of Origenes, we haue omitted it.* But thoſe wordes which he ſaith he hath omitted, your vulgar text hath. Therefore with greater probabilitie, may I ſay, that your vulgar text is not that which S.Hieronym corrected, but rather the ſame text vncorrected, then you can affirme, that by all probabilitie, it is that which he corrected.

Many like examples might be brought out of his Cõmentaries vpon the Epiſtle to the Epheſians, and to Philemon, & to Titus, where he ſheweth his correction out of the Greeke, which is not obſerued in your vulgar Latin text. Therefore your vulgar Latine text is not that which he corrected.

Rhem. 28 3. *Conſequently it is the ſame which S.Auguſtine ſo commendeth and alloweth in an Epiſtle to S.Hierom.** *Epiſt.10. Cõmended by S.Auguſtine.

Fulke.28. The antecedent being proued falſe, the conſequent cannot be true. S.Auguſtine commendeth S.Hieronyms labour & diligence in that correction of the vulgar Latine, but we haue declared before, this is not ỹ, which he corrected, therfore it is not the ſame which Auguſtine ſo cõmendeth. Neither doth Auguſtine vſe your vulgar Latin text, as I might ſhew by 500.examples, but a few ſhall ſuffice to giue a taſte.

In the 9.of S.Iohn, your vulgar Latin text hath, *fecit lutum ex ſputo, & liniuit lutum ſuper oculos eius*. S. Auguſtines tranſlation was *de ſaliua ſua lutum fecit & inunxit oculos cæci. Tract. in Ioan.* 44. Alſo Ioan. 13. your vulgar Latine hath *poſt buccellam*. S.Auguſtines booke had, *poſt panem*, or *poſt panem intinctum*. In the 1.chapter of the firſt Epiſtle of S.Iohn, your vulgar Latin text hath, *& teſtamur & annunciamus vobis, vitam æternam, quæ erat apud patrem, & apparuit nobis*. S.Auguſtines text had, *& teſtes ſumus & annunciamus vobis vitam æternam, quæ erat apud patrem & manifeſta eſt in nobis*. Alſo in the ſecond chapter, to the fifth verſe he addeth theſe wordes, *Si in illo perfecti ſuerimus*, which are not in your vulgar Latine text, in the ſame place, he readeth *dilectio Dei*, where your text hath *charitas*. In the 4. chapiter of that ſame Epiſtle, your text hath, *Omnis ſpiritus qui ſoluit Ieſum*. S.Auguſt.text had *omnis ſpiritus, qui non confitetur Ieſum in carne veniſſe, &c.* By theſe it is manifeſt ỹ S.Aug.folowed not your vulgar Latin text, which it is like he would haue done, if it had bene the ſame with S.Hieronym corrected, and which he ſo commended & allowed.

Rhem. 29 4. *It is that which for the moſt part euer ſince hath bene vſed in the Churches ſeruice, expounded in ſermons alleaged and interpreted in the Commentaries and writings of the auncient fathers of the Latin Church.* Vſed and expounded by the fathers.

Fulke 29. You are not able to prooue your Church ſeruice to be ſo ancient as S.Auguſtines time, for many of your Church Leſſons are taken out of Beda, and other writers, which liued many hundred yeeres after S.Auguſtines age. And ſuch parts of the Scripture, as ſeeme to haue bene of moſt auncient time vſed in the Church of Rome, are not taken out of your vulgar Latine text. In the Lords prayer, it is *panem noſtrum quotidianum*, in your vulgar text *ſuperſubſtantialem*, Likewiſe for *gloria in excelſis*, your vulgar Latine hath *gloria in altiſſimis*. So out of Matthew 21. your Church ſeruice hath, *Benedictus qui venit in nomine Domini, hoſanna in excelſis*, your vulgar Latine hath *in altiſſimis*.

That it hath not bene euer ſince S. Hiero. time alledged, & interpreted in the writings and Cõmentaries of the ancient fathers of the Latine Church, ſhall appeare by theſe teſtimonies folowing. Your text hath Matth.16.*portæ inferi non præualebunt*. *Optatus Mileuitanus* alledgeth *portæ inferorum non vincent*. Alſo Matth.7. your vulgar Latine hath, *conuerſi dirumpant vos*. *Optatus* redde. *conuerſi elidant vos*. Againe Luc.18. in your vulgar Latine it is thus written, *dixit autem & ad quoſdam qui in ſe confidebant tanquam iuſti, & aſpernabantur cæteros*. Optatus ſaith it is written, *Dicebat Ieſus hanc ſimilitudinem cropter eos qui ſe ſanctos putant, & contemnunt cæteros*.

Fulgentius an other auncient father of the Latine Church, alledged not alwayes your Latin text, as appeareth *Ad Traſimundum lib.*1.*c.*5. *Omnis ſpiritus qui non confitetur Ieſum Chriſtum in carne veniſſe, ex Deo non eſt*. Your text hath *qui ſoluit Ieſum*.1.Ioan.4. Alſo lib.2.c. 18. his text had *conforme corpori*, where your text hath *configuratum*. Phil.3.

Primaſius an other old father of the Latin Church, in his Cõmentarie vpon ỹ Epiſtle to the Hebrues. c.1.hath *Oleo lætitiæ præ conſortibus*, where your text hath, *oleo exultationis præ participibus*. And *c.3.ad Gal.* in his expoſition he foloweth that, which he ſaith was ỹ latin text: *Quibus ad horam ceſſimus*, where as the Latin now is negatiuely *neq; ad horam*. And although ỹ writers or printers haue prefixed the vulgar Latin before his cõmentaries: yet it appeareth by many places of his cõmentaries, ỹ he folowed an other text.

Proſper Aquitanicus ſomewhat elder then he, alleadgeth Scripture, out of an other tranſlation, then your

your vulgar Latine: as *de promiſſ.part.3.pro.*1. out of Ioan.1.*dic.vt habeamus renunciare his*, your text is, *vt reſponſum demus*. In ỹ ſame place, *vox clamantis in eremo parate viam, &c.* your text is *in deſerto, dirigite*. And out of the Acts 13. he citeth this text, *Cum impleretur curſus Ioannes dixit, quem me ſuſpicamini eſſe, non ſum ego, ſed ecce venit poſt me, de cuius pedibus non ſum dignus ſoluere corrigiam calciamentorum eius*. Your text is, *cum impleret autem Ioannes curſum ſuum dicebat, quem me arbitramini eſſe non ſum ego; ecce venit poſt me cuius non ſum dignus calciamenta pedum ſoluere*. It were follie to adde more examples, in a caſe ſo manifeſt.

Leo Biſhop of Rome, expoundeth not your vulgar Latine text, and therefore it is not like to be that which S. Hieronyme corrected: for in his Hom. in *feſt.omn.ſanctorum*, interpreting ỹ beginning of S. Math. Goſpel: next after *Beati pauperes*, he placeth *Beati qui lugent*, as it is in the Greeke, *Poſt prædicationem &c. After the commendation of this moſt happy pouertie, our Lord added, ſaying, Bleſſed are they that mourne*. Your vulgar text placeth, *Beati mites, quoniam ipſi poſſidebunt terram*. And Leo when he commeth to that 3. beatitude, he readeth *hæreditate poſſidebunt terram*, more expreſſing the Greeke word. Gregory in deede, who was three hundred yeeres after the time by you before named, vſed your vulgar Latin text, and that ſo preciſely, that where there is a manifeſt corruption, not of ỹ tranſlator, but of the writers, Luk.15. *euertit domum* for *euerrit*, he neuertheleſſe expoundeth the text according to that corruption, although he confeſſeth that in an other tranſlation it was *emundat*, which is more agreeable to the Greeke. But this error of Gregorie, you are content to giue ouer, for in your tranſlation you ſay, *ſhe doth ſweepe the houſe*, according to the trueth of the originall Greeke, being aſhamed to followe the groſſe errour of the beſt Biſhop of Rome, of all the number that followed him.

Rhem.30 Seſſ.4. 5. *The holy Councel of Trent, for theſe and many other important conſiderations, hath declared and defined this only of all other latine tranſlations, to be authenticall, and ſo onely to be vſed and taken in publike leſſons, diſputations, preachings, and expoſitions, and that no man preſume vpon any pretence to reiect or refuſe the ſame.*

Onely authentical, by the holy Councel of Trent.

Fulke. 30 The prophane particuler chapter of Trent, hath no auctoritie to preferre any tranſlation, much leſſe one ſo corrupt and depraued as that is, before the originall text of the Apoſtles and Euangeliſts owne enditing: nor to forbid any man to reiect that, which is found diſagreeing from the originall veritie. No Councel although it were generall (which your good lords and maſters of the Popiſh French Church, will not acknowledge Tridentine to be) hath any authoritie againſt the trueth, but only for it, as S. Paul ſayeth of him ſelfe, and other Apoſtles. 2.Cor.13.

Rhem.31 6. *It is the graueſt, ſincereſt, of greateſt maieſtie, leaſt partialitie, as being without all reſpect of controuerſies and contentions, ſpecially theſe of our time, as appeareth by thoſe places which Eraſmus and others at this day tranſlate much more to the aduantage of the Catholike cauſe.*

Moſt graue, leaſt partial.

Fulke. 31 In grauitie, ſinceritie, and maieſtie, it is not to be compared with the authenticall Greeke text, beſide that in many places, it is ridiculous, vnſincere, vntrue, and conſequently of no auctoritie, much leſſe maieſtie. And although the tranſlator was not partiall in reſpect of the controuerſies of our time, yet his vnapt tranſlation ſometime is abuſed of you, to the maintenance of your errours, as in anſwering your annotations it will appeare.

Rhem. 32 7. *It is ſo exact and preciſe according to the Greeke, both the phraſe and the worde, that delicate Hereſikes therefore reprehẽd it of rudenes. And that it foloweth the Greeke farre more exactly then the Proteſtãts tranſlatiõs, beſide infinite other places, we appeale to theſe. Tit.*3.14. Curent bonis operibus præſſe. προϊσταθαι. *Eng. bib.*1577. to mainteine good works. *& Heb.*10.20. Viam nobis initiauit, ἐνεκαίνισεν. *Engliſh Bib.* he prepared. *So in theſe words*, Iuſtificationes, Traditiones, Idola, &c. *In al which they come not neere the Greke, but auoideit of purpoſe.*

Preciſe in folowing the Greeke.

Fulke. 32 The tranſlator in deede according to his knowledge, did purpoſe to tranſlate exactly, both words and phraſes: but being neither very good Grecian, nor good Latiniſt, beſide that hee erred in many places from ỹ true ſenſe, he hath tranſlated many places barbarouſly, as is cõfeſſed by Lindanus, Iſidorus Clarius, & other of indifferent iudgement among you. What hurt is it then, if by learned men of theſe times, which haue exact iudgement in both ỹ tongues, that rudenes be amended? Is the Scripture of more credite in falſe latine, or in barbarous latine, then in true and cleane latine? No verily, but that you preferre olde errours, before old trueth newly reſtored.

If that vulgar tranſlation followe the trueth more exactly then ours, I would wiſh ours were reformed according to the Greeke. Concerning the examples you bring, I anſwere to the firſt, that your (*præeſſe*) doth not follow the Greeke more exactly, then our words, to maintaine, or, to ſhew foorth. For προϊσταθαι doeth ſignifie as wel ỹ which we tranſlate, as ỹ which your vulgar text hath. We tranſlate it alſo to excel, as Beza doth ſay, *Præſtantes eſſe*: and ỹ Greeke ſignifieth al three indifferently, as euery man ỹ is learned therein, wil confeſſe, and the Lexicons beare witneſſe. To the ſecond I ſay, The word, Dedicated, as Beza tranſlateth it, had bene more proper, then Prepared: yet, becauſe the worde ſignifieth, To renewe, and mention is made before of the newe way, it is no hurt to the ſenſe, to ſay, He prepared a newe way.

As for the wordes, *Iuſtificationes, Traditiones, Idola*, we expounde truely according to the Greeke, as is declared at large, in the booke of the Defence of our tranſlations, vnto which I remit the Reader.

Rhem.33 8. *The Aduerſaries them ſelues, namely Beza, preferre it before all the reſt.* In præfat. no. Teſt. an. 1556. *And againe he ſaith, that the olde Interpreter tranſlated very religiouſly.* Annot. in Luc.1.v.1.

Preferred by Beza him ſelfe.

Fulke. 33 Beza preferreth it before the licentious tranſlations of Caſtalion, Illyricus, & ſuch like, and it is not to be denied, that the olde Interpreter of the newe Teſtament, according to his knowledge, and after that copie which he followed, tranſlated religiouſly: yet, partly for want of knowledge, partly for lacke of conference of other copies, or iudgement to diſcerne them, he hath tranſlated many things obſcurely, many things vntruely, ſome things ambiguouſly, and often times barbarouſly.

Rhem.34 9. *In the reſt, there is ſuch diuerſitie and diſſenſion, and no ende of reprehending one another, and tranſlating euery man according to his fantaſie, that * Luther ſaid, If the world ſhould ſtande any long time, we muſt receiue againe (which he thought abſurd) the Decrees of Councels, for preſeruing the vnitie of faith, becauſe of ſo diuers*

All the reſt miſliked of the Sectaries them ſelues, eche reprehending an other.

*ters interpretations of the Scripture. And Beza (in the place aboue mentioned) noteth the itching ambition of his fellowe-translatours, that had much rather disagree and dissent from the best, then seeme them selues to haue saide or written nothing. And Bezas translation it selfe, being so esteemed in our countrey, that the Gencua *English Testaments be translated according to the same, yet sometime goeth so wide from the Greeke, and from the meaning of the holy Ghost, that them selues which proteste to translate it, dare not followe it. For example, Luke 3.36. They haue put these wordes,* The sonne of Cainan, *which he wittingly and wilfully left out: and Actes 1.14. they say,* With the women, *agreeably to the vulgar Latine: where he saith,* Cum vxoribus, with their wiues.

* The newe Testa. printed the yere 1580. in the Title.

Fulke. 34 The dissension of interpreters, must be decided by the originall Greeke, as S. Augustine sheweth, and S. Hieronyme thinketh as much. Neither is there greater dissension of our interpreters, then is of the copies of your vulgar Latine text: neither is it like, neither is there any cause why Luther should so say, as you report out of his aduersarie Coclæus. For so long as the Greeke text remaineth, the diuersitie of translations cannot bring the trueth in vncertaintie, but they that be learned and louers of trueth, may plainely see it. Nor yet is Bezas translation so wide from the Greeke, that it is forsaken of vs: but we vse our iudgement freely in those points, and are not tyed vnto his authoritie. *The sonne of Cainan*, though it be a superfluous and false addition, yet because it is in most of the Greeke copies, we are content to let it stand, as the name of Ieremie in S. Matthewes Gospel, which yet we doubt not to be a corruption in steade of Zacharie, or els that there should be neither of both named.

Cap. 27. 9.

Yet Beza by authoritie of Moses, and of a very auncient Greeke copie, nowe remaining in the Libraric of the Vniuersitie of Cambridge, doeth leaue it out in his translation.

The other example, *Cum vxoribus*, with their wiues, is nothing wide from the Greeke text, but very aptly agreeth therewith, yet because the word signifieth also women generally, and because it might be, that there were other godly women, beside the wiues of the Apostles, our translatour thought good to translate it by the worde women, which comprehendeth as well wiues as other women.

Rhem. 35 *It is not onely better then all other Latine translations, but then the Greeke text it selfe, in those places where they disagree.*

It is truer then the vulgar Greeke text it selfe.

Fulke. 35 This onely argument, if it were well proued, might iustifie your translation out of the vulgar Latine text. The other nine reasons, if they were all graunted (as there is not one of them all true and good) are not sufficient to proue, that you ought to translate out of the Latine, rather then out of the Greeke. Seeing the water is most pure out of the spring, and not out of pondes & ditches, that are deriued from it.

Rhem. 36 *The proofe hereof is euident, because most of the auncient Heretikes were Grecians, and therefore the Scriptures in Greeke were more corrupted by them, as the auncient fathers often complaine. Tertullian noteth the Greeke text which is at this day. (1. Cor. 15. 47.) to be an olde corruption of Marcion the Heretike, and the trueth to be as in our vulgar Latine,* Secundus homo de cœlo cœlestis, The second man from heauen heauenly. *So reade other * auncient Fathers, and Erasmus thinketh it must needes be so, and Caluin himselfe foloweth it.* Instit. lib. 2. cap. 13. parag. 2. *Againe, S. Hierom noteth that the Greeke text (1. Cor. 7. 33.) which is at this day, is not the* Apostolicall veritie, *or the true text of the Apostle: but that which is in the vulgar Latine,* Qui cum vxore est, solicitus est quæ sunt mundi, quomodo placeat vxori, & diuisus est. He that is with a wife, is careful of worldly things, how he may please his wife, and is diuided or distracted. *The Ecclesiasticall historie called the Tripartite, noteth the Greeke text that nowe is (1. Io. 4. 3.) to be an olde corruption of the auncient Greeke copies, by the Nestorian Heretikes, and the true reading to be as in our vulgar Latine,* Omnis spiritus qui soluit IESVM, ex Deo non est. Euery spirit that dissolueth IESVS, is not of God: *and Beza confesseth that Socrates in his Ecclesiasticall historie readeth so in the Greeke,* πᾶν πνεῦμα ὃ λύει τὸ ἰησοῦν χριστὸν, &c.

*Li. 5. cont. Marcionē. *Ambrose. Hierom. Li. 1. cont. Iouin. c. 7. Li. 12. c. 4. Li. 7. c. 32.

The auncient fathers for proofe thereof, and the aduersaries them selues.

Fulke. 36 The proofe is like your accustomed proues, where you heape on wordes with a litle apparence to deceiue the ignorant, which being rightly weighed, haue no substance at all of trueth in them. Your first argument is, that most of the auncient Heretikes were Grecians, which did corrupt the Scriptures in Greeke. A feeble reason, as though the prouidence of God, which caused the newe Testament to be written in Greeke, either could not, or would not, preserue it from the corruption of Heretikes, in Greeke, as well as in Latine. But some of these corruptions (you say) remaine in the Greeke bookes vnto this day: it may be in some copies they doe, which yet are conuinced by other copies. But that you denie: and for example you say, Tertullian affirmeth the Greeke text, which is at this day, 1. Cor. 15. 47. to be an olde corruption of Marcion the Heretike, and the trueth to be as your vulgar Latine hath: but Lindanus whom you followe, mistooke Tertullian greatly, and so doth Beza. For Tertullian layeth not Marcions corruption in that verse, but in the fourtie fifth verse, and by the authoritie of the Apostle in the 47. verse, discouereth his corruption, as well as by the order of the same verse. For after he hath proued out of the Apostle against Marcion, that the resurrection perteyneth vnto the body, and not vnto the soule onely: he declareth that the Apostle confirmeth the same of Christ himselfe, where he sayeth. *Factus primus Adam, &c. The first Adam was made a liuing soule, the last Adam a quickening spirit, although the most foolish Heretike would not haue it to be so: for he hath placed the last lorde, in steade of the last Adam, fearing in deede, least if he shall haue the Lord to be the last Adam, we also might defend Christ in the last Adam, to be of the same nature, whereof the first Adam was. But the falshood doth plainely appeare: for why is there the first Adam, but because there is the last Adam? There is no order of things one to another, except they be equal, and be either of the same name, or substance, or auctor: For although in diuers things also, there may be one thing first, and an other last, yet they must be of one auctor. But if the auctor be an other, he also may be called the last: yet that which he hath brought in, is first, but last, if it be*

Marciō denied the humanitie of Christ.

Marcion denied God to be creator of the world.

it be equall to the first: but equall to the first it is not, because it is not of the same auctor: after the same maner, he shalbe conuinced in the name of man. The first man (saith he) is of the earth earthly, the second is the Lord from Heauen. Why is he called the second, if he be not a man, as the first? or is the first the Lord, if the second be? But it sufficeth, if in the Gospel he taketh Christ the sonne of man, and man, and in the man Adam, cannot denie him. The wordes following also, doe presse him together: for when the Apostle saith, such as he is, which is of the earth, namely the man, such are the men earthly. Therefore such as the man is, that is from Heauen, such are the men which are from heauen.* This place of Tertullian being rightly vnderstood, doeth not charge the Greeke text with any corruption, but rather reproueth the corruption of Marcion, in the fourtie and fifth verse, and is a good testimonie for the antiquitie of that reading, which is nowe of that 47. verse in the Greeke text. And where as in his booke, *De resurrectione carnis*, it is now read, *Secundus homo de Cælo:* it seemeth that *Dominus* is left out, through fault of the Writers, seeing he addeth immediatly, *id est, sermo Dei, id est Christus*, which agreeth properly to *Dominus*, and addeth not *Cælestis*, as it is in the vulgar Latine. And although some auncient Fathers of the Latine Church, as Ambrose, and Hieronyme doe reade so, and Caluine misliketh not the sense, which is true: yet all the Greeke copies, and auncient Fathers of the Greeke Church, Chrysostome, Damascen and Oecumenius, holding the Greeke text, and the sence thereof, being good & godly, there is no reason why it should be compted a corruption. An other corruption of the Greeke text, you say, is noted by S. Hieronyme in 1. Cor. 7. 33. *Aduersus Iouinianum, lib.* 1. where in deede he sayth, that the Latine bookes of his time, were as the Greeke is nowe, and that the Apostolike trueth is as your vulgar text is, and as he in that place translateth: yet he confesseth, that he hath cited it otherwise, and so he doeth in his booke against *Helui-*

De virginitate.

dius, and in *Ep. ad Eustochium de Virgin. custodia.* But seeing S. Basil, that was somewhat elder then he, and a father of the Greeke Church, doeth often times cite the text, as we reade it nowe, and so doeth Chrysostome likewise reade and expound it, Oecumenius also, and Theophylactus: and almost all the olde Greeke copies doe agree in this reading, with that which was the auncient Latine text in S. Hieronyms time: it is rather like S. Hieronyms Greeke booke was faultie, and lacked the coniunction, then that all the Greeke Church was deceiued in it. The third corruption you say, is noted by the Tripartite historie, lib. 12. cap. 4. in 1. Ioan. 4. 3. and the true reading to be *omnis spiritus qui soluit Iesum*, as also Socrates contendeth, affirming that text which we nowe reade, is a corruption of the Nestorians, as Beza confesseth. But Beza telleth you also, that S. Cyprian *lib 2. aduers. Iudæos cap.* 8. citeth it in Latine, according to that we nowe reade in the Greeke, who seeing he liued certeyne hundred yeeres before Nestorius: Socrates, or Cassiodorus, which liued so long after him, doe vniustly charge him with corruption, although some olde copies in their time, whom your vulgar interpreter followed, might haue λύει τὸ ἰησοῦν as Socrates saith. Yet all the Fathers of the Greeke Church, as appeareth by Oecumenius, reteyning the Greeke text, as it is nowe, and all the auncient copies thereunto agreeing, and the Syrian translation confirming it, the testimonie of one no very auncient Historian, Socrates, and that manifestly false, is not sufficient to conuince the Greeke Testament of corruption: especially, seeing not onely Cyprian, and long before him Tertullian *de præscriptionibm aduers. hæret.* and after them Augustine, and other ancient Fathers of the Latine Church, do acknowledge this reading, to be the true text & word of God.

Rhem. 37

διαθήκη ἐκλωὰ.

καιρῷ κυρίῳ.

εἰς ὑπόκρισιν.

But the proofe is more pregnant out of the Aduersaries themselues. They forsake the Greeke text as corrupted, and translate according to the vulgar Latine, namely Beza and his scholers the English translatours of the Bible, in these places, Heb cha. 9. verse 1. saying, The first couenant, *for that which is in the Greeke.* The first Tabernacle. *where they put* couenant, *not as of the text, but in an other letter, as to be vnderstood, according to the vulgar Latine, which most sincerely leaueth it out altogether, saying,* Habuit quidem & prius iustificationes, &c. The former also in deede had iustifications, &c. *Againe,* Rom. 11. verse 21. *They translate not according to the Greeke text.* Tempori seruientes, seruing the time, *which Beza saith must needes be a corruption: but according to the vulgar Latine,* Domino seruientes, seruing our Lord. *Againe,* Apo. 11. verse 2. *they translate not the Greeke text,* Atrium quod intra templum est, the courtwhich is within the temple. *but cleane contrarie, according to the vulgar Latine, which Beza saith is the true reading,* Atrium quod est foris templum, the court which is without the temple. *Onely in this last place, one English Bible of the yeere* 1562. *followeth the errour of the Greeke. Againe,* 2. Tim. 2. verse 14. *they adde,* but, *more then is in the Greeke, to make the sense more commodious and easie, according as it is in the vulgar Latine. Againe,* Ia. 5. 12. *they leaue the Greeke, and follow the vulgar Latine, saying,* lest you fall into condemnation. *I doubt not (saith Beza)* but this is the true & sincere reading, and I suspect the corruption in the Greeke came thus, &c. *It were infinite to set downe all such places, where the aduersaries (specially Beza) followe the olde vulgar Latine and the Greeke copie agreeable thereunto, condemning the Greeke text that nowe is, of corruption.*

The Caluinists themselues often forsake the Greeke as corrupt, & translate according to the auncient vulgar Latine text.

Fulke. 37 It is a shameles cauilation to say, we acknowledge the Greeke text to be corrupt, because in some few places, where the Greeke copies doe varie, through the default of the writers, being deceiued by similitude of letters, or otherwise, we chuse that reading, which being most agreeable to the circumstance of the text, is confirmed also by auctoritie of the vulgar Latin translation: as in the first example you bring out of Heb. 9. 1. Some Greeke copies nowe extant, leaue out the worde tabernacle (which is in many copies) and so the circumstance of the place requireth. The same is the iudgement of Photius, and Oecumenius, and before them of Chrysostome, in whose copie it was left out. The Syrian translation also omitteth it, as wel as the vulgar Latine. Is the Greeke text then corrupted, (though many copies be corrupted) when we haue so good testimonie of the true reading thereof, both out of some auncient Greeke copies yet extant, out of the auncient Fathers of the Greeke text, and also out of the auncient translations into other languages?

The

The ſecond,Rom.12. likewiſe, hath moſt of the auncient Greeke copies to warrant it, beſide the auctoritie of Clemens Alexandrinus,Baſil,Chryſoſtome,Photius, Oecumenius, Theophylactus, olde writers of the Greeke Church, the Syrian tranſlation, and the vulgar interpreter of the Latine: yet forſooth, we forſake the Greeke text as corrupted, when in diuerſitie of Greeke readings, we followe that which is ſo ſubſtantially aduouched.

The third example,Apo.11. beſide the *Complutenſe* edition, which doubtles followed ſome auncient Greeke copies,hath the auctoritie of *Arethas*, and thoſe auncients of the Greeke Church, out of whom he gathered his Commentarie,which is ſufficient to iudge of that diuerſitie,which is in miſtaking of one onely letter in the Greeke worde.

The fourth,2.Tim.1.14.is no departing,or forſaking of any Greeke text,but only a neceſſarie explication of that Greeke according to our Engliſh phraſe.In ſo infinite a number of places, as you ſpeake of, in the end of this ſection, you had ſmall wit to bring this for one,but that you were come to the ende of your quarrels,though you place an other after it for a faſhion. You your ſelues haue other maner of additions then this is, in your tranſlation,whereof ſome are neceſſarie, and ſome needeles: yet you would not be charged to forſake the Latine text as corrupt, although ſome times you doe, and cleaue to the Greeke,wherein no wiſe man will blame you.

The laſt example,Ioan.5.11.hath alſo auncient Greeke copies,the Syrian tranſlation, and the iudgement of Occumenius, with ſuch auncient Fathers as he doth followe,together with the vulgar Latine.

To conclude, we forſake not the Greeke text as corrupted, when we forſake the fault of the Printer, or of the writer,and followe the Greeke text,which is warranted by auncient copies, written or printed, and by the auctoritie of auncient Fathers,the ſenſe of the holy Ghoſt,and the circumſtances of the places agreeing that to be the very true reading of the Greeke text, and the right Scripture of God, no more then you forſake the vulgar Larine text as corrupted, when you leaue ỹ common reading,& followe ỹ which out of ſome auncient written copies,is placed in the margent:as I noted before,of the text of Luke, *euertit domum*,for *euerrit*,and yet the errour of *euertit*,is aboue nine hundred yere old,as appeareth by Gregory.And you your ſelues acknowledge in the end of this Preface,that ſometimes you tranſlate the word that is in the Latine margent,& *not that in the text,when by the Greeke,or the Fathers,we ſee it is a manifeſt fault of the writer thereof,that miſtooke one word for an other*.And may not we do the ſame in the Greeke, which you do in ỹ Latin,without forſaking ỹ Greeke text as corrupted?O conſciẽce of Papiſts!

Luke 15.8. Hom.34. in Euang.

Rhem. 38

Againe, Eraſmus the beſt tranſlatour of all the later,by Bezas iudgement,ſayth,that the Greeke ſometime hath ſuperfluities corruptly added to the text of holy Scripture. as Mat.6. *to the ende of the* Pater noſter, *theſe words,* Becauſe thine is the kingdome,the power, and the glorie, for euer-more. *Which he calleth,* nugas, *trifles raſhly added to our Lords prayer, and reprehendeth Valla for blaming the olde vulgar Latine becauſe it hath not. likewiſe* Rom.11.6. *theſe wordes in the Greeke, and not in the vulgar Latine:* But if of workes, it is not nowe grace: otherwiſe the worke is no more a worke. *and* Mar.10.29. *theſe wordes,* or wife, *and ſuch like. Yea the Greeke text in theſe ſuperfluities condemneth it ſelfe, and iuſtifieth the vulgar Latine exceedingly: as being marked throughout in a number of places, that ſuch and ſuch wordes or ſentences are ſuperfluous. in all which places our vulgar Latine hath no ſuch thing,but is agreeable to the Greeke,which remaineth after the ſuperfluities be taken away. For example, that before mentioned in the end of the* Pater noſter,*hath a marke of ſuperfluitie in the Greeke text thus*cc.*and* Mar.6.11.*theſe words,*Amen I ſay to you,it ſhalbe more tollerable for the land of Sodom and Gomorrhe in the day of iudgement, then for that citie. *and* Mat.20.22. *theſe wordes,* And be baptized with the baptiſme that I am baptized with? *Which is alſo ſuperfluouſly repeated againe, verſe* 23. *and ſuch like places exceeding many: which being noted ſuperfluous in the Greeke, and being not in the vulgar Latine, proue the Latine in thoſe places to be better, truer and more ſincere then the Greeke.*

See No. Te- Græc. Rob. Stephani in folio, and Criſpini.

Superfluities in the Greeke, which Eraſmus calleth trifling and raſh additions.

Fulke. 38

It is not by and by trifles, whatſoeuer Eraſmus, or any other man, ſhall reiect out of the Greeke text vnder that name: and yet you doe him wrong, to ſay he calleth the concluſion of the Lords prayer trifles, abſolutely,but vpon condition,if it be not part of the auncient text: for confirmation whereof (beſide the moſt parte of auncient Greeke copies) Chryſoſtome in his Commentarie vpon S. Matthewes Goſpel,Hom.20.without any queſtion or controuerſie,doeth reade it and expound it. Therefore it may well be thought,that the Homilie vpon the Lords prayer in the fifth Tome,where it is omitted,was written by ſome Father of the Latine Church, rather then by Chryſoſtome. And ſo the ſtile in my opinion doeth argue with the mention of *ſurſum corda*, brought in alſo by S. Cyprian. Furthermore, Euthymius who gathered his expoſition out of many auncient Fathers of the Greeke Church, doeth in like maner reade it,and expound it. The Syrian interpretation alſo,which is very auncient, doth acknowledge it. So doeth the Hebrewe text,which if it be not the authenticall of S. Matthewe, yet it is very auncient.

The Latine Church in deede hath not vſed it in the forme of prayer, becauſe it is not a petition, but acknowledging of the power and glory of God,to whom the petitions are directed. Yet it ſeemeth, that Tertullian did reade it:for although in his booke,*de oratione*,where he handleth only ỹ petitions,he make no mention of it,yet *lib.4.aduer.Mar.*it is very like,he hath reſpect vnto it,whẽ after a ſhort conuiction of the Heretike out of euery petition of ỹ Lords prayer,he addeth,*Proinde à quo petam,&c. Therfore of whom ſhal I aske,that I may receiue? At whom ſhal I ſeeke that I may finde? At whom ſhall I knocke, that it may be opened vnto me? Who hath to giue to him that asketh? but he whoſe are all things,whoſe alſo I am which doe aske.*

And where as ſome ancient Greeke copies,whõ it ſeemeth that ỹ vulgar Latin interpreter did follow, as the booke came into his hand,do lacke this cõcluſion,yet it followeth not that it is raſhly added in all the reſt,and ſo raſhly receiued of the Greeke Church, but rather it is moſt like, that the writers of thoſe copies omitted it,as a thing cõmonly knowen,and dayly rehearſed of euery man:bywhich meanes alſo, it is like the omiſſion of certeine petitions in S.Lukes Goſpel came. Concer-

Concerning the ſecond example of ſuperfluitie noted by Eraſmus, Ro.11.6. Seeing all the Greeke copies, that we can heare of extant in theſe dayes (except one) do agree in this text: And ỹ ancient Fathers Chryſoſtome, in his Commentarie vpon this place: Likewiſe Photius, Oecumenius, and Theophylactus doe reade it, and the text requireth it to make a perfect *antitheſis*, we muſt rather thinke it a defect in your vulgar Latine text, then a ſuperfluitie in the Greeke: For the third ſuperfluitie of the worde wife, Mark.10.29. Eraſmus hath nothing but his bare coniecture, all the Greeke copies, none excepted, being againſt him. But it is a proper deuiſe that you haue found out, to make the Greeke text condemne it ſelfe of ſuperfluitie, and to iuſtifie the vulgar Latine exceedingly. Becauſe the Printers *Steuen* and *Criſpine*, doe ſet a marke at thoſe wordes or ſentences, which are found in the moſt of the written copies, yet not in all: that the readers may knowe, that ſuch wordes or ſentences are not found in euery written copie: which by no logike in the worlde, argueth the one of ſuperfluitie, more then the other of defect, but leaue it to the iudgement and diſcerning of the learned, whether is moſt agreeable to the trueth. Your owne vulgar Latine text, printed by *Plantine*, and corrected by *Hentenius*, hath more then 200. places in the newe Teſtament, marked with an obeliske, that are more then is found in diuers auncient copies. Wherefore if Popiſh logike be as good againſt Latine, as it is againſt Greeke, I may be bolde likewiſe to conclude, that the vulgar Latine text in theſe ſuperfluities, condemneth it ſelfe, & iuſtifieth the Greeke text exceedingly, as being marked throughout in a number of places, that ſuch and ſuch wordes and ſentences are ſuperfluous, in which our Greeke text hath no ſuch thing: for example, Actes 5.8. this worde *Mulier* woman, hath a marke of ſuperfluitie. And in the ſame Chapter, verſe 15. this ſentence, *& liberarentur omnes ab infirmitatibus ſuis*, and might be all deliuered from their infirmities. And Chapter 15.41. this ſentence is noted with a marke of ſuperfluitie, *præcipiens cuſtodire præcepta Apoſtolorum & Seniorum*, Commaunding them to keepe the precepts of the Apoſtles and Elders, none of all which is in our Greeke text, and therefore proue the Greeke to be better and more ſincere then the Latine. This is your owne argument, therefore you may not denie it.

Rhem.39

Beza præfat. No. Te-1556. See him alſo Anno. in 13. Act. ver. 20.

Whereupon we conclude of theſe premiſſes, that it is no derogation to the vulgar Latin text, which we tranſlate, to diſagree from the Greeke text, whereas it may notwithſtanding be not onely as good, but alſo better. and this the Aduerſarie himſelfe, their greateſt and lateſt tranſlatour of the Greeke, doth auouch againſt Eraſmus in behalfe of the olde vulgar Latine tranſlation, in theſe notorious wordes. Howe vnworthely and without cauſe (*ſaith he*) doth Eraſmus blame the olde Interpreter as diſſenting from the Greeke? he diſſented, I graunt, from thoſe Greeke copies which he had gotten: but we haue found, not in one place, that the ſame interpretation which he blameth, is grounded vpon the authoritie of other Greeke copies, and thoſe moſt auncient. Yea in ſome number of places we haue obſerued, that the reading or the Latine text of the olde Interpreter, though it agree not ſometime with our Greeke copies, yet it is much more conuenient, for that it ſeemeth he folowed ſome better and truer copie. *Thus farre Beza. In which wordes he vnwittingly, but moſt truely, iuſtifieth and defendeth the olde vulgar Tranſlation againſt himſelfe and all other cauillers, that accuſe the ſame, becauſe it is not alwayes agreeable to the Greeke text: Whereas it was tranſlated out of other Greeke copies (partly extant, partly not extant at this day) either as good and as auncient, or better and more auncient, ſuch as S. Auguſtine ſpeaketh of, calling them* doctiores & diligentiores, the more learned and diligent Greeke copies, *whereunto the Latine tranſlations that faile in any place, muſt needes yeelde.* Lib.2.de doct.Chriſt.cap.15.

The vulgar Latine tranſlation agreeth with the beſt Greeke copies, by Bezas owne iudgement.

When the Fathers ſay, that the Latin text muſt yeelde to the Greeke, and be corrected by it, they meane ỹ true and vncorrupted Greeke text.

And if it were not to long to exemplifie and proue this, which would require a treatiſe by it ſelfe, we coulde ſhewe by many and moſt cleare examples through out the newe Teſtament, theſe ſundrie meanes of iuſtifying the olde tranſlation.

Fulke.39 Howe good your concluſion is, I haue ſhewed before: but if you would conclude rightly, you ſhould ſay, that it is no derogation to the vulgar Latine text, to diſagree from euery Greeke copie, ſo it agree with the moſt, or the beſt. But to diſagree (as it doeth ſometimes) from all ſometimes from the moſt, and the beſt, it muſt needes be a great derogation vnto it.

The teſtimonie of Beza, which you cite, is nothing againſt himſelfe, neither doeth it iuſtifie your vulgar Latine text in all places, but onely where it followed the beſt and trueſt copies of the Greeke text, as ſome time it doeth: vnto which you doe well confeſſe with S. Auguſtine, that the Latine tranſlations that faile in any thing, muſt needes yeelde. But the chiefeſt matter is, to proue firſt, that it was tranſlated out of the more learned and diligent Greeke copies, partly extant, partly not extant. And ſecondly, that it hath ſo continued euer ſince, without alteration or corruption. The firſt you take vpon you to proue by eight reaſons, all which ſhalbe ſeuerally examined.

Rhem.40 *Firſt, if it agree with the Greeke text (as commonly it doeth, and in the greateſt places concerning the controuerſies of our time, it doth moſt certainely) ſo farre the Aduerſaries haue not to complaine: vnleſſe they will complaine of the Greeke alſo, as they doe.* Ia.4.ver.2. *and* 1.Pet.3.ver.21. *where the vulgar Latine foloweth exactly the Greeke text, ſaying,* Occiditis: *and* Quod vos ſimilis formæ, *&c. But Beza in both places correcteth the Greeke text alſo as falſe.*

The vulgar Latine tranſlation, is many wayes iuſtified by moſt auncient Greeke copies, and the Fathers.

Fulke.40 If it agree with the true and vncorrupted Greeke text, we will not complaine, but you muſt remember, that euery Greeke copie, either extant or not extant, is not ſufficient to excuſe it: Neither can you proue, that it agreeth with the true and vncorrupted text in all places, as where it is not onely againſt all olde copies extant, but alſo againſt the reading and interpretation of all the Fathers of the Greeke Church. Where you doubt, leaſt we wil forſake the Greeke, it is needeleſſe. Beza in Ia.4.2. with Eraſmus, ſuppoſeth a letter might be changed through default of the writers, in a matter of no controuerſie or aduantage

aduantage againſt you. In the other place he maketh no queſtion, but ſheweth howe the Greeke worde is taken, euen in the ſame ſence, that your vulgar tranſlatour doth.

Rhem.41 2 *If it diſagree here and there from the Greeke text, it agreeth with an other Greeke copie ſet in the margent, whereof ſee examples in the foreſaid Greeke Teſtament of Robert Steuens and Criſpin throughout. namely,* 2.Pet. 1.10.Satagite vt per bona opera certam veſtram vocationem faciatis. διὰ τῆς ἀγαθῶν ἔργων. *and* Marc.8.v. 7.Et ipſos benedixit, ἐλόγησας αὐτά.

Fulke.41 Some times it doth agree with other Greeke copies ſet in the margent, but not alwaies, and therefore this is no good argument to iuſtifie it to agree with the Greeke in all places. Secondly, if it did alwaies agree with that which is in the margent, it were not enough to warrant it, except you could proue, all that is in the margent, to be alway the true and vncorrupted, the more learned & diligent Greeke copy.

Rhem.42 3 *If theſe marginall Greeke copies be thought leſſe authenticall then the Greeke text, the Aduerſaries themſelues tell vs the contrary, who in their tranſlations often follow the marginall copies, and forſake the Greeke text: as in examples aboue mentioned* Rom.11.Apoc.11.2.Tim.2.Iac.5.*&c. it is euident.*

Fulke.42 You make very good concluſions all of particulers: we our ſelues doe ſome times follow the marginall copies, as the true text, and leaue the common reading, *Ergo* the marginall copies, be alwaies the true text. In the examples by you noted, I haue ſhewed you what reaſons we haue, to preferre theſe marginall copies. Bring you the like for thoſe which agree with your vulgar Latine, diſſenting from the common Greeke reading, and then your argument will be of ſome force, otherwiſe you may be aſhamed to vſe it.

Rhem.43 4 *If all Eraſmus Greeke copies haue not that which is in the vulgar Latine, Beza had copies which haue it, and thoſe moſt auncient (as he ſaith) and better. And if all Bezas copies faile in this point, and will not helpe vs, Gagneie the French kings Preacher, and he that might commaund in all the kings libraries, he found Greeke copies that haue it ſtill according to the vulgar Latine: and that in ſuch place as would ſeeme otherwiſe leſſe probable. as* Iac 3.verſ.5. Ecce quantus ignis quam magnam ſiluam incendit! Behold how much fire what a great wood it kindleth! *A man would thinke it muſt be rather as in the Greeke text.* A litle fire what a great wood it kindleth! *But an approued auncient Greeke copie alleaged by Gagneie, hath as it is in the vulgar Latine. And if Gagneis copies alſo faile ſome time, there Beza and Criſpin ſupply Greeke copies fully agreeable to the vulgar Latin as* Ep.Iudæ verſ.5.*Scientes ſemel* omnia, *quoniam* IESVS *&c. and* verſ.19. *Segregant* ſemetipſos. *likewiſe* 2.*Epheſ.*2: Quòd elegerit vos primitias: *ἀπαρχὰς in ſome Greeke copies. Gagn. &* 2.Cor.9. Veſtra æmulatio, *ὑμῶν ζῆλος. ſo hath one Greeke copie. Beza.*

Codex veronenſis. ἡλίκον πῦρ πάντα, ὅλη ἐσθίει

Fulke.43 This argument in effect, is the ſame with the former. Therefore except you proue that which any copie of Eraſmus, Beza, Gagneie, or any other man, hath agreeable to your vulgar Latine, to be a true, vncorrupted, and more learned and diligent copie, then the common Greeke text, you ſay nothing to the purpoſe. For the Latine text (as you ſayd before in the margent) muſt yeeld, and be corrected, according to the Fathers meaning, by the true and vncorrupted Greeke text, and by S. Auguſtines iudgement, by the more learned and diligent copies, therefore can not be iuſtified by following any Greeke copy, though it be falſe, corrupted, leſſer learned, and more negligent. And as for ſome Greeke copies, it is not vnlike, but they haue by ſome peruerſe writers, bene altered according to the Latine, or negligently bene written or copied out of more truer copies.

Rhem.44 5 *If all their copies be not ſufficient, the auncient Greeke Fathers had copies and expounded them, agreeable to our vulgar Latine, as* 1.*Tim.*6.20. Prophanas vocum nouitates. *So readeth S.Chryſoſtom, and expoundeth it againſt Heretical and erroneous nouelties. Yet now we know no Greeke copie that readeth ſo. Likewiſe* Io.10,29. Pater meus quod mihi dedit maius omnibus eſt. *ſo readeth S.Cyril and expoundeth it* li. 7.*in Io.c.*10. *likewiſe* 1.Io.4.3.Omnis ſpiritus qui ſoluit IESVM, ex Deo non eſt. *ſo readeth S.Ireneus* l.3.c.18. *S.Auguſtine* tract. 6.in Io. *S.Leo* epiſt.10.c.5. *beſide Socrates in his Eccleſiaſtical hiſtory,* li 7.c.22. *and the Tripartite* li. 12.c.4. *who ſay plainely, that this was the old and the true reading of this place in the Greeke. And in what Greeke copie extant at this day is there this text* Io.5 2. Eſt autem Hieroſolymis probatica piſcina? *and yet S.Chryſoſtom, S. Cyril, and Theophylacte read ſo in Greeke, and Beza ſaith it is the better reading. and ſo is the Latine text of the Romane Maſſe booke iuſtified, and eight other Latine copies that read ſo. for our vulgar Latine here, is according to the Greeke text,* Super probatica, *& Ro.*5.*v.* 17. Donationis & iuſtitiæ. *ſo readeth Theodorete in Greeke. &* Lu.2.v.14. *Origen and S.Chryſoſtom reade,* Hominibus bonæ voluntatis, *and Beza liketh it better then the Greeke text that now is.*

The Greeke Fathers.

Fulke 44. This reaſon hath more pithe, then all the fowre that went before, therefore where as your vulgar Latine hath the conſent of the auncient Fathers of the Greeke Church, although there be no Greeke copy extant at this day, to warrant it, yet will we not condemne it, as diſagreeing from the Greeke text. As in the firſt example you bring, 1. Tim.6.20. Although Oecumenius doth read, as the common reading is now, yet he telleth you that Chryſoſtome did reade as your vulgar Latine hath. Beza addeth Baſil, and of the Latine Fathers Ambroſe, and Auguſtine, and confeſſeth that it hath a very good ſenſe, yet he preferreth the other, peraduenture being moued by auctoritie of the Syrian Interpreter, who tranſlateth it vanities, and not nouelties. But in your ſecond example of Ioan.10.29. you were fowly beguiled to ſay, So readeth *S.Cyrill, and expoundeth it lib.*7.*In Ioan.c.*10. For that ſeuenth booke, as the fifth, the ſixth, the eight, are none of S. Cyrilles bookes, nor of any auncient Fathers, but were added by Iodocus Clicthouius, a very late writer, becauſe theſe fowre bookes of Cyrill are loſt, and are no where extant, at this day. You ſhew your ſelues to be diligent readers of antiquitie, by this example. And yet you might haue bene admoniſhed, to beware of this ridiculous error at this time, if you would haue vouchſafed to peruſe my reioynder to Briſtow, ſometime one of your crew, who made ſporte with this authority of Cyrill, to defend the vulgar Latine ones before, and was well laught at for his labour, as you are much more, amõg all the learned, which by his ſtombling in ỹ darke, could not beware of falling in ỹ broade day light.

Your

Your third example is of 1.*Ioan.*3.*Omnis ſpiritus qui ſoluit Ieſum*,which Irenæus readeth ſo, but of Irenæus there may be a doubt,becauſe he did write in Greeke, and is tranſlated into Latine,by one that folowed the vulgar Latine text very much,and was not ſo preciſe in expreſſing the wordes of Irenæus, as may appeare by that parcell of Irenæus in Greeke,which is reſerued in Epiphanius,if any man will beſtow a little time in comparing them. As for S. Auguſtine *in tract.6. in Ioannem*, readeth this text before his treatiſe,according to the Greeke text that now is, and afterward diſcourſeth at large vpon it. But towards the ende,he repeateth the text according to the vulgar Latine, and doth briefly expound it,whereby it ſeemeth,that his booke had both the textes.Except we ſhould ſuſpect,that thoſe few lines which concerne the vulgar Latine,were interlaced by ſome,that would ſhew what ſence the wordes of the vulgar Latine,might haue.And in deed the wordes in the concluſion *Quid nos docet, niſi vt facta interrogemus,verba non credamus*, doe very aptly agree with the ende of the ſentence immediatly before thoſe lines,*adeo vt noueritis,quia ad facta retulit.*But let the truth of this coniecture, be examined by the auncient written copies of S.Auguſtine.Lodouicus Viues noteth diuerſe lines,inſerted in his booke *de Ciuitate Dei*,which in other auncient copies were not to be found.

Section 36. Leo in deede,which liued after S.Auguſtine,and was a B.of Rome,folowed herein the vulgar Latine text. Socrates and the Tripartite ſtory,which is but a repetition of Socrates,I haue anſwered before. So that except you had Irenæus in Greeke, you haue gayned little certaintie out of the auncient Fathers. Tertullian and Cyprian being for the Greeke reading that now is, as I haue ſhewed before, with all the Greeke Church.

Touching your fourth example,*Ioan.*5.2.if you can be content to let *Piſcina* be the nominatiue caſe, and by *probatica* vnderſtand a gate of Ieruſalem,neere to the Temple ſo called,your vulgar Latin text is agreeable to the Greeke text,and neede not be altered. And this is Bezaes iudgement, for the name of that gate,citing *Nehemiah* 3.1.&c.And although Chryſoſtome and Cyrill, and Theophylacte deceyued by them,reade otherwiſe,yet Euthymius,who followed other auncient Fathers of the Greeke Church, readeth agreeably to the Greeke text that now is,and to the vulgar Latine.

Concerning your fifth example,Theodoret (as Beza telleth you)readeth the copulatiue coniunction καὶ,betwene the two Nownes,ſignifying gift and iuſtice,but it appeareth not ſo by his Commentary.And his reading is not ſufficient to controll all the copies, & all other the Fathers of the Greeke Church, as Chryſoſtome,Photius,Oecumenius,Theophylactus. Laſt of all,*Luc.*2.14. the vulgar Latine is mainteyned not onely by Origen and Chryſoſtome,but alſo by a moſt auncient copy which Beza had, now kept in the Librarie of the Vniuerſitie of Cambridge,and is not miſliked of Beza, although he followe the common reading warranted by all the reſt of his Greeke copies, and many other of the auncient Fathers. To conclude,if all the varieties of the vulgar Latine, had ſome auncient Greeke Father, or ſome olde copie,to aduouch them,as a great number haue not: yet were not that ſufficient to iuſtifie them,if the better learned and more diligent copies, be againſt them, and the ſence of the place doe plainly require an other reading.

*Rhem.*45 6 *Where there is no ſuch ſigne or token of any auncient Greeke copie in the Fathers, yet theſe later Interpreters tell vs,that the olde Interpreter did followe ſome other Greeke copie. as Marc.*7.3. Niſi crebro lauerint.*Eraſmus thinketh that he did read in the Greeke* πυκνᾶ,often: *and Beza and others commend his coniecture, yea and the Engliſh Bibles are ſo tranſlated.whereas now it is* πυγμῇ, *which ſignifieth the length of the arme vp to the elbowe. And who would not thinke that the Euangeliſt ſhould ſay,The Phariſees waſh often, becauſe otherwiſe they eate not,rather then thus*,Vnles they waſh vp to the elbow,they eate not?

*Fulke.*45 We thinke verely,that the olde Interpretor did follow ſome Greeke copie which he had, in places where he hath not been depraued.But whether it was alwayes a true,& vncorrupted copy which he folowed,we muſt be bold to examine by other copies,by conſent of the Greeke Fathers, by diligent marking the ſcope of the text,and by the auncient tranſlations, which ſeeing they are often againſt your vulgar Latine text,although the Interpretor followed ſome Greeke copy,whether extant or not extant, he is not altogether to be excuſed,nor his tranſlation, according to ſome corrupt copy,to be embraced as authenticall.Beſide this,it is often times manifeſt, that when his reading was the ſame that ours is, yet ſome times becauſe he vnderſtoode not the propertye of the Greeke worde, or phraſe, ſome tyme becauſe he was not able to expreſſe it aptly in the Latine tongue, he hath committed many errors,meet to be amended,as in the annotations of Beza,Eraſmus,and other, a great number may be ſeene. This reaſon therefore is of no force,to make it better then the Greeke generally, though the truth of πυκνᾶ for πυγμῇ,were graunted vnto you: no more then a beggars cloake with an hundreth patches in it, is better then a fayre gowne of veluet,that hath but one ſtitche amiſſe in it.Nowe as for the word in queſtion,if it ſignifie vp to the elbowe, as Theophylact and Euthymius doe take it, I ſee no abſurditye, although the popiſh Prieſt at Maſſe,waſheth onely his fingers endes (as ſuperſtition is ſome times nyce, ſome tymes inſatiable) if we thinke that the Pharizees waſhed their handes to the elbowes. And peraduenture it is more probable,that they waſhed to the elbowe, then that they waſhed often tymes before euery meale.But ſeeing the word commeth of πύγμος,which ſignifieth a fiſte, the meaning may be, they waſhed diligently,as they doe,which often times rubbe one fiſte in an other: and ſo it may be taken for often waſhing,as the Interpretor of Euthymius ſayth it is taken of all the Interpretors.

*Rhem.*46 7 *If all ſuch coniectures,and all the Greeke Fathers helpe vs not,yet the Latine Fathers with great conſent will eaſily iuſtifie the olde vulgar tranſlation,which for the moſt part they follow and expound,as Io.*7.39. Nondum erat ſpiritus datus.*ſo readeth S. Auguſtine* li.4.de Trinit.c.20.*and* li.83.Quæſt.q.62.*and* tract.52.in Ioan.*Leo* ſer.2.de Pentecoſte.*Whoſe authoritie were ſufficient,but in deede Didymus alſo a Greeke Doctor readeth ſo* li. 2.de Sp.ſancto,*tranſlated by S.Hierom,and a Greeke copy in the Vaticane,and the Syriake new Teſtament.Likewiſe Io.*21.22.Sic eum volo manere,*ſo reade S Ambroſe,* in Pſal.45.*and* Pſal.118.octonario Reſh. *S. Auguſtine*

The Latine Fathers.

See Annot. Louan.in No.Teſt.& Annot.Lucæ Brugenſis in biblia.

ſtine and Ven. Bede vpon S. Iohns Goſpell.

Fulke. 46 The conſent of the Latine Fathers which followed the vulgar text, which S. Hieronym in his time confeſſed to be corrupted, will not iuſtifie the vulgar tranſlation, againſt all the Greeke copies, all the Fathers, all olde tranſlations, all circumſtances of the text, and that which you adde, all ſuch coniectures.

The former example is not agreeable to the rule, for (as you ſay) it hath a Greeke copie in the Vaticane, it hath the Syriake tranſlation, and a Greeke author to warrant it, beſide the authoritie of Auguſtine and Leo, Fathers of the Latine Church. And yet two make not ſo great a conſent, to carrye the matter from all copies, Fathers, tranſlations, circumſtances, and coniectures. But in trueth, your vulgar text, in ſome copies, hath according to the Greeke, *Spiritus ſanctus*, and leaueth out *datus*, yet indeede, this is not to be accompted a fault or varietie, though it be not preciſely according to the worde, which expreſſeth the true meaning of the text, as all men except Macedonian heretikes (which deny the diuinitie of the holy Ghoſt) will confeſſe.

In your ſecond example, you haue ſmall conſent, ſeeing Eraſmus telleth you, that Auguſtine is corrupted, and Hieronyme (as you confeſſe in the next ſection,) is againſt you, & ſo are ſome copies of your vulgar tranſlation. Then haue you no more but S. Ambroſe: for venerable Beda hath according to the Greeke, *ſi eum volo manere*, by whom the corruption of S. Auguſtine is plainly diſcouered, ſeeing he hath nothing in a manner of his owne, but the very wordes of S. Auguſtine vpon that place.

Rhem. 47 8 *And laſtly, if ſome other Latine Fathers of auncient time, reade otherwiſe, either here, or in other places, not all agreeing with the text of our vulgar Latine, the cauſe is, the great diuerſitie and multitude that was then of Latine copies, (whereof S Hierom complaineth) till this one vulgar Latine grewe onely into vſe. Neither doth their diuers reading make more for the Greeke, then for the vulgar Latine, differing oftentimes from both as when S. Hierom in this laſt place readeth,* Si ſic cum volo manere, li. 1. adu. Iouin. *it is according to no Greeke copie now extant. And if yet there be ſome doubt, that the readings of ſome Greeke or Latin Fathers, differing from the vulgar Latine, be a checke or condemnation to the ſame: let Beza, that is, let the Aduerſarie himſelfe, tell vs his opinion in this caſe alſo.* Whoſoeuer, *ſaith he*, ſhall take vpon him to correct theſe things, *(ſpeaking of the vulgar Latine tranſlation)* out of the auncient Fathers writings, either Greeke or Latine, vnles he do it very circumſpectly and aduiſedly, he ſhall ſurely corrupt all, rather then amend it, becauſe it is not to be thought, that as often as they cited any place, they did alwaies looke into the booke, or number euery word. *As if he ſhould ſay, We may not by and by thinke that the vulgar Latine is faultie, and to be corrected, when we reade otherwiſe in the Fathers, either Greeke or Latine, becauſe they did not alwaies exactly cite the wordes, but followed ſome commodious & godly ſenſe thereof.*

Præfat in 4. Euang. ad Damaſum.

Præfat. citata.

Fulke. 47 I perceiue you will needes haue your vulgar Latine text to ſtand, though it haue neither Greeke copies, nor Greeke Fathers, nor good reaſon, which you call coniectures, nor the conſent of the Latine Fathers, to mainteine it. For the diuers reading of the Latine Fathers, maketh no more for the Greeke, then for the vulgar Latine (you ſay) differing often times from both. Admit it be ſo, when they differ from both, yet when they agree with the Greeke, as you can not deny, but often times they doe, they make more for the Greeke then for the vulgar Latine. And where you ſay, they differ often from both, that one example that you bring, argueth that you haue no great ſtore of examples, where they differ from both. For the place of Hieronym agreeth fully with the ſence of the Greeke, although he adde the worde *ſic*, which is not in the Greeke, yet maketh no alteration in the ſentence, which is conditionall, where as your vulgar Latine is abſolute, without condition.

But to put the matter out of doubt, that no readings of ſome Latine or Greeke Fathers, differing from the vulgar Latine, is a checke or condemnation to the ſame, Beza his authoritie is cited, ſaying, that whoſoeuer ſhall take vpon him to correct the vulgar Latine tranſlation, out of the *auncient* Fathers writings, Greeke or Latine, vnles he doe it very circumſpectly and aduiſedly, he ſhall rather marre then mende. This is your vſuall kinde of reaſoning, of a particular to inferre an vniuerſall. But what if he doe it circumſpectly, and aduiſedly? what if he haue not onely ſome Fathers writing, but alſo ſome Greeke copies, or all, or moſt that are extant? what if he haue good reaſons taken of the ſcope of the text, and circumſtances thereof? may he not then be bolde to correct ſome thing in the vulgar Latine tranſlation? As whenſoeuer Beza, or any other learned man reproueth the vulgar Latine interpreter, he doth it not vpon the onely writing of ſome Father, who had not alwaies the booke by him, when he cited places of the Scripture, but either all or ſome of thoſe proofes, leading him to approoue the writing of that Father, to be the true text, and eſpecially ſome Greeke copie to warrant it.

Rhem. 48 *Thus then we ſee that by all meanes the old vulgar Latine tranſlation is approoued good, and better then the Greeke text it ſelfe, and that there is no cauſe why it ſhould giue place to any other text, copies, or readings. Marie if there be any faultes euidently crept in by thoſe that heretofore wrote or copied out the Scriptures (as there be ſome) them we graunt no leſſe, then we would graunt faultes now a daies committed by the Printer, and they are exactly noted of Catholike writers, namely in all Plantins Bibles ſet foorth by the Diuines of Louan: and the holy Councell of Trent willeth that the vulgar Latine text be in ſuch pointes throughly mended, and ſo to be moſt authenticall Such faultes are theſe,* In fide, *for*, in fine: Præſcientiam, *for*, prælentiam: Sulcipiens, *for*, Suſpiciens: *and ſuch like very rare, which are euident corruptions made by the copiſtes, or growen by the ſimilitude of wordes. Theſe being taken away, which are no part of thoſe corruptions and differences before talked of, we tranſlate that text which is moſt ſincere, and in our opinion, and as we haue prooued, incorrupt. The Aduerſaries contrarye, tranſlate that text, which themſelues confeſſe both by their writings and doings, to be corrupt in a number of places, and more corrupt then our vulgar Latine, as is before declared.*

The fewe and ſmall faultes negligently crept into the vulgar Latine tranſlation.

Seſſ. 4.

Fulke 48. They haue very dimme eyes, that thorough theſe groſſe paralogiſmes, can ſee the vulgar Latine tranſlation,

ſlation,in all poyntes approued good, yea better then the true text it ſelfe of the Greeke,ſo that it may *not giue place to any other text, copies, or readings*, except it be in ſuch faultes as are euidently crept in by the negligence of the writers, which you affirme to be very rare. But if you would correct your bookes, but euen according to ſome auncient readings and copies, obſerued in Plantines Bible, which you ſpeake of, you ſhould reforme many hundred places euen in the Newe Teſtament, and make them to be more agreeable to the Greeke text, then that you take to be your vulgar Latine tranſlation. But except it be groſſe corruptions,that may be felt with the hand,you will not bende one ioynt to the Greeke text,ſuch malice you beare againſt the trueth. Neuertheleſſe you tranſlate that text (you ſay) which in your opinion is vncorrupt,we tranſlate the Greeke which we confeſſe to be corrupt, as you haue declared.What you haue declared,we haue I hope ſufficiently confuted: it is now time to ſee what you haue more to charge vs,with confeſſion of corruption in the Greeke text.

Rhem.49 *And if we would here ſtand to recite the places in the Greeke,which Beza pronounceth to be corrupted,we ſhould make the Reader to wonder,how they can either ſo pleade otherwiſe for the Greeke text, as though there were no other trueth of the Newe Teſtament but that: or how they tranſlate onely that (to deface,as they thinke,the olde vulgar Latine) which them ſelues ſo ſhamefully diſgrace, more then the vulgar Latine, inuenting corruptions where none are,nor can be,in ſuch vniuerſall conſent of all,both Greeke and Latine copies. For example, Mat.10.* The firſt Simon,Who is called Peter.*I thinke (ſaith Beza) this word* πρῶτος,firſt, *hath bene added to the text of ſome that would eſtabliſh Peters Primacie.Againe* Luc.22. *The Chalice*,that is ſhed for you. *It is moſt likely* (*ſaith he*) *that theſe wordes being ſometime but a marginall note, came by corruption out of the margent into the text.Againe* Act.7. *Figures which they made*,to adore them.*It may be ſuſpected* (*ſaith he*) *that theſe wordes, as many other,haue crept by corruption into the text out of the margent. And* 1. Cor.15. *He thinketh the Apoſtle ſaid not* νῖκος, victorie,*as it is in all Greeke copies,but* νεῖκος,contention. *And* Act.13. *he calleth it a manifeſt error,that in the Greeke it is*,400. *yeeres,for*,300.*And* Act.7.v.16. *he reckeneth vp a whole catalogue of corruptions. namely* Marc.12 v.42.ὅ ἐστι κοδράντης,Which is a farthing: *and* Act.8.v.26. αὕτη ἐστιν ἔρημος, This is deſert. *and* Act.7.v.16.*the name of Abraham,and ſuch like.All which he thinketh to haue bene added or altered into the Greeke text by corruption.*

** In Annot. No.Teſt. an. 1556.*

The Caluiniſts confeſſing the Greeke to be moſt corrupt, yet tranſlate that onely, and hold that onely for authentical Scripture.

Fulke.49. The Caluiniſtes (you ſay) confeſſe the Greeke text to be moſt corrupt, and yet tranſlate it onely: yes forſooth, they haue tranſlated the Syriake,and ſome partes of the Arabike,as they could get the copies.But who are they,that confeſſe the Greeke text to be moſt corrupt? You anſwer Beza,bringing in his ſuſpition onely,in 4. places.But a ſuſpition or opinion, is neither an affirmation nor a confeſſion. Yet let vs ſeuerally examine them.In the firſt place,he doth not ſo much as ſuſpect the matter,but onely maketh an obiection,and anſwereth it,approuing alſo with the ancient Fathers, the Primacie of Peter,the Primacie of order (I ſay) not of dignity. Yea he is ſo farre from ſuſpition of this matter, that Marke 3.16. he readeth *Simon the firſt*, where neither your vulgar Latine readeth ſo, nor the common printed Greeke text hath it ſo.

In the ſecond place,Luc.22.20.he ſayth it may be,that it came out of the margent into the text, but he doth not affirme it.He ſayth further, that Baſile readeth the Participle, with his article in the datiue caſe,which taketh away all difficultie,yet becauſe all the copies extant,haue it in the Nominatiue caſe, he concludeth in the ende,that the Soloeciſme may be excuſed by the propertie of the Hebrue tongue, expreſſed ſometimes in the Greeke,as I haue ſhewed at large in myne anſwer to Gregorie Martyne. *ca. 1.ſect.*37.38.39.

In the third place,he hath ſome light ſuſpition, that the words *to adore them*,might be remoued out of the margent into the text, as in all written bookes, many ſuch like words haue bene.The ground of this ſuſpition,is the authority of Iuſtinus Martyr, who citing this place againſt Tryphon the Iewe, leaueth out thoſe wordes, *to adore them*, yet he ſheweth how it may ſtande with the ſence of the Hebrue text of the Prophet Amos: and ſpeaketh neuer a word of corruption.

In the fourth place,he noteth the groundes of his ſuſpition, to be the Greeke text of Oſee, and the authority of Auguſtine *In Ioan.Tract* 12.who readeth, *Vbi eſt mors contentio tua?* whereby it appeareth that the tranſlation which he followed,did reade νεῖκος,and not νῖκος. So readeth S. Cyprian *ad Quirinum lib.*3.*cap.*58.and Tertullian *De reſur.carn.*yet becauſe of the generall conſent of all copies,and other writers,Beza reteyneth the vſuall reading.

Now come we to thoſe places,which are paſt ſuſpition, as being manifeſtly affirmed to be corruptions.Of the firſt (you ſay) he calleth it a manifeſt error,that in the Greek it is 400.yeeres for 300.yeeres, Act.13.But that is not ſo:for rehearſing many accompts,of Beroaldus,of Iunius,and other,he ſuſpecteth onely with Luther,that error to be in the number,he doth not affirme it to be manifeſt.

The next place is,Act.7.15.where he thinketh the name of Abraham, by ſome vnskilfull perſon to be added,as the name of Hieremye,Math.27.and of Eſaye,Marke 1.and Math.13. as Hieronym confeſſeth in ſteed of Aſaph,where neither of both is read, at this day. And certayne it is, that Abraham bought his fielde of Ephron,not of the ſonnes of Emor. And Iacob it was that purchaſed the fielde of Emor,the father of Sichem,as S.Hierom ſayth.Now if you can giue the true ſenſe, not leauing out the name of Abraham,you ſhall deſerue great commendation. In the meane time,Beza telleth you,it maketh no vncertaintie or corruption in the Scripture,if a name or two,by error of ſome bolde writers,not of the author,be placed amiſſe,which by conference of other places, may eaſily be eſpyed, and reformed. The place,Marke 12. 42. though he was long troubled, as he confeſſeth, about the reckning of it, yet in the ende he findeth out the true accompt, howe two mytes make a quadrant, and ſuſpecteth no manner of corruption at all.

Neither in the laſt place,doth he ſo much as ſuſpect any corruption or addition, but onely referreth the word *Deſert*,to the way,and not to the citye: although the citye of Gaza at that tyme was not inhabited.

habited. This ſection therefore proueth not, that the Caluiniſts (as you terme them) confeſſe the Greeke to be moſt corrupt. For here is onely one name certainly iudged to be vntiuly added, as all men confeſſe, the name of Ieremye, Math. 27. to be, and 2. or 3. light and vncertaine ſuſpitions, about matters of ſmall weight, and ſuch as can make no alteration of doctrine, the reſt are falſe and vniuſt accuſations.

Rhem. 50 *But among other places, he laboureth exceedingly to proue a great corruption* Act. 7. v. 14. *where it is ſaide (according to the* Septuaginta, *that is, the Greeke text of the old Teſtament) that Iacob went downe into Aegypt with 75. ſoules. And* Luc. 3. v. 36. *he thinketh theſe wordes τοῦ καϊνὰμ,* Which was of Cainan, *to be ſo falſe, that he leaueth them cleane out in* * *both his editions of the newe Teſtament: ſaying, that he is bold ſo to doe, by the authoritie of Moyſes. Whereby he will ſignifie, that it is not in the Hebrue text of Moyſes or of the olde Teſtament, and therefore it is falſe in the Greeke of the new Teſtament. Which conſequence of theirs (for it is common among them, and concerneth all Scriptures) if it were true, all places of the Greeke text of the new Teſtament, cited out of the old according to the* Septuaginta, *and not according to the Hebrue (which they know are very many) ſhould be falſe. And ſo by tying themſelues onely to the Hebrue in the old Teſtament, they are forced to forſake the Greeke of the new: or if they will mainteine the Greeke of the new, they muſt forſake ſometime the Hebrue in the old. but this argument ſhall be forced againſt them els where.*

* Ann. Do. 1556. and 1565.

They ſtanding preciſely vpon the Hebrue of the old, and Greeke text of the new Teſtament, muſt of force deny the one of them.

Fulke. 50 He ſheweth out of Hieronym, that the Greeke text of the *Septuaginta*, in his tyme, agreed with the originall of the Hebrue in the number of 70. and therefore he thinketh πέντε is but in ſteede of πάντες. But all men be not of his opinion, therefore although the matter be not great, it is no reaſon, that the whole Church, (for that they meane by the Caluiniſts) ſhould be charged for one mans opinion (and that but in one matter of no moment, to change the doctrine) to confeſſe the Greeke text to bee moſt corrupt.

In the place, Luc. 3. 36. he iudgeth τοῦ καϊνὰν to be falſly added to S. Luke, not onely by authoritye of Moſes, which were ſufficient, but alſo by teſtimonye of an auncient Greeke copye, which now is at Cambridge. But all your quarrels, touching *Qui fuit Cainan*, I haue confuted in my Defence againſt Gregory Martyn, in the Preface *Sect.* 18. 20.

Rhem. 51 *By this litle, the Reader may ſee what gay patrones they are of the Greeke text, and how litle cauſe they haue in their owne iudgements to tranſlate it, or vaunt of it, as in derogation of the vulgar Latine tranſlation, and how eaſily we might anſwer them in a word, why we tranſlate not the Greeke: forſooth becauſe it is ſo infinitely corrupted. But the trueth is, we doe by no meanes graunt it ſo corrupted as they ſay, though in compariſon we know it leſſe ſincere and incorrupt then the vulgar Latine, and for that cauſe and others before alleaged, we preferre the ſaide Latine, and haue tranſlated it.*

They ſay the Greeke is more corrupt then we will graunt them.

Fulke. 51 The Greeke text of the new Teſtament needeth no patronage of men, as that which is the very word and truth of God. The ſinceritie of our tranſlations, againſt all your friuolous cauillations, hath hitherto, thankes be to God, bene ſo ſtrongly defended, as you haue no liſt any more to aſſaile it. And as touching your eaſie anſwer that you can make, why you tranſlate not the Greeke, *forſooth becauſe it is ſo infinitely corrupted*, all men of reaſonable vnderſtanding may conceaue, how well you haue proued this infinit corruption. The ſumme of all your reaſons being drawen together, your argument is this: One man ſuſpecteth here and there, in 3. or 4 places, ſome deprauation, or els in a name and a number, thinketh there is ſome corruption, *ergo* by confeſſion of all the Caluiniſtes, the Greeke text is infinitely corrupted. But you tell vs, you will not graunt the Greeke to be ſo corrupt, as we ſay, though you knowe it leſſe ſincere, and vncorrupt, then the Latine, and therefore you preferre it, and haue tranſlated it. Well, if you knowe the Greeke text that nowe is, to be ſincere, where any of vs hath but ſuſpected or iudged it to be corrupt: and we haue proued it to be ſincere, where you haue ſclandered it to be corrupt: There is no reaſon, why you ſhould not acknowledge it to be very perfect, and therefore haue tranſlated it, rather then the vulgar Latine: which your owne Bibles of Plantines edition, whereunto you referre vs, doe conuince of infinite varietie, which as S. Hieronym ſayth, is a manifeſt argument of falſhood, and as yet it is not decided among you, in that varietie, which reading is to be followed, as true and authenticall.

Præfat. ad Damaſ. in 4. Euangelia.

Rhem. 52 *If yet there remaine one thing which perhaps they will ſay, when they cannot anſwer our reaſons aforeſaide: to wit, that we preferre the vulgar Latine before the Greeke text, becauſe the Greeke maketh more againſt vs: we proteſt that as for other cauſes we preferre the Latine, ſo in this reſpect of making for vs or againſt vs, we allow the Greeke as much as the Latine, yea in ſundry places more then the Latine, being aſſured that they haue not one, and that we haue many aduantages in the Greeke more then in the Latine, as by the Annotations of this new Teſtament ſhall euidently appeare: namely in all ſuch places where they dare not tranſlate the Greeke, becauſe it is for vs, and againſt them. as when they tranſlate, δικαιώματα,* ordinances, *and not,* iuſtifications, *and that of purpoſe, as Beza confeſſeth* Luc. 1, 6. *παραδόσεις,* ordinances *or* inſtructions, *and not* traditions, *in the better part.* 2. Theſſ. 2, 15. *προφυτῆρας,* Elders, *and not* Prieſts: *εἰδώλα,* images *rather then* idols. *and eſpecially when S. Luke* Luc. 22. v. 20. *in the Greeke ſo maketh for vs (the vulgar Latine being indifferent for them and vs) that Beza ſaith it is a corruption crept out of the margent into the text. What neede theſe abſurd deuiſes and falſe dealings with the Greeke text, if it made for them more then for vs, yea if it made not for vs againſt them? But that the Greeke maketh more for vs, ſee* 1. Cor. 7. *In the Latine,* Defraud not one an other, but for a time, that you giue your ſelues to prayer *in the Greeke,* to faſting and prayer. Act. 10, 30. *in the Latine Cornelius ſayth,* from the fourth day paſt vntill this houre I was praying in my houſe, and behold a man &c. *in the Greeke,* I was faſting, and praying. 1. Io. 5. 18. *in the Latine,* We know that euery one which is borne of God, ſinneth not. but the generation of God preſerueth him &c. *in the Greeke,* but he that is borne of God preſerueth him ſelfe. Apoc. 22, 14. *in the Latine,* Bleſſed are they that waſhe their garments in the bloode of the Lambe *&c. in the Greeke,* Bleſſed are they that doe his commaundements. Rom. 8, 38. Certus ſum &c. I am ſure that neither death nor life, nor other creature is able to ſeparate vs from the charitie of God. *as though he were aſſured, or we might and ſhoulde aſſure our ſelues of our predeſtination. in the Greeke,* πέπεισμαι, I am probably perſwaded that neither death nor life *&c. In the Euangeliſts*

We preferre not the vulgar Latine text, as making more for vs.

The Greeke text maketh for vs more then the vulgar Latine.

For the reall preſence.

For faſting.

For free will.

Againſt onely faith.

Againſt ſpecial aſſurance of ſaluation.

liſts about the Sacrifice and B. Sacrament, in the Latine thus: This is my blood that ſhall be ſhed for you: *and in S. Paul,* This is my body which ſhalbe betrayed or deliuered for you: *both being referred to the time to come, and to the ſacrifice of the croſſe. in the Greeke,* This is my blood which is ſhed for you: *and,* my body which is broken for you: *both being referred to that preſent time when Chriſt gaue his body and blood at his ſupper, then ſheading the one and breaking the other, that is, ſacrificing it ſacramentally and myſtically. Loe theſe and the like our aduantages in the Greeke, more then in the Latine.* For the ſacrifice of Chriſts body & blood.

Fulke. 52 A great token of your true meaning, that you preferre not the vulgar Latine, as making more for you, in which reſpect in theſe Annotations it ſhall appeare, that you haue more aduantage in the Greeke then in the Latine, being aſſured that we haue not one, and you many aduantages in the Greeke. Theſe Popiſh bragges all that reade your writings, are ſo well acquainted with them, that we neede not ſtand in doubt of them: hauing tryed by often experience, that when the matter commeth to aprouement, your arguments are no better then a falſe and feeble cauſe can aforde you, as in anſwere to the Annotations, by Gods helpe, it will be made manifeſt: In the meane ſpace, you note vnto vs certeyne places, where you haue more aduantage in the Greeke, then in the Latine. Firſt, in ſuch places where we dare not tranſlate the Greeke, becauſe it maketh for you, againſt vs. Secondly, where the Greeke hath ſome wordes making for you, which the Latine hath not. Of the firſt ſort, is the worde *Iuſtificationes*, Luke 1. which we call ordinances of purpoſe (as Beza confeſſeth) And why ſhould we not of purpoſe auoide that terme, which may be cauſe of ambiguitie and errour, when the worde in that place, ſignifieth an other thing? as I haue ſhewed at large in my defence againſt Martin. Cap. 1. ſect. 50. and Cap 8. ſect. 1. and the other ſections following.

For the worde *traditiones*, mine anſwere is, Cap. 2. in all the Sections: for the wordes Elders, Prieſtes, Cap. 6. for Images and Idoles, Cap. 3. for the place of Luke 22.20. as I haue ſhewed before, Cap. 1. ſect. 37.38.39.

But to come to the latter ſort, firſt you bring two textes, 1. Cor. 7. and Actes 16.30. where faſting is mentioned in the Greeke text, which is not in the vulgar Latine. O impudent ſlaunderers, doe we denie faſting, becauſe we denie your Antichriſtian prohibition and abſtinence from meates, to be Chriſtian faſting? God be prayſed, our doctrine is founde for faſting, would God our practiſe were as often, as our iudgement is pure and agreeable to the holy Scriptures, in an hundreth places almoſt, that commend faſting.

Your next aduantage is for free-will, not flat Pelagianiſme I hope, but catercoſen with it, that mans will being holpen with Gods grace, is free: and we holde, that it is free from conſtraint, but not from bondage of ſinne, Rom. 7. And what other thing can you proue out of that text, 1. Ioh. 5.18. *he that is borne of God, preſerueth himſelfe:* dare you ſay by force of free-will, and not by the ſtrength of Gods grace? Make your Syllogiſme, and giue vs a plaine concluſion, and we ſhall ſee what aduantage the Greeke text giueth you.

An other giueth you aduantage againſt onely faith. what is that I pray you? Apoc. 22.14. Bleſſed are they that doe his Commaundements: A goodly aduantage I promiſe you. They that are iuſtified by faith onely in his merites, doe his Commaundements, and none other. Againſt ſpeciall aſſurance of ſaluation, you haue Rom. 8.38. S. Paul ſayth not as it is in the Latine, *Certus ſum*, I am ſure, but πέπεισμαι I am probabely perſwaded. Verely either the Greeke worde ſignifieth I am ſure, ſo as I cannot be deceiued, or els your vulgar Latine tranſlation is falſe. And where he ſaith, I am perſwaded, he noteth the certeynetie of the worde and Spirit of God, whereby he hath this aſſurance.

Your laſt aduantage is about the ſacrifice of the B. Sacrament, where the Greeke text vſeth the preſent temps, referring that breaking of his body, and ſhedding of his blood, to the preſent ſacrificing of it ſacramentally, and myſtically: but I would aduiſe you to beware, leaſt while you ſeeke aduantage for a ſacrifice, you leeſe your beſt argument for the reall preſence, as you terme it. For you are wont to reaſon thus: He gaue that which ſhould be crucified, but his naturall body was crucified, therefore he gaue his naturall body: and ſo he did, to be receiued ſpiritually, as in a ſacrament or myſterie. But to ſhut you from your ſacrifice, the word of ſheadding ſo often repeated will be ſufficient, except you haue forgotten your old diſtinction of his vnbloody ſacrifice from his bloody ſacrifice: if his blood be ſhead in ỹ Sacrament, then is the Sacrament alſo a bloody ſacrifice. When you haue weighed all, I hope you will ſee, it is ſmall gaines that you gather by this aduantage, that you neede not crie out and ſay, *Loe theſe and the like our aduantages in the Greeke more then in the Latine.* Nay rather theſe be your fantaſies of the Greeke, and of the Latine.

Rhem. 53 *But is the vulgar tranſlation for all this Papiſticall, and therefore doe we folowe it? (for ſo ſome of them call it, and ſay it is the * worſt of all other.) If it be, the Greeke (as you ſee) is more, and ſo both Greeke and Latine, and conſequently the holy Scripture of the newe Teſtament is Papiſticall. Againe, if the vulgar Latine be Papiſticall, Papiſtrie is very auncient, and the Church of God for ſo many hundred yeeres wherein it hath vſed and allowed this tranſlation, hath bene Papiſticall. But wherein is it Papiſticall? forſooth in theſe phraſes and ſpeaches,* Pœnitentiam agite. Sacramentum hoc magnum eſt. AVE GRATIA PLENA. Talibus hoſtiis promeretur Deus. *and ſuch like. Firſt, doeth not the Greeke ſay the ſame? ſee the Annotations vpon theſe places. Secondly, could he tranſlate theſe things Papiſtically or partially, or rather prophetically, ſo long before they were in controuerſie? Thirdly, doth he not ſay for,* pœnitentiam agite, *in an other place,* pœnitemini: *and doeth he not tranſlate other myſteries, by the worde,* Sacramentum, *as* Apoc. 17, Sacramentum mulieris. *and as he tranſlateth one word,* Gratia plena, *ſo doth he not tranſlate the very like word,* plenus vlceribus, *which them ſelues do folowe alſo? is this alſo Papiſtrie? When he ſaid,* Heb. 10.29. Quanto deteriora merebitur ſupplicia, *&c. and they like it well ynough. might he not haue ſaid according to the ſame Greeke worde,* Vigilate vt mereamini fugere iſta omnia & ſtare ante filium hominis. *Luc.* 21.36. *and,* Qui merebũtur ſæculum illud & reſurrectionem

The Proteſtãts condemning the olde vulgar tranſlation as making for vs, condemne themſelues.

It is void of all partialitie.

Rhem. 53 Againſt D. Sand. Rocke pag. 147. See Kemnit. in exam. Cõc. Trid. ſeſſ. 4. Mat. 3. & 11. Ephe. 5. Luc. 1. Hebr. 13. Mar. 1. κεχαριτωμένη ἠλεημένος. Luc. 16. v. 20.

nem ex mortuis &c. *Luc.*20.35. *and* Tribulationes quas ſuſtinetis, vt mereamini regnum Dei, pro quo & patimini.2.Theſſ.1.5. *Might he not (we ſay) if he had partially affectated the worde merite, haue vſed it in all theſe places, according to his and * your owne tranſlation of the ſame Greeke worde,* Hebr.10.29? *Which he doeth not, but in all theſe places ſaith ſimply,* Vt digni habeamini, *and,* Qui digni habebuntur. *And howe can it be iudged Papiſticall or partiall, when he ſaith,* Talibus hoſtiis promeretur Deus, Heb.13? *Was Primaſius alſo S. Auguſtines ſcholer a Papiſt, for vſing this text, and all the reſt, that haue done the like? Was S. Cyprian a Papiſt, for vſing ſo often this ſpeach,* promereri Dominum iuſtis operibus, pœnitentia, &c? *or is there any difference, but that S. Cyprian vſeth it as a deponent more latinely, the other as a paſſiue leſſe finely? Was it Papiſtrie to ſay,* Senior *for* Presbyter, Miniſtrantibus *for* ſacrificantibus *or* liturgiam celebrantibus, ſimulachris *for* idolis, fides tua te ſaluum fecit *ſometime for* ſanum fecit? *Or ſhall we thinke he was a Caluiniſt for tranſlating thus, as they thinke he was a Papiſt, when any worde ſoundeth for vs?*

No.Teſta. 1580.

In Epi. ad Hebr. Epi.14.and 18.

Fulke. 53 There is none of vs, that calleth the vulgar tranſlation of the new Teſtament papiſticall, as though it were tranſlated by Papiſtes, or elſe made ſo greatly for Papiſtes when it is rightly vnderſtoode: but becauſe it is ſo magnified by the Papiſtes, that it is preferred before ỹ Greeke, which is the original tongue, in which the newe Teſtament was written, and commaunded by the *Tridentine* Papiſtes, to be compted the onely authenticall text. And he that ſaide, the vulgar tranſlation is worſt of all, ſpake of the vulgar tranſlation of the whole Bible, in compariſon of the Hebrue of the old Teſtament, and of the Greeke of the newe Teſtament, and of the *Septuaginta* in Greeke, and the Latine thereof. Your fonde concluſions, *the Greeke is more papiſticall, and Papiſtrie is very auncient, if the vulgar tranſlation be papiſticall,* be as good as your antecedent: *Some of them call it ſo,* which I am ſure, no man of learning hath done, otherwiſe then I haue before declared, except it be for that it is abuſed of Papiſtes, to mainteyne Popery, when in deede the tranſlatour had no ſuch meaning, as in the three firſt examples it is manifeſt: for by *penitentiam agite,* he meant not popiſh doing of penance, but true and Chriſtian repentance: yet you will not giue ouer the ſhewe of Popiſh penance and ſatisfaction, that you haue by that tranſlation. Likewiſe by *Sacramentum, Eph.*5.32. he meant nothing but a myſterie generally, as the truth of the Greeke is, and as you doe well proue out of his tranſlation of the ſame worde, *Apoc.*c.17. Neuertheleſſe, if you giue ouer the holde, you woulde ſeeme to haue of that tranſlation, to make matrimonie a Sacrament of the newe Teſtament, in that ſence that Baptiſme and the Lords Supper are called Sacraments: you ſhall haue no ſhewe in the Scriptures to daſell the eyes of the ignorant. For GRATIA PLENA, I thinke if he had vnderſtood the force of the Greeke worde rightly, he would haue tranſlated it otherwiſe. That he tranſlateth the very like worde, *plenus vlceribus,* which we alſo tranſlate, *full of ſores,* it may excuſe him of partiall affection, but cannot defend his tranſlation, to expreſſe the ſenſe of the Greeke worde. For the very like worde he tranſlateth *iuſtificati,* being iuſtified or made iuſt, not full of iuſtice, Rom.3.24. and 1.Cor.4.4. *Iuſtificatus ſum,* I am iuſtified. But concerning the laſt phraſe, Heb.13. becauſe he could not expreſſe his owne mind in Latine, I knowe not what his meaning was, but leaue it to God, and himſelfe. Neuertheleſſe it is certeyne, that it is not onely barbarous, but alſo falſe and blaſphemous to ſay, that by good workes Gods fauour is deſerued.

The actiue of this verbe, Hebr.11.5. and 6. he tranſlateth *placuiſſe* and *placere,* to pleaſe and to haue pleaſed: what elſe can the paſſiue then ſignifie, but to be pleaſed? which perhaps he meant, if he had knowen any Latine worde of the paſſiue voyce that had ſignified ſo much, for lacke of which, he vſed that terme, which was of the common people vſed in that ſenſe.

Nowe where he vſeth the worde *mereri,* Heb.10.29. you ſay we like it well ynough: but howe know you our liking ſo well? we may allowe the ſenſe of the tranſlation as good, becauſe wicked men are thought worthy puniſhment according to their deſertes: but we doe not allowe the tranſlation, to be agreeable to the ſenſe of the Greeke worde ἀξιωθήσετ): and therefore he coulde not haue ſayde truely, according to the ſame Greeke verbe: *watch that you may deſerue to eſcape all theſe things. and to ſtand before the ſonne of man,* and ſo of the reſt: for not onely his tranſlation had bene vntrue, but the ſentences through his vntrue tranſlation had bene falſe: for though men deſerue, and are accompted worthy of puniſhment and damnation by ſinne, yet they deſerue not Gods graces and his kingdome by their workes, but are accompted worthy of his bleſſing and eternall felicitie, for Chriſtes ſake of Gods meere mercie. But you aske whether *Primaſius,* S. Auguſtines ſcholer were a Papiſt, for vſing this text and all the reſt that haue done the like? I anſwere no. For *Primaſius* meaneth nothing elſe, but that God is pleaſed, (as the Greeke worde ſignifieth) to accept ſuch ſacrifices. *Talibus enim hoſtijs & muneribus eleemoſynarum, promeretur Deus adipiſci, vnde dicit per prophetam, Miſericordiam volo & non ſacrificium: Non eſt conſiderandus pauper, qui videtur accipere, ſed potius qui iuſſit dare: eleemoſyna enim quæ pauperi largitur in terra, à Deo recipitur in cœlo. Et noli attendere quod hoc ſit tibi redditurus quod accepit: tu enim terrena dediſti, æterna mercaberis: With ſuch ſacrifices and giftes God is pleaſed to receiue them: wherefore he ſaith by the Prophet, I will mercie and not ſacrifice. The poore man is not to be conſidered, which ſeemeth to receiue, but rather he which commanded to giue: for the almes which is giuen to the poore man vpon earth, is receiued of God in heauen. And thinke not that he will render vnto thee that which he hath receiued: for thou haſt giuen earthly things, but thou ſhalt purchaſe eternall things.* Theſe be the wordes of *Primaſius* vpon that text, which declare, that *promereor* was vulgarly taken for *delector,* to be pleaſed or delighted. Neither doeth he meane any meriting by the terme of purchaſing, which he vſeth: for he was an vtter enemie to the *Pelagians,* as his maſter Auguſtine was, but onely, that God of his mercie doeth crowne and rewarde his owne giftes, not our merites as Saint Auguſtine ſayth. And

when

when he vſerh the name of merites, he meaneth ſimplie, workes, as many of the olde writers did in that time: for otherwiſe there is no father ſo cleare for iuſtification by faith onely, as *Primaſius* is, Rom 3. vpon theſe wordes *being iuſtified freely*. *Audi gratis* (ſaith he) *& tace de meritis*, heare this worde freely, and holde thy peace of merites. Likewiſe vpon Rom.4. and many other places: and who ſo vſed this text according to this meaning, we take them not for Papiſtes.

But further you demaunde, whether Saint Cyprian was a Papiſt, for vſing ſo often this ſpeache, *promereri dominum iuſtis operibus, pœnitentia*, &c I anſwere as before. The vſing of the wordes maketh not a Papiſt, but the Popiſh meaning, which Saint Cyprian hath not, but that God is pleaſed with iuſt workes and obedience, repentance and humilitie, not merited or deſerued: for he citeth the Scripture plentifully, that we ought to glorie in nothing, ſeeing nothing is ours, *Teſt.ad Quirin.cap.4.* And that we muſt put our truſt onely in God, and glorie in him, cap.10. Your laſt queſtion, was it Papiſtrie to ſay *Senior* for *Presbiter* &c. is fooliſh trifling: We accuſe not your Tranſlatour of Papiſtrie, though you abuſe his vntrue or vnperfect tranſlations, ſometime to the defence of Papiſtrie.

Rhem.54 Matth.16. John 20. Matth.16. Iames 2. 1.Tim.5. 1.Iohn 5. Hebr.12.

Againe, was he a Papiſt in theſe kinde of wordes onely, and was he not in whole ſentences? as, Tibi dabo claues,&c. Quicquid ſolueris in terra, erit ſolutum & in cœlis, *and* Quorum remiſeritis peccata, remittuntur eis. *and*, Tunc reddet vnicuique ſecundum opera ſua. *and*, Nunquid poterit fides ſaluare eum? Ex operibus iuſtificatur homo & non ex fide tantùm. *and*, Nubere volunt, damnationem habentes, quia primam fidem irritam fecerunt. *and*, Mandata eius grauia non ſunt. *and*, Aſpexit in remunerationem. *Are all theſe and ſuch like, Papiſticall tranſlations, becauſe they are moſt plaine for the Catholike faith which they call Papiſtrie? Are they not worde for worde as in the Greeke, and the very wordes of the holy Ghoſt? And if in theſe there be no accuſation of Papiſticall partialitie, why in the other? Laſtly, are the auncient fathers, Generall Counſels, the Churches of all the Weſt part, that vſe all theſe ſpeaches and phraſes nowe ſo many hundred yeeres, are they all Papiſticall? Be it ſo, and let vs in the name of God folowe them, ſpeake as they ſpake, tranſlate, as they tranſlated, interprete as they interpreted, becauſe we beleeue as they beleeued. And thus farre for defenſe of the olde vulgar Latine tranſlation, and why we tranſlated it before all others: Nowe of the maner of tranſlating the ſame.*

The Papiſtrie thereof (as they terme it) is in the very ſentences of the Holy Ghoſt, more then in the trãſlation.

Fulke. 54 We haue anſwered before of the wordes: and for the ſentences we ſay, they are no papiſticall tranſlations, neither doe they any thing in the world fauour Papiſtrie: for they are well tranſlated, and they are the very wordes of the holy Ghoſt: when you can conclude any Papiſtrie out of theſe ſentences in good and lawfull forme of arguments, we will yeelde to your papiſtrie. Finally, the auncient Fathers, generall Councels, and Churches of the Weſt part, that vſed theſe ſpeaches before Papiſtrie was hatched and fully ſhapen, were not all Papiſtes, but moſt of them profeſſed enemies to the vſurped tyranny of the Pope, to the pride of his Clergie, to merite of workes and of freewill: and were mainteyners of iuſtification by faith onely, of the mariage of them that were not able to keepe the vowe of continence (as in anſwere to theſe Annotations it ſhall more fully appeare) and by their owne wordes not mangled, gelded, and falſified, as they are in your Annotations, but truely ſet downe as their bookes ſhall teſtifie, whereby it ſhall be euident, that you beleeue not as they beleeued, nor interprete, as they interpreted, as you vſe not the tranſlation that many of them vſed, nor ſpeake as they ſpake.

Rhem.55 *IN THIS OVR TRANSLATION, becauſe we wiſh it to be moſt ſincere, as becommeth a Catholike tranſlation, and haue endeuoured ſo to make it: we are very preciſe and religious in folowing our copie, the olde vulgar approued Latine: not onely in ſenſe, which we hope we alwayes doe, but ſometime in the very wordes alſo and Phraſes, which may ſeeme to the vulgar Reader and to common Engliſh eares not yet acquainted therewith, rudeneſſe or ignorance: but to the diſcreete Reader that deepely weigheth and conſidereth the importance of ſacred wordes and ſpeaches, and howe eaſily the voluntarie Tranſlatour may miſſe the true ſenſe of the Holy Ghoſt, we doubt not but our conſideration and doing therein, ſhall ſeeme reaſonable and neceſſarie: yea and that all ſortes of Catholike Readers will in ſhort time thinke that familiar, which at the firſt may ſeeme ſtrange, and will eſteeme it more, when they ſhall* otherwiſe be taught to vnderſtand it, then if it were the common knowen Engliſh.*

The maner of this tranſlatiõ, and what hath bene obſerued therein.

*See the laſt Table at the ende of the booke.

For example, we tranſlate often thus, Amen, Amen, I ſay vnto you. *Which as yet ſeemeth ſtrange: but after a whyle it will be as familiar, as* Amen *in the ende of all prayers and Pſalmes. and euen as when we ende with*, Amen, *it ſoundeth farre better then*, So be it: *ſo in the beginning*, Amen Amen, *muſt needes by vſe and cuſtome ſound farre better, then*, Verily verily. *Which in deede doth not expreſſe the aſſeueration and aſſiurance ſignified in this Hebrue worde. beſides that it is the ſolemne and vſuall worde of our Sauiour * to expreſſe a vehement aſſeueration, and therefore is not changed, neither in the Syriake nor Greeke, nor vnlgar Latine Teſtament, but is preſerued and vſed of the Euangeliſtes and Apoſtles them ſelues, euen as Chriſt ſpake it*, propter ſanctiorem authoritatem, *as Saint Auguſtine ſaith of this and of* Allelu-ia, for the more holy and ſacred authoritie thereof, lib.2.Doct.Chriſt.cap.11. *And therefore doe we keepe the worde* Allelu-ia *Apoc.19. as it is both in Greeke and Latine yea and in all the Engliſh tranſlations, though in their bookes of common prayer they tranſlate it*, Praiſe ye the Lord. *Againe, if* Hoſanna, Raca, Belial, *and ſuch like be yet vntranſlated in the Engliſh Bibles, why may not we ſay*, Corbana, *and* Paraſceue: *ſpecially when they Engliſhing this later thus*, the preparation of the Sabbath, *put three wordes more into the text, then the Greeke worde doth ſignifie.* Mat.27.62. *And others ſaying thus, After the day* of preparing, *make a cold tranſlation and ſhort of the ſence, as if they ſhould tranſlate, Sabboth*, the reſting. *for*, * Paraſceue *is as ſolemne a word for the Sabboth eue, as* Sabboth *is for the Iewes ſeuenth day. and now among Chriſtians much more ſolemner, taken for Good-friday only. Theſe words then we thought it far better to keepe in the text, and to tell their ſignification in the margent or in a table for that purpoſe, then to diſgrace both the text & them with trãſlating them. Such are alſo theſe words*, The Paſche. The feaſt of Azymes, The bread of propoſitiõ. *Which they tranſlate* The Paſſeouer, The feaſt of ſweete bread, The ſhew bread. *But if* Pentecoſt *Act 2. be yet vntranſlated in their bibles, & ſeemeth not ſtrange: why ſhould not* Paſche & Azymes *ſo remaine*

See annota. Ioh.6.8.verſ. 34.and Apo. cap.19. verſ.4. No.Teſta. an.1580. Bib.an.1577 Mar.14. verſ.42. Bib.1577. Mat.26,17.

Certaine wordes not Engliſh, nor as yet familiar in the Engliſh tongue.

Amen.

Alleluia.

Paraſceue.

Paſche.

Azymes.

remaine alſo, being ſolemne feaſts, as Pentecoſt was? or why ſhould they Engliſh one rather then the other? ſpecially whereas Paſſeouer *at the firſt was as ſtrange, as* Paſche *may ſeeme nowe, and perhaps as many nowe vnderſtande* Paſche, *as* Paſſeouer. *and as for* Azymes, *when they Engliſh it*, the feaſt of ſweete bread, *it is a falſe interpretation of the word, and nothing expreſſeth that which belongeth to the feaſt, concerning vnleauened bread. And as for their terme of* ſhew bread, *it is very ſtrange and ridiculous. Againe, if* Proſelyte *be a receiued word in the Engliſh Bibles,* Mat.23. Acts.2: *why may not we be bold to ſay,* Neophyte, 1.*Tim.*3? *ſpecially when they tranſlating it into Engliſh, doe falſely expreſſe the ſignification of the worde thus,* a yong ſcoler. *Whereas it is a peculiar worde to ſignifie them that were lately baptized, as* Catechumenus, *ſignifieth the newely inſtructed in faith not yet baptized, who is alſo a yong ſcholer rather then the other, and many that haue bene old ſcolers, may be* Neophytes *by differring baptiſme. And if* Phylacteries *be allowed for Engliſh,* Mat.23. *we hope that* Didragmes *alſo,* Prepuce, paraclete, *and ſuch like, will eaſily growe to be currant and familiar. And in good ſooth there is in all theſe ſuch neceſſitie, that they cannot conueniently be tranſlated. as when S. Paul ſaith,* conciſio, non circumciſio: *how can we but folowe his very wordes and alluſion? And how is it poſſible to expreſſe* Euangelizo, *but as we doe,* Euangelize? *for* Euangelium *being the Goſpel, what is,* Euangelizo *or* to Euangelize, *but to ſhew the glad tidings of the Goſpel of the time of grace, of all Chriſtes benefites? All which ſignification is loſt, by tranſlating as the Engliſh Bibles doe,* I bring you good tidings. *Luc.*2.10. *Therefore we ſay* Depoſitum, 1.*Tim.*6. *and,* He exinanited *him ſelfe, Philip.*2. *and, You haue* refloriſhed, *Philip.*4. *and,* to exhauſt, *Hebr.*9.28. *becauſe we cannot poſſibly attaine to expreſſe theſe wordes fully in Engliſh, and we thinke much better, that the reader ſtaying at the difficultie of them, ſhould take an occaſion to looke in the table folowing, or otherwiſe to aske the full meaning of them, then by putting ſome vſuall Engliſh wordes that expreſſe them not, ſo to deceiue the reader. Sometime alſo we doe it for an other cauſe. as when we ſay,* The aduent of our Lord, *and,* Impoſing of hands. *becauſe one is a ſolemne time, the other a ſolemne action in the Catholike Church: to ſignifie to the people, that theſe and ſuch like names come out of the very Latine text of the Scripture. So did* Penance, doing penance, Chalice, Prieſt, Deacon, Traditions, aultar, hoſt, *and the like (which we exactly keepe as Catholike termes) proceede euen from the very wordes of Scripture.*

Neophyte.

Why we ſay, *our Lord*, not, *the Lord* (but in certaine caſes) ſee the Annotations, 1.*Tim.*6. *pag.* 585.

Catholike termes proceeding from the very text of Scripture.

Fulke. 55 Not the deſire of ſinceritie, but rather of obſcuritie, hath made you to thruſt in a great nũber of words, not onely Hebrue, or Syriake, which are found in the Greeke text, but alſo Greeke and Latine wordes, leauing the Engliſh wordes of the ſame, which by long vſe, are well knowen and familiar in the Engliſh tongue: And as for Hebrue and Syriake words, which are found in the Greeke text, it is not to be miſliked that they ſhould be brought alſo into the Engliſh tongue: becauſe the Spirit of God, not without cauſe writing Greeke, did thinke it meete to reteine them. And therfore in our tranſlations, we reteine them al, except a fewe that are vſually expreſſed in Engliſh: as Amen Amen in ỹ beginning of a ſentence, which might well haue bene vſed, but that the tranſlatour ſtudied to be more plaine, and to expreſſe the meaning of that aſſeueration. *Alleluia* we vſe in the newe Teſtament, becauſe we finde it in the Greeke Teſtament: but when we tranſlate the olde Teſtament, there is no reaſon why we ſhould not tranſlate it into Engliſh, as well as other wordes of the text. We ſay alſo *Hoſanna, Raca, Belial*, yea, and *Corbona*, becauſe we finde them in the originall text. But as for Greeke termes, which may well ynough be expreſſed in the Engliſh tongne, we ſee no cauſe why we ſhould reteyne them, as *Paraſceue, Azymes, Neophyte*. And if you had ſo religious a care to vſe all the Greeke wordes in your Engliſh tranſlation, which you finde in your vulgar Latine text, then woulde you as well as theſe haue tranſlated, theſe and ſuch like Greeke wordes as your Latine text hath, *Magi, Eccleſia, Architriclinus, Encænia, Dyſcolis, Pyra, Nauclerus, Typhonicus, Bolis, Artemon, Dithalaſſius*. Mages, Eccleſe, Architricline, Encenes, Dyſcoles, Pyre, Nauclere, Typhonike, Bole, Artemon, Dithalaſſe, and not as you haue done, Sages, Church, Chiefe ſteward, Dedication, Wayward, Fire, Maſter of the ſhippe, Tempeſtious, Sownde, Maynſayle, a place betweene two Seas. where if we ſhoulde picke quarrelles as you doe againſt vs, we ſhoulde make our ſelues to all wiſe people ridiculous, as you are. You neither like that our tranſlation calleth *Paraſceue*, the day of preparing, nor the preparation of the Sabbath, and yet both are true, according as the worde is taken in that place. You ſay it is a ſolemne worde for the Saboth Eue: but you are ſhort of the ſenſe, for it is taken for a whole day before the Euening, and for the day of preparing: neither of which things are conteyned in your Popiſh terme Eue. Where you ſay, it is taken for good Fryday onely, Ignatius is againſt you, Epi.5. vſing it for euery Fryday. We tranſlate *Paſca*, Eaſter, or Paſſeouer, the one being the vſuall Engliſh terme for that feaſt, the other expreſſing the meaning of the Hebrue worde. And what ſignifieth Azyma but ſweete bread, and vnleauened bread, as we tranſlate it, and *Panes propoſitionis* but the ſhewe-bread, or the bread that is ſhewed? yet you ſay, the one is falſe, the other ridiculous and ſtrange: neuertheleſſe ſome of the beſt learned among you, haue vſed thoſe termes, as *Heskins lib.*1.*Cap.*15. and 22. *Stapleton* tranſlat. of *Beda lib.*5.*c.*22. You miſlike that *Neophytus* is tranſlated a yong ſcholler, and wil haue it reſtreyned to thoſe that are newly baptized, though they be olde ſchollers. We knowe, that *Neophytus* doeth ſignifie one lately planted, and ſo were they called, that were lately baptized, in as much as by the viſible ſigne of Baptiſme, they were newely ingraffed into the fayth: but if any ſuch were well learned, he was not excluded from the office of a Biſhop, from which Saint Paul excludeth *Neophytum*, as appeareth by the ſtorie of Saint Ambroſe, who was choſen Biſhop before he was baptized, and ordeyned Biſhop the eight day after he was baptized. Neither doeth *Catechumenus* ſignifie alway him that is not baptized, for S. Paul vſeth it, Galat.6.6. for euery one that is inſtructed. If *Phylacteria* coulde as well be Engliſhed either for ſenſe or terme, as *Didragma, Paracletus*, and ſuch like, I thinke the tranſlatours would not haue fayned a terme of the Greeke worde: Although the word *Phylacteryes* was vſual in the Engliſh tongue, before our late tranſlations, as appeareth in the Hom. of Wicleffe vpon the Tueſday in the ſecond weeke of Lent, where he alſo ſheweth what they were. *Conciſion* we vſe alſo, to expreſſe the alluſion vnto circumciſion: but there is no ſuch like reaſon, for *Prepuce*,

depoſitum,

depoſitum, gratis, and ſuch like Latine wordes as you vſe. *Euangelium* ſignifyeth the glad tydings of the Goſpel, and ſo we tranſlate Luk. 2. *Euanglizo* I bring you glad tidings. And yet Iodochus Lorichius a Popiſh doctor, in his Goſpel, contendeth that *Euangelium* ſignifyeth properly *Bonum nuntium* good tidings, rather then glad tidings. So that by his iudgement, that which you reproue, is the better tranſlation. But why do you not call *Euangelium* the Euangile, as the Scottes doe? as wel as *Euangelizare* to Euangelize, but that you affect noueltie of wordes, to obſcure the Goſpel, as much as you can. In the reſt which you call Catholike termes, you are glad to haue a ſound of wordes out of the Scripture for a ſhew, ſeeing you haue no matter at all to iuſtifie your Popiſh Aduent, penance, traditions and ſuch like.

Euangeliũ Lorichij.

Rhem. 56 *Moreouer, we preſume not in hard places to mollifie the ſpeaches or phraſes, but religiouſly keepe them word for word, and point for point, for feare of miſſing, or reſtrayning the ſenſe of the holy Ghoſt to our phantaſie. as Eph. 6.* Againſt the ſpirituals of wickednes in the celeſtials. *and*, What to me and thee woman? *wherof ſee the Annotation vpon this place. and* 1. *Pet.* 2. As infants euen now borne, reaſonable, milke without guile deſire ye. *We do ſo place*, reaſonable, *of purpoſe, that it may be indifferent both to infants going before, as in our Latin text: or to milke that foloweth after, as in other Latin copies and in the Greeke. Io.* 3. *we tranſlate*, The ſpirit breatheth where he wil &c. *leauing it indifferent to ſignifie either the holy Ghoſt, or winde: which the Proteſtants tranſlating*, winde, *take away the other ſenſe more common and vſual in the ancient fathers. We tranſlate Luc.* 8. 23. They were filled, *not adding of our owne*, with water, *to mollifie the ſentence, as the Proteſtants do. and c.* 22. This is the chalice, the new Teſtament &c. *not*, This chalice is the new Teſtamẽt. *likewiſe, Mar.* 13. Thoſe dayes ſhal be ſuch tribulation &c. *not as the Aduerſaries*, In thoſe dayes, *both our text and theirs being otherwiſe. likewiſe Iac.* 4. 6. And giueth greater grace, *leauing it indifferent to the* Scripture, *or to the* holy Ghoſt, *both going before. Whereas the Aduerſaries to to boldly and preſumptuouſly adde, ſaying*, The Scripture giueth, *taking away the other ſenſe, which is far more probable. likewiſe Heb.* 12. 21. *we tranſlate*, So terrible was it which was ſeen, Moyſes ſaid &c. *neither doth Greeke or Latin permit vs to adde*, that *Moyſes ſaid, as the Proteſtants preſume to doe. So we ſay*, Men brethren, A widow woman, A woman a ſiſter, Iames of Alphæus, *and the like. Sometime alſo we folow of purpoſe the Scriptures phraſe. as*, The hel of fire, *according to Greeke and Latin. which we might ſay perhaps*, the firy hel, *by the Hebrue phraſe in ſuch ſpeaches, but not*, hel fire, *as commonly it is tranſlated. Likewiſe Luc.* 4. 36. *What* word *is this, that in power and authoritie he cõmandeth the vncleane ſpirits? as alſo, Luc.* 2. *Let vs paſſe ouer, and ſee the* word *that is done, Where we might ſay*, thing, *by the Hebrue phraſe, but there is a certaine maieſtie and more ſignification in theſe ſpeaches, and therfore both Greeke, and Latin keepe them, although it is no more the Greeke or Latine phraſe, then it is the Engliſh. And why ſhould we bee ſquamiſh at new wordes or phraſes in the Scripture, which are neceſſary: when we do eaſily admit and folow new wordes coyned in court and in courtly or other ſecular writings?*

Ioh. 2.

Certaine hard ſpeaches and phraſes.

The Proteſtãts preſumptuous boldnes and libertie in tranſlating.

Matt. 5. Gehenna ignis.

Fulke. 56 By all meanes you labour to ſuppreſſe the light of trueth, vnder one pretence or an other. For what preiudice had it bene to the ſence, if you had tranſlated *ſpirituales nequitiæ*, ſpirituall wickednes, as you doe *deſyderijs carnis luxuriæ*, the deſires of fleſhly rioutouſnes 2. Pet. 2. 18? Your ſecond example Ioh. 2. is no hard phraſe in Greeke, but very vulgar and common, ſignifying as we haue tranſlated, *what haue I to doe with the woman?* but that you are angrie with Chriſt for reprehending his mother, when ſhe was in fault: whom you hold to be voide of all ſinne, euen originall, contrary to the Scriptures. Otherwiſe you are not ſo preciſe in the ſame phraſe, For Matth. 8. 29. *Quid nobis & tibi*, you tranſlate, What is betweene vs and thee?

In the thirde example, ſome of your olde copies agreeing with the trueth of the Greeke, why do you follow the error of the reſt of your copies, but that you loue darknes rather then light? In the fourth example, the wordes of the text following, *Thou heareſt the ſound thereof*, doe plainely argue, that *ſpiritus* in that place, ſignifyeth the winde and not the holy Ghoſt. For the ſound or noyce of the holy Ghoſt is not heard. Neither doe the auncient fathers otherwiſe tranſlate it, though by that text, as they may well, they proue the free working of Gods ſpirit.

In the fifth, it is plaine both out of the text, and out of S. Matthew 8. 24. that the veſſell was filled with the waues of water. In the ſixth example Luc. 22. 5. Paul 1. Cor. 11. doth warrant vs, that this is S. Lukes meaning, *this cup is the newe Teſtament*. But you knowe why you would haue hidden it as much as is poſſible, becauſe it is direct againſt tranſubſtantiation. In the ſeuenth, our tranſlation is according to the meaning, as appeareth Matth. 24. 21. though yours be more preciſe to the word of S. Marke.

In the eigth place, you ſay, that we to to boldly and preſumptuouſly, adde the word *Scripture*, Iam. 4. 6. ſaying, *the Scripture giueth greater grace*, where as you leaue it indifferent to the Scripture, and the holy Ghoſt, both going before. By which reprehenſion you verifie the ſaying of the Apoſtle, *The ſpirit that dwelleth in you luſteth to enuie*. For except enuie of our well doing, had blinded your eyes, you would neuer haue ſaid, that the holy Ghoſt is that ſpirit that luſteth vnto enuie, as both your vulgar tranſlation, and you your ſelues doe render the text.

In the ninth, you ſeeke a knot in a ruſh, Heb. 12. 21. for whether this word (*that*) be added or omitted, the ſenſe is all one. And you your ſelues adde many other wordes for explication, as it is neceſſarie for euery tranſlator.

Men and brethren, is our Engliſh phraſe, as Maſters and friends, of the ſame perſons. And what difference is there betweene a widow woman, and a woman that was a widow? A woman a ſiſter, the original text ſaith not. 1. Cor. 9. but a ſiſter to wife: For it were abſurde to ſay, a ſiſter a woman. But where you ſay, the hell of fire, ſeeing your Latin is *Gehenna ignis*, why ſay you not the *Gehenna* of fire, as you ſay, *Paſche* and not Paſſeouer. *Amen Amen*, and not verely verely? If you may expreſſe not onely the phraſe, but alſo the Hebrew worde in Engliſh, without offence againſt the maieſtie of that ſpeach, wee may be bolde to bring the Hebrew phraſe into the Engliſh tongue, ſo as it may be vnderſtood of Engliſh men.

Gehenna ignis.

Rhem. 57 *We adde the Greeke in the margent for diuers cauſes. Sometime when the ſenſe is hard, that the learned Reader may conſider of it and ſee if he can helpe himſelfe better then by our tranſlation. as Luc.* 11. Nolite extolli μὴ μετεωρίζεσθε. *and againe,* Quod ſupereſt date eleemoſynam. τὰ ἐνόντα. *Sometime to take away the ambiguitie of the Latine or Engliſh. as Luc.* 11. Et domus ſupra domum cadet. *Which we muſt needes Engliſh,* and houſe vpon houſe, ſhall fall. *by the Greeke, the ſenſe is not, one houſe ſhall fall vpon an other. but, if one houſe riſe vpon it ſelfe, that is, againſt it ſelfe, it ſhall periſh. according as he ſpeaketh of a kingdome deuided againſt it ſelfe, in the wordes before. And Act.* 14. Sacerdos Iouis qui erat. *in the Greeke,* qui, *is referred to Iupiter. Sometime to ſatiſfie the Reader, that might otherwiſe conceiue the tranſlation to be falſe. as* Philip. 4. v. 9. But in euery thing by prayer, &c. ἐν παντὶ προσευχῇ, *not,* in all prayer, *as in the Latine it may ſeeme. Sometime when the Latine neither doth, nor can, reache to the ſignification of the Greeke word, we adde the Greeke alſo as more ſignificant.* Illi ſoli ſeruies, him onely ſhalt thou ſerue, λατρεύσεις. *And* Act 6. *Nicolas a ſtranger of Antioche,* προσήλυτος. *and* Ro. 9. The ſeruice, ἡ λατρεία. *and* Ephe. 1. to perfite, inſtaurare omnia in Chriſto, ἀνακεφαλαιώσασθαι. *And,* Wherein he hath gratified vs, ἐχαρίτωσεν. *and Eph. 6.* Put on the armour, πανοπλίαν. *and a number the like. Sometime, when the Greeke hath two ſenſes, and the Latine but one, we adde the Greeke.* 2. *Cor.* 1. By the exhortation wherewith we alſo are exhorted. *the Greeke ſignifieth alſo* conſolation &c. *and* 2. *Cor.* 10. But hauing hope of your faith increaſing, to be &c. *where the Greeke may alſo ſignifie,* as *or* when your faith increaſeth. *Sometime for aduantage of the Catholike cauſe, when the Greeke maketh for vs more then the Latine. as, Seniores,* πρεσβυτέρους. Vt digni habeamini. ἵνα ἀξιωθῆτε. Qui effundetur, τὸ ἐκχυνόμενον, Præcepta, παραδόσεις. *&* Io. 21. πάιμαινε, Paſce & rege. *And ſometime to ſhew the falſe tranſlation of the Heretike. as when Beza ſayth,* Hoc poculum in meo ſanguine qui. τὸ ποτήριον ἐν τῷ ἐμῷ αἵματι τὸ ἐκχυνόμενον. Luc. 22, &, Quem oportet cœlo contineri. ὃν δεῖ οὐρανὸν δέχεσθαι, Act. 3. *Thus we vſe the Greeke diuers wayes, and eſteeme of it as it is worthy, and take all commodities thereof for the better vnderſtanding of the Latine, which being a tranſlation, can not alwayes attaine to the full ſenſe of the principall tongue, as we ſee in all tranſlations.*

Mat. 4.
Act. 15.
2. Theſ. 2.
1. Cor. 11.

The Greeke added often in the margent for many cauſes.

Fulke 57. Seeing you confeſſe, that the Latin being a tranſlation cannot alwayes attaine to the full ſence of the principall tongue, why did you not tranſlate out of the Greeke which is the principall tongue? And why doth the Tridentine aſſembly, auctorize that tranſlation for onely authenticall, which neither doth nor can attaine to the full ſence of the principall tongue, before the text of the principall tongue it ſelfe? As for the aduantage of your cauſe whereof you ſpeake, hath bene exactly examined already, and more ſhall be in the proper places.

Rhem. 58 *Item we adde the Latine word ſometime in the margent, when either we can not fully expreſſe it, (as* Act. 8. *They tooke order for Steuens funerall,* Curauerunt Stephanum. *and, All take not this word,* Non omnes capiunt.) *or when the Reader might thinke, it can not be as we tranſlate. as,* Luc. 8. *A ſtorme of winde deſcended into the lake, and* they were filled, & complebantur. *and Io. 5. when Ieſus knew that he had now a long time,* quia iam multum tempus haberet. *meaning, in his infirmitie.*

The Latine text ſometime noted in the margent.

Fulke. 58 If you added the Latine word euery time, that you giue not the preciſe ſignification therof, you ſhould make your ſelfe ſometimes, and ſometimes your vulgar Latine tranſlation ridiculous, euen to children that are yong Grammarians, as when you tranſlate *fœnerator* a creditor Luc. 7. *ſtabulum* an Inne, Luc. 10. *Nauis* a boate Mar. 8. *Nauicula* a ſhippe Luc. 5. *Non quia de egenis pertinebat ad eum.* Not becauſe he cared for the poore, and ſuch like.

Rhem. 59 *This preciſe following of our Latine text, in neither adding nor diminiſhing, is the cauſe why we ſay not in the title of bookes, in the firſt page, S. Matthew, S. Paul: becauſe it is ſo neither in Greeke nor Latine. though in the toppes of the leaues following, where we may be bolder, we adde, S. Matthew &c. to ſatisfie the Reader. Much vnlike to the Proteſtants our Aduerſaries, which make no ſcruple to leaue out the name of Paul in the title of the Epiſtle to the Hebrues, though it be in euery Greeke booke which they tranſlate. And their moſt authoriſed Engliſh*
Bib. an. 1579
1580.
an 1577.
Bibles leaue out (Catholike) in the title of S. Iames Epiſtle and the reſt, which were famouſly knowen in the Primitiue Church by the name of Catholicæ Epiſtolæ *Euſeb. hiſt. Eccl. li 2. c. 22.*

In the beginning of bookes Matthew, Paul &c, not S. Matthew. S. Paul &c.

1562. *Item we giue the Reader in places of ſome importãce, an other reading in the margẽt, ſpecially when the Greeke is agreeable to the ſame. as Io. 4* trãſiet de morte ad vitam. *Other Latin copies haue,* tranſijt, *& ſo it is in the Greeke.*

An other reading in the margent.

Fulke 59. How preciſe you are, let thoſe fewe examples laſt before remembred teſtific. And for adding, let your owne confeſſion beare witnes *Curauerunt Stephanum. They tooke order for Steuens funerall.* Where a plaine dreſſing of his battered body vnto buriall is ſignified, and no pompous funerall. And if I ſhould follow ſuch ſmall quarrels, as you doe, I might bring in plentie of examples, as 2. Cor. 8. *Qui multum,* he that had much, and *Qui modicum non minorauit,* he that had litle, wanted not. 2. Cor. 1. *Supra virtutem,* aboue our power. 1. Cor. 13 *Euacuaui quæ erant paruuli,* I did away the things that belonged to a litle one.

For diminiſhing take theſe examples. 1. Cor. 14. *Si quid autem volunt diſcere, but if they learne any thing,* Will or Deſire left out. Act. 25. *Feſtus autem reſpondit ſeruari Paulum in Cæſarea.* But Feſtus anſwered that Paul is in Cæſarea, this word (Kept) being omitted. But Acts. 10. 41. in a place of great importance, and a matter of ſome controuerſie, the text is diminiſhed of a whole clauſe *teſtibus præordinatis à Deo,* for which you giue vs no Engliſh at all. Likewiſe Heb. 7. 28. in a matter of controuerſie, where the Latine is, *Lex enim homines conſtituit ſacerdotes, infirmitatem habentes,* you tranſlate for the *Lawe appointeth prieſtes, them that haue infirmitie,* leauing out *Homines.* where the *Antitheſis* is betweene the Prieſthood of men, and of the Sonne of God.

Theſe be diminiſhings of your Latine text, which otherwiſe is defectiue from the Greeke in an hundred places. yet you make a great matter, that the name of Paul is left out, in the title of the Epiſtle to the Hebrues, and the name of Catholike in the title of the Epiſtle of S. Iames. But the titles are no part of the word of God. yet haue we alſo thoſe titles in ſome of our tranſlations. And one ancient Greeke copie leaueth out the name of Paul. Againe thoſe other 5. Epiſtles are called Catholike or generall, not as though the doctrine of them, were more ſound and Catholike then the doctrine of S. Paules Epiſtles,

but

but becauſe they are directed to no ſpeciall citie or countrey, but either vniuerſally to all Chriſtians, or to all Iewes, inhabiting many nations.

Rhem. 6 o *We binde not our ſelues to the pointes of any one copie, print, or edition of the vulgar Latin, in places of no controuerſie, but folow the pointing moſt agreeable to the Greeke and to the fathers commentaries. As Col.* 1.10. Ambulantes dignè Deo, per omnia placentes. Walking worthy of God, in all things pleaſing. ἀξίως τοῦ κυρίου εἰς πᾶσαν ἀρέσκειαν. *Ephe.* 1.17. *We point thus,* Deus Domini noſtri Ieſu Chriſti, pater gloriæ. *as in the Greeke, and S. Chryſoſtome, and S. Hierom both in text & commentaries. Which the Catholike reader ſpecially muſt marke, leſt he finde fault, when he ſeeth our tranſlation diſagree in ſuch places from the pointing of his Latin Teſtament.* The pointing ſometime altered.

We tranſlate ſometime the word that is in the Latin margent, and not that in the text, when by the Greeke or the fathers we ſee it is a manifeſt fault of the writers heretofore, that miſtooke one word for an other. As, In fine, *not,* in fide, 1. *Pet.* 3. *v.* 8. præſentiam, *not,* præſcientiam, 2. *Pet.* 1. *v.* 16. *Heb.* 13. latuerunt, *not,* placuerunt. The margent reading ſometime preferred before the text.

Thus we haue endeuoured by all meanes to ſatisfie the indifferent reader, and to helpe his vnderſtanding euery way both in the text, and by Annotations: and withall to deale moſt ſincerely before God and man, in tranſlating and expounding the moſt ſacred text of the holy Teſtament. Farewell good Reader, and if we profit the any whit by our poore paines let vs for Gods ſake be partakers of thy deuout prayers, and together with humble and contrite hart call vpon our Sauiour Chriſt to ceaſe theſe troubles and ſtormes of his deereſt ſpouſe: in the meane time comforting our ſelues with this ſaying of S. Auguſtine: That Heretikes, when they receiue power corporally to afflict the Church, do exerciſe her patience: but when they oppugne her onely by their euil doctrine or opinions, then they exerciſe her wiſedom. *De ciuit. Dei. li.* 18. *ca.* 51.

Fulke. 6 o You take ynough vnto you, to vſe your iudgement in pointing, which may alter the whole ſence, and ſometimes giue a contrary meaning. And as you are bold ſometime to preferre the margent reading, before the text when by the Greeke or the fathers, you ſee it is a manifeſt fault of the writer, ſo might you haue done in many more places, and made your tranſlation more agreeable to the trueth of the Greeke text: if you had not rather to flie from the trueth, then to come no neerer, then you be enforced.

Now that I alſo in a word may let the Reader vnderſtand my purpoſe in anſwere to the annotations: I meane not to ſtriue for euery word in the Margent, as the names of Popiſh feaſtes and ſuch like, neither to medle with thoſe annotations, which although they be not rightly gathered out of the text, yet conteine no impietie or ſlaunder of the Church, or the true members thereof. But onely with ſuch as are framed againſt the trueth and the mainteyners thereof.

Rhem. THE BOOKES OF THE NEW TESTAMENT, *according to the count of the Catholike Church.*

4. GOSPELS.
The Goſpel of S. Mathew.
The Goſpel of S. Marke.
The Goſpel of S. Luke.
The Goſpel of S. Iohn.
The ACTES of the Apoſtles.

S. PAVLES EPIST. 14.
The Epiſtle to the Romanes.
The 1. Epiſtle to the Corinthians.
The 2. Epiſtle to the Corinthians.
The Epiſtle to the Galatians.
The Epiſtle to the Epheſians.
The Epiſtle to the Philippians.
The Epiſtle to the Coloſſians.
The 1. Epiſt. to the Theſſalonians.
The 2. Epiſtle to the Theſſalonians.
The 1. Epiſtle to Timothee.
The 2. Epiſtle to Timothee.
The Epiſtle to Titus.
The Epiſtle to Philemon.
The Epiſtle to the Hebrewes.

THE 7. CATHOL. EPISTLES.
The Epiſtle of S. Iames.
The 1. Epiſtle of S. Peter.
The 2. Epiſtle of S. Peter.
The 1. Epiſtle of S. Iohn.
The 2. Epiſtle of S. Iohn.
The 3. Epiſtle of S. Iohn.
The Epiſtle of S. Iude.
The APOCALYPS of S. Iohn.

1 The infallible authoritie and excellencie of them aboue all other writings.

S. Auguſtine li. 11. cont. Fauſtum. cap. 5.

THe excellencie of the Canonical authoritie of the old and new Teſtament, is diſtincted from the bookes of later writers: which being confirmed in the Apoſtles times, by the ſucceſſions of Biſhops, and propagations of Churches, is placed as it were in a certaine throne on high, whereunto euery faithfull and godly vnderſtanding muſt be ſubiect and obedient. There, if any thing moue or trouble thee as abſurd, thou mayeſt not ſay, The author of this booke held not the truth: but, either the copie is faultie, or the Tranſlatour erred, or thou vnderſtandeſt not. But in the workes of them that wrote afterward, which are conteined in infinite bookes, but are in no caſe equal to that moſt ſacred authoritie of CANONICAL SCRIPTVRES: *in which ſoeuer of them is found euen the ſame trueth, yet the authoritie is farre vnequall.*

Rhem. A, 2 The diſcerning of Canonical from not Canonical, and of their infallible truth, & ſenſe, commeth vnto vs, only by the credite we giue vnto the *Catholike Church:* through whoſe commendation we beleeue both the Goſpel and Chriſt himſelf. Whereas the Sectaries meaſure the matter by their fanſies and opinion.

S. Auguſtine

S.Auguſtine cont. Epiſt.fundamenti cap.5.

I for my part, would not beleeue the Goſpel, vnleſſe the authoritie of the CATHOLIKE CHVRCH *moued me. They therefore whome I obeyed ſaying, Beleeue the Goſpel: why ſhould I not beleeue them ſaying, Beleeue not* **Manichæus? Chuſe whether thou wilt. If thou wilt ſay, Beleeue the Catholikes: loe they warne me that I giue no credite vnto you: and therefore beleeuing them, I muſt needes not beleeue thee. If thou ſay, Beleeue not the Catholikes: it is not the right way, by the Goſpel to driue me to the faith of Manichæus, becauſe I beleeued the Goſpel it ſelfe by the preaching of Catholikes.*

Luther, Caluin.

Againe li.de vtilit.credend. cap. 14.

I ſee that concerning Chriſt himſelfe, I haue beleeued none, but the confirmed and aſſured opinion of peoples and nations: and that theſe peoples haue on euery ſide poſſeſſed the myſteries of the CATHOLIKE CHVRCH. *Why ſhould I not therfore moſt diligently require, ſpecially among them, what Chriſt commaunded, by whoſe authoritie I was moued to beleeue, that Chriſt did commaund ſome profitable thing? Wilt thou (ô Heretike) tel me better what he ſaid? whom I would not thinke to haue bene at all, or to be, if I muſt beleeue, becauſe thou ſayeſt it. What groſſe madnes is this, to ſay, Beleeue the Catholikes, that Chriſt is to be beleeued: and learne of vs, what he ſaid.*

Againe cont Fauſtum li.11.cap.1.

Thou ſeeſt then in this matter what force the authoritie of the CATHOLIKE CHVRCH *hath, which euen from the moſt grounded and founded ſeates of the Apoſtles, is eſtabliſhed vntill this day, by the line of Biſhops ſucceeding one an other, and by the conſent of ſo many peoples.* Whereas *thou ſayeſt, This is* Scripture, *or, this ſuch an Apoſtles, that is not: becauſe this ſoundeth for mee, and the other againſt me. Thou then art the rule of trueth. whatſoeuer is againſt thee, is not true.*

Fulke. A. Eſay 51.

The trueth and ſenſe of the Scripture, commeth not onely by the credite we giue vnto the Church, but alſo by the ſpirite of God, which giueth witnes to his worde, as the Prophet ſayth. * My ſpirit which is within thee, and my wordes which I haue put in thy mouth, and in the mouth of thy ſeede, ſhall not faile for euer. And therefore you falſifie S.Auguſtines authority, in tranſlating *Commoueret* moued. For he ſayth, as there were many thinges, which held him in the Catholike faith, ſo, if he were an Infidel, he would not beleeue the Goſpell, vnles the authoritie of the Church *Commoueret*, with other thinges did moue him. And although the authoritie of the Church (for the moſt part,) doe firſt moue the outward man, to know and reuerence the Scriptures: yet afterward, by the ſpirite and the word, he is confirmed in the faith of them, ſo that now he beleeueth, not onely for the authority of the Church, which conſiſteth of men, but by the aſſurance of the ſpirite of God, and the authority of the word it ſelfe, expreſſed in the Scriptures. And therefore S.Auguſtine in the 14.chapter of the ſame booke, ſayth of the Manichees, as we may ſay of the Papiſtes. *What haue we to doe but to forſake them, that inuite vs to knowe thinges certaine, and afterward commaund vs to beleeue vncertaine thinges: and to follow them which inuite vs firſt to beleeue, that which we are not yet able to behold, that being made ſtronger thorough faith it ſelfe, we may attaine to vnderſtand that we beleeue, now not men, but God himſelfe, confirming and lightning our minde inwardly.* The other two ſentences of S.Auguſtine, although they be not truely and wholy cited, yet they conteyne nothing for the Popiſh Church, which is not Catholike, but particular and hereticall, yea Antichriſtian, and hath no ſucceſſion in doctrine, from the Apoſtles and the Biſhops of the Primitiue Church, whoſe doctrine it hateth and perſecuteth. For it is continuance in the ſame doctrine, that S.Auguſtine commendeth, and not ſitting in the ſame place, where the Apoſtles and auncient Biſhops ſatte.

Many borne and bread in ſchiſme and hereſie, are euen by heretikes and ſchiſmatikes moued firſt to giue credite to the Scriptures.

Rhem. B. 3 No heretikes haue right to the Scriptures, but are vſurpers: the Catholike Church being the true owner and faithfull keeper of them. Heretikes abuſe them, corrupt them, and vtterly ſeeke to abolish them, though they pretend the contrary.

Tertullian li.*De præſcriptionibus*, bringeth in the CATHOLIKE CHVRCH ſpeaking thus to all Heretikes.

*Who are you, when, and frõ whence came you? what do you in my poſſeſſion, that are none of mine? by what right (Marcion) doeſt thou cut downe my wood? who gaue the licence (ô Valentine) to turne the courſe of my foũtaines? by what authoritie (Apelles) doeſt thou remoue my boũds? and *you the reſt, why do you ſow & ſeed for theſe companions at your pleaſure? It is my poſſeſſiõ, I poſſeſſe it of old, I haue aſſured origins therof, euen frõ thoſe authors whoſe the thing was. I am the heire of the Apoſtles. As they prouided by their Teſtament, as they cõmitted it to my credite, as they adiured me, ſo do I hold it. You ſurely they diſherited alwayes & haue caſt you of, as forainers, as enemics.*

ô Luther, Zuinglius, Caluin. *Their ſcholers and followers.

Againe in the ſame booke.

Encountering with ſuch by Scriptures, auaileth nothing, but to ouerturne a mans ſtomake or his braine. This hereſie receiueth not certaine Scriptures: and if it do receiue ſome, yet by adding and taking away, it peruerteth the ſame to ſerue their purpoſe: and if it receiue any, it doth not receiue them wholy: and if after a ſort it receiue them wholy, neuertheles by diuiſing diuers expoſitions, it turneth them cleane another way &c.

Fulke. B. Luther, Zuinglius, and Caluine, which receiued and beleeued all the Scriptures of God, and alwaies gaue ſoueraigne authority onely vnto them, are vnfitly compared with ſuch Heretikes, as Tertullian named, which refuſed what Scriptures they would, and corrupted the reſt at their pleaſure. Therefore although all their hereſies are condemned by the Scriptures, which is ſufficient to eſtabliſh the faithfull, yet it was in vaine to encounter with them, by authority of the Scriptures, which they did not admit, where as by the argument of preſcription, they were plainely conuinced. For as Tertullian ſayth, *That it is true which is firſt, and that is falſe which is later*, which is the meaning of Tertullian, and his ſcope in that booke of Preſcription againſt Heretikes.

Rhem. C. 4 Yet do they vaunt themſelues of Scriptures exceedingly, but they are neuer the more to be truſted for that.

S.Hierom aduerſus Luciferianos in fine.

Let them not flatter themſelues, if they ſeeme in their owne conceite to affirme that which they ſay, out of the

chapters

chapters of Scripture: whereas the Diuel alſo ſpake ſome things out of the Scriptures, and the Scriptures conſiſt not in the reading, but in the vnderſtanding.

Vincentius Lirinenſis li. cont. prophanas hæreſum Nouationes.

Here perhaps ſome man may aske, whether Heretikes alſo vſe not the teſtimonies of diuine Scripture. Yes in deede doe they, and that vehemently. For thou ſhalt ſee them flie through euery one of the ſacred bookes of the Law, through Moyſes, the bookes of the Kings, the Pſalmes, the Apoſtles, the Goſpels, the Prophets. For, whether among their owne fellowes, or ſtrangers: whether priuately, or publikely: whether in talke, or in their bookes: whether in bankets, or in the ſtreetes: they (I ſay) alleage nothing of their owne, which they endeuour not to ſhadowe with the wordes of Scripture alſo. Read the workes of Paulus Samoſatenus, of Priſcillian, of Eunomian, of Iouinian, of the other plagues and peſtilences: thou ſhalt finde an infinite heape of examples, no page in a manner omitted or voide, which is not painted and coloured with the ſentences of the newe or olde Teſtament. But they are ſo much the more to be taken heede of, and to be feared, the more ſecretly they lurke vnder the ſhadowes of Gods diuine Law. For they know their ſtinkes would not eaſily pleaſe any man almoſt, if they were breathed out nakedly and ſimply themſelues alone, and therefore they ſprinkle them as it were with certaine pretious ſpices of the heauenly word: to the ende that he which would eaſily deſpiſe the errour of man, may not eaſily cõtemne the oracles of God. So that they do like vnto them, which whẽ they will prepare certaine bitter potions for children, do firſt annoint the brimmes of the cup with hony, that the vnwarie age, when it ſhal firſt feele the ſweetnes, may not feare the bitternes.*

*Of Caluin, of Iuel, of the reſt.

Fulke. C. The Papiſtes in this poynt of vaunting, are not behinde, as appeareth in the Preface. And wherefore ſerue theſe annotations, but to vaunt themſelues of the Scriptures? But they are neuer the more to be truſted for that, but the Scriptures more diligently to be ſearched, and ſtudied, that their falſhood in peruerting them, may the better be eſpyed and diſcouered.

Caluine and Iewell haue their pages garniſhed not onely with authorities of Scripture, but alſo with ſentences of the auncient Fathers of the Primitiue Church, which by the iudgement of Vincentius, are meanes to bring them to the true vnderſtanding of the Scriptures, and are teſtimonies, that they teach not their owne newe inuentions, as Samoſatenus, Priſcillian, Eunomius, Iouinian, &c. but the auncient faith of the Church, planted by the Apoſtles, and continewed by the auncient Fathers, for many hundreth yeeres after Chriſt, euen vntill the Apoſtacie, was made by Antichriſt.

Rhem. D. 5 The cauſe why, the Scriptures being perfit, yet we vſe other Eccleſiaſtical writings and tradition.

Vincentius Lirinenſis in his golden booke before cited, *aduerſus prophanas hareſum Nouationes.*

Here ſome man perhaps may aske, for aſmuch as the Canon of the Scriptures is perfit, and in all pointes very ſufficient in it ſelfe, what neede is there, to ioyne thereunto the authoritie of the Eccleſiaſticall vnderſtanding? for this cauſe ſurely, for that all take not the holy Scripture in one and the ſame ſenſe, becauſe of the deepenes therof. but the ſpeaches thereof, ſome interpret one way, and ſome an other way, ſo that there may almoſt as many ſenſes be picked out of it, as there be men. for, Nouatian doth expound it one way, and Sabellius, an other way, otherwiſe Donatus, otherwiſe Arius, Eunomius, Macedonius, otherwiſe Photinus, Apollinaris, Priſcillianus, otherwiſe Iouinian, Pelagius, Celeſtius, laſtly otherwiſe Neſtorius.* And therefore very neceſſary it is, becauſe of ſo great windinges and turninges of diuers errours, that the line of Propheticall and Apoſtolicall interpretation, be directed according to the rule of the Eccleſiaſticall and Catholike ſenſe or vnderſtanding.*

* So he calleth the Churches ſenſe, and the fathers interpretations of Scriptures.

* Otherwiſe Wicleffe, Luther, Caluin, Puritanes.

S. Baſil li. de Spiritu ſancto cap. 27.

Of ſuch articles of religion as are kept and preached in the Church, ſome were taught by the written word, other ſome we haue receiued by the tradition of the Apoſtles, deliuered vnto vs as it were from hand to hand in myſterie ſecretly: both which be of one force to Chriſtian religion: and this no man will deny that hath any litle skill of the Eccleſiaſticall rites or cuſtomes. for if we goe about to reiect the cuſtomes not conteyned in Scripture, as being of ſmall force, we ſhall vnwittingly and vnawares mangle the GOSPEL *it ſelfe in the principall partes thereof, yea rather, we ſhall abridge the very preaching of the Goſpell, and bring it to a bare name.*

Fulke. D. While you holde tradition beſide the Scripture to be neceſſary, you can not defend the Scripture to be perfect and ſufficient by it ſelfe, vnto all poyntes of faith, as Vincentius ſayth. Whom you falſifie in tranſlating, *ad omnia* in all poyntes, and leauing out, that he ſayth before, of the meanes to defend faith, which are the authority of Gods law, and the tradition of the Catholike Church, which tradition bringeth in nothing that is left out of the Scriptures (as yours doe) but conteyneth the ſumme of Catholike doctrine grownded in the Scriptures. As appeareth plainly by the wordes of the ſame Father, abridging his former ſentence. *Diximus in ſuperioribus hanc fuiſſe ſemper & eſſe hodiéque Catholicorum conſuetudinem, vt fidem veram duobus his modis approbent. Primum diuini Canonis auctoritate, deinde Eccleſiæ Catholicæ traditione, non quia Canon ſolus non ſibi ad vniuerſa ſufficiat, ſed quia verba diuina pro ſuo plerique arbitratu interpretantes, varias opiniones & errores concipiant. Atque ideo neceſſe ſit, vt ad vnam eccleſiaſtici ſenſus regulam, Scripturæ cæleſtis intelligentia dirigatur, in his duntaxat præcipuè quæſtionibus, quibus totius Catholici dogmatis fundamenta nituntur. We haue ſayd before, that this hath alwaies bene, and is alſo at this day, the cuſtome of the Catholikes, to approue the true faith, by theſe two meanes. Firſt by the authoritie of the diuine Canon, afterward by tradition or deliuery of the Catholike Church, not becauſe the Canon alone, is not by it ſelfe ſufficient vnto all things: but becauſe many interpreting the wordes of God after their owne pleaſure, doe conceiue diuers opinions and errors. And therfore it is neceſſary that the vnderſtanding of the heauenly Scripture be directed to one rule of eccleſiaſticall ſenſe, onely in thoſe queſtions chiefly, on which the foundations of the whole Catholike doctrine doe leane.*

By which ſaying it is playne,that Vincentius allowed an other manner of perfection and ſufficiencie of the holy Scriptures,then you doe acknowledge,which teach,that there be articles of faith neceſſary to be beleeued,which are not to be proued out of the Scripture,but ſtand onely vpon credite of tradition,as prayer for the dead,inuocation of Sayntes,&c.whereas Vincentius ſpeaketh of no tradition, but that which is grounded vpon the Canon of the Scriptures.

In the ſecond teſtimony of S. Baſil alſo, you falſifie his meaning,tranſlating *dogmata*, articles of religion,whereby you would haue it though,that he ſpeaketh of articles of faith and doctrine,preached in the Church, which haue no warrant out of the Scriptures, where as he ſpeaketh onely of formes of ſpeach,by which the articles of faith taught in the Scripture,are expreſſed, and of rites or ceremonies vſed in the Church in his time. As that they vſed to ſing in the Church: Glory be to the Father, and to the Sonne,with the holy Ghoſt.The Heretikes obiected,that this forme of ſpeach, *with the holy Ghoſt*, was not found in the Scriptures.S.Baſill proueth by the Scripture, that equall glorye is due to the holy Ghoſt,with the Father and the Sonne.But touching the vſe of the Prepoſition σὺν, in that forme of glorifying the holy Trinitie,which of auncient time had bene vſed in the Church, he referreth it to Apoſtolike tradition,as he doth a number of ceremonies beſide, and formes of publike ſeruice then vſed in the Church : which he calleth δόγματα,that are not ſpoken of in the Scriptures, at leſt wiſe not plainely and expreſly,for he defendeth ſome of them, to haue their reaſon out of the Scriptures: counting among them the forme of this confeſſion : to beleeue in the Father,in the Sonne, and in the holy Ghoſt, which forme of wordes in ſo many ſyllables, is not found in all the Scriptures, yet the truth and ſubſtance of this confeſſion,is moſt plainly and perfectly conteyned in the holy Scriptures. S.Baſil therefore,is no patrone of traditions,that bring in articles of faith or religion, not conteyned in the Scriptures,as it is euident by other places of his writings,as in his Morall.Reg. 26. *Euery word and deede ought to be warranted by teſtimony of the Scripture inſpired of God. And againe,Reg. 8. If whatſoeuer is not of faith is ſinne(as the Apoſtle ſayth)and faith is of hearing,and hearing by the word of God,whatſoeuer is without the holy Scripture, ſeeing it is not of faith, is ſinne.* The ſame iudgement he ſheweth in many other partes of his workes,as he that will,may ſee, *Tract. de vera & pia fide,in regul. breu. inter* 1.& 95.& 98.*Epiſt.*80.

ἀλλο γὰρ δόγμα μὲν ἐν ἀλλο κήρυγμα.

THE SVMME OF THE NEW TESTAMENT.

Rhem. *THAT which was the ſumme of the Old Teſtament, to wit,* Chriſt and his Church, *as S. Auguſtine ſaith catechizing the ignorant: the very ſame is the ſumme of the New Teſtament alſo.For (as the ſame S. Auguſtine ſaith againe)* In the Old Teſtament there is the occultation of the New: and in the New Teſtament there is the manifeſtation of the Old. *And in an other place :* In the Old doth the New lye hidden,and in the New doth the old lye open. *And thereupon our Sauiour ſaid:* I am not come to breake the Law or the Prophets,but to fulfill them.For aſſuredly I ſay vnto you,till heauen and earth paſſe,one iote or one title ſhall not paſſe of the Law,till all be fulfilled. *In which wordes he ſheweth plainely,that the New Teſtament is nothing els but the fulfilling of the Old.*

Aug.de cat. rud.cap. 3.4.

Super Exod,q. 73.

Mat.5.

Therefore to come to the partes: The Golpels *do tell of Chriſt him ſelfe (of whom the Old Teſtament did foretell) and that euen from his comming into the world, vnto his going out therof againe.* The Actes of the Apoſtles *do tell of his Church beginning at Hieruſalem the head city of the Iewes,and of the propagation thereof to the Gentiles and their head city Rome. And* the Apocalypſe *doth propheeye of it,euen to the conſummation thereof. which ſhall be in the end of the world.* The Epiſtles of the Apoſtles *doe treat partly of ſuch queſtions as at that time were moued,partly of good life and good order.*

The ſumme of the 4. Goſpels.

Rhem. THe Goſpels doe tell hiſtorically the life of our Lord Ieſus, ſhewing plainely, * that he is Chriſt or the King of the Iewes,whom vntil then,all the time of the Old Teſtament , they had expected : and withal , that they of their owne mere malice and blindnes (the iniquitie beginning of the Seniors , but at the length the multitude alſo conſenting) would not receaue him, but euen ſought his death: which for the Redemption of the world , he at length permitted them to compaſſe,they deſeruing therby moſt iuſtly to be refuſed of him, and ſo his Kingdom or Church to be taken away from them, and giuen to the Gentils.For the gathering of which Church after him,he chooſeth Twelue,and *appointeth one of them to be the cheefe of al,with inſtructions both to them and him accordingly.

Io.20,31.

Fulk. * Chriſt appointed no Pope.

The ſtorie hereof is written by foure: who in Ezechiel and in the Apocalypſe are likened to foure liuing creatures, euery one according as his booke beginneth.S.Matthew to a man,becauſe he beginneth with the pedegree of Chriſt as he is man. S.Marke to a Lion,becauſe he beginneth with the preaching of S.Iohn Baptiſt,as it were the roaring of a Lion in the wildernes S. Luke to a Calfe, becauſe he beginneth with a prieſt of the Old Teſtament (to wit, Zacharie the father of S. Iohn Baptiſt) which Prieſthood was to ſacrifice calues to God. S.Iohn to an Egle, becauſe he beginneth with the Diuinitie of Chriſt, flying ſo high as more is not poſſible.

Eze.1. Apoc.4.

The firſt three do report at large what Chriſt did in Galilee, after the impriſonment of S. Iohn Baptiſt. Wherefore S.Iohn the Euangeliſt writing after them all,doth omit his doinges in Galilee (ſaue onely one, which they had not written of, the wonderful bread which he told the Capharnaites he could and would giue, Io. 6.) and reporteth firſt, what he did whiles Iohn Baptiſt as yet was preaching and baptizing : then,after Iohns impriſoning, what he did in Iurie euery yeere about Eaſter. But of his Paſſion all foure do write at large.

Where it is to be noted,that from his baptizing (which is thought to haue bene vpon Twelfth day , what time *he was beginning to be about 30 yeere old,* Luk.3.) vnto his paſſion,are numbred three monethes and three yeeres, in which there were alſo 4. Eaſters.

THE

THE ARGVMENT OF S. MATTHEVVES GOSPEL.

Rhem. *Saint Matthewes Gospell may be well diuided into fiue partes. The firſt part, as touching the Infancie of our Lord Ieſus: Chap.1. and 2.*

The ſecond, of the preparation that was made to his manifeſtation: chap.3. and a piece of the 4.

The third, of his manifeſting of himſelfe by preaching and miracles, and that in Galilee: the other piece of the 4. chap. vnto the 19.

The fourth, of his comming into Iurie, toward his Paſſion: chap.19.20.

The fifth, of the Holy weeke of his Paſſion in Hieruſalem: chap.21. vnto the ende of the booke.

OF S. Matthew we haue Mat.9. Mar.2. Lu.5: How being before a Publican, he was called of our Lord, and made a Diſciple. Then Luk 6. Mar.3. Mat.10: How out of the whole number of the Diſciples he was choſen to be one of the twelue Apoſtles, and out of them againe he was choſen (and none but he and S. Iohn) to be one of the foure Euangeliſts. Among which foure alſo, he was the firſt that wrote, about 8. or 10. yeeres after Chriſtes Aſcenſion.

THE HOLY GOSPEL OF IESVS CHRIST ACcording to Matthew.

THE FIRST part of this Goſpel, of the Infancie of our Sauiour Chriſt.

THE Tranſlation of Rhemes.

CHAP. I.

*The pedegree of Ieſus, to ſhew that he is Chriſt, promiſed to *Abraham and *Dauid. 18. That he was conceiued and borne of a Virgin, as Eſay prophecied of him.*

THE Tranſlation of the Church of England.

THE ‡booke of the *generation of IESVS Chriſt, the ſõne of Dauid, the ſõne of Abraham,

HIS is *the booke of the generatiõ of Ieſus Chriſt, the ſonne of Dauid, the ſonne of Abraham.* Luke 3 24.

2 *Abraham begate Iſaac, And Iſaac begat Iacob. And Iacob begat Iudas and his brethren.

2 *Abraham Gen.21.1. *begate Iſahac,* * *Iſahac* Gen.25.24. *begate Iacob,* * *Iacob be-* Gen.29.35. *gate Iudas and his brethren:*

Pſal.131. Luc.3,31. Gen.21.25. 29.38.

3 And Iudas begate Phares and Zaram of Thamar, *And Phares begat Eſron. And Eſron begat Aram.

3 *Iudas begat Phares and Zara of Tha-* Gen.38.27. *mar.* * *Phares begate Eſrom. Eſrom begat A-* 1.Par.2.5. *ram.* ruth.4.18.

1.Par.2,5. Ruth.4,18.

4 And Aram begat Aminadab. And Aminadab begat Naaſſon. And Naaſſon begat Salmon.

4 *Aram begate Aminadab, Aminadab begate Naaſſon, Naaſſon begate Salmon.*

5 And Salmon begate Booz, of Raab. And Booz begat Obed, of Ruth. And Obed begate Ieſſe.

5 *Salmon begate Boos of Rachab, Boos begate Obed, of Ruth, Obed begate Ieſſe.*

6 And Ieſſe begate Dauid the king. And *Dauid the king begate Salomon, of her that was the wife of Vrias.

6 * *Ieſſe begate Dauid the king.* * *Dauid* 1.King.16.1. *the King begate Solomon, of her that was the* 2.Reg.12.24 *wife of Urie.*

2.Re.12,24. 1.Par.3,10.

7 And *Salomon begate Roboam. And Roboam begat Abia. And Abia begat Aſa.

7 * *Solomon begate Roboam, Roboam be-* 3.Reg.11.43 *gate Abia, Abia begate Aſa.* 1.chr.3.10.

8 And Aſa begate Ioſaphat. And Ioſaphat begat Ioram. And Ioram begat Ozias.

8 *Aſa begat Ioſaphat. Ioſaphat begate Ioram, Ioram begat Ozias.*

9 And

9 And Ozias begat Ioatham. And Ioatham begat Achaz. And Achaz begat Ezechias.

10 And Ezechias begat Manaſſes. And Manaſſes begat Amon. And Amon begate Ioſias.

11 And Ioſias begat Iechonias and his brethren *in the Trãſmigration of Babylõ.

12 And after the Tranſmigration of Babylon, * Iechonias begate Salathiel.* And Salathiel begat Zorobabel.

13 And Zorobabel begate Abiud. And Abiud begat Eliacim. And Eliacim begate Azor.

14 And Azor begat Sadoc. And Sadoc begat Achim. And Achim begat Eliud.

15 And Eliud begat Eleazar. And Eleazar begat Mathan. And Mathã begat Iacob.

16 And Iacob begate ‖Ioſeph the ‖huſband of MARIE: ‡ of whom was borne IESVS, who is called CHRIST.

17 Therfore all the generations frõ Abraham vnto Dauid, fourtene generations. And from Dauid to the Tranſmigration of Babylon, fourtene generations. And frõ the Tranſmigration of Babylon vnto CHRIST, fourtene generations.

18 And the generation of CHRIST was in this wiſe. When his mother MARIE was ſpouſed to Ioſeph, before they came together, ſhe was founde to bee with childe by the holy Ghoſt.

19 Wherevpon Ioſeph, for that he was a iuſt man, and would not *put her to open ſhame: was minded ſecretly to dimiſſe her.

20 But as he was thus thinking, behold the Angel of our Lorde appeared to him in ſleepe ſaying: Ioſeph ſonne of Dauid, feare not to take MARIE thy wife. for that which is ‖ borne in her, is of the Holy Ghoſt.

21 And ſhe ſhall bring foorth a ſonne: and thou ſhalt call his name ‡IESVS. For he ſhall ſaue his people from their ſinnes.

22 And all this was done that it might be fulfilled which our Lorde ſpake by the Prophet ſaying.

23 *Behold* ‖ *a Virgin ſhall be with childe, and* ‖ *bring forth a ſonne, and they ſhall call his name Emmanuel*, which being interpreted is, *God with vs.*

24 And Ioſeph riſing vp from ſleepe, did as the Angell of our Lord commanded him, and tooke his wife.

25 And he knew her not ‖ til ſhe brought forth her ‖ firſt borne ſonne: and called his name IESVS.

4.Reg.24. 2.Par.36.

1.Par.3. 1.Eſd.3.

‡ de qua

The Goſpel vpon Chriſtmas eue. and Vpõ S. Ioſephs day the 19. of March.

Deu.24,1.

‡ IESVS an Hebrue word, in Engliſh SAVIOVR.

Eſa.7,14.

9 *Ozias begate Ioatham, Ioatham begate Achas, Achas begate Ezecias.*

10 **Ezecias begate Manaſſes, Manaſſes begate Amon, Amon begate Ioſias.* 2.Reg.20.21. 1.chro.3.23.

11 **†Ioſias begate Iechonias and his brethren, about the time they were caried away to Babylon.* 4.Reg.23.34 1.par.36.4. † Some reade, Ioſias begate Iacim, Iacim begate Iecõnias.

12 *And after they were brought to Babylon, *Iechonias begat Salathiel, *Salathiel begate Zorobabel.* 4.Reg.24.6. 2.chr.36.9.

13 *Zorobabel begate Abiud, Abiud begate Eliacim, Eliacim begate Azor.* 1.Chr.3.16.

14 *Azor begate Sadoc, Sadoc begate Achen, Achen begate Eliud.*

15 *Eliud begate Eleazar, Eleazar begate Matthan, Matthan begate Iacob.*

16 *Iacob begate Ioſeph the husbande of Mary, of whom was borne Ieſus, that is called Chriſt.*

17 *And ſo all the generations from Abraham to Dauid, are fourteene generations: and from Dauid vntill the carying away into Babylon, are fourteene generations: and from the carying away into Babylon vnto Chriſt, are fourteene generations.*

18 **The birth of Ieſus Chriſt was on this wiſe. When as his mother Mary was betrothed to Ioſeph (before they came together) ſhee was found with childe of the holy Ghoſt.* Luke 1.27.

19 *Then Ioſeph her husband, being a righteous man, * and not willing to make her a publique example was minded priuily to put her away.* Deut.24.1.

20 *But while hee thought theſe things, behold, the Angel of the Lord appeared vnto him in a dreame, ſaying, Ioſeph thou ſonne of Dauid, feare not to take* vnto thee *Mary thy wife, for that which is conceiued in her, is of the holy Ghoſt.*

21 *She ſhall bring foorth a ſonne, *and thou ſhalt call his name Ieſus: for hee ſhall ſaue his people from their ſinnes.* Luke 1.38. act.4.11.

22 *(All this was done, that it might be fulfilled, which was ſpoken of the Lord by the Prophet, ſaying,*

23 **Behold, a virgin ſhalbe with child, and ſhall bring foorth a ſonne, and they ſhall call his name Emmanuel, which is by interpretation, God with vs.)* Eſai.7.14.

24 *Then Ioſeph, being raiſed from ſleepe, did as the Angel of the Lord had bidden him, and he tooke his wife:*

25 *And knewe her not, till ſhe had brought foorth her firſt borne ſonne, and called his name Ieſus.*

MARGI- *When*

MARGINAL NOTES. CHAP. I.

Rhem. 1. 1. The booke.) *This Gospell is most solemnly sung in holy Church at Mattins vpon Christmas day. As also it is the Gospel of the* Conception *and* Natiuitie *of our B. Lady: because here is declared the pedegree of her also.*

Fulke. 1. You must vnderstand this note, where there is a Priest or Deacon, ỹ can chaũt it lustily, as in Cathedral churches, or other great Queires: as for poore coũtrey churches, where there is none but one hedge priest that can neither wel sing nor say, it is mumbled vp as the rest of the morrow Masse, vnlesse we shal thinke, that poore churches & chappels, be no part of the Popes holy Church. To the feasts of the Cõception and Natiuitie of your Lady, which is a very idol, you might haue added, the visitatiõ of Mary, of the cõmon people called the new found Lady day. But the true histories of the Gospel, haue not so great honour with you as the idolatrous & blasphemous inuẽtions of your braine. For therfore you haue appointed those solemne feastes of the Conception & Natiuitie, because you teach contrary to the Scriptures, ỹ the blessed Virgine Mary, was conceiued and borne, without the spot of original sinne. Rom. 5. 12. & 16. Rom. 3. 9. Gal 3. 22. And therfore in stead of honouring her with the singuler priuiledge of Christ the Sauiour & redeemer, both of her and vs, you honour an idol, & not her: for an idol is nothing in the world. And so is that man or woman which is conceiued without original sinne, except our sauiour Christ, who was cõceiued by the holy Ghost, as none other euer was or shalbe. Likewise, when you call the blessed Virgin, our Lady, as you cal God and Christ our Lord, what do you but make her equal with God and Christ in power & redemption? In which respect God is called our Lord. For it is no terme of ciuil & temporal dignitie and auctoritie, as whẽ we say, our soueraigne Lady the Queene, but a religious & diuine honor, that you ascribe vnto her, calling her absolutely, our Lady, as blasphemously, as the Frenchmen do ridiculously cal other Saints *Monsieur. S. Pierre*, M. S. Peter, or my Lord S. Peter, and *Madam S. Genofefeue* mistresse *S. Genofefa*, or, my Lady *S. Genofefa, &c.* In which appellation, as in offring of candels, & other things vnto her image and worshipping thereof, you resemble the old *Collyridian* heretikes, against whom and generally against the worshipping of images, Epiphanius writeth *Heref. 79. &* 78. calling the making of images to be worshipped, a deuilish intent, and the worshipping of them and of the Virgin Mary, to be a Deifying of her, and a blasphemous & wicked worke. What would he haue written if he had seene the horrible idolatry committed by the Papists in the pilgrimages to the images of the blessed Virgine, where you called and yet call, stockes and stones your Lady, as our Lady of *Walsingham, Ypswich, Paris, Antwerpe?* What else were they but dead images at those places? If he had heard your blasphemies vttered in the solemne *festiuities, that you hold in her honour, conteined in hymnes, anthemes, and especially in that execrable Psalter of Bonauenture, who peruerteth whatsoeuer the holy Ghost hath vttered in praise of God, abusing it to magnifie the Virgine Mary?

**Roga patrem, Iube natum:* Entreat the Father, commaund the Sonne. *Coge deum,* compel God, *vita, salus,* our life and saluation, &c.

ANNOTATIONS. CHAP. I.

Rhem. 3. Thamar.) *Christ abhorred not to take flesh of some that were ill, as he chose Iudas among his Apostles: Let not vs disdaine to receiue our spiritual birth and sustenance, of such as be not alwayes good.*

Num. 36. 16. Ioseph.) *Ioseph marying our Lady as neere of kinne (for so was the *law) by his pedegree sheweth hers, and consequently Christs pedegree from Dauid.*

16. Husband.) *True and perfect mariage, and continuall liuing in the same, without carnall copulation.* Aug. lib. 2. Consen. Euang. c. 1.

Rhem. 2. 20. Borne in her.) *The triple good or perfection of mariage accomplished in the parents of Christ, to wit, Issue, Fidelitie, Sacrament.* Aug. de nup. & conc. li. 1. c. 11.

Fulke. 2. S. Augustine in the place quoted, by the word Sacrament, meaneth the holy mystery that is in mariage, of the inseparable cõiunction of Christ with his Church, therfore he saith, *Sacramentum, quia nullum diuortium, Sacrament, because there was no diuorce.* Not that matrimonie is a Sacrament of the new Testament (seeing it was instituted in Paradise before the fall of man) as Baptisme and the Lords Supper are called Sacraments, which he saith, are fewest in nomber, and findeth no more in the Canonical Scriptures. *Epist. ad Ianuar.* 118. But as he calleth generally euery sacrifice of the olde Testament, a Sacrament, that is an holy signe of the inuisible sacrifice. *De Ciuit. Dei lib.* 10. *c.* 5. And as he calleth that bread, which in that time, was giuen to yong Nouices in Christian Religion before they were baptized, a holy Sacrament, though it was not the bodie of Christ, *De pec. mer. & remiss. lib.* 2. *cap.* 26. Likewise in Psal. 44. he so calleth all the mysteries of Christian doctrine vttered in diuers tongues, *Sacramenta doctrinæ, Sacraments of doctrine.* Sacraments.

Rhem. 3. 23. A virgin.) *Our Sauiour borne in mariage, but yet of a Virgin, would honour both states: and withall, teacheth vs against Iouinian the old Heretike & these of our time, that virginitie & the cõtinent life are preferred before mariage that hath carnal copulatiõ.* See S. Hier. adu. Iou. & S. Greg. Naz. Ser. 20. de studio in pauperes, in initio. Virginitie preferred.

Fulke. 3. This is a meere slander of the true Catholikes, whom you cal heretikes of these times, that we teach with *Iouinian*, that virginitie and the continent life, are not to be preferred before mariage. For we teach euen as S. Paul doeth 1. Cor. 7. although we teach that mariage is better then single life, where virginitie or chastitie are not kept, but counterfetted. And so held *Epiphan.* and the Church in his time. *Cont. Apost. hær.* 61. Likewise *Hierom. ad Demetr.* Virginitie. Mariage. Single life.

Rhem. 23. A virgin.) *As our Lady both a virgin & a mother, brought forth Christ the head corporally: so the Church a virgin and a mother, bringeth forth the members of this head spiritually.* Aug. li. de Virg. ca. 2.

Rhem. 4. 23. And bring forth.) *The heretike Iouinian is here refuted, holding that her virginitie was corrupted in bringing forth Christ.* Aug hær. 28. Li. 1. cont. Iulian. c. 2. Our B. Ladies perpetual virginitie.

Fulke 4. See Ioan. 20. Sect. 2.

Rhem. 5. 25. Till. First-borne.) *Heluidius of old abused these words, till, and, first-borne, against the perpetual virginitie of our B. Lady.* Hiero. cont. Helu. *which truth though not expressed in Scripture, yet our Aduersaries also doe graunt, and Heluidius for denial thereof was condemned for an heretike by tradition only.* Aug. hær. 84.

Fulke. 5. You do most impudently alleadge Augustine, to testifie that Heluidius was condemned for an heretike by tradition only. for Augustine hath no word sounding to that purpose. And Epiphanius (whom he suppo-

Tradition vnwritten. seth to haue vnderstood Heluidians by Antidicomarianites)laboureth to conuince that error by Scriptures. And S. Hierom in his booke against Heluidius, sheweth that he was condemned for affirming that (of the virgin Marie)which is not read in the Scriptures, in these words. *Sed vt hæc quæ scripta sunt non negamus, ita ea quæ non sunt scripta renuimus. Natum Deum esse de virgine credimus, quia legimus, Mariam nupsisse post partum: non credimus, quia non legimus.* But as we deny not these things that are written, so we reiect those things that are not written. That God was borne of a virgin we beleeue, because we reade it: that Marie had matrimoniall companie with her husband after her deliuerie, we doe not beleeue, because we reade it not. Beholde what a friende S. Hierome was to vnwritten tradition?

CHAP. II.

The Gentiles come vnto Christ with their offrings, and that so openly, that the Iewes cannot pretend ignorance. 3. The Iewes with Herod conspire against him. 13. He thereupon flieth from them into Aegypt. 16. They afterward, seeing their subteltie preuailed not, imagined to oppresse him by open persecution. 19. But they at length dyed, and he returneth to the land of Israel: all according to the Scriptures.

The holy feast of the *Epiphanie* called *Twelfthday* the 6. of Ianuarie. vpon which day this is the Gospel. Luc. 2. 7.

WHen IESVS therefore was *borne in Bethlehem of Iuda in the dayes of Herod the King, ‖ beholde, there came Sages from the East to Hierusalem,

2 Saying, where is he that is borne king of the Iewes? For we haue seene his ‖ starre in the East, and ‖ are come to adore him.

3 And Herode the King hearing this, was troubled, and all Hierusalem with him.

4 And assembling together all the high Priestes and the Scribes of the people, he ‖ inquired of them where Christ shoulde be borne.

5 But they said to him, In Bethlehem of Iuda. For so it is written by the Prophet:

Mich. 5. 2. 6 *And thou Bethlehem the land of Iuda, art not the least among the Princes of Iuda: for out of thee shall come forth the Captaine that shall rule my people Israel.*

7 Then Herod secretly calling the Sages, learned diligently of them the time of the starre which appeared to them:

8 And sending them into Bethlehem, saide, Goe, and inquire diligently of the child: and when you shall finde him, make report to me, that I also may come and adore him.

9 Who hauing heard the king, went their way: and beholde the starre which they had seene in the East, went before them, vntill it came and stood ouer, where the childe was.

10 And seeing the starre, they reioyced with exceeding great ioy.

11 And entring into ỽ house, they found the child with MARIE his mother, and falling downe ‖ adored him: and opening Psal. 71. 10. their ‖ treasures, they offred to him * ‖ gifts: golde, frankincense, and myrrhe.

12 And hauing receiued an answere in sleepe that they should not returne to Herode,

WHen *Iesus was borne in Bethlehem, a citie of Iurie, in the dayes of Herod the king: beholde, there came wise men from the East to Hierusalem, Luke 2. 6.

2 *Saying, Where is he that is borne king of the Iewes? For we haue seene his starre in the East, and are come to worship him.*

3 *When Herode the king had heard these things, he was troubled, & all* the citie of *Hierusalem with him.*

4 *And when he had gathered al the chiefe Priests and Scribes of the people together, he demaunded of them where Christ should be borne.*

5 *And they saide vnto him, At Bethlehem in Iurie: For thus it is written by the Prophet,*

6 **And thou Bethlehem* in *the land of Iuda, art not the least among the princes of Iuda: For out of thee shall there come a captaine, that shall gouerne my people Israel.* Mich. 5. 2. iohn. 7. 41.

7 *Then Herod, when he had priuilie called the wise men, enquired of them diligently what time the starre appeared.*

8 *And he sent them to Bethlehem, and saide, Goe, and search diligently for the young childe, and when ye haue found him, bring me worde againe, that I may come and worship him also.*

9 *When they had heard the king, they departed, and loe, the starre which they sawe in the East, went before them, till it came and stoode ouer* the place *wherein the young childe was.*

10 *When they sawe the starre, they reioyced exceedingly with great ioy,*

11 *And went into the house, and they sawe the yong child with Marie his mother, and fell downe, and worshipped him: and when they had opened their treasures, presented vnto him giftes, gold, and frankincense, and myrrhe.*

12 *And after they were warned of God in a dreame that they should not returne to Herode,*

rode, they went backe an other way into their countrey. ☞

The Gospel of *Childermas* day.

13 And after they were departed, beholde an Angel of our Lorde appeared in sleepe to Ioseph, saying: Arise, and take the child and his mother, and flee into Egypt: and be there vntill I shall tell thee. For it will come to passe that Herod will seeke the childe to destroy him.

14 Who arose, and tooke the child and his mother by night, and retyred into Egypt: and he was there vntill the death of Herode:

15 That it might be fulfilled which was spoken of our Lord by the Prophet, saying,

Osee.11.2. **Out of Egypt haue I called my sonne.*

The Martyrdom of the holy *Innocents*, whose holy day is kept the 28. of December.

16 Then Herod perceauing that he was deluded by the Sages, was exceeding angrie: and sending ‖ murdered all the men children that were in Bethlehem, and in all the borders thereof, from two yeere olde and vnder, according to the time which he had diligently sought out of the Sages.

17 Then was fulfilled that which was spoken by Ieremie the Prophet, saying.

Iere.31.15. *18 A voice in Rama was heard, crying out and much wayling: Rachel bewayling her children, and would not be comforted, because they are not.* ☞

The Gospel on Twelfth eue.

19 But when Herod was dead, beholde an Angel of our Lord appeared in sleepe to Ioseph in Egypt,

20 Saying, Arise, and take the child and his mother, and goe into the land of Israel. for they are dead that sought the life of the childe.

21 Who arose, and tooke the childe and his mother, and came into the land of Israel.

22 But hearing that Archelaus reigned in Iewrie for Herod his father, he feared to goe thither: and being warned in sleepe retyred into the quarters of Galilee.

23 And comming he dwelt in a citie called Nazareth: that it might be fulfilled which was saide by the Prophets: That he shall be called a Nazarite.

rode, they departed into their owne countrey another way.

13 When they were departed, beholde, the Angel of the Lorde appeared to Ioseph in a dreame, saying, Arise, and take the yong child, and his mother, and flee into Egypt, and be thou there till I bring thee worde: for it will come to passe, that Herode shall seeke the yong childe, to destroy him.

14 When he arose, he tooke the yong childe and his mother by night, and departed into Egypt:

*15 And was there vnto the death of Herode, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, *Out of Egypt haue I called my sonne.* Osee.11.1.

16 Then Herod, when he saw that he was mocked of the wise men, was exceeding wroth, and sent foorth, and slewe all the children that were in Bethlehem, and in all the coasts thereof, as many as were two yeeres olde and vnder, according to the time, which he had diligently searched out of the wise men.

17 Then was fulfilled that which was spoken by Ieremie the Prophet, saying,

*18 In Rama was there a voice heard, *lamentation, weeping, and great mourning, Rachel weeping for* her *children, and would not be comforted, because they were not.* Iere.31.15.

19 But when Herod was dead, beholde, an Angel of the Lorde appeareth in a dreame to Ioseph in Egypt,

20 Saying, Arise, and take the yong childe and his mother, and goe into the land of Israel: For they are dead, which sought the young childes life.

21 And he arose, and tooke the yong childe and his mother, & came into the land of Israel.

22 But when he heard that Archelaus did reigne in Iurie in the roome of his father Herod, he was afraide to go thither: notwithstanding, after he was warned of God in a dreame, he turned aside into the partes of Galilee:

23 And when he was come thither, he dwelt in a citie, which is called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shalbe called a Nazarite.

ANNOTATIONS. CHAP. II.

Rhem. 1. Beholde.) *Our Lordes apparition or Epiphanie to these Sages being Gentiles, their pilgrimage to him, and in them the first homage of Gentilitie done vnto him the *twelfth day after his Natiuitie: and therfore is* Twelfth day *highly celebrated in the Catholike Church for ioy of the calling of vs Gentiles. His baptisme also and first miracle are celebrated on the same day.* *Fulke. *The day & yeere is vncerteine.

2. Starre.) *Christes Natiuitie depended not vpon this starre, as the Priscillianists falsely surmised: but the starre vpon his Natiuitie, for the seruice whereof it was created.* Grego. Hom. 10.

Rhem. 1. Pilgrimage.

2. Come to adore.) *This comming ſo farre of deuotion to viſite and adore Chriſt in the place of his birth, was properly a Pilgrimage to his perſon: and warranteth the faithfull in the like kinde of externall worſhip done to holy perſons, places, and things.*

Fulke. 1. Pilgrimage.

This comming was by a diuine inſpiration, and oracle: for the ſtarre onely coulde not tell them that Chriſt was borne in Iurie, and therefore hath no reſembling to Popiſh Pilgrimage, which is Idolatrie. Neither doeth their example of comming to Chriſt, warrant the faithfull in the like kind of externall worſhip, done to holy perſons, places, and things. For what faithfull Chriſtian will graunt, that whatſoeuer may be done to Chriſtes owne perſon, their King, the ſame or the like may be done to any of his ſubiects? much leſſe to any places or other dead things. Such ſhameles collections as this, may warrant all Idolatrie and Hereſie.

Rhem. 2.

4. Inquired of them.) *The high Prieſts were rightly conſulted in queſtion of their lawe and religion, and be they neuer ſo ill, are often forced to ſay the trueth by priuiledge of their vnction: as here and after, they did concerning the true Meſſias.*

Fulke. 2.

Not the priuiledge of their vnction forceth the Prieſts ſometimes to ſay the trueth, for then they ſhould neuer lie, becauſe that priuiledge remaineth ſtill with them, but the will of God ſometimes expreſſeth the confeſſion of trueth, euen out of his aduerſaries.

The priuiledge of Prieſtly vnction.

Rhem. 3. Adoration of the B. Sacra.

11. Adored him.) *This body* (ſaith S. Chryſoſtome.) *the Sages adored in the cribbe. Let vs at the leaſt imitate them: thou ſeeſt him not now in the cribbe, but on the altar: not a woman holding him, but the Prieſt preſent, and the Holy Ghoſt powred out abundantly vpon the ſacrifice.* Ho. 24. in 1. Cor. ho. 7. in Mt. de ſanct Philogonio.

Fulke. 3. Adoration of the B. Sacrament.

Chryſoſtome ſpeaketh not of adoration of the Sacrament, but of the reuerent comming to the participation of ỹ Lords Table, that they receiue it not vnworthely, as ỹ words going before & after do plainely declare: Immediatly before, he ſaith, *How much the greater the benefite is which we receiue, ſo much the more we ſhalbe puniſhed, when we appeare vnworthy of it.* And after he hath ſet foorth the example of the wiſe men, with many amplifications, he concludeth in theſe wordes: *Let vs be ſtirred vp therefore, and be afraide, and ſhewe foorth greater pietie, that comming neither negligently, nor coldly, we offer our head to a more vehement fire. This I ſay not, that we ſhould not come at all, but that we ſhould not come raſhly.* It is reuerence of the holy myſteries that he requireth, not worſhipping of the outward elements, as his owne wordes declare. *Thou ſeeeſt him &c.* not with the bodily eyes, but with the eyes of faith, as *thou ſeeſt the holy Ghoſt powred foorth*, whoſe nature to the bodily eye is altogether inuiſible: yet with the eyes of faith is ſeene, that is, certainely knowen to worke in the diuine myſteries, not tranſubſtantiation, whereof he neuer heard or thought, but the ſpirituall feeding of the faithfull, with the body and blood of Chriſt. Wherefore *aſcend* (*ſaith he*) *to the gates of heauen, and marke diligently, yea rather not of heauen, but of the heauen of heauens, and then thou ſhalt beholde that we ſay: for that which is worthy of higheſt honour, I will ſhewe thee in earth:* meaning the body of Chriſt, *which* (ſaith he) *thou doeſt not onely ſee, but alſo handle and eate*, &c. All which ſpeaches muſt be of neceſſitie vnderſtood of a ſpiritual maner, of ſeeing, handling, and eating by faith of the inward man, whereof he ſaith, *Wipe thy ſoule therefore from all filthineſſe, and prepare thy mind to the receiuing of theſe myſteries.*

Likewiſe Ho. 7. in Mat. he ſaith, they are like Herod, that abuſe vnworthely the communion of the myſterie of the body and blood of Chriſt, and rebuketh them, which refuſe to viſite Chriſt in his poore members, as the wiſe men did in the cribbe: likewiſe them that leaue Chriſt, in the ſpirituall cribbe, that is, that forſake the communion of the Lordes Table, and runne to filthie playes, vnto the Theater.

Finally Hom. de S. Philogonio, he vſeth the like exhortation by example of the wiſe men, to the worthie receiuing of the Lordes Supper, not to the adoring of the Sacrament after the popiſh maner: *For if wee ſhall come with faith* (ſaith he) *out of doubt we ſhall ſee him lying in the Cribbe: for this table ſupplieth the place of the Cribbe: for here alſo the Lordes body is layed not wrapped in ſwadling clothes as then, but on euery ſide clothed with the holy Ghoſt: they which are admitted to theſe myſteries knowe what is ſaid. And the wiſe men truely did nothing but worſhip, but thee we will ſuffer, if thou ſhalt come with a pure conſcience to receiue it, and to depart after thou haſt receiued it.* Here is no word of worſhipping of that which we ſee with our bodilie eyes, but to receiue him reuerently, whom we may ſee by faith: ſo that none of theſe places, faueur the kneeling and knocking, that is, the groſſe Idolatrie, mainteyned by the Papiſts vnto the ſacramentall bread and cuppe.

Rhem. 4.

11. Treaſures.) *Theſe treaſures are as it were the firſt fruites of thoſe riches and giftes, which (according to the Prophecies of Dauid and Eſay) Gentilitie ſhould offer to Chriſt and his Church, and nowe haue offered, ſpecially from the time of Conſtantine the great. As alſo theſe three Sages, being principall men of their Countrie, repreſent the whole ſtate of Princes, Kings, and Emperours, that were (according to the ſaid Prophecies) to beleeue in Chriſt, to humble themſelues to his croſſe, to foſter, enriche, adorne and defend his Church. Whereupon it is alſo a very conuenient and agreeable tradition of antiquitie, and a receiued opinion among the faithfull, *not lacking teſtimonies of auncient writers, and much for the honour of our Sauiour, that theſe three alſo were kings, to wit, either according to the ſtate of thoſe Countries, *where the Princes were* Magi, *and* *Magi *the greateſt about the Prince: or as we reade in the Scriptures, of Melchiſedec king of Salem, and many other kings that dwelt within a ſmall compaſſe: or as* **Iobs three friends are called kings. Theſe are commonly called the three kings of Colen, becauſe their bodies are there, tranſlated thither from the Eaſt Countrie: their names are ſaid to haue bene Gaſpar, Melchior, Baltaſar.*

Pſalm. 71. Eſay 60. Chryſ. Theophyl. Cic. de Diuinat. Plin. li. 20. Eſther. 1. 13, 14. Tob. 2. Amb. 1. Off. c. 12.

The three Kings.

Fulke. 4. In Mat. Hom. 6. Three kings of Collen.

It is a meere fable without ground of antiquity, or any probability, that theſe Philoſophers were kings, which being much for the honour of Chriſt (as you ſay,) the Euangeliſt would not haue omitted. Chryſoſtome ſaith, ỹ the Iewes ought to haue perceaued, how great dignity was added vnto them, by the natiuity of ſo great a king, which by his triumphant birth, had drawen *the king of Perſians* vnto him, and vnder whom they might ſubdue all people. But it is againſt reaſon, that the king of Perſia, which was at ỹ time a great Monarch, came to Hieruſalem. And Chryſoſtome ſpeaking of the Magi, neuer giueth them any honorable title meete for Kings, but ſpeaketh more contemptibly of them then he ſhoulde. for he ſaith they were vngodly and barbarous men, 1. Cor. Ho. 24. Therefore he meaneth not, that the king of Perſia came

in

in perſon,but that by preaching of the wiſe men,when they returned into their country, the king of Perſia might be brought to the knowledge of his natiuity.

Theophylact a more late writer,ſayth, the Iewes ſhould haue reioyced, that they ſhould haue ſuch a king,as ſhould be worſhipped of the Perſian kings. Where,if he meane that theſe *Magi* were kings,he goeth againſt all ſtories,which tell that there was but one king of the Perſians at once.And for the number of them,the author of the vnperfect worke,that goeth vnder the name of Chryſoſtome, being as ancient as he,out of an olde ſtory ſayth,they were twelue in number,Philoſophers and wiſe men,not kinges. But they that feyned the names,might feyne the number,and the deportation of their bodies from the Eaſt, where they ſlept many hundred yeeres,to Collen. Sauing that it is too impudent a fiction, to place them in two cities at once. for Millain maketh as good clayme,and ſheweth as good euidence for their bodies,as Collen.But the monſters of Popiſh reliques paſſe all Ouids Metamorphoſes. Reliques.

Rhem. 11 Gifts.) *Theſe Sages were three,and their gifts three,and eche one offered euery of the three, to expreſſe our faith of the Trinitie.The Gold,to ſignifie that he was a King: the frankincenſe, that he was God: the myrrhe, that he was to be buried as man.* Aug.ſer.1.de Epiph.

15 Out of Aegypt.) *This place of the Prophet (and the like in the New Teſtament) here applied to Chriſt, whereas in the letter it might ſeeme otherwiſe,teacheth vs how to interprete the old Teſtament, and that the principall ſenſe is of Chriſt and his Church.*

Rhem.5. 16 Murdered.) *By this example we learne how great credite we owe to the Church in Canonizing Saintes, and celebrating their holye daies: by whoſe onely warrant, without any worde of Scripture, theſe holy Innocents haue bene honoured for Martyrs,and their holye daye kept euer ſince the Apoſtles time, although they died not voluntarily,nor all perhaps circumciſed,and ſome the children of Pagans.* Aug.ep.28.Orig. hom 3 in diuerſos. Canonizing of Saincts.

Fulke 5. Saturn.2. Neither Origen, nor Auguſtine, nor any ancient writer affirmeth, that euery one of thoſe children was an holye Martyr, neyther are you able to proue it. Macrobius writeth, that one of the ſonnes of Herod him ſelfe, that was nurſed in thoſe partes, was ſlayne among the reſt. I ſuppoſe it is not neceſſary to beleeue, that Herods childe was a Saynt. Neyther doe I thinke,that they which inſtituted that feaſt, ment to canonize him for a Saynt,or euery Paganes ſonne, if any ſuch were amongſt them. As for them that were not circumciſed, becauſe they were not eyght dayes olde, there is no cauſe, why we ſhould thinke them to be damned, ſeeing the Sacrament of Circumciſion could not be miniſtred before the eight day. Before which age,it is not to be doubted,but that many thouſands of the Iewes infantes dyed. Where you ſay,their holy day hath bene kept euer ſince the Apoſtles tyme, you are bold to affirme, that you are not able to proue.Auguſtine ſpeaketh but of his owne tyme. The Homilies *in diuerſos*, which goe vnder Origens name,(as Eraſmus telleth you) be not all his,but written by ſome Latine author,and thoſe that were his,are corrupted by Ruffine.So that you come not clearely to the tyme of Origen, and though you did, you were ſhort of the Apoſtles tyme.And the author of that Homily *in diuerſos*,alleageth the holy Fathers, not the Apoſtles,for commaunding the celebration of their memorye. And certaine it is,that before the tyme of Conſtantine the Great,that gaue peace to the Church, there were not many feſtiuall dayes obſerued.Inſomuch,that the feaſtes of the Natiuity of Chriſt,Eaſter,and Pentecoſt,were not vniformely obſerued in all places,for many yeeres after,as appeareth by Con. Aurel.4.c.1. Tolet.10.c.1. Brac.2.c.9.And Beda in diuerſe places *de temporis ratione,&c.*Finally,what iudgement ſoeuer the Church in old tyme had in canonizing of Saintes,as you terme it,or in defining who were holy, nothing pertayneth to the Popes maner of canonization,which is a curious,coſtly,and theatricall pompe,vnmeete for the ſimplicity of the Church of Chriſt,and meete for the braucry of the whore of Babylon.Where neuertheles for the credite of his canonization,you may ſee a proteſtation that the Pope maketh,if it happen he be deceiued,in the perſon to be canonized.And the author of the booke ſayth vpon good teſtimony, that the Pope was once compelled to canonize one againſt his opinion.Againe,what ſure credite can there be of the Popes canonization,when euery Pope hath authority to diſanull and inhibite all the acts of his Predeceſſor, as the famous tragedy of Formoſus, and his acts,ſo often confirmed and diſanulled, his dead body mangled,and then reuerenced as a Saint,by the images in S.Peters Church,(if your ſtories doe not lie,) doeth abundantly teſtifie.Herm. Shedel,Platina,&c. Pontifical. Marcel. Corcyr. Archiep. Canonization. Feſtiuall daies.

CHAP. III.

Iohn Baptiſt by his Eremites life,by his preaching and baptiſme, calleth all vnto penance,to prepare them to Chriſt.

10. *He preacheth to the Phariſees and Sadducees,threatening to them (vnles they truely doe penance) reprobation here and damnation hereafter: and for ſaluation ſendeth them to Chriſt and his baptiſme. which being far more excellent then Iohns,yet Chriſt himſelfe among thoſe penitents vouchſafeth to come vnto Iohns baptiſme. where he hath teſtimonie from heauen alſo.*

THE SE-cond part of this Goſpel. Of the Preparation ỹ was made to the manifeſtation of Chriſt. Mr.1,4. Luc.3,3. Iſ.40,3.

AND in thoſe daies *commeth Iohn the Baptiſt preaching in ỹ ‖deſert of Iewry.

2 And ſaying, ‖ Doe penance: for the Kingdom of heauen is at hand.

3 For this is he that was ſpoken of by Eſay the Prophet,ſaying,*A voice of one crying in the deſert, prepare yee the way of our Lord,make ſtraight his pathes.*

4 And the ſayd Iohn had his garment of Camels heare,and a girdle of a skinne about

*IN thoſe dayes came * Iohn the Baptiſt,preaching in the wilderneſſe of Iurie,*

2 And ſaying, Repent ye: for the kingdom of heauen is at hand.

*3 For this is he that was ſpoken of by the Prophet Eſaias,ſaying,*The voice of one crying in the wildernes, Prepare ye the way of the Lord,make his pathes ſtraight.*

*4 *This Iohn had his raiment of Camels heare,and a letherne girdle about his loynes,his meate*

bout his loines: and his meate was locusts and wilde hony.

5 Then went forth to him Hierusalem & al Iewrie,& all the countrey about Iordan:

6 And were baptized of him in Iordan, ‖ confessing their sinnes.

7 And seeing many of the Pharisees & Sadducees cõming to his baptisme, he said to them, Ye vipers broode, who hath shewed you to flee from the wrath to come?

8 Yeelde therefore ‖ fruite worthy of penance.

9 And delite not to saye within your selues, we haue Abraham to our father. for I tell you that God is able of these stones to raise vp children to Abraham.

* Mr.1,8.

10 For nowe the ‖ axe is put to the root of the trees. Euery tree therefore that doth ‡ not yeelde good fruite, shalbe cut downe, and cast into the fire.

‡ It is not only damnable, to do ill: but also, not to do good. *Aug.Ser.61. de temp.* Luc.3,16. Io.1,26. Act.11,16. 19,4.

11 *I in deede baptize you ‖ in water vnto penance, but he that shall come after mee, is stronger then I, whose shoes I am not worthy to beare, he shall baptize you in the holy Ghost and fire.

12 Whose fanne is in his hand, and he shall cleane purge his ‖ floore, and he will gather his wheate into the barne, but the chaffe he will burne with vnquẽchable fire.

13 Then cõmeth IESVS from Galilee to Iordan, vnto Iohn, to be baptized of him.

14 But Iohn staied him, saying, I ought to be baptized of thee, and commest thou to me?

15 And IESVS answering, said to him, Suffer me for this time. for so it becõmeth vs to fulfil all iustice. Then he suffered him.

16 And IESVS being baptized, forthwith came out of the water: and loe, the heauens were ‖ opened to him: and he saw the Spirite of God descending as a doue, and comming vpon him.

17 And beholde a voice from heauen, saying, This is my beloued sonne, in whom I am well pleased.

meate was Locusts and wild hony.

*5 *Then went out to him Hierusalem, & all Iurie, and all the region round about Iordan,* Mar.1.5. Luk.3.7.

6 And were baptized of him in Iordan, confessing their sinnes.

*7 But when he sawe many of the Pharisees and Sadducees come to his baptisme, he said vnto them, * O generation of vipers, who hath warned you to flee from the anger to come?* Mat.13.34.

8 Bring foorth therefore fruites meete for repentance.

*9 And be not of such minde, that ye would say within your selues, *We haue Abraham to* our *father: For I say vnto you, that God is able of these stones to raise vp childrẽ vnto Abrahã.* Iohn 8.39. act.13.26.

*10 Euen nowe is the axe also put vnto the roote of the trees: * Therfore euery tree which bringeth not foorth good fruite, is hewen down, and cast into the fire.* Mat.7.19.

*11 * I baptize you in water vnto repentance: but he that commeth after me, is mightier then I, whose shoes I am not worthy to beare, he shall baptize you with the holy Ghost and with fire:* Mar.1.8. iohn 1.26. luke 3.13.

*12 *Whose fanne is in his hand, and he wil throughly purge the floore: and gather his wheate into* his *garner: but will burne vp the chaffe with vnquencheable fire.* Luke 3.18.

*13 *Then commeth Iesus from Galilee to Iordan, vnto Iohn, to be baptized of him.* Mar.1.8. luke 3.22.

14 But Iohn forbade him, saying, I haue neede to be baptized of thee, and commest thou to me?

15 Iesus answering, said vnto him, Suffer it to be so now: for thus it becommeth vs to fulfill all righteousnes. Then he suffred him.

16 And Iesus, when he was baptized, went vp straight way out of the water: and loe, the heauens were opened vnto him: and Iohn *saw the spirite of God descending like a doue, and lighting vpon him.*

17 And loe, there came *a voyce from the heauens, saying, *This is my dearely beloued sonne, *in whom I am well pleased.* 2.Pet.1.19. Col.1.13.

ANNOTATIONS. CHAP. III.

Rhem.1. 1. Desert.) *Of this word* desert (*in Greeke* eremus) *commeth the name* Eremitages, *and* Eremites, *that liue a religious and austere life in deserts and solitarie places, by the example of S. Iohn Baptist, whom the holy Doctors therefore call the Prince and as it were the author of such profession.* S. Chrys.ho.1. in Marcum & ho.de Io. Baptista. Hiero.ad Eustoch.de custod.virg. Isid.li.2.c.15.de diu.off. Bernardus de excel.Io. Baptistæ. *wherewith the Protestants are so offended that * they say, S.Chrysostom spake rashly and vntruely. And no maruel, for whereas the Euangelist him selfe in this place maketh him a perfect paterne of penance and Eremitical life, for desert or wildernes, for his rough and rude apparel, for abstaining from al delicate meates (according to our Sauiours testimonie also of him Mt.11,8. Luc,7,33,) they are not ashamed to peruert all with this strange commentarie, that it was a desert * full of townes and villages, his garment was * chamlet, his meate * such as the countrey gaue and the people there vsed: to make him thereby but a common man like to the rest, in his maner of life: cleane against Scriptures, Fathers, and reason.* Eremites.

Magdeb. Cent.5,c.6. pag.711. Cent.1.li.2.c.10. Cythræus in 3.cap.Mat. Bucerus ibid.

See Canis.de verb.Dei corruptelis li.1.c.2,3,4.

Your

Fulke. 1. Your popiſh Eremites,as the places of their Ermitages yet remaining in England doe declare, dwelt not in deſert or ſolitarie places,but for the moſt part, neare great cities and populous townes, and in auſteritie of life,were not ſo much as ſhadowes of the old Eremites,of whom there is mention in the auncient Fathers writings.Of whoſe profeſſion yet Iohn the Baptiſt was not author, becauſe his office was ſingular,neither doth any of the old Fathers ſo call him,although ſome ſay,he was the chiefe of them, that ledde a ſolitarie life in the wildernes, whereof you may reade more at large in my Treatiſe againſt the defence of the Cenſure giuen of Maiſter Charkes booke,lect. 2. The Centuriaſts in deede ſay, that Chryſoſtome ſpake ſomewhat raſhly, and againſt the trueth of the thing, where he maketh Iohn Baptiſt, Prince of all Monkes. Hom. 1. in Marc. and Hom. 69. in 21. Matth. not content to ſay, *they leade an Angels life,and talke freely with God*, but alſo,that *their ſoule is without all griefes and paſſion, and their bodie is ſuch as Adams was', before his ſinne*, which is contrary to the doctrine of Originall ſinne. Nowe whether theſe thinges were written by Chryſoſtome aduiſedly, and truely, I appeale to your owne iudgements, which I knowe to be very corrupt, yet I thinke none of you hath the face, to defende all thoſe wordes, as they lye, without any cauillation, to bee true and Catholike doctrine. But hereof I haue written more at large, in the ouerthrowe of the anſwere to Maiſter Charkes Preface, pag. 81. and ſo foorth to pag. 94. where alſo the other ſlaunder of the auſteritie of S. Iohn life, peruerted by Proteſtantes, is throughly handled.Therefore I will briefly touch it in this place. Firſt all Proteſtants doe graunt, the auſteritie of S. Iohns life,in the place of his abode,in his apparell, and in his diet: yet they doe not place it onely in theſe.And although they ſay, the deſert had townes and villages not farre off,as the trueth is,yet they acknowledge it was a ſolitarie place. They that ſay his garment was chamblet, ſpeake not of fine chamblet,but of a rough and courſe cloth, made of the great and hard haires of Camels, not of the fine and ſoft haires, called Camels wooll,whereof our chamblet and grograine are made.For his meate, they ſay,it was Locuſtes,which are vſuall to be eaten in that countrey: and wilde honye, or dewe honye,which there alſo is common.Not therby making him a common man,or a delicate perſon,but a man of ſtraight life,and auſtere conuerſation. whereof in the place before noted,you may ſee more at large,what the Proteſtants write thereof. Eremites. Slaunder.

Rhem. 2. Mt.4,17. Lu.13,3.5. Lu.24,47. Act.2,38,26,20. Annot. in hũc locum. Serm. in fam.& ſic-cit.

2. Doe penance.) *So is the Latine,word for word,ſo readeth all antiquitie,namely S. Cyprian ep. 52. often, and S. Auguſtine li. 13. Confeſ. c. 12. and it is a very vſuall ſpeach in the New Teſtament, ſpecially in the preaching of S. Iohn Baptiſt,* Chriſt himſelfe,and * the Apoſtles: to ſignifie perfect repentance, which hath not onely confeſſion and amendment,but contrition or ſorow for the offence,and painefull ſatisfaction: ſuch as S. Cyprian ſpeaketh of in all the foreſaid epiſtle.But the Aduerſaries of purpoſe (as * namely Beza proteſteth) miſlike that interpretation,becauſe it fauoureth Satisfaction for ſinne,which they can not abide. where if they pretend the ‡ Greeke word, we ſende them to theſe places Mat. 11,21. Lu. 10,13. 2. Cor. 7,9. where it muſt needes ſignifie, ſorowful, paineful, and ſatisfactorie repentance.we tell them alſo that * S. Baſil a Greeke Doctor calleth the Niniuites repentance with faſting and heare cloth and aſhes,by the ſame Greeke word μετάνοιαν. And more we will tell them in other places.* Penance. Μετανοεῖν. Μετάνοια.

Fulke. 2. When you vnderſtand by penance, ſatisfaction for ſinne, doe penance, is not the Engliſh for the Latine, *Agite pœnitentiam*, neither in word,nor ſence.And that your Interpretor meant no more in *Agite pœnitentiam*, then repentance,his owne tranſlation of the ſame Greeke word Marke 1.15. is manifeſt, where you are content to ſay,be penitent.Againe,to require ſatisfaction in them that are to be baptized, is againſt your owne popiſh learning:for many of you hold, that there is free remiſſion of all ſinnes without any ſatisfaction in Baptiſme.As for the painefull ſatisfaction,that S. Cyprian ſpeaketh of, is ment of ſatisfaction vnto the Church,that is offended,to be made by them,that had fallen vnto denial of Chriſt, or Idolatry,through terrour of perſecution:by ſuch meanes to giue outward teſtimony of the inward ſorow of their hearts,for ſo greeuous offences,not to make amends to the iuſtice of God for their ſinne. Neither was that publike ſatisfaction required of euery one that ſinned,but onely of thoſe that had fallen openly, and grieuouſly,into ſome heynous crime.And Beza doth iuſtly miſlike your tranſlation, becauſe in ſhewe of wordes,though not in the meaning of the Tranſlator,it fauoureth that blaſphemous doctrine of ſatisfaction for ſinne vnto the righteouſnes of God,which was throughly performed by the ſacrifice of Chriſtes death. But that the Greeke worde ſignifieth ſatisfactorie penance, you ſend vs firſt to Matth. 11.21. where our Sauiour ſayth,Tyre and Sidon would haue repented in ſackecloth and aſhes, but neuer a word of ſatisfaction. for ſitting in ſackecloth and aſhes,is no ſatisfaction for ſinne, but an outward ſigne of true ſorow for ſinne,and humbling of the ſoule to deſire forgiuenes of ſinnes. Neither is there one word more, Luke 10.13. whither you ſend vs next.In the third place,2.Cor.7.9. Paul ſayth,he is glad,that they ſorrowed vnto repentance. for the ſorrow that is after God worketh repentance,vnto ſaluation not to be repented of.What word is here ſounding for ſatisfaction? As for godly ſorrow, and griefe of minde, to be neceſſary vnto true repentance,we neuer will deny,but that this ſorrow, is any ſatisfaction to Gods iuſtice, (as an horrible blaſphemy,)we vtterly abhorre to heare of it. But where Scripture helpeth you not,you tel vs,that S Baſill calleth the Niniuites repentance,with faſting, heare cloth, and aſhes,by the ſame Greeke word μετάνοιαν,and we acknowledge as much,becauſe our Sauiour Chriſt calleth there repentance by the ſame word μετανοήσαν,Math.12.41. But where is ſatisfaction? S. Baſill in the place by you noted, plainely ſheweth the vſe of ſackecloth and aſhes,and ſuch like outward ſignes.*Sackecloth* (ſayth he) *is an helper vnto repentance,being a ſigne of humiliation*: he ſayth not it is a part of repentance, as you ſay, ſatisfaction is. What you will tell vs in other places,is preuented by your forerider Gregory Martin, and is anſwered by me,cap.13.of my Defence,and ſhall alſo in the proper places receyue a breefe, and yet ſufficient anſwere. Penance. Satisfaction.

Rhem. 3. 6. Confeſſing their ſinnes.) *Iohn did prepare the way to Chriſt and his Sacraments,not onely by his baptiſme, but by inducing the people to confeſſion of their ſinnes. which is not to acknowledge them ſelues in generall to be ſinners,but alſo to vtter euery man his ſinnes.*

Fulke. 3. If generall confeſſion was not ſufficient,but euery man muſt vtter all his ſinnes in particular,Iohn had ſhriuing

ſhriuing worke inough,for ſeuen yeeres,to heare the confeſſions of Ieruſalem, and all Iewry, and all the country about Iordan,of whome neuer a man was euer ſhriuen before, and therefore euery mans confeſſion muſt be very long.O Papiſts bluſh you not at this impudent collection? Shrift or confeſſion.

Rhem. 4. 8. Fruite worthy.) *He preacheth ſatisfaction by doing worthy fruites or workes of penance,which are (as S. Hierom ſaith in 2.Ioel) faſting,praying,almes,and the like.*

Fulke 4. Fruites worthy of repentance are no ſatisfaction for ſinne, but arguments of true repentance, effectes of repentance,and not part of it. Neyther doth Hierom ſay,that faſting, prayers, &c. are ſatisfaction for ſinne,but tokens of repentance.*Conuertimini ad me,&c.Be ye conuerted to me with all your heart. Et animi pœnitentiam ieiunio,& fletu,& planctibus indicate.And declare the repentance of your minde,with faſting, and weeping,and mourning.*And afterward he ſayth,*Deſpaire not of pardon, through the greatnes of your wickednes,for great mercie ſhall wipe away great ſinnes.* S.Hierom knew not ſatisfaction for ſinnes.

Rhem.5. 10. The axe.) *Here Preachers are taught to dehort from doing euill for feare of Hel,and to exhort to doe good in hope of heauen: which kind of preaching our Aduer.doe condemne.*

Fulke.5. They that heare vs preach,can teſtifie that you lye: although we exhort not men to doe good onely in hope of reward,but rather in duty and thankefulnes to God,that God may be glorified by their good conuerſation,and not diſhonoured by their wickednes,which profeſſe his name,and deſpiſe his lawes.

Rhem. 6. 11. In water.) *Iohns baptiſme did not remit ſinnes,nor was comparable to Chriſts Baptiſme,as here it is plaine and in many other places.* Hiero.adu.Lucifer.Aug de Bapt.cont.Donat.li.5.c.9.10.11. *Yet it is an article of our Adu. that thone is no better then the other,which they ſay not to extol Iohns, but to derogate from Chriſtes baptiſme, ſo far,that they make it of no more valure or efficacie for remiſſion of ſinnes,& grace,and iuſtification,then was Iohns: thereby to mainteine their manifold hereſies,that Baptiſme taketh not away ſinnes, that a man is no cleaner nor ſuffer by the Sacrament of Baptiſme then before,that it is not neceſſary for children vnto ſaluation, but it is ynough to be borne of Chriſtian parents,and ſuch like erroneous poſitions well knowen among the Caluiniſts.* Iohns baptiſme & Chriſts.

Fulke 6. Remiſſion of ſinnes is proper vnto God, aſwell in Iohns baptiſme, as in the baptiſme of Chriſt. Iohn here compareth the miniſtery of man,with the authority and power of God. The outward baptiſme,with the ſpirituall baptiſme.whereof the firſt is done by the hand of man, the other is peculiar onely vnto our
Mar.1.4. Sauiour Chriſt.And though ſome of the ancient Fathers, were of another opinion,yet S. Marke ſayth expreſly,that Iohn preached the baptiſme of repentance,vnto forgiuenes of ſinnes. And who can ſeperate Iohns baptiſme.
Eezec.18. remiſſion of ſinnes from true repentance? when the Lord promiſeth,at what time ſoeuer the ſinner repenteth ,to pardon his ſinne.The ſeale of baptiſme alſo,added to the doctrine of repentance,muſt needes teſtifie remiſſion of ſinnes.namely the ſoule to be waſhed by mercy, as the body is with water. Neither doth this doctrine,derogate any thing from the baptiſme of Chriſt,ſeeing it is Chriſt, that forgiueth ſinnes,and geueth grace in the baptiſme miniſtred by Iohn, and miniſtred by his Apoſtles.For Iohns baptiſme was of Gods inſtitution,and not of Iohns deuiſing.And touching the manifold hereſies, that you charge vs with, Slaunder.
I anſwer,that God by baptiſme aſſureth his children, of the remiſſion of their ſinnes, not that the acte of baptiſme,(as your hereſie maintaineth,)of the work wrought,taketh away ſinne,though a man were baptized being a ſleepe.To the ſecond I anſwer,that a true chriſtian,is aſſured by the Sacrament of baptiſme, of ſaluation,and therefore to be clenſed and iuſtified from his ſinnes,not onely that he committed before
Marc.16.16. baptiſme,but that of frailty he committeth to the end of his life.Which your hereſie will not allow, extending the effect and vertue of baptiſme,onely to the tyme before the Sacrament receiued, which in them that are baptized being infants, is but ſhort , and for little more then originall ſinne For the third we anſwer,that the ſaluation of children,dependeth not vpon the outward ſigne, and yet it is neceſſary, that the children of Chriſtian parents be baptized, if they may attayne to the Sacrament, according to Chriſtes inſtitution.For ỹ contempt,& not ỹ want of baptiſme (where there is no default in the party) is damnable.

Rhem.7. 12. Floore.) *This floore is his Church militant here in earth, wherein are both good and bad (here ſignified by corne and chaffe) til the ſeparation be made in the day of iudgement: contrary to the doctrine of the Heretikes, that hold,the Church to conſiſt onely of the good.*

Fulke 7. We abhorre the hereſie of them that hold the Church viſible or militant in earth, to conſiſt onely of the good.But the heauenly Ieruſalem which is the mother of vs all, the vniuerſall Church and bodye of Chriſt,conſiſteth onely of Gods elect,and members of Chriſt ordeyned to eternall ſaluation. Sclander.

Rhem.8. 16. Opened. *To ſignifie that heauen was ſhut in the old Law,til Chriſt by his Paſſion opened it,and ſo by his Aſcenſion was the firſt that entered into it: contrary to the doctrine of the Heretikes.* See Hebr.9,8.and 11,40.

Fulke 8. Chriſt was the firſt,that aſcended in body into heauen , as he was the firſt fruites of the dead: the firſt that roſe agayne to liue euer.But ſeeing the vertue of his death and reſurrection, were as auaileable to the Fathers vnder the Law,as vnto vs:to ſatisfie for their ſinnes, and to make them righteous, as it is to vs:we doubt not,but the ſoules of the Fathers,were in heauen, paradiſe, or Abrahams boſome, euen where the ſoules of the faithfull departed are now.For the Apoſtle Heb.9.8.meaneth,that the way to heauen was not opened by the prieſthood and ſacrifices of the Lawe, but by the prieſthood and ſacrifice of Chriſt. And Heb.11.40.where he ſayth,the Fathers receiued not the promiſes , it is plaine,he ſpeaketh of the full conſummation of them,which none ſhall receiue vntill the ende of the world, when they with vs,and we with them,ſhall be made perfect together. Limbus Patrum.

CHAP. IIII.

Chriſt going into the deſert to prepare himſelfe before his Manifeſtation,ouercometh the Deuils tentations. 12 Beginning in Galilee,as the Prophet ſayd he ſhould: 18 he calleth foure Diſciples: and with his preaching and miracles draweth vnto him innumerable folowers.

The Goſpel vpon the firſt Sunday in Lēt Mr.1,12. Lu.4,1.

THEN *Iesvs was ledde of the Spirit into the ‖ deſert, to be tempted of the

THEN was Ieſus led vp of the ſpirite into wildernes, to be tempted of the Deuill.* Mar.1.12. luke 4.1.

the Deuil.

2 And when he had ‖ fasted fourtie daies and fourtie nights, afterward he was hungry.

3 And the tempter approched and said to him, If thou be the sonne of God, commaund that these stones be made bread.

4 Who answered and sayd, It is written, Deut.8,3. *Not in bread alone doth man liue, but in euery word that proceedeth from the mouth of God.*

5 Then the Deuill tooke him vp into the holy citic, and set him vpon the pinnacle of the Temple,

6 And said to him, If thou be the sonne of God, cast thy selfe downe, for ‖ it is written. Pſ.90,12. *That he will giue his Angels charge of thee, and in their hands shal they hold hee vp, lest perhaps thou knocke thy foot against a stone.*

7 IESVS said to him againe, It is written, Deu.6,16. *Thou shalt not tempt the Lord thy God.*

8 Againe the Deuill tooke him vp into a very high mountaine: & he shewed him all the kingdoms of the world, and the glory of them,

9 And said to him, Al these wil I giue thee, if falling downe thou wilt adore me.

10 Then IESVS sayth to him, Auant Satan: for it is written, Deu.6,13. *The Lord thy God shalt thou adore, and ‖ him onely shalt thou serue.*

11 Then the Deuil left him: and behold Angels came, and ministred to him.

Mr.1,14. Luc.4,14. 12 And * when IESVS had heard that Iohn was deliuered vp, he retyred into Galilee:

THE THIRD part of the Gospel, of Christs manifesting himselfe by preaching, and that in Galilee.

13 And leauing the citie Nazareth, came and dwelt in Capharnaum a sea towne, in the borders of Zabulon and Nephthali,

14 That it might be fulfilled which was sayd by Esay the Prophet.

Esa.9,1. *15 Land of Zabulon and land of Nephthali, the way of the sea beyond Iordan of Galilee, of the Gentils:*

16 The people that sate in darkenes, hath seene great light: and to them that sate in a countrey of the shadow of death, light is risen to them.

17 From that time IESVS beganne to Mr.1,15. preach, and to say, ‖ *Doe penance, for the Kingdome of heauen is at hand.

Lu.5,1. The Gospel vpon S. Andrewes day. 18 And IESVS *walking by the sea of Galilee, saw two brethren, Simon who is called Peter, and Andrew his brother, casting a nette into the sea (for they were fishers)

18 And he saith to them, Come ye after me, and I will make you to be fishers of men.

20 But they incontinent leauing the nets, folowed him.

21 And going forward from thence, he saw

uil.

2 And when he had fasted fourtie daies & fourtie nightes, he was afterward an hungred.

3 And whē the tempter came to him, he said, If thou be the sonne of God, commaund that these stones be made bread.

*4 But he answered, and said, It is written, * Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God.* Deut.8.3.

5 Then the deuill taketh him vp into the holy citie, and setteth him on a pinnacle of the temple,

*6 And saith vnto him, If thou be the sonne of God, cast thy selfe downe: For it is written, * that he shall giue his Angels charge ouer thee, & with their hands they shall lift thee vp, least at any time thou dash thy foote against a stone.* Psal.90.12.

*7 Iesus said vnto him, It is written againe, * Thou shalt not tempt the Lord thy God.* Deut.6.16.

8 Againe the deuill taketh him vp into an exceeding high mountaine, and shewed him all the kingdoms of the world, & the glorie of them:

9 And saith vnto him, All these things will I giue thee, if thou wilt fall downe and worship me.

*10 Then saith Iesus vnto him, Get thee hence behind me, Satan: for it is written, * Thou shalt worship the Lord thy God, and him onely shalt thou serue.* Deut.6.13. & 10.20.

11 Then the deuil leaueth him, and behold, the Angels came and ministred vnto him.

*12 * When Iesus had heard that Iohn was deliuered vp, he departed into Galilee,* Mar.1.14. luke 4.14. iohn 4.43.

13 And when he had left Nazareth, he went and dwelt in Capernaum, which is a citie *vpon the sea coast, in the borders of Zabulon & Nephthali:*

14 That it might be fulfilled which was spoken by Esayas the Prophet, saying,

*15 * The land of Zabulon, and the land of Nephthali, by the way of the sea beyond Iordane, Galilee of the Gentiles.* Esai.9.1.

16 The people which sate in darkenes, sawe great light, and to them which sate in the region and shadow of death, light is sprong vp.

*17 * From that time Iesus began to preach, & to say, Repent: for the kingdome of heauen is at hand.* Mar.1.15.

*18 * And Iesus walking by the sea of Galilee, sawe two brethren, Simon, which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers.)* Mar.1.16.

19 And he saith vnto them, Follow me: and I will make you fishers of men.

20 And they straightway left their nets, and followed him.

21 And when he was gone forth from thence,

Mar.1,19. Luc.5,10.

saw *other two brethren, Iames of Zebedee, and Iohn his brother in a shippe with Zebedee their father, repayring their nettes: and he called them.

22 And they furthwith left their nettes and father and folowed him.

23 And IESVS went round about all Galilee, teaching in their Synagogs, and preaching the Gospell of the kingdom: & ‖ healing euery maladie and euery infirmity in the people.

24 And the bruite of him went into al Syria: and they presented to him all that were il at ease, diuersly taken with diseases and torments, and such as were possest, and lunatikes, and sicke of the palsey, and he cured them:

25 And much people folowed him from Galilee and Decapolis, and Hierusalem, and from be-yond Iordan.

he saw other two brethren, Iames the sonne of Zebedee, and Iohn his brother, in the ship with Zebedee their father, mending their nets: and he called them.

22 And they immediatly left the ship and their father, and followed him.

23 And Iesus went about all Galilee, teaching in their Synagogues, & preaching the Gospel of the kingdom, and healing all maner of sicknes, and all maner of disease among the people.

24 And his fame spread abroad thoroout al Syria: & they brought vnto him all sicke people that were taken with diuers diseases, and gripings, and them that were possessed with deuils, & those which were lunatike, and those that had the palsey, and he healed them.

25 And there followed him great multitudes of people, from Galilee, and from Decapolis, and from Hierusalem, and from Iurie, and from the regions that lie *beyond Iordane.*

ANNOTATIONS. CHAP. IIII.

Rhem. 1. 1. Desert.) *As Iohn the Baptist, so our Sauiour by going into the desert and there liuing in contemplation euen among brute beasts, and subiect to the assaults of the Diuel for our sinnes, geueth a warrant and example to such holy men as haue lined in wilderneße for penance and contemplation, called Eremites.* Eremites.

Fulke 1. Christ went into the wildernes, neither for penance, nor contemplation, but as the text sayth, that he might be tempted of the Deuill. Which no Christian ought to doe, to offer himselfe to temptation, therefore his going is no warrant, nor example vnto Heremites. Secondly, he went by speciall instinct, and leading of the spirite, which warranteth not men that are ledde by their owne will and affection. Thirdly, Christ remained in the wildernes, for a short season. Therefore is no example for them that spend their life in the wildernes. Fourthly, he fasted forty dayes, which no man can doe of his owne strength. And yet condemne we not the contemplatiue life of them, that of olde went into the wildernes, so the Church had no neede of their seruice in townes and citties, but to shew the vanitie of your collection. As for your popish Heremites in England, neuer came in the wildernes,, but oftentimes in the citties, and townes: sometime by your leaue in the stewes. As Steuen Gardiner, if he were liuing, could testifie, of one brought before him. Eremites.

Rhem. 2. 2. Fasted fourtie daies) *Elias and Moyses (sayth S. Hierom) by the fast of 40. daies were filled with the familiaritie of God, and our Lord himselfe in the wilderneße fasted as many, to leaue vnto vs the solemne daies of fast. (that is, Lent.)* Hiero. in c. 58. Esa. *S. Augustine also hath the very like wordes ep. 119. And generally al the ancient Fathers that by occasion or of purpose speake of the Lent-fast, make it not onely an imitation of our Sauiours fast, but also an Apostolicall tradition, and of neceßitie to be kept.* Contemne not Lent (*sayth S. Ignatius*) for it conteineth the imitation of our Lords conuersation. *And S. Ambrose sayth plainely, that* it was not ordained by men, but consecrated by God: nor inuented by any earthly cogitation, but commaunded by the heauenly Maiestie. *And againe, that it is sinne not to fast all the Lent. S. Hierons wordes also be most plaine:* we (*saith he*) fast fourtie daies, or, make one Lent in a yere, according to the tradition of the Apostles, in time conuenient. *This time most conuenient is (as S. Augustine saith ep. 119) immediatly before Easter, thereby to communicate with our Sauiours Passion: and (as other writers doe adde) thereby to come the better prepared and more worthily, to the great solemnitie of Christes Resurrection: beside many other goodly reasons in the ancient fathers which for breuitie we omitte. See (good Christian Reader) 12. notable sermons of S. Leo the Great* de Quadragesima, *of Lent: namely Ser. 6. and 9. Where he calleth it the Apostles ordinance by the doctrine of the holy Ghost. See S. Ambrose from the 23. sermon forward: in S. Bernard 7. sermons, and in many other Fathers the like. Last of al, note well the saying of S. Augustine, who affirmeth that by due obseruation thereof, the wicked be separated from the good, Infidels from Christians, Heretikes from faithful Catholikes.* The Lent-fast.

Igna. ep. 5. Ambr. de Quadrag. ser. 36. 34 Hier. ep. 54. ad Marcel. adu. Montanum, Aug. Ser. 69. de temp.

Fulke. 2. Montanus the heretike, (as Eusebius testifieth out of Apollonius) was ỹ first that prescribed lawes of fasting. *Eccl. hist li. 5. c. 18.* And Irenæus saith in his Epistle to Victor, that as there was in his time variety in obseruing ỹ feaste of Christs resurruction, so in keeping the fast that went before it. *For some* (saith he) *thought they ought to fast one day, some two daies, some more, some fourty houres day and night. which diuersitie of fasting* (he saith) *commendeth the vnitie of faith and religion. Euseb. lib. 5. c. 26.* Irenæus therefore discharged your 40. daies Lent of the Apostles institution. Now let vs examine, what you bring out of later writers, amonge whome I accompt Ignatius, though his Epistle haue the name of a more ancient writer. But S. Ierome *in Cat.* knew no Epistle of his to the Philippians. And the authetical testimony of Irenæus cited by Eusebius, of the diuersity of fasting, manifestly declareth, that there was no such Lent, as that Epistle nameth, in the daies of Ignatius, who was an immediat successor of the Apostles. And albeit, there was an ancient fast of 40. daies before Easter, yet was not that your popish Lent, where flesh is prohibited, & fish permitted, but a time of abstinence in deed. The testimonie of S. Hierom, which you expound for Lent, hath neuer a word of Lent, nor for Lent. For there were other solemne daies of fasting in the Church, then Lent. S. Augustine in deede sayth, that the 40. daies fast, hath authoritie of the example of Moses, Lent. Fasting.

Moſes,Helias,and Chriſt,and that the conſent of the Church, hath eſtabliſhed the ſame 40. dayes,to be kept before Eaſter,not as a thing neceſſary,but as other rites, which he nameth, not nowe obſerued of the Papiſtes them ſelues.And further the abſtinence from fleſh as vncleane,he condemneth as hereſie.And Hierom againſt Montanus,although he aſcribe the 40. dayes faſt to Apoſtolicall tradition, becauſe it hath no ground in the Scripture,yet he ſheweth plainely,that it was of good will, and not of neceſſitie. Whereas the Heretikes had three Lents in the yeere,which they commanded to be kept of neceſſitie, *but it is one thing* (ſayth Hierome) *to doe a thing of neceſſitie,another thing to offer a gift of good will.* And leaſt his aſcription of the 40.dayes faſt,vnto the Apoſtles tradition, ſhould moue vs: in the ſame place he ſaith, it was not lawefull for Chriſtians to faſt in the Pentecoſt,that is,from Eaſter to Whitſontide,and this prohibition of faſting, is alſo by the ancient Fathers, affirmed to be an Apoſtolicall tradition.Yet the counterfet Ignatius,in that his Epiſtle to the Philippians, exhorteth them after Paſſion weeke,not to omit faſting on wedneſdayes and fridayes. But if any man ſhall faſt (ſayth he) on Sunday or Saterday (except one) he is a murtherer of Chriſt. Behold how hoat this counterfet Father is, about his counterfet traditions.You ſee what credite is to be giuen to ſuch things, as are aſcribed to tradition of the Apoſtles,without warrant of their owne writings. Epiphanius affirmeth it to be an Apoſtolike tradition,that men ſhould faſt wedneſdayes and fridayes throughout the yeere, except in the Pentecoſt,that is, from Eaſter to Whitſontide: and in the ſixe dayes of Eaſter,to receiue nothing but bread, and ſalt,and water, *Hæreſ.75.*And this he ſayth, was the obſeruation of the whole Church in his time. Yet the Papiſtes,faſt fridaies betweene Eaſter and Whitſontide,beſide the Rogation weeke,and faſt not Wedneſdayes commonly, neither obſerue the feaſt of the ſixe dayes of Eaſter,with bread, and ſalt,and water.Yet haue theſe as good teſtimony of antiquitie,as the Lent-faſt,to be Apoſtolicall tradition. The ſermons of Ambroſe, that are alleadged (as Eraſmus teſtifieth,and the ſtile doth euidently declare) were none of S. Ambroſe his making, but of ſome later writer,which counterfeyted the ſermons *Ad fratres in Eremo,* & ſome *De tempore* vnder S. Auguſtines name, among which are found many,that are entituled to Ambroſe.To the authoritie of Leo Biſhop of Rome, calling Lent the Apoſtles ordinance,I oppoſe the authoritie of Damaſus, likewiſe a Biſhop of Rome in his Pontifical, affirming that Teleſphorus Biſhop of Rome,did inſtitute it. And Teleſphorus himſelfe in his Decretall Epiſtle, ſayth,That he and his fellow Biſhops, gathered together in councell at Rome, did ordaine this 40. dayes faſt, onely for Clarkes: and contendeth in many wordes, that there muſt be a difference betweene Clarkes and Lay men,as well in faſt,as in other things.Yf you ſay this Epiſtle of Teleſphorus is counterfet, yet is it good authoritie againſt you,that vrge it,with the reſt of that dunghill of Decretalls, againſt vs. But the vndoubted authoritie of Irenæus,cited by Euſebius,is ſufficient to proue,that the Apoſtles left no ſuch certaine conſtitution, whatſoeuer the later Fathers affirme of Apoſtolike tradition, as they doe of other things, which neither Papiſtes nor Proteſtants,coumpt neceſſary to be obſerued.The laſt authority,cited out of Auguſtine,proueth,that in his time,that did write that Homilie, there was no neceſſary enforcement to keepe Lent, but euery man did as he liked.But in all your citations of authors,true and fayned,there is no word of abſtinence from fleſh,which is the cheefeſt part of your popiſh Lent,but of faſting once in euery day,and that from dinner. Ambroſe *ſer.*34. *&* 36.S.Barnard is a late writer,and therefore in opinion of Apoſtolike tradition, he might eaſily be deceaued, as the elder Fathers were.

Hier.Cont. Luciferianos Epiph.Her.75. Apoſtolike tradition.

The decretall Epiſtles.

Rhem. 6. It is written.) *Heretikes alleage Scriptures,as here the Deuil doeth,in the falſe ſenſe: the Church vſeth them, as Chriſt doeth,in the true ſenſe,and to confute their falſehood.*Aug cont.lit.Petil.li.2.c.51.to 7.

Rhem. 3. 12. Him only ſerue.) *It was not ſayd,ſayth S.Auguſtine,The Lord thy God only ſhalt thou adore,as it was ſaid, Him onely* ſhalt thou ſerue: *in Greeke,*λατρεύσεις.Aug.ſup.Gen.q.61.*whereupon the Catholike Church hath alwayes vſed this moſt true and neceſſarie diſtinction: that there is an honour dew to God only, which to giue vnto any creature, were idolatrie: and there is an honour dew to creatures alſo according to their dignitie, as to Saints, holy things,and holy places.See Euſeb.*Hiſt.Ec.li.4.c.14.S.Hierom.cont.Vigil.ep.53.Aug.li.10.Ciuit.c.1.Li.1.Trin. c.6. Conc.Nic.2.Damaſc.li.1.de Imag.Bed.in 4.Luc.

Latria, Dulia.

Fulke 3. S.Aug.ſpeaketh of ỹ ciuil adoration,or reuerence in bodily geſture,doneby Abraham vnto ỹ people of Heth. But by this text,all religious ſeruice is due onely to God. And although S.Auguſtine being a meane Grecian, imagined a diſtinction betweene *Latria* and *Dulia,*whereof the Papiſtes take holde, to maintaine their religious ſeruice vnto creatures: yet they that are skilfull in the Greeke tongue, doe knowe, that theſe two wordes ſignifie all one and the ſame thing, ſauing that δουλεύειν rather ſignifieth a more baſe kinde of ſeruice or bondage, which were abſurd to giue to creatures,in religion. And the Hebrew word, that Moſes vſeth(out of whome this Scripture is cited)ſignifieth the ſame that δουλεύειν doth,without any difference of God,or creatures.The diſtinction therefore,is not in the ſignification of the Greeke Verbes, but in the ſubiect, of religion,or ciuill adoration or ſeruice.

Latria and Dulia.

The place of Euſebius, whereunto you ſend vs,is of the body of Polycarpus,which the Chriſtians were deſirous to haue bene giuen them, to buriall,but the malitious Iewes, perſwaded the gouernor, that he ſhould not graunt it,leaſt the Chriſtians leauing Chriſt,ſhould begin to worſhip Polycarpus. And therefore ſay the fayth-full of Smyrna,in their Epiſtle: *They watched vs,leſt we ſhould haue taken him out of the fire* ἀγνοοῦντες ὅτι οὔτε, *&c. being ignorant that neither we can euer leaue Chriſt,which hath ſuffered for all that are ſaued in the world, neither worſhip any other.For him we adore,as being the ſonne of God,but the Martyrs,as Diſciples and folowers of our Lord,we loue worthely,for their exceeding great good will vnto their king and maiſter,of whome God graunt,we may be partakers and ſchollers.Therefore when the Centurion,ſawe the contention of the Iewes,ſetting him in the middeſt,as their maner is,they burnt him.And ſo we at length,hauing gotten his bones,more pretious, then pretious ſtones, and better tried then gold,we layed them vp where it was meete,where (as we may) the Lord ſhall graunt vnto vs, being gathered together with ioy and gladnes,to celebrate the birth day of his martyrdome,both in remembrance of them that haue fought before, and for exerciſe and preparation,of them that are to follow.*

σέβειν with religious worſhip. προσκυνοῦμεν ἀγαπῶμεν.

This worthy teſtimony of the people of Smyrna, ſheweth, howe farre their reuerent loue and regarde of the bodyes and reliques of the Martyrs,differeth from your popiſh Idolatry and ſuperſtition. So that I would mer-

Reliques.

uaile, why you quoted this place: but that I conſider, you redde it not in Euſebius him ſelfe, but in the olde and corrupt tranſlation of Ruffinus, where vnto the word *diliginus* is added, and *veneremur* which is not in the Epiſtle rehearſed by Euſebius. S Hierom indeed, againſt Vigilantius, is more ready to maintaine the immoderate eſtimation of reliques, then of right he ſhould haue bene. Yet is he alſo farre from your idolatrous worſhipping of them. as his owne words declare. *Nos autem non, &c. But we do not worſhip and adore, I ſay not, reliques of martyrs, but neither the Sunne, nor the Moone, nor Angels, nor Archangels, nor Cherubin, nor Seraphin, nor any name that is named in this world, or in the world to come, leaſt we ſhould ſerue the creature more then the Creator, which is to be bleſſed for euer. But we honour the reliques of Martyrs, that we might worſhip him whoſe Martyrs they are.* And in his booke againſt Vigilantius, he noteth *the ignorance and ſimplicitie of certaine Lay men, or deuout women, which hauing a zeale of God without knowledge, lighted waxe candles in the honour of Martyrs*, which in popery is a great part of commendable religion, euen in the honor of their images, which were not in the Church in S. Hieroms time. S. Auguſtine *de Ciuit. lib.* 10. *c.* 1. ſayth in deede, that by them which haue interpreted the Scripture, *Latria* is taken for that ſeruice which alwayes or almoſt alwayes, pertaineth to the religion of God. But Lodouicus Viues in his notes vpon that chapter, telleth you otherwiſe: he bringeth examples out of the Greeke text of the Septuaginta as wel as out of prophane authors, where *Latria* is taken for ſeruice due to men. And in the ſame chapter S. Auguſtine ſaith, *that to conſecrate our ſelues, or any thing of ours in rites of religion to Angels (and conſequently to any creatures) is the worſhip due vnto the diuinitie or deitie it ſelfe, and that which in Greeke is called Latria.* Therefore by S. Auguſtines iudgement, all your conſecrating of your ſelfe, or any thing of yours, to creatures, is idolatrie: and ſo the greateſt part of popiſh religion, euen reteyning your pretended diſtinction of *Latria* and *Dulia*, is manifeſt idolatrie.

Ad Ripar. cont. Vigil.

Candels.

Likewiſe *de Trinit. l.* 1. *cap.* 6. where he hath the ſame diſtinction of *Latria* and *Dulia*, he ſayth, it is idolatry, to conſecrate a temple to any creature, & thereby proueth, the diuinity of the holy Ghoſt, becauſe our bodies are his temple. For to whom a temple belongeth, to him alſo that ſeruice which he calleth *Latria*. The Papiſts therfore, building & dedicating temples to the Angels, & Saints, by S. Auguſtines iudgement, giue them the honour proper to God, & ſo commit horrible ſacriledge, & idolatry. Beda in 4. Luc. diſtinguiſhing *Latria* from *Dulia*, referreth *Dulia* to the ſeruice of charity, that one Chriſtian oweth to another, not to the worſhipping of reliques, & ſaith *they are called Idolaters, which beſtow vpon Idols, Vowes, Praiers, & ſacrifices, which they owe onely to God.* Seeing therfore al that, is made an idol, which is worſhipped, with the ſeruice proper to God: & praiers, vowes, ſacrifices, by Bedes iudgement, are due only to God, it followeth that praiers, vowes, & ſacrifices, beſtowed not only vpon images, but vpon Saints, & their reliques, are the ſeruice of idols, or idolatry. As for the authority of the 2. Councell of Nice, that decreed ỹ adoration of images, & of Damaſcen, that followeth that idolatrous determination, ought not to moue Chriſtian men, contrary to the expreſſe cõmandement of God, Ex. 20. & againſt this Councel, I oppoſe *Conc. Eliber. Can.* 36. that was ancienter, & the Councels of Conſtantinople vnder Leo, & of Epheſus, that were of later time, condemning the worſhipping of images. The ſame Councel of Nice was alſo cõdemned, by a Councel holdẽ by the commandement of Charles the Great, & a booke written againſt it, which is extant vnder the name of Charles the Great, but written as it ſeemeth, by Albinus, that was his inſtructor. for thus Mat. Weſt. writeth. *The ſame yeere, Charles king of France, ſent a ſynodal booke into Britaine, in which were found many things contrary to the true faith: & therin eſpecially, that it was defined by the agreeable aſſertion, of almoſt all the learned men of the Eaſt, that we ought to worſhip images, which the Catholike Church doth altogether abhorre. Againſt which, Albinus wrote an Epiſtle, by authoritie of the holy Scriptures, marueloufly endited, and brought it to the French King, with the ſame ſynodall booke, in the perſon of the Biſhops, and noble men.*

Temples.

Worſhipping of images, Saints, and reliques.

Anno grat. 793.

The authority of Damaſcen, a Grecian, is counteruailed & ouermatched, by ỹ authority of Gregory ỹ biſhop of Rome, who though he allow ỹ vſe of images, yet he cõdẽneth ỹ worſhipping of thẽ. *Li.* 7. *ep.* 109. *Seren. li.* 9. *ep.* 9.

Rhem. 4. 17. Doe penance) *That penance is neceſſary alſo before baptiſme, for ſuch as be of age: as Iohns, ſo our Sauiours preaching declareth, both beginning with penance.*

Fulke 4. Satisfaction by your owne doctrine, is not required of them that are baptized, therfore ſatisfaction is no part of repentance.

Rhem. 23. Healing euery maladie.) *Chriſt* (ſayth S. Auguſtine) *by miracles gat authority, by authority found credit, by credit drew together a multitude, by a multitude obteyned antiquitie, by antiquitie fortified a religion, which not onely the moſt fond new riſing of Heretikes vſing deceitful wiles, but neither the drowſie old errour of the very Heathen with violence ſetting againſt it, might in any part ſhake and caſt downe.* Aug. de vtil. cred. c. 14.

THE SERmon of Chriſt vpon the Mount: conteining the paterne of a chriſtian life, in theſe three chapters folowing whereof S. Auguſtine hath two goodly bookes.

CHAP. V.

Firſt, 3 *he promiſeth rewardes,* 13 *and he layeth before the Apoſtles their office.* 17 *Secondly, he proteſteth vnto vs that we muſt keepe the commandements, and that more exactly then the Scribes and Phariſees, whoſe iuſtice was counted moſt perfite: but yet that it was vnſufficient, he ſheweth in the precepts of* 21 *Murder,* 27 *Aduoutrie,* 31 *Diuorce,* 33 *Swearing,* 38 *Reuenge,* 42 *Vſurie,* 43 *Enemies.*

THE EIGHT Beatitudes: which are a part of the Catechiſme. The Goſpel vpon Alhollowes day, and vpon the feaſts of many Martyrs. Luc. 6, 20.

AND ſeeing the multitudes, he *went vp into a mountaine: and when he was ſet, his Diſciples came vnto him,

2 And opening his mouth, hee taught them, ſaying.

3 Bleſſed are the poore in Spirit: for theirs is the Kingdom of heauen.

4 Bleſſed are the meeke: for they ſhall poſſeſſe the land.

5 Bleſſed

VVHen he ſawe the multitude, he went vp into a mountaine: and when he was ſet, his Diſciples came vnto him.

2 And when hee had opened his mouth, hee taught them, ſaying,

*3 *Bleſſed* are *the poore in ſpirit: for theirs* Luke 6.20. *is the kingdome of heauen.*

*4 *Bleſſed* are *they that mourne: for they ſhal* Eſai 61.2. *be comforted.*

*5 *Bleſ-*

5 Bleſſed are they that mourne: for they ſhall be comforted.

6 Bleſſed are they that hunger and thirſt after iuſtice: for they ſhall haue their fill.

7 Bleſſed are the mercifull: for they ſhall obtaine mercie.

8 Bleſſed are the cleane of heart: for they ſhall ſee God.

9 Bleſſed are the peace-makers: for they ſhall be called the children of God.

10 Bleſſed are they that ſuffer perſecution ‖for iuſtice: for theirs is ỹ kingdom of heauen.

11 Bleſſed are ye when they ſhall reuile you, and perſecute you, and ſpeake all that nought is againſt you, vntruely, for my ſake:

12 Be glad and reioyce, for your ‖reward is very great in heauen. ☜ For ſo they perſecuted the Prophetes, ỹ were before you.

The Goſpel on the feaſtes of Doctors.

13 You are the * ſalt of the earth.

Mar.9.50. Luke 14.34.

14 But if the ſalt leeſe his vertue, wherewith ſhall it be ſalted? It is good for nothing any more but to be caſt foorth, and to be troden of men.

15 You are the ‖ light of the world. A citie cannot be hid, ſituated on a mountaine.

Mar. 4.21. Luke 8.16. 11,33.

16 Neither doe men light a * candle and put it vnder a buſhel, but vpõ a candleſticke, that it may ſhine to all that are in the houſe.

17 So let ‖ your light ſhine before men: that they may ſee your good workes, and glorifie your father which is in heauen.

18 Doe not thinke that I am come to breake the Lawe or the Prophets. I am not come to breake: but to fulfill.

Luke 16.17.

19 For aſſuredly I ſay vnto you, * till heauen and earth paſſe, one iote or one title ſhall not paſſe of the Lawe: till all be fulfilled.

Iames 2.10.

20 He therefore that ſhall * breake ‖ one of theſe leaſt commaundements, and ſhall ſo teache men: ſhall be called the leaſt in the Kingdome of heauen. But he that ſhall doe and teache: he ſhall be called great in the kingdome of heauen. ☞

The Goſpel vpon the fifth Sunday after Pentecoſt.

21 For I tell you, that vnleſſe ‖ your iuſtice abound more then that of the Scribes and Phariſees, you ſhall not enter into the kingdome of heauen.

Exo.20.13. Deut.5.17.

22 You haue heard that it was ſaid to them of olde. * Thou ſhalt not kill. and who ſo killeth, ſhall be in danger of iudgement.

23 But I ſay to you, that whoſoeuer is angrie with his brother, ſhall be in danger of iudgement. And whoſoeuer ſhall ſay to his brother, Raca: ſhalbe in danger of a councel. And whoſoeuer ſhall ſay, Thou foole: ſhall be guiltie of the ‖ hell of fire.

24 If

*5 *Bleſſed* are *the meeke: for they ſhall inherite the earth.* Pſal.38.11.

*6 * Bleſſed* are *they which doe hunger and thirſt* after *righteouſneſſe: for they ſhall be ſatisfied.* Eſai 65.9.

7 Bleſſed are *the mercifull: for they ſhall obteine mercie.*

*8 *Bleſſed* are *the pure in heart: for they ſhall ſee God.* Pſalm.24.4.

9 Bleſſed are *the peace makers: for they ſhall be called the children of God.*

*10 *Bleſſed* are *they which haue bene perſecuted for righteouſneſſe ſake: for theirs is the kingdome of heauen.* 1.Pet.3.14.

11 Bleſſed are *ye, when* men *ſhall reuile you, and perſecute* you, *and lying, ſhall ſay all maner of *euill ſaying againſt you for my ſake.* 1.Pet.4.14.

12 Reioyce ye and be glad: for great is your reward in heauen. For ſo perſecuted they the Prophets which were before you.

*13 *Ye are the ſalt of the earth: But if the ſalt become vnſauorie, wherein ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and to be troden vnder foote of men.* Mar.9.50. luke 14.34.

14 Ye are the light of the world. A citie that is ſet on an hill, cannot be hid.

*15 *Neither doe men light a candle, and put it vnder a buſhell: but on a candle ſticke, and it giueth light vnto all that are in the houſe.* Mar.4.21. luke 8.16. and 11.33.

*16 Let your light ſo ſhine before men, * that they may ſee your good workes, and glorifie your father which is in heauen.* 1.Pet.2.12.

17 Thinke not that I am come to deſtroy the lawe or the Prophets. I am not come to deſtroy, but to fulfill.

*18 For truely I ſay vnto you, * Till heauen and earth paſſe, one iote or one title of the lawe ſhall not ſcape, till all be fulfilled.* Luke 17.10.

*19 *Whoſoeuer therefore ſhall breake one of theſe leaſt commandements, and ſhall teache men ſo, he ſhall be called the leaſt in the kingdome of heauen: but whoſoeuer ſhall do and teache* ſo, *the ſame ſhalbe called great in the kingdom of heauẽ.* Iames 2.10.

*20 For I ſay vnto you, * Except your righteouſneſſe ſhall exceede the righteouſneſſe of the Scribes and Phariſees, ye ſhall in no caſe enter into the kingdome of heauen.* Luk: 11.39.

*21 Ye haue heard, that it was ſaid to them of olde time, *Thou ſhalt not kill: whoſoeuer killeth, ſhalbe in danger of iudgement.* Exod.20.13. deut.5.17.

22 But I ſay vnto you, that whoſoeuer is angry with his brother vnaduiſedly, ſhall be in danger of iudgement: And whoſoeuer ſhall ſay vnto his brother, Racha, *ſhall be in danger of a councell: but whoſoeuer ſhall ſay* thou *foole, ſhall be in danger of hell fire.*

24 If therefore thou offer thy ‖ gift at the altar, and there thou remember that thy brother hath ought againſt thee:

25 Leaue there thy offering before the altar, & goe firſt to be recõciled to thy brother: and then comming ÿ ſhalt offer thy gift. ☞

Luk.12.58. 26 * Be at agreement with thy aduerſarie betimes whiles thou art in the way with him: leſt perhaps the aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the officer, and thou be caſt into ‡ priſon.

27 Amen I ſay to thee, thou ſhalt not goe out from thence till ÿ repay the laſt farthing.

28 You haue heard ÿ it was ſaid to them
Exo.20.14. of old, * Thou ſhalt not commit aduoutrie.

29 But I ſay to you, that whoſoeuer ſhall ſee a woman to luſt after her, hath already committed aduoutrie with her in his heart.

30 And if thy right eye ſcandalize thee, plucke it out, and caſt it from thee. for it is expedient for thee ÿ one of thy limmes periſh, rather then thy whole body be caſt into hell.

31 And if thy right hand ſcandalize thee, cut it of, and caſt it from thee: for it is expedient for thee that one of thy limmes periſh, rather then that thy whole body goe into hel.

Deu.24.1. Mat.19.7. 32 It was ſaid alſo, *whoſoeuer ſhal dimiſſe his wife, let him giue her a bil of diuorcemẽt.

33 But I ſay to you, whoſoeuer ſhall dimiſſe his wife, ‖ excepting the cauſe of fornication, maketh her to commit aduoutrie: And he that ſhall marie her that is dimiſſed, ‖ committeth aduoutrie.

34 Againe you haue heard that it was ſaid
Exo.20.7. Leuit.19.11. to them of olde, * Thou ſhalt not commit periurie: but thou ſhalt performe thy othes to our Lord.

35 But I ſay to you ‖ not to ſweare at all: neither by heauen, becauſe it is the throne of God: neither by the earth, becauſe it is the foote-ſtoole of his feete: neither by Hieruſalem, becauſe it is the citie of the great King.

36 Neither ſhalt thou ſweare by thy head, becauſe thou canſt not make one heare white or blacke.

37 Let your talke be, yea, yea: no, no: and that which is ouer and aboue theſe, is of euil.

Exo.21.24. 38 You haue heard that it was ſaide, * An eye for an eye, and a tooth for a tooth.

39 But I ſay to you ‖ not to reſiſt euill: but if one ſtrike thee on thy right cheeke, turne to him alſo the other:

40 And to him that wil contend ẅ thee in iudgement, and take away thy coate, let goe thy cloke alſo vnto him.

41 And whoſoeuer will force thee one mile,

23 Therefore if thou bring thy gift to the altar, and there remembreſt that thy brother hath ought againſt thee:

24 Leaue there thy gift before the altar, and goe thy way, firſt be reconciled to thy brother, and then come and offer thy gift.

*25 * Agree with thine aduerſarie quickly,* Luke 12.58. *whiles thou art in the way with him: leaſt at any time the aduerſarie deliuer thee to the iudge, and the iudge deliuer thee to the miniſter, and then thou be caſt into priſon.*

26 Verily I ſay vnto thee, thou ſhalt by no meanes come out thence, till thou haſt paide the vttermoſt farthing.

*27 Ye haue heard that it was ſaide vnto them of old time, * Thou ſhalt not commit adulterie.* Exod.20.14

28 But I ſay vnto you, that whoſoeuer looketh on a woman to luſt after her, hath committed adulterie with her already in his heart.

*29 * If thy right eye offend thee, plucke it out,* Matth.18.1. mark 9 47. *and caſt it from thee: For it is profitable for thee that one of thy members ſhould periſh, and not that thy whole body ſhould be caſt into hell.*

30 And if thy right hand offende thee, cut it of, and caſt it frõ thee: For it is profitable for thee that one of thy members ſhould periſh, and not that all thy body ſhould be caſt into hell.

*31 It hath bene ſaid, * Whoſoeuer will put away his wife, let him giue her a writing of diuorcement.* Deut.24.1. matth.19 7. marke 10.4. Luke 16.18. 1.cor.7.10.

32 But I ſay vnto you, That whoſoeuer doeth put away his wife, except it be for fornication, cauſeth her to commit adulterie: and whoſoeuer marrieth her that is diuorced, committeth adulterie.

*33 Againe, ye haue heard that it hath beene ſaid vnto them of olde time, * Thou ſhalt not forſweare thy ſelfe, but ſhalt performe vnto the Lord thine othes.* Exod.20.7. leuit.19.12. deut.5.11.

34 But I ſay vnto you, Sweare not at all, neither by heauen, for it is Gods ſeate:

35 Nor by the earth, for it is his footeſtoole: neither by Hieruſalem, for it is the citie of the great King.

36 Neither ſhalt thou ſweare by thy head, becauſe thou cãſt not make one heare white or black.

*37 * But let your communication be yea, yea:* Iames 5.12. *nay, nay: For whatſoeuer is more then theſe, commeth of euill.*

*38 Ye haue heard that it hath bene ſaid, * An* Exod.21.34. leuit.24.20. deut.19.21. Luke 6.29. rom.12.17. 1.cor.6.7. *eye for an eye, and a tooth for a tooth.*

*39 But I ſay vnto you, * that ye reſiſt not euill: but whoſoeuer will giue thee a blowe on thy right cheeke, turne to him the other alſo.*

40 And if any man wil ſue thee at the law, & take away thy coat, let him haue thy cloke alſo.

41 And whoſoeuer will compell thee to goe a mile,

mile, goe with him other twaine.

Deut.15.7. 42 He that asketh of thee, giue to him: and * to him that would borowe of thee, turne not away.

Leui.19.18. The Gospel vpon the Fryday after Ashwednesday. 43 You haue heard that it was said, *Thou shalt loue thy neighbour, and ‡ hate thine enemie.

44 But I say to you, loue your enemies, doe good to them that hate you: and pray for them that persecute and abuse you:

45 That you may be the children of your father which is in heauen, who maketh his sunne to rise vpon good and bad, and raineth vpon iust and ‡ vniust.

‡We see then that the temporall prosperitie of persons and countries is no signe of better men or truer religion.

46 For if you loue them that loue you, what rewarde shall you haue? doe not also the Publicans this?

47 And if you salute your brethren onely, what doe you more? doe not also the heathen this?

48 Be you perfect therefore, as also your heauenly father is perfect.

mile, goe with him twaine.

*42 * Giue to him that asketh thee: and from him ‡ would borowe of thee, turne not thou away.* Deut.15.8.

*43 Ye haue heard that it hath beene saide, *Thou shalt loue thy neighbour, and hate thine enemie:* Leuit.19.18.

*44 But I say vnto you, * Loue your enemies, blesse them that curse you, doe good to them that hate you, * pray for them which hurt you, and persecute you.* Luke 6.27. Luke 23.24. actes 7.60. 1.cor.4.13.

*45 * That ye may be the children of your father which is in heauen: for he maketh his sunne to rise on the euill and on the good, and sendeth raine on the iust, and on the vniust.* Luke 6.32.

46 For if ye loue them which loue you, what reward haue ye? Doe not the Publicanes euen the same?

47 And if ye † salute your brethren onely, what singular thing doe ye? Doe not also the Publicanes likewise? †Or, greete with imbracing.

48 Ye shall therefore be perfect, euen as your father which is in heauen is perfect.

MARGINALL NOTES.

Rhem.1. Fulke.1. 26. Prison.) *This prison is taken of very auncient fathers, for Purgatorie: namely* S. Cypr.ep. ad Anton. nu.6. This prison by Carpocrates, a very auncient heretike, was taken for the bodies, into which the soule was remoued by the deuill, vntill it was throughly purified, Irenæus lib.1.c.24. But of Montanus, an olde heretike also, it was taken for a place in hell, where euery small offence is punished in soule, although it shall be saued in the resurrection, as testifieth Tertullian *de anima cap. de infer. & An aliquid patiantur. &c.* By which it appeareth, that the opinion of Purgatorie, is very auncient. Neuertheless it is not like that Cyprian, who was farre from these heresies, in the forenamed Epistle, speaketh of Purgatorie: for he onely alludeth to this text, and to the 1.Cor.3. comparing the excellencie of them that suffered martirdome, aboue them that had fallen in time of persecution, and were receiued againe into the Church, either by pardon of their exercises of repentance, that were prescribed vnto them, or after they had throughly performed them: because Antonianus, to whom he did write, being somewhat enclining to the error of the Nouatians, feared least by the receiuing of them that had fallen, and by remitting those exercises of repentance, vertue would be diminished and martyrdome decaie. But Cyprian answereth, that chastitie, and virginitie, had their due prayse, though adulterers vpon their repentance were receiued: *For it is one thing* (saith he) *to stand at pardon, another thing to come to glorie. It is one thing for him that is cast in prison, not to come out vntill he hath paide the vttermost farthing, another thing straightway to receiue the reward of faith and vertue, &c.* S. Augustine expoundeth the place clearelie of hell and eternall paines, Serm. dom. in monte lib.1. So doth S. Hierome in Lament. lib.1.cap.1. and Chromatius in 5. Mat. and many other of the auncient fathers. And the text is plaine, that he which is out of charitie, hath deserued hell fire: and I suppose the Papistes will not send him to Purgatorie, that dieth out of charitie. Purgatorie.

ANNOTATIONS. CHAP. V.

Rhem. 10. For iustice.) *Heretikes and other malefactours sometime suffer willingly and stoutly: but they are not blessed, because they suffer not for iustice. For (sayth Saint Augustine) they cannot suffer for iustice, that haue deuided the Church. and, where sound faith or charitie is not, there cannot be iustice.* Cont.epi.Parm.lib.1.c.9.Epi.50.Psal.34.Conc.2. *And so by this scripture are excluded all false Martyrs, as Saint Augustine often declareth, and* S. Cypr.de Vnit.Eccl.nu.8. False martyrs.

Rhem.2. 12. Reward.) *In Latine and Greeke the worde signifieth very wages and hire due for workes, and so presupposeth a meritorious deede.* Merces. Μισθὸς.

Fulke.2. The reward is promised of the free mercie of God, of whose grace, commeth strength to endure persecution, and not of the merite of the worke: *For whence should I haue so great merite* (saith S. Ambrose) *seeing mercie is my crowne?* ad Virg. Exhort. *He crowneth thee* (saith S. August.) *because he crowneth his gifts, not thy merites, in ps.*101. Merites.

Rhem.3. 15. The light.) *This light of the world, and citie on a mountaine, and candle vpon a candlestick, signifieth the Clergie, and the whole Church, so built vpon Christ the mountaine, that it must needes be visible, and cannot be hid nor vnknowen.* August.cont.Fulg.Donat.c.18. lib.16. cont. Faust.c.17. *And therefore, the Church being a candell not vnder a bushell, but shining to all in the house (that is) in the worlde, what shall I say more, (sayth Saint Augustine) then that they are blinde which shut their eyes against the candle that is set on the candlestick?* Tract.2.in epi.Io. The Church visible.

Fulke.3. When S. Augustine sayth, the Church cannot be hid, he meaneth from them, that will diligently seeke her in the Scriptures, where onely the certaine knowledge of her is to be founde *de Vnitat. Eccles. cap.2. & 3. & 16. de Past. Cap.* 14. Neuertheless, he compareth her to the Moone, which is often hid, and so may the Church in diuers respects be hidden. In Psalme 10. Also he acknowledgeth, that the Church may be so secret, Visibilitie of the Church.

that the members knowe not one another, *de Bapt. cont. Don. lib. 6. cap. 4.* And the Catholike Church which is the whole mystical body of Christ, being an article of faith, is alwayes inuisible.

Rhemes. 17. Your light.) *The good life of the Clergie edifieth much, & is Gods great honor: wheras the cõtrary dishonoreth him.*

Rhem. 4. 20. One of these.) *Behold how necessarie it is, not only to beleeue, but to keepe al the cõmandemẽts, euen the very least.*

Fulke. 4. It is necessarie for euery Christian man, not only to beleeue, but to endeuour himselfe to keepe euen the least of Gods Commandements: yet is he iustified, and hath remission of his sinnes, and transgressions of Gods Commandements, onely by faith in the mercie of God, Rom. 3. 28. Galat. 2. 16.

Rhem. 5. 21. Your iustice.) *It is our iustice, when it is giuen vs of God.* Aug. in Ps. 30. conc. 1. De Sp. & lit. c. 9. *So that Christians are truely iust, and haue in them selues inhærent iustice, by doing Gods commandements, without which iustice of workes no man of age can be saued.* Aug. de fid. & oper. c. 16. *whereby we see saluation, iustice, and iustification, not to come of onely faith, or imputation of Christes iustice.* True inherent iustice.

Fulke. 5. The vertue of iustice, whereby we loue & keepe Gods commandements (though no man doth either of both perfectly) is vndoubtedly the gift of God, and is inherent in vs, that are iustified by the grace & mercie of God through faith, and of this vnperfect iustice, we are truely, yet vnperfectly, declared to be iust, without the workes whereof, no man of age can be saued. But yet for al this, we are iustified, or made iust in the sight of God, by faith onely, through the imputation of Christes iustice, and not by the workes of iustice, which as S. Augustine saith, *doe followe him that is iustified, doe not goe before him that is to be iustified. in* Ps. 102. de fid. & oper. c. 14. Iustice inherent.

Rom. 4.

Rhem. 6. 23. Hell of fire.) *Here is a plaine difference of sinnes, some mortall that bring to Hell, some lesse, and lesse punished, called veniall.* Veniall sinnes.

Fulke. 6. The difference of sinnes, proueth not that some are mortall, and some veniall: for all of their owne nature are mortall. The reward of sinne (saith the Apostle) is death, Rom. 6. 23. and all sinnes to him that is truely penitent, are pardonable by Gods mercie. He that sinneth against the holy Ghost, is neuer truely penitent, nor his sinne euer remitted, Hebr. 6. Matth. 12. Veniall sinnes.

Rhem. 24. Gift at the altar.) *Beware of comming to the holy altar or any Sacrament out of charitie. But be first reconciled to thy brother, and much more to the Catholike Church, which is the whole brotherhood of Christian men.* Hebr. 13. 1.

Rhem. 7. 33. Excepting the cause of fornication.) *This exception is onely to shewe, that for this one cause a man may put away his wife for euer: but not that he may marie another: as it is most plaine in S. Marke and S. Luke, who leaue out this exception, saying,* *Whosoeuer dimisseth his wife and marieth another, committeth aduoutrie. *See the Anno. Luk.* 19. 9. *But if both parties be in one & the same fault, then can neither of them not so much as diuorce or put away the other.*

Mar. 10. 11. Luk. 16. 18.

Fulke. 7. S. Marke, and S. Luke, vnderstand the exception which they doe not expresse, for they all report one doctrine of our Sauiour Christ: and the exception declareth, that not onely diuorcement, but also mariage after diuorcement is free, as it was in the Lawe, where fornication is the cause of diuorcement. The Popes Canon lawe restreineth the libertie of mariage and diuorcing, because he may take more monie for bulles of licence and dispensation to marie. Mariage after diuorcement.

Rhem. 8. 33. Committeth aduoutrie.) *The knot of mariage is a thing of so great a Sacrament, that not by separation it selfe of the parties it can be loosed, being not lawfull neither for the one part nor the other, to marie againe vpon diuorce.* August. de bo. Coniug. c. 7. Mariage a Sacrament, and is not dissolued by diuorce.

Fulke. 8. The knot of mariage is broken, through the wickednesse of them that commit fornication, and therefore this is to be vnderstood of such diuorces, as are not for the cause of fornication. Neither can mariage out of this place, be prooued to be a sacrament, although Saint Augustine call it by the name of a sacrament or mysterie. see the note Cap. 1. 20. But of marying after diuorce, Saint Augustine in the place before named, is doubtfull, although he encline to the negatiue, as in his booke *de adulterinis Coniugijs ad Pollent.* where he professeth this question to be most obscure, and more then he dare determine: but Saint Hilarie maketh no question, but that through adulterie the mariage ceaseth, and is dissolued in Mat. Can. 4.

Rhem. 35. Not to sweare.) *The Anabaptists here not folowing the Churches iudgement, but the bare letter (as other Heretikes in other cases) holde that there is no othe lawfull, no not before a iudge, whereas Christ speaketh against rash and vsuall swearing in common talke, when there is no cause.*

Rhem. 9. 39. Not to resist euill.) *Here also the Anabaptists gather of the letter, that it is not lawfull to goe to lawe for our right as Luther also vpon this place helde, that Christians might not resist the Turke. whereas by this, as by that which followeth, patience onely is signified and a will to suffer more, rather then to reuenge. For neither did Christ, nor Saint Paul folowe the letter by turning the other cheeke.* Io. 18. Act. 23.

Fulke. 9. This is a slaunder of Luther, he did write onely, that Christians sholde not hope to haue victorie against the Turkes, before the Church was reformed, and ỹ Popes wickednes was bridled, & mens maners were amended. Slaunder.

CHAP. VI.

In this second Chapter of his Sermon, he controwleth the Pharsees iustice (that is, their almes, prayer, and fasting) for the scope and intention thereof, which was vaine glorie. 19. *Their ende also was to be riche, but ours must not be so much as in necessaries.*

TAke good heede that you doe not your ‖iustice before men, to be seene of them: otherwise rewarde you shall not haue with your father which is in heauen.

2 Therefore when thou ‡ doest an almesdeede, sound not a trumpet before thee, as ỹ hypocrites doe in the Synagogues and in the streetes, ỹ they may be honored of men: Amẽ I say to you, they haue receiued their reward:

‡ THE first worke of iustice.

3 But

TAke heede that ye doe not your almes before men, to the intent that ye would be seene of them, or els ye haue no rewarde of your father, which is in heauen.

*2 Therefore, * when thou doest thine almes, doe not blowe a trumpet before thee, as hypocrites doe, in the Synagogues, and in the streetes, that they might be esteemed of men. Verily I say vnto you, they haue their reward.* Rom. 12. 8.

3 But

3 But when thou doeſt an almes-deede, let not thy left hande knowe what thy right hand doeth:

4 That thy almes-deede may be in ſecret, and thy father which ſeeth in ſecret, will ‖ repay thee. ☞

‡ THE SECOND worke of iuſtice.

5 And when ye ‡ pray, you ſhall not be as the ‖ hypocrites, that loue to ſtand and pray in the Synagogs and corners of the ſtreetes, that they may be ſeen of men: Amen I ſay to you, they haue receiued their reward.

6 But thou when thou ſhalt pray, enter into thy chamber, and hauing ſhut the doore, pray to thy father in ſecret: and thy Father which ſeeth in ſecret, will repay thee.

7 And when you are praying, ſpeake not much, as the heathen. For they thinke that in their ‖ much-ſpeaking they may be heard.

8 Bee not you therefore like to them, for your father knoweth what is needful for you, before you aske him.

Luke 11,2. The PATER NOSTER.

9 Thus therfore ſhal you pray. *OVR FATHER *which art in heauē, ſanctified be thy name.*

10 Let thy Kingdom come. Thy will be done, as in heauen in earth alſo.

‡ In S. Luke, the Latin is, *Panem quotidianum*, dayly bread, the Greeke being indifferent to both, τὸν ἐπιούσιον.

11 Giue vs to day our ‡ ſuperſubſtātial bread.

12 And forgiue vs our ‖ dettes, as we alſo forgiue our detters.

13 And ‖ lead vs not into tentation. But deliuer vs from euil. Amen.

Mar. 11,25.

14 For ‖ if you will *forgiue men their offenſes, your heauenly father will forgiue you alſo your offences.

15 But if you wil not forgiue men, neither wil your father forgiue you your offences.

‡ The thirde worke of iuſtice.

16 And when you ‡ faſt, be not as the hypocrites, ſad. For they disfigure their faces, that they may appeare vnto men to faſt. Amen I ſay to you, that thei haue receiued their reward.

The Goſpel vpon Aſhwenſday.

17 But thou when thou doſt faſt, annoynt thy head, and waſh thy face:

18 That thou appeare not to men to faſt, but to thy father which is in ſecrete: and thy father which ſeeth in ſecret, will repay thee.

Luc. 12,33.

19 *Heape not vp to your ſelues treaſures on the earth: where the ruſt & moth do corrupt, and where theeues digge through and ſteale.

20 But heape vp to your ſelues treaſures in heauen: where neither the ruſt nor mothe doth corrupt, & where theeues do not digge through nor ſteale.

21 For where thy treaſure is, there is thy hart alſo. ☞

Luc. 11,34.

22 *The candel of thy body is thine eye. If

3 But when thou doeſt almes, let not thy left hand know, what thy right hand doeth:

4 That thine almes may be in ſecret: And thy father which ſeeth in ſecret, himſelfe ſhall reward thee openly.

5 And when thou prayeſt, thou ſhalt not be as the hypocrites are: for they loue to pray ſtanding in the Synagogues, & in the corners of the ſtreets, that they may be ſeene of men. Verily I ſay vnto you, they haue their reward.

6 But when thou prayeſt, enter into thy cloſet, and when thou haſt ſhutte thy doore, pray to thy father which is in ſecret, and thy father which ſeeth in ſecret, ſhall reward thee openly.

7 But when ye pray, babble not much, as the heathen do. For they thinke that they ſhalbe heard, for their much babblings ſake.

8 Be not ye therefore like vnto them: For your father knoweth, what things ye haue neede of, before ye aske of him.

*9 After this maner therefore pray yee: *O* Luke 11.2.
our Father which art in heauen, halowed bee thy Name.

10 Let thy kingdome come. Thy will be done, as well in earth, as it is in heauen.

11 Giue vs this day our dayly bread.

12 And forgiue vs our debts, as wee forgiue our debters.

13 And lead vs not into temptation, but deliuer vs from euill: for thine is the kingdome, and the power, and the glorie, for euer, Amen.* Matt. 13.19.

*14 For, *if yee forgiue men their treſpaſſes.* Mar. 11.25.
your heauenly Father ſhall alſo forgiue you. eccl. 28.2.

15 But, if yee forgiue not men their treſpaſſes: no more ſhall your Father forgiue you *your treſpaſſes.*

16 Moreouer, when yee faſt, bee not of an heauy countenance, as the hypocrites are: for they disfigure their faces, that they might appeare vnto men to faſt: Verily I ſay vnto you, they haue their reward.

17 But thou, when thou faſteſt, annoynt thine head, and waſh thy face:

18 That thou appeare not vnto men to faſt, but vnto thy Father which is in ſecrete: and thy Father which ſeeth in ſecret, ſhall rewarde thee openly.

*19 *Hoord not vp for your ſelues treaſures* Luk. 12.33.
vpon earth, where mothe and ruſt doeth corrupt, 1.tim.6.19.
and where theeues breake thorow, and ſteale.

*20 *But laye vp for you treaſures in heauen,* Luk. 12.34.
where neither moth nor ruſt doeth corrupt, and where thieues do not breake thorow, nor ſteale.

21 For where your treaſure is, there will your heart be alſo.

*22 *The candle of the body is the eye: where-* Luk. 11.34.
fore

If thine eye be ſimple, thy whole body ſhall be lightſome.

23 But if thine eye be naught: thy whole body ſhalbe darkeſome. If then the light that is in thee, bee darkenes: the darkenes it ſelfe how great ſhall it be?

Luc.16,13. The Goſpel on the 14. Sunday after Pentecoſt.

24 No man can *ſerue ‖ two maſters. For either he wil hate the one, and loue the other: or hee will ſuſtaine the one, and contemne the other. You can not ſerue God and Mammon.

Luc.12,22.

25 Therefore I ſay to you, *be not ‖careful for your life what you ſhall eate, neither for your body what raiment you ſhall put on. Is not the life more then the meate: and the bodie more then the raiment?

26 Behold the foules of the ayre, that they ſow not, neither reape, nor gather into barnes and your heauenly father feedeth them. Are not you much more of price then they?

27 And which of you by caring, can adde to his ſtature one cubite?

28 And for rayment why are you careful? Conſider the lilies of ỹ fielde how they grow: they labour not, neither do they ſpinne.

29 But I ſay to you, that neither Salomon in all his glorie was arayed as one of theſe.

30 And if the graſſe of the field, which to day is, and to morowe is caſt into the ouen, God doeth ſo cloth: how much more you O ye of very ſmall faith?

31 Be not carefull therefore, ſaying, what ſhall wee eate, or what ſhall wee drinke, or wherewith ſhall we be couered?

‡ They ſeeke temporall things onely, and that not of the true God, but of their idoles, or by their owne induſtrie.

32 For all theſe things the ‡ Heathen doe ſeeke after. For your father knoweth that you neede all theſe things.

33 Seeke therefore firſt the Kingdome of GOD, and the iuſtice of him: and all theſe things ſhall be giuen you beſides.

34 Bee not carefull therefore for the morowe. For the morowe day ſhall bee carefull for it ſelfe. ſufficient for the day is the euil thereof.

fore if thine eye be ſingle, all thy body ſhall be full of light.

23 But if thine eye be wicked, all thy body ſhall bee full of darkeneſſe. Wherefore, if the light that is in thee bee darkeneſſe, howe great is that darkeneſſe?

*24 *No man can ſerue two maſters: for either he ſhall hate the one and loue the other, or els hee ſhall leane to the one and deſpiſe the other. Ye can not ſerue God, and Mammon.*

*25 *Therefore I ſay vnto you, Be not carefull for your life, what yee ſhall eate or drinke, nor yet for your body what yee ſhall put on: Is not the life more woorth then meate? and the body then rayment?*

26 Beholde the foules of the aire: for they ſow not, neither do they reape, nor cary into barnes, yet your heauenly father feedeth them. Are ye not much better then they?

27 Which of you by taking of careful thought, can adde one cubite vnto his ſtature?

28 And why care ye for raiment? Learne of the Lilies of the field, how they growe: they wearie not themſelues *with labour, neither* doe they *ſpinne.*

29 And yet I ſay vnto you, that euen Solomon in all his royaltie, was not arayed like one of theſe.

30 Wherefore, if God ſo clothe the graſſe of the fielde, which though it ſtand to day, is to morow caſt into the ouen: ſhall he not much more do *the ſame for you, O ye of litle faith?*

31 Therefore take no thought, ſaying, What ſhall we eate? or, what ſhall we drinke? or, wherewith ſhall we be clothed?

32 (For after all theſe things do the Gentiles ſeeke:) for your heauenly father knoweth that yee haue neede of all theſe things.

33 But ſeeke ye firſt the kingdome of God, and his righteouſneſſe, and all theſe things ſhall be added vnto you.

34 Care not then for the morowe: for the morow ſhall care for it ſelfe: Sufficient vnto the day, is the euill thereof.

ANNOTATIONS. CHAP. VI.

Rhem. 1. 1. Iuſtice.) *Hereby it is plaine that good workes be iuſtice, and that man doing them doeth iuſtice, and is thereby iuſt and iuſtified, and not by faith onely. All which iuſtice of a Chriſtian man our Sauiour here compriſeth in theſe three workes, in Almes, faſting, and prayers.* Aug.li.perf.iuſt.c.8. *So that to giue almes, is to doe iuſtice, and the workes of mercie are iuſtice.* Aug.in Pſ.49 v.5. Good workes iuſtifie.

Fulke. 1. Good workes are the fruites of Iuſtification, proceeding from a iuſtified man, and doe iuſtifie (as S. Iames ſaith) that is, declare a man to be iuſt, and ſo a man is iuſtified by workes, and not by faith onely. But they doe not iuſtifie a man in the ſight of God, who requireth perfect Iuſtice, and not vnperfect, ſuch as good workes of men are, which *followe the iuſtified man* (as S. Auguſtine ſaith) *doe not goe before vnto iuſtification*, in Pſal.102. *de fid. & oper.cap.*14. Wherefore a man is iuſtified in the ſight of God, by imputation of the iuſtice of Chriſt, which is moſt perfect, through the onely grace and mercie of God, apprehended by faith only, Rom 3. and 4. Gal.2. Neither is all the iuſtice of a Chriſtian man, that is iuſtified, compriſed in almes, faſting, and prayers, but in Iuſtification.

in obedience of all Gods commaundements, and yet all that is vnperfect,as S.Auguſtine prooueth in the place quoted,*de perfect. Iuſt.* and ſaith not,that all luſtice is compriſed in theſe three workes. *This is our Iuſtice nowe* (ſaith S.Auguſtine)*in which we come hũgring and thirſting to the perfection and fulnes of Iuſtice,that hereafter we may be filled therewith.*And in Pſal.49. he ſaith,*Who are iuſt? but they that liue o' faith,doing the workes of mercie,for thoſe workes are the workes of Iuſtice.* Therefore by his iudgement, the life of a iuſt man is faith,the fruite, workes of mercie and iuſtice.

Rhem. 2. 4 Repay.) *This repaying and rewarding of good workes in heauen, often mentioned here by our Sauiour,declareth that the ſaid workes are meritorious ,and that we may do them in reſpect of that reward.* Merites.

Fulke.2. This repaying and rewarding,prooueth,that the reward is due,but not that the workes are meritorious.The reward is due by Gods promiſe,his meere mercie mooued him to promiſe. And wee may be encouraged in reſpect of the reward to do good workes,but not onely nor chiefly in that reſpect,but eſpecially to ſhew our ſelues thankefull, and duetifull,that God may be glorified by our good workes,whoſe glory ought to mooue vs more, then the reward,if that we loue God as we ought with all our hearts.

Rhem. 5. Hypocrites.) *Hypocriſie is forbidden in all theſe three works of iuſtice,and not the doing of them openly to the glory of God and the profite of our neighbour and our owne ſaluation: for Chriſt before (c.5.) biddeth, ſaying:* Let your light ſo ſhine before men,&c.*And in all ſuch workes S.Gregories rule is to be folowed,* The worke ſo to be in publike, that the intention remaine in ſecret.Ho.11.in Euang c.10. Hypocriſie.

Rhem.3. Luc.6.12.18, 1.21,36. 1.Theſ.5.17. Cypr.de orat. Do.in fine. 7. Much ſpeaking.) *Long prayer is not forbid,for Chriſt *himſelfe ſpent whole nights in prayer,and he ſaith,*we muſt pray alwayes,and *the Apoſtle exhorteth to pray without intermiſſion,and the holy Church *from the beginning hath had her Canonical houres of prayer:but idle and voluntary babling,either of the heathens to their gods,or of Heretikes,that by long Rhetorical prayers thinke to perſuade God: whereas the Collects of the Church are moſt breefe and moſt effectuall.* See S.Auguſtine ep.121.c.8,9.10.

Fulke. 3. Long prayer is not forbidden, but Popiſh prayer in an vnknowen tongue is idle babling, as ill, as that which the heathen vſed. The Scripture teſtifieth (as S.Cyprian ſheweth) that the thirde houre of the day,the ſixt,and the ninth,were vſed for prayer,by Daniel, the three children, S.Paul,and S.Peter and S.Iohn. Which prooueth not your Popiſh Canonical houres,that is a kind of ſeruice which you call ſo,mumbled vp of your Prieſts oftentimes in an houre or leſſe,to be of ſuch antiquitie,or to be diſcharged from much babling or lippe-labour. Neither is it ment,that all thoſe three houres were ſpent only in prayer,but that at thoſe three times of the day, the godly vſed to pray: Namely in the midſt of the time,from the Sunne riſing to Noone,at Noone,and in the midſt of the time betweene Noone & the Sunne ſetting,whereas all your Canonical houres in the Popiſh church,are diſpatched before Noone. Cyprian therefore ſpeaketh not of any ſet formes of prayers,but of times meete for all Chriſtians to pray in,not onely at theſe three houres, but alſo at the Sunne riſing, and at the Sunne ſetting, and in the night ſeaſon,and generally at al houres,as our Sauiour Chriſt teacheth.Not maintaining the hereſie of the *Euchites*,which did nothing but pray with their lips: but requiring the heart to be alwayes lifted vp in affection of prayer,which is by faith to looke for all good things of God onely, and at certaine times alſo, to vſe wordes of Petition,to admoniſh vs of our neceſſities,and to ſtirre vp our deſire to be more feruent. *What other thing is it* (ſaith S.Auguſtine) *to pray without intermiſſion, but without intermiſſion to deſire, that bleſſed life, as none is but that which is eternall,of him who only can giue it? Therefore let vs deſire this alwayes of the Lorde God, and let vs pray alwayes,Epiſt.*121.*c.*9. The prayers of heretikes whether they be long or ſhort,rude or rhetoricall,pleaſe not God,neither yet of hypocrites. As for the ſhort collects of the Church, are no preiudice to long prayers, where the forme of words,is not longer then the ſincere affection of prayer continueth. Canonicall houres. The 3 houre, the 6. the 9.

Rhem. 4. vti ſupra. 11. Superſubſtantial bread.) *By this bread ſo called here according to the Latin word and the Greeke, we aske not onely all neceſſarie ſuſtenance for the body,but much more all ſpirituall foode,namely the bleſſed Sacrament it ſelfe,which is Chriſt the true bread that came from heauen, and the bread of life to vs that eate his body.* Cypr.de orat.Do.Aug.epiſt. 121.c 11. *And therefore it is called here Superſubſtantial,that is,the bread that paſſeth and excelleth all creatures.*Hiero. in 2.Tit.in 6.Mat.Amb.li.5.de Sacr c.4.Aug.ſer.28.de verb.Do.ſec.Mat. S.Germanus in Theoria. The B.Sacrament.

Fulke 4. S. Luke is the beſt interpreter of the Greeke worde, who ſheweth that it ſignifieth bread ſufficient for euery day. Comprehending all things neceſſary for this preſent life, whereof wee may inferre, that ſpirituall foode is more neceſſarie,which in the other petitions is asked rather then in this, if we reſpect either the wordes or the methode of this forme of prayer.Notwithſtãding vpon the ambiguitie of the Greeke word,many of the fathers, referre this petition to ſpiritual foode eſpecially, among which the Lords Supper(being a ſeale of our ſpirituall nourishment by the body and blood of Chriſt,vnto eternall life)is a part, as the preaching of Gods word is another part,noted alſo by the fathers to be deſired in this petition.*Auguſt.de ſerm.dom. in mont.lib.*2.

Rhem.5. 12. Dettes.) *Theſe dettes doe ſignifie not only mortall ſinnes, but alſo veniall,as S. Auguſtine often teacheth: and therefore euery man,be he neuer ſo iuſt, yet becauſe he cannot liue without venial ſinnes, may very truely and ought to ſay this prayer.*Aug.cont.duas ep.Pelag.li.1.c.14.li.21.de Ciuit.c.27. Venial ſinnes.

Fulke. 5. S.Auguſtine doth often teach the difference of ſinnes,ſome great,ſome leſſe,but neuer your Popiſh diſtinction of mortall and venial,as you do,and in the places quoted ſpeaketh of ſmall ſinnes,but not of veniall.

Rhem. 6. In expoſ. orat. Do.Iac.1. 13. Leade vs not.) *S. Cypr.readeth,* Ne patiaris nos induci. *Suffer vs not to be led, as S. Auguſtine noteth* li.de bo.perſeu.c.6.*and ſo the holy Church vnderſtandeth it,becauſe God (as S.Iames ſaith) tempteth no man: though for our ſinnes,or for our probation and crowne,he permit vs to be tempted. Beware then of Bezaes expoſition vpon this place, who (according to the Caluiniſts opinion) ſaith,that God leadeth them into tentation,into whom him ſelfe bringeth in Satan for to fill their harts: ſo making God the author of ſinne,* God is not author of euil.

Fulke.6. Howſoeuer any man hath read, the text is plaine,*Leade vs not,*whereby is prooued,not only a permiſſion,but an action of God,in them that are ledde into temptation. Therefore S.Auguſtine after a long diſputation, againſt *Iulian* the Pelagian,bringeth alſo this petition for an argument, to proue that God as a righteous Iudge, puniſheth ſinne by ſinne,by deliuering the reprobate into the power of Satan.*Quid eſt autem &c.And what is that which we ſay dayly,* Lead vs not into temptation, *but that we be not deliuered vnto our owne concupiſcences?* Againe,

Tradit

Tradit ergo Deus, &c. Therefore God deliuereth into ignominious passions, that those things may be done, which are not conuenient, but he deliuereth conueniently, and the same sinnes are made both punishments of sinnes past, and deserts of punishments to come. As he deliuered Achab into the lie of the false prophets, as hee deliuered Roboam into false counsaile. These things he doth by maruailous & vnspeakeable meanes, who knoweth how to worke his iudgements not onely in mens bodies, but also in their very hearts. Cont. Iul. li. 5. cap. 3. Neither doeth Bezaes exposition, make God author of sinne, but vsing ỹ phrase of S. Augustine, he saith, *The Lord leadeth into temptation them, whom as a iust iudge, not as an auctor of sinnes, he permitteth vnto the wil of Satan, that he may fil their heart, as S. Peter speaketh, Acts. 5.* And it is a most detestable slander, that Caluine or they that follow his iudgement, make God the auctor of sinne. Slaunder.

Rhem. 14 If you forgiue.) *This point of forgiuing our brother, when we aske forgiuenesse of God, our Sauiour repeateth againe, as a thing much to be considered: and therefore commended in the parable also of the seruant that would not forgiue his fellow seruant,* Mat. 18.

Iud. 20, 26. 2. Esd. 9. Ioel 2, 15. Ion. 3. 16. Fast.) *He forbiddeth not open and publike fasts, which in the * Scriptures were commanded and proclaimed to the people of God, and the Niniuites by such fasting appeased Gods wrath: but to fast for vaine glorie and praise of men, and to be desirous by the very face and looke to be taken for a faster, that is forbidden, and that is hypocrisie.* Publike fast.

Rhem. 7. 20. Treasures in heauen.) *Treasures layd vp in heauen, must needes signifie, not faith only, but plentifull almes and deedes of mercie and other good workes, which God keeping as in a booke, will reward them accordingly: as of the contrary the Apostle saith,* He that soweth sparingly, shall reape sparingly. 2. Cor. 9. Meritorious workes.

Fulke 7. Treasures layd vp in heauen in this place, properly signifie, neither faith nor workes, much lesse meritorious workes, but rather the reward of the heauenly life: Which God of his mercie giueth to them that beleeue, according to their workes, rewarding their plentifull sowing, with plentifull reaping. Merite.

Rhem. 8. 24. Two Masters.) *Two religions, God and Baal, Christ and Caluin, Masse and Communion, the Catholike Church and Heretical Conuenticles. Let them marke this lesson of our Sauiour, that thinke they may serue all masters, all times, all religions. Againe, these two masters do signifie, God and the world, the flesh and the spirit, iustice and sinne.*

Fulke. 8. No Christian man serueth Caluin as his master, but God onely. Neuertheless so long as Caluine teacheth that which he learned of Christ, Caluine may be embraced as a seruant of Christ, neither did he euer desire to be taken otherwise. But when the Pope commandeth things contrary to God, as worshipping of images, communion vnder one kinde, and such like, and will be honoured as a most holy Lorde that cannot erre, it may be said most truely, No man can serue God and the Pope. Slaunder.

Rhem. 25. Carefull.) *Prudent prouision is not prohibited, but to much doubtfulnes and feare of Gods prouision for vs: to whom we ought with patience to commit the rest, when we haue done sufficiently for our part.*

CHAP. VII.

In this third & last Chapter of his Sermon, because we know not mens ends, he biddeth vs beware of iudging: 6 and neuertheless to take open dogges (so he calleth them) as they be. 7 If these workes of iustice seeme to hard, we must pray instantly to him that giueth them. 12 In the conclusion, he giueth one short rule of all iustice. 13 and then he exhorteth with all vehemencie to the straite way both of the Catholike faith, 21 and also of good life: because onely faith will not suffice.

Luke 6.37. Mar. 4, 24.

IVDGE ‖ not, that you be not iudged.
2 For * in what iudgement you iudge, you shal be iudged: and in what measure you mete, it shall be measured to you againe.
3 And why seest thou the mote that is in thy brothers eye: and the beame that is in thine owne eye thou seest not?
4 Or how sayest thou to thy brother, Let me cast out the mote of thine eye: and behold a beame is in thine owne eye?
5 Hypocrite, cast out first the beame out of thine owne eye, and then shalt thou see to cast out the mote out of thy brothers eye.
6 Giue not that which is ‖ holy to dogges: neither cast ye your pearles before swine, lest perhaps they tread them with their feete, and turning, all to teare you.

Luc. 11, 9.
7 *Aske, and it shall be giuen you: seeke, and you shal finde, knocke, and it shalbe opened to you.
8 For ‖ euery one that asketh, receiueth: and that seeketh, findeth: and to him ỹ knocketh, it shall be opened.
9 Or what man is there of you, whome if his childe shall aske bread, will he reach him a stone?
10 If

*IVdge ye * not, that ye be not iudged.* Luke 6.37.
*2 For with what iudgement yee iudge, yee shalbe iudged: * and with what measure ye mete, it shalbe measured to you againe.* rom. 2.1. 1. Cor. 4.3. Mar. 4.24.
3 Why seest thou the mote that is in thy brothers eye, but perceiuest not the beame that is in thine owne eye?* Luke 6.38.
*4 *Or, how wilt thou say to thy brother, Suffer me, I wil cast out a mote out of thine eye: and beholde, the beame is in thine owne eye?* Luke 6.41.
5 Thou hypocrite, first cast out the beame out of thine owne eye: and then shalt thou see clearely to cast out the mote that is in thy brothers eye.
6 Giue not that *which is holy vnto the dogs, neither cast ye your pearles before the swine: least they tread them vnder their feete, and turning againe, all to rent you.*
*7 * Aske ye, and it shall bee giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you.* Mat. 21.22. mar. 11.24. luke 11.9. iohn 16.14. iam. 1.6.
8 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.
9 What man is there of you, if his sonne aske bread, will he giue him a stone?
10 Or

10 Or if he ſhall aske him fiſhe, wil he reach him a ſerpent?

11 If you thē being naught, know how to giue good gifts to your children: how much more wil your father which is in heauen, giue ‡ good things to them that aske him?

‡ These good things are grace and al ſpiritual gifts, and whatſoeuer pertayneth to the health of the ſoule.

12 * Al things therfore whatſoeuer you wil that men do to you do you alſo to them. For this is the Law and the Prophets.

Luc.6,31. Lu.13,24.

13 * Enter ye by the narrow gate: becauſe brode is the gate, and large is the way that leadeth to perdition, and many there be that enter by it.

14 How narrow is the gate, and ſtraite is the way that leadeth to life: and few there are that finde it?

The Goſpel on the 7. Sunday after Pentecoſt.

15 Take ye great heede of falſe Prophets, which come to you in the ‖ clothing of ſheepe, but inwardly are rauening wolues

Luc.6,44.

16 ‖By their * fruits you ſhal know them. Do men gather grapes of thornes, or figges of thiſtles?

17 Euen ſo euery good tree yeldeth good fruites, and the euil tree yeldeth euil fruites.

18 A good tree can not yeld euil fruites, neither an euil tree yeld good fruites.

19 Euery tree ẏ yeldeth not good fruite, ſhal be cut downe, and ſhal be caſt into fire.

20 Therefore by their fruites you ſhal know them.

21 Not euery one that ſaith to me, ‖ *Lord, Lord*, ſhal enter into the Kingdom of heauen: but he that doeth the wil of my father which is in heauen, he ſhal enter into the kingdom of heauen.

22 Many ſhal ſay to me in that day, *Lord, Lord*, haue not we prophecied in thy name, and in thy name caſt out diuels, and in thy name wrought many miracles?

23 And then I wil confeſſe vnto them, That I neuer knew you. depart from me you that worke iniquitie.

Luc.6,47.

24 * Euery one therfore that heareth theſe my wordes, and doeth them: ſhal be likened to a wiſe man that built his houſe vpon a rocke,

25 And the rayne fel, and the fluddes came, and the windes blewe, and they beate againſt that houſe, and it fel not, for it was founded vpon a rocke.

26 And euery one that heareth theſe my wordes, and doeth them not, ſhal be like a fooliſh man that built his houſe vpon ẏ ſand,

27 And the raine fel, & the fluddes came, & the windes blewe, & they beate againſt that houſe, & it fel, & ẏ fall therof was great.

28 And

10 Or if he aske fiſh, will he giue him a ſerpent?

11 If ye then being euill, knowe to giue your children good giftes: how much more will your father which is in heauen, giue good things to them that aske him?

*12 Therefore all thinges * whatſoeuer yee would that men ſhould doe to you, doe ye euen ſo to them: For this is the lawe and the Prophets.* Luke 6.31. tobi.4.16.

*13 * Enter ye in at the ſtraite gate, for wide is the gate, and broad is the way that leadeth to deſtruction, and many there be which goe in thereat.* Luke 13.24.

14 Becauſe ſtraite is the gate, and narow is the way which leadeth vnto life, and few there be that finde it.

15 Beware of the falſe Prophets which come to you in ſheepes clothing, but inwardly they are rauening wolues.

*16 Ye ſhall know them by their fruites: * Do men gather grapes of thornes? or figges of thiſtles?* Luke 6.43.

17 Euen ſo, euery good tree bringeth foorth good fruite: but a corrupt tree bringeth foorth euill fruite.

18 A good tree cannot bring foorth badde fruite, neither can a bad tree bring foorth good fruite.

*19 * Euery tree that bringeth not foorth good fruite, is hewen downe and caſt into the fire.* Mat.3.10.

20 Wherefore, by their fruites ye ſhall know them.

*21 Not euery one that ſaith vnto me, * Lord, Lord, ſhall enter into the kingdome of heauen: but he that doeth the will of my father which is in heauen.* Rom.2.13; Iam.1.22.

22 Many will ſay to me in that day, Lord, Lorde, haue wee not prophecied through *thy name? and* through *thy name haue caſt out deuils? and done many great works* through *thy name?*

*23 * And then will I confeſſe vnto them, That I neuer knew you: * Depart from me all ye that worke iniquitie.* Luke 13.26. Pſal.6.9.

*24 * Therefore, whoſoeuer heareth of me theſe ſayings, & doth the ſame, I wil likē him vnto a wiſe man, which built his houſe vpon a rocke:* Luke 6.47.

25 And the raine deſcended, and the floods came, & the winds blew, & beat vpon that houſe: and it fell not, becauſe it was grounded on a rocke.

26 And euery one that heareth of me theſe ſayings, and doth them not, ſhall be likened vnto a fooliſh man, which built his houſe vpon the ſand:

27 And the raine deſcended, and the floodes came, and the windes blewe, and beat vpon that houſe, and it fell, and great was the fall of it.

28 And it came to passe, when IESVS had fully ended these wordes, the multitude were in * admiration vpon his doctrine.

29 For he was teaching them as hauing power, and not as their Scribes & Pharisees.

28 *And it came to passe, when Iesus had ended these sayings, the people were astonied at his doctrine.* Mark.1.12. luk.4.32.

29 *For he taught them as one hauing power, and not as the Scribes.*

Mar.1,22. Luc.4,32.

ANNOTATIONS CHAP. VII.

Rhem. 1. Iudge not.) *It is no Christian part to iudge il of mens acts which be in them selues good and may proceede of good meaning, or of mans inward meanings and intentions which we can not see: of which faults they must beware that are to suspitious and giuen to deeme alwayes the worst of other men. But to say, that Iudas, or an Heretike euidently knowen to die obstinately in heresie, is damned, and in al other playne and manifest cases to iudge, is not forbidden.*

Rhem. 1. 6. Holy to dogges.) *No holy Sacrament and specially that of our Sauiours blessed body, must be giuen wittingly to the vnworthy, that is, to them that haue not by confession of al mortal sinnes examined and proued them selues. See the Annot.1.Cor.11,27.28.29.* Worthy receiuing.

Fulke 1. So that by confession of all mortall sinnes, you meane not auricular shrift, which the Scripture doth not exact, this note containeth no false doctrine.

Rhem.2. 8. Euery one that asketh.) *Al things that we aske necessarie to saluation with humilitie, attention, continuance, and other dewe circumstances, God wil vndoubtedly graunt when it is best for vs.*

Fulke 2. To aske in faith, is necessarie, and more then a due circumstance. Iam.1.6. Faith.

Rhem. 3. 15. Clothing of sheepe.) *Extraordinarie apparance of zeale and holines in the sheepes cote in some Heretikes: but these of this time weare not that garment much, being men of vnsatiable sinne. This is rather their garment, common to them with al other Heretikes, to crake much of the word of the Lord, and by pretensed allegations and * sweete wordes of benediction, and specially by promise of knowledge, light and libertie of the Gospel, to seduce the simple and the sinful.* Heretikes wolues in sheepeskinnes.

Fulke 3. This note is true of Libertines, Anabaptists and such Heretikes of our time: but the true professours of the Gospell, whome you especially enuie, shall be found in triall, alwayes as honest as Papistes. Slander.

Rhem.4. 16. Fruites.) *These are the fruites which Heretikes are knowen by, diuision from the whole Churche, diuision among them selues, taking to them selues new names and new maisters, inconstancie in doctrine, disobedience both to others and namely to spiritual officers, loue and liking of them selues, pride and intolerable vaunting of their owne knowledge aboue al the holy Doctors, corruption, falsification, and quite denying of the parts of Scriptures that specially make against them, and these be common to all Heretikes lightly. Other some are more peculiar to these of our time, as Incestuous mariages of vowed persons, Spoile of Churches, Sacrilege and profanation of al holy things, and many other special poynts of doctrine, directly tending to the corruption of good life in al states.* Heretikes knowen by their fruites.

Fulke 4. All false doctrine, contrarie to the Scriptures, is the proper fruites of Heretikes. For he is an Heretike, which obstinately maintaineth an opinion, contrarie to the Scriptures, as the Papistes doe manie. And especially, those plaine notes, which the spirite giueth of Antichristian Heretikes, namely, the forbidding of mariage and meates, where are they to be found at this day, but in Papistes? 1. Tim. 4. The rest of the notes you giue, are not found in vs, but rather in you. The mariage of vowed persons, that can not containe, is allowed by Epiphanius, and Hierome, as I shewed before, to be Catholike. And if it be incestuous, your Pope giueth licence for incestuous mariages, as he doth for those mariages, that are against the lawe of nature, which are incestuous in deede. We spoile no Churches, but destroy Idolatry, as God commandeth. Deut.7.6. Slander. Har.61.ad Demet. Mariage of votaries. As k. Philip of Spayne to marry his sisters daughter.

Rhem. 5. 21. Lord, Lord.) *These men haue faith, otherwise they could not inuocate,* Lord, Lord: Ro 10. *But here we see that to beleeue is not ynough, and that not only infidelitie is sinne, as Luther teacheth. Yea Catholikes also that worke true miracles in the name of our Lord, and by neuer so great faith, yet without the workes of iustice shal not be saued.* 1 Cor.13. *Againe, consider here who they are that haue so often in their mouth,* The Lord, the Lord, *and how litle it shal auaile them, that set so litle by good workes, and contemne Christian iustice.* Not only faith.

Fulke 5. These men say, Lord, Lord, without faith. For he that in faith shall inuocate or call vpon the Lord, shall be saued. Rom.10. We confesse, it is not inough, to beleeue, neither doth Luther teach, that only infidelity is sinne, but that it is the roote of all sinne. Neither doe we hold, that by the faith of working miracles, which apprehendeth onely the power of God, any man shall be iustified, but by faith in Gods promises, which layeth hold of the mercie which God offreth. Finally, he that is iustified by faith onely, doth the will of God his heauenly father, though not perfectly, yet gladly and cheerefully. God be thanked, we doe not set litle by good workes, which we acknowledge to be the necessary effects of iustifying faith, though we renounce our owne iustice, that we may be partakers of the iustice of God in Christ. Philip.3.9. Iustification by faith onely. Good workes. Slander.

CHAP. VIII.

Immediatly after his Sermon (to confirme his doctrine with a miracle) he cureth a Leper. 5 But aboue him and al other Iewes, he commendeth the faith of the Centurion, who was a Gentil: and foretelleth by that occasion, the vocation of the Gentiles, and reprobation of the Iewes. 14 In Peters house he sheweth great grace. 18 In the way to the sea he speaketh with two, of folowing him: 23 and vpon the sea commaundeth the tempest: 28 and beyond the sea he manifesteth the deuils malice against man, in an heard of swine.

The Gospel on the 3. Sunday after the Epiphanie.

AND when he was come downe from the mountaine, great multitudes followed him:

Mr.1,40. Lu.5,12. 2 And * behold a leper came and adored him saying, Lord, if thou wilt, thou canst make me cleane.

3 And IESVS stretching forth his hand, touched him, saying. I wil. be ỹ made cleane. And

VVHen hee was come downe from the mountaine, great multitudes folowed him.

2 * *And beholde, there came a leper, and worshipped him, saying, Lord, if thou wilt, thou canst make me cleane.* Mark.1.4. luke.5.12.

3 *And Iesus, when he had put forth his hand, touched him, saying, I will, be thou cleane. And imme-*

And forthwith, his leprosy was made cleane.

4 And IESVS sayth to him, See thou tel no body: but goe, * shew thy selfe to the ‖ priest, & offer the ‖ gift which Moyses commaunded for a testimonie to them.

Leu.14,2.

THE GOSPEL vpon the thursday after Ashwensday. And also in Masse for the sicke. Lu.7.1.

5 And * when he was entred into Capharnaum, there came to him a Centurion, beseeching him,

6 And saying, Lord my boy lieth at home sicke of the palsey, and is sore tormented.

7 And IESVS sayth to him, I wil come, and cure him.

8 And the Centurion making answer, sayd, Lord ‖ I am not worthie that thou shouldest enter vnder my roofe: but only say the word, and my boy shal be healed.

9 For I also am a man subiect to authoritie, hauing vnder me souldiars: and I say to this, goe, & he goeth: and to an other, come, and he commeth: and to my seruant, doe this, and he doeth it.

10 And IESVS hearing this, maruciled: and sayd to them that folowed him, Amen I say to you, I haue not found so great faith in Israel.

11 And I say to you, that many shal come from the East and West, and shal sit downe with Abraham and Isaac and Iacob in the kingdom of heauen:

12 But the children of the kingdom shal be cast out into the exteriour darkenesse: there shal be weeping & gnashing of teeth.

13 And IESVS said to the Centurion, Goe: and as thou hast beleeued, be it done to thee. And the boy was healed in the same houre.

Mr.1,29. Lu.4,38.

14 And * when IESVS was come into Peters house, he saw his wiues mother layd, and in a fitte of a feuer:

15 And he touched her hand, & the feuer left her, and she arose, & ministred to him.

16 And when euening was come, they brought to him many that had diuels: and he cast out the spirites with a word: and al that were il at ease he cured:

17 That it might be fulfilled which was spoken by Esay the Prophet saying, *He tooke our infirmities, and bare our diseases.*

Esa.53,4. 1.Pet.2,24.

18 And IESVS seeing great multitudes about him, cõmãded to go beyond the water.

Lu.9,57.

19 And a * certaine Scribe came, and sayd to him, Master, I wil folow thee whithersoeuer thou shalt goe.

20 And IESVS sayth to him, the foxes haue holes, & the foules of ỹ ayre nestes: but ỹ son of man hath not where to lay his head.

21 And

immediatly his leprosie was clensed.

*4 And Iesus saith vnto him, See thou tell no man, but goe, shewe thy selfe to the priest, and offer the gift that * Moses commanded, for a wit-* Leuit.14.4.
nesse vnto them.

*5 * And when Iesus was entred into Caper-* Luke 7.1.
naum, there came vnto him a Centurion, beseeching him,

6 And saying, Lord, my seruant lyeth at home sicke of the palsie, grieuously payned.

7 And Iesus saith to him, When I come, I wil heale him.

8 The Centurion answered, and said, Lorde, I am not worthy that thou shouldest come vnder my roofe: but speake the word onely, and my seruant shall be healed.

9 For I also my selfe am a man set *vnder authoritie, hauing souldiers vnder me: and I say to this man, Go, and he goeth: & to another, Come, and he commeth: and to my seruant, Do this, & he doeth it.*

10 When Iesus heard these things, *he marueiled, and said to them that folowed, Verily I say vnto you, I haue not found so great faith, no not in Israel.*

11 I say vnto you, that many shall come from the East and West, and shall rest with Abraham, and Isahac, and Iacob, in the kingdome of heauẽ:

*12 * But the children of the kingdome shall* Mat.22.13.
be cast out into vtter darkenesse: there shall be weeping and gnashing of teeth.

13 And Iesus said vnto the Centurion, Goe thy way, and as thou hast beleeued, so be it done vnto thee. And his seruant was healed in the self same houre.

*14 * And when Iesus was come into Peters* Mark.1.29.
house, he saw his wiues mother layd, and sicke of a luk.4.38.
feuer:

15 And he touched her hand, and the feuer left her: and she arose, and ministred vnto them.

*16 * When the Euen was come, they brought* Mark.1.32.
vnto him many that were possessed with deuils: luk.4.40.
and he cast out the spirites with a word, and healed all that were sicke.

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying, * He tooke* Esa.53.4.
on him *our infirmities, and bare our sicknesses.* 1.pet.2.24.

*18 * When Iesus saw great multitudes about* Luk.9.37.
him, he commanded them to depart vnto the other side.

19 And a certaine Scribe came, and said vnto him, Master, I wil folow thee whithersoeuer thou goest.

20 And Iesus saith vnto him, The foxes haue holes, and the birdes of the ayre haue nestes: but the sonne of man hath not where to rest his head.

Luc.9,59. 21 And *an other of his Disciples sayd to him, Lord, permit me first to goe and burie my father.

22 But IESVS sayd to him, Folow me, & ‖ let the dead burie their dead.

THE GOSPEL on the 4. Sunday after the *Epiphanie*. Mar.4,36. Lu,8,22. 23 And *when he entred into the boate, his Disciples folowed him:

24 And loe a great tempest arose in the sea, so that the boate was couered with waues, but he slept.

25 And they came to him, & raised him, saying, Lord, saue vs, we perish.

26 And he saith to them, why are you fearful O ye of litle faith? Then rising vp ‖ he commaunded the windes and the sea, and there ensued a great calme.

27 Moreouer the men marueled saying, What an one is this, for the windes and the sea obey him? ☞

Mr,5,1. Luc.8,26. 28 And *when he was come beyond the water into the countrey of the Gerasens, there mette him two that had diuels, coming forth out of the sepulcres, exceding fierce, so that none could passe by that way.

29 And behold they cried saying, what is betwene vs and thee IESVS the sonne of God? art thou come hither to torment vs before the time?

30 And there was not farre from them an heard of many swine feeding.

31 And the diuels besought him saying, If thou cast vs out, send vs into the heard of swine.

32 And he said to them, Goe. But they going forth went into the swine, and behold the whole heard went with a violence headlong into the sea: and they dyed in the waters.

33 And the swineheardes fled: & comming into the citie, told al, and of them that had been possessed of diuels.

34 And behold the whole citie went out to meete IESVS, & when they saw him, they besought him that he would passe from their quarters.

21 And another of his Disciples sayd vnto him, Lord, suffer me first to goe, and bury my father.

22 But Iesus said vnto him, Folowe me, and let the dead bury their dead.

*23 * And when he entred into a ship, his disciples folowed him.* Mark.4.35. luk.8.22.

24 And beholde, there arose a great tempest in the sea, insomuch that the shippe was couered with waues: but he was a sleepe.

25 And his Disciples came to him, and awoke him, saying, Lord, saue vs: we perish.

26 And he sayth vnto them, Why are ye fearfull, O ye of litle faith? Then he arose, and rebuked the windes and the sea, and there folowed a great calme.

27 But the men marueiled, saying, What maner of man is this, that both the windes and the sea obey him?

*28 * And when he was come to the other side, into the countrey of the Gergesenes, there met him two possessed with deuils, comming out of the graues, very fierce,* so *that no man might passe by that way.* Mark.5.1. luk.8.26.

29 And behold, they cryed out, saying, O Iesu, thou sonne of God, what haue we to doe with thee? Art thou come hither to torment vs before the time?

30 And there was a good way of from them, an heard of many swine, feeding.

31 So the deuils besought him, saying, If thou cast vs out, suffer vs to goe away into the heard of swine.

32 And he sayd vnto them, Goe. Then went they out, & departed into the heard of the swine: and beholde, the whole heard of the swine rushed headlong into the sea, and perished in the waters.

33 Then they that kept them, fled, and went their wayes into the citie, and told euery thing, and what was done of the possessed with the deuils.

34 And beholde, the whole city came out to meete Iesus: & when they saw him, they besought him that he would depart out of their coastes.

ANNOTATIONS. CHAP. VIII.

Rhem.1. 4. Priest.) *The Priests of the old Law (saith S. Chrysostome) had authoritie and priuiledge only to discerne who were healed of leprosie, and to denounce the same to the people: but the Priests of the new law haue power to purge in very deede the filth of the soule. Therefore whosoeuer despiseth them, is more worthy to be punished then the rebel Dathan and his complices.* S. Chryso. li. 3. de Sacerd. Priests forgiue sinnes.

Fulke 1. The wordes of Chrysostome are these. *The Priests of the Iewes, had authoritie to put away leprosie of the bodie, or rather not to put it away at all, but onely to discerne them that were ridde of it, and thou knowest, how greatly their Priesthood was to be esteemed. But these haue receyued authoritie, not to discerne the leprosie of the bodie, being ridde away, but altogether to put away, the vncleannes of the soule. They therefore that despise them, are more wicked then Dathan, and worthy of great punishment.* By which wordes, he meaneth not, that Ministers of the Gospell, haue absolute power to forgiue sinnes, but authoritie to assure the penitent sinners of Gods forgiuenes, in which respect, they are sayd to forgiue in Gods name. For Christ himselfe, did not forgiue sinnes, but as he was God equall to his father. Chrysostome *in Mat. Hom.* 30. Remission of sinnes.

4. Gift.)

Rhem. 4. Gift.) *Our Sauiour willeth him to goe and offer his gift or ſacrifice according as Moyſes preſcribed in that caſe, becauſe the other ſacrifice being the holieſt of all holies, which is his body, was not yet begun. So ſaith* S. Aug. lib. 2. q. Euang. q. 3. & cont. Aduerſ. leg. & Proph. li. 1. c. 19. 20.

Rhem. 2. 8. Not worthy.) Orig. ho. 5. in diuerſ. *when thou eateſt (ſaith he) and drinkeſt the body and blood of our Lord, he entereth vnder thy roofe. Thou alſo therefore humbling thy ſelfe, ſay: Lord I am not worthy, &c. So ſaide * S. Chryſoſtome in his maſſe. and ſo doeth the Cath. Church vſe at this day in euery Maſſe.* See S. Auguſtine ep. 118. ad Ianu. * Liturg. S. Chryſ. Græc. ſub finem. DOMINE, non ſum dignus.

Fulke. 2. Tranſubſtantiation. The body and blood of Chriſt, is to be receiued with all humilitie and reuerence: yet not imagining tranſubſtantiation. For that material part of the Sacrament, which entereth into the mouth, Origen ſaith, it goeth the way of all meates, in Mat. cap. 15. Chryſoſtomes liturgie was made long after Chryſoſtoms time, as appeareth by a prayer for the Emperour Alexius, in whoſe dayes it was made. Auguſtine Epi. 118. vſeth the example of the Centurion, to ſhewe that neither they that receiue the Sacrament dayly, nor they that receiue it ſeldome, diſhonour the body of Chriſt, hauing either of them their ſeuerall reaſons, as Zacheus, which receiued our Sauiour Chriſt into his houſe ioyfully, and the Centurion, who acknowledged, that he was vnworthie to receiue him vnder his roofe.

Rhem. 3. 14. His wiues mother.) *Of Peter ſpecially among the reſt it is euident that he had a wife, but (as Saint Hierom ſaith) after they were called to be Apoſtles, they had no more carnall companie with their wiues, as he proueth there by the very wordes of our Sauiour,* *He that hath left wife, &c. *And ſo in the Latine Church hath bene alwayes vſed, that maried men may be and are dayly made Prieſtes, either after the death of the wife, or with her conſent to liue in perpetual cõtinencie. And if the Grekes haue Prieſts that doe otherwiſe, S. Epiphanius a Greke Doctor telleth them that they do it againſt the auncient Canons, and * Paphnutius plainely ſignifieth the ſame in the firſt Coũcel of Nice. But this is moſt plaine, that there was neuer either in the Greke Church or the Latin, authentical example of any that maried after holy Orders,* Prieſts mariage. Lib. 1. adu. Iou. cap. 14. Mat. 19. 29. Epiph. hæ. 59. *Sozom. lib. 1. cap. 22. Socrat. li. 1. c. 8.

Fulke. 3. S. Hierome againſt Iouinian, hath many feeble arguments, among which this is one, that the Apoſtles had no carnall copulation with their wiues, becauſe Chriſt ſaith, *He that hath left wife, &c. Mat. 19. 29.* For our Sauiour Chriſt ſpeaketh of none other forſaking of wiues, then is neceſſarie for all maried men, to leaue their wiues as well as their parents, children, brethren, houſes, landes, namely in carnall affection, or worldly loue, not in lawfull vſe. And Clemens Alexandrinus much ancienter then Hierome, and neerer the Apoſtles times, ſaith, *that Peter and Philip begate ſonnes, and Philip gaue his daughters in mariage*, Stromat. li. 3. And by whom had Peter his daughter Petronilla? of whom the popiſh legends write much holineſſe, if not by companing with his owne wife, and that ſince he was an Apoſtle, and had ỹ ſurname of Peter. Which her age alſo doeth argue: for ſhe was ſo yong in the time of the perſecution of Domitian the Emperour, that Flaccus the countie, deſired to haue her in mariage, whereas if ſhe had bene borne before Peters calling to the Apoſtleſhip, ſhe ſhould haue bene almoſt threeſcore yeere olde at that time. In the Romiſh Church, where Antichriſt was to haue his ſeate, the myſterie of iniquitie began to worke, and ſhewe it ſelfe in prohibition of mariage ſomewhat timely: yet are you not able to proue, that none but ſuch as profeſſed continencie, were in the Latine Church euer admitted to the miniſterie. Tertullian was a maried man in the miniſterie, without any ſuch profeſſion of continencie, as appeareth by his bookes written to his wife. Where, in the firſt he exhorteth her, after his departure, not to marie againe. In the ſecond, that if the infirmitie of her body was ſuch, as ſhe muſt needes marie, that ſhe marie not an infidell. This exhortation had bene needeles, if ſhe had alreadie profeſſed continencie: neither needed Tertullian to haue ſet before her the example of many other, that in mariage, by conſent, tooke away the debt of mariage, to perſuade her, that ſhe might be able if ſhe would indeuour, to liue vnmaried. And if he, before he entred into Eccleſiaſticall order, with her conſent, had promiſed perpetuall continencie, ſhe ſhoulde haue had experience in her ſelfe in her yonger time, howe able ſhe was to liue without the vſe of an husband. But *Epiphanius*, (you ſay) *telleth the Greeke Prieſts, that they doe againſt the ancient Canons, which keepe company with their wiues*: yet doth he confeſſe immediatly, that thoſe Canons were not kept in his time. But where you adde, that Paphnutius in the firſt Councel of Nice, doth plainely ſignifie the ſame, it is falſe. For Socrates thus writeth of the matter, ἐδόκει τοῖς ὁμοσκήνοις &c. *It pleaſed the Biſhops, to bring in a newe lawe into the Church, that thoſe that were dedicated to the holy miniſterie, namely Biſhops, Prieſtes, or Elders and Deacons, ſhould not ſleepe with their wiues which they had maried, when they were laye men: and after they had conſulted of this matter, Paphnutius ſtoode vp in the middeſt of the companie of Biſhops, and cried out aloude, that they ſhoulde not lay an heauie yoke vpon the men dedicated to the holy miniſterie, ſaying, that the bed was honourable, and the matrimonie vnpolluted, leaſt with too much preciſeneſſe, they ſhould rather hurt the Church: for all men could not beare the exerciſe of continencie, and peraduenture, chaſtitie ſhould not be kept of euery ones wife: and he called the companie with a mans lawfull wife, chaſtitie. That it was ſufficient, that they which had obtained Clergie before mariage, ſhould not come to mariage any more, according to the ancient tradition of the Church, but that no man ſhould be ſeparated from her, whom he had maried being a laye man.* The very ſame in ſubſtance, reporteth Sozomen. And Clemens affirmeth, that the Apoſtle alloweth the husband of one wife, whether he be Prieſt or Deacon, or Laye man, *vſing matrimonie without reprehenſion*, Stromat. lib. 3. *But there was neuer any example authenticall* (you ſay) *of any that maried after holy Orders.* Of examples, I ſuppoſe you doubt not, but that there were many, which tooke wiues after they were made Biſhops, Prieſtes, and Deacons, becauſe in the latter Councels, there be ſo many Canons to puniſh them that ſo maried, and to prohibite them to marie. And certaine it is by ſtories, and other monuments of antiquitie, that in England, Prieſtes did marie commonly, euen after the decree made againſt it, by Lanfrancus Archbiſhop of Canterburie in a Synode holden at Wincheſter *Anno Dom.* 1076. For Gerardus Archbiſhop of Yorke, writing to Anſelmus Archbiſhop of Canterburie, certifieth him, that thoſe whom he inuited to take orders, would not conſent in their ordination, to profeſſe chaſtitie, that is, not to marie, as the decree of Lanfrancus required. But theſe examples, you wil ſay, were not authentical, becauſe they were againſt the ancient tradition of ỹ Church, alleadged euen by Paphnutius, & againſt ỹ Canons of ſo many Councels: Whereunto I replie, that ſeeing they were to be warranted by the word of God, no tradition or decree of men, can make that vnlawfull, which by Gods word is not onely at libertie, but alſo commanded, namely, that *to auoide fornication, let euery man haue his wife,* Lib. 1. ad vxorem. Lib. 1. cap. 11 Aurelia. 2. c. 8. Aurel. 3. c. 4. Tolet. 8. c. 7. Conſta. 6. c. 6. 1. Cor. 7. 2. 1. Cor. 7. 9. 1. Cor. 7. and 28.

wife, and *if they cannot containe, let them marie*, & of virginitie, & continẽcie, there is no cõmandemẽt of ỹ Lord, but euery man may vse the libertie that God hath giuen, yea though he hath ỹ gift of continencie. And therefore S. Paul being vnmaried, affirmeth that it was lawfull for him to leade about with him a sister to wife, as the rest of the Apostles did, euen the Lordes brethren and Cephas: Ergo it was lawfull for him to haue maried, being an Apostle. The libertie therefore giuen by God to all, and the commandement of God (to them which haue not the gift of continencie) to marie, doeth make the examples of them that maried after holy orders taken, in the accompt of God and all that be godly, to be authenticall. And although Paphnutius accompteth the tradition of the Church ancient, by which they were prohibited to marie, that were not maried before they were ordeyned: yet it appeareth by Tertullian, that it was not so auncient as his time. For in his booke of Monogamie against second mariages, written when he was an heretike, he derideth the Catholike Bishops, which thought it lawful for them to marrie againe, when their first wife was dead, peruerting the meaning of S. Pauls wordes, which saith, *a Bishop must be the husband of one wife*, to the maintenance of his heresie, as the Papists doe: *He saith the holy Ghost foresawe there should come some, that would affirme all things to be lawfull for Bishops: For howe many are there among you*, (saith he) *that gouerne the Church, which haue maried the second time, insulting against the Apostle, and not blushing, when these wordes are read vnder them.* This place sheweth, that that which was thought vnlawfull by the heretike, was counted lawfull and authenticall by the Catholike Church. Long after Tertullians time, was the Ancyran Councell, where the tenth Canon decreeth thus: *That whosoeuer being ordeyned Deacons at the time of their ordination, doe protest and say, that they must marie, because they cannot remaine vnmaried: if they marie afterward, let them continue in the ministerie, because the Bishop hath graunted them so to doe.* This Canon testifieth of many authenticall examples, of them that maried and might marie, after holy orders taken. Moreouer, in the dayes of Iulian the Apostata we reade, that Basilius a Priest or Elder of the Church of Ancyra, and Eupsychius of Cæsarea of Cappadocia, which had lately taken to wife a Gentlewoman, and was but euen as a bridegrome, ended their liues by martyrdome, Sozom. lib. 5. c. 11. & histo. tripartit. lib. 6. c. 14. And many hundred yeeres after this, Balsamon maketh mention of a constitution of Leo the Emperour, by which it appeareth, that there was a custome in his time, that those which had taken holy orders, might marie lawfull wiues, within two yeeres after their ordination, Bals. in Can. 10. Conc. Ancyr. So long the authoritie of Gods worde in the Greeke Church, preuailed against ỹ decrees of men, and in the Church of England much longer, vntill within these foure or fiue hundred yeeres at the most. 1. Cor. 9. 5.

Rhem.

23. Let the dead.) *By this we see that not only no worldly or carnall respect, but no *other laudable duetie toward our parents, ought to stay vs from folowing Christ, and chooſing a life of greater perfection.* *Fulke. If Christ call vs, els not.

26. He commanded.) *The Church (here signified by the boate or ship) & Catholikes, are often tossed with stormes of persecution, but Christ who seemed to sleepe in the meane time, by the Churches prayers awaketh, and maketh a calme.*

CHAP. IX.

The Maisters of the Iewes he confuteth both with reasons and myracles: 2. defending his remitting of sinnes, 9. his eating with sinners, 14. and his condescending to his weake Disciples vntil he haue made them stronger. 18 shewing also in two myracles, the order of his prouidence about the Iewes and Gentiles, leauing the one when he called the other. 27. he cureth two blind men, and one possessed. 35 And hauing with so many myracles together confuted his enemies, and yet they worse and worse, vpon pitie toward the people, he thinketh of sending true pastours vnto them.

The Gospel vpon the 18. Sunday after Pentecost. Mar. 2. 3. luke 5. 18.

AND entring into a boate, he passed ouer the water, & came into his owne citie.

2 And *behold they brought to him one sicke of the palsey lying in bed. And IESVS ‡seeing their faith, saide to the sicke of the palsey, Haue a good hart sonne, thy sinnes are forgiuen thee.

3 And behold certaine of the Scribes said within them selues, ‖ He blasphemeth.

4 And IESVS seeing their thoughts, said. Wherefore thinke you euill in your heartes?

5 ‖ Whether is easier, to say, thy sinnes are forgiuen thee: or to say, Arise and walke?

6 But that you may know that ỹ ‖ Sonne of mã hath power in earth to forgiue sinnes, (then saide he to the sicke of the palsey,) Arise, take vp thy bed, and goe into thy house.

7 And he arose, and went into his house.

8 And the multitudes seeing it, were afraid, and ‖ glorified God ỹ gaue such power to men. ☞

The Gospel vpon S. Matthewes day. Mar. 2. 14. luke 5. 27.

9 And *when IESVS passed forth from thence, he sawe a man sitting in the custome house, named Matthew: And he saith to him, Folow me. And he arose vp, & folowed him.

10 And

AND he entred into a ship, and passed ouer, and came into his owne citie. Marke 2. 3. luke 5. 24.

*2 *And beholde, they brought to him a man sicke of the palsie, lying in a bed: and when Iesus sawe the faith of them, he said vnto the sicke of the palsie, Sonne, be of good cheare, thy sinnes be forgiuen thee.*

3 And beholde, certaine of the Scribes saide within them selues. This man blasphemeth.

4 And when Iesus sawe their thoughtes, he said, Wherefore thinke ye euill in your heartes?

5 Whether is easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke.

6 But that ye may knowe that the sonne of man hath power to forgiue sinnes in earth. (Then said he to the sicke of the palsie) Arise, take vp thy bed, and goe into thine house.

7 And he arose, and departed to his house.

8 But when the multitudes sawe it, they marueyled, and glorified God, which had giuen such power vnto men.

*9 *And as Iesus passed forth from thence, he sawe a man named Matthew, sitting at the receite of custome: and he saith vnto him, Folowe me. And he arose, and folowed him.* Marke 2. 14. luke 5. 27.

10 And

10 And it came to passe as he was sitting at meate in the house, beholde many Publicans and sinners came, and sate downe with IESVS and his Disciples.

11 And the Pharisees seeing it, said to his Disciples: why doth your master eate with Publicans and sinners?

12 But IESVS hearing it, said: They that are in health, neede not a physicion, but they that are ill at ease.

13 But goe your wayes and learne what it is, *I will mercie, and* ‖ *not sacrifice.* For I am not come to call the iust, but sinners. ☞ Ose.6.6.

14 Then * came to him the Disciples of Iohn, saying, why doe we and the Pharisees ‖ fast often, but thy Disciples doe not fast? Mar.2.18. Luke 5.33.

15 And IESVS saide to them, Can the children of the bridegrome mourne, as long as the bridegrome is with them? But ẏ dayes will come when ẏ bridegrome shalbe taken away from them, and ‡ then they shall fast.

16 And no body putteth a peece of rawe cloth to an olde garment. For he taketh away the peecing thereof from the garment, and there is made a greater rent.

17 Neither doe they put ‖ newe wine into old bottels. Otherwise the bottels breake, and the wine runneth out, and the bottels perish. But newe wine they put into newe bottels: and both are preserued together.

The Gospel vpon the 23. Sunday after Pentecost. Mar.5.22. Luke 8.41.

18 * As he was speaking this vnto them, beholde a certaine Gouernour approched, and adored him, saying, Lord, my daughter is euen nowe dead: but come, lay thy hand vpon her, and she shall liue.

19 And IESVS rysing vp folowed him, and his Disciples.

20 And behold a womã which was troubled ẅ an issue of blood ‖ twelue yeres, came behind him, and touched the hemme of his garment.

21 For she said within her selfe, If I shall ‖ touch onely his garment: I shall be safe.

22 But IESVS turning and seeing her, said, Haue a good hart daughter, ‡ thy faith hath made thee safe. And the woman became whole from that houre.

23 And when IESVS was come into the house of the Gouernour, and sawe minstrels and the multitude keeping a sturre,

24 He said, Depart: for ẏ wẽch is not dead, but sleepeth. And they laughed him to skorn.

25 And whẽ ẏ multitude was put forth, he entred in, & held her hãd. And ẏ maide arose.

26 And this bruite went forth into al that countrie.

27 And

10 And it came to passe, as Iesus sate at meate in his house, beholde, many publicanes also and sinners came and sate downe with Iesus and his disciples.

11 And when the Pharisees sawe it, they said vnto his disciples, Why eateth your master with publicanes and sinners?

12 But when Iesus heard that, he saide vnto them, They that be whole, neede not a Physicion, but they that are sicke.

*13 Goe ye and learne what that meaneth, * I will mercie, and not sacrifice: for I am not come to call the righteous, * but sinners to repentance.* Ose.6.7. mat.12.7. 1.Tim.1.15.

*14 Thẽ came the disciples of Iohn vnto him, saying, * Why doe we and the Pharisees fast oft, but thy disciples fast not?* Marke 2.18. luke 5.33.

15 And Iesus saide vnto them, Can the children of the bride chamber mourne, as long as the bridegrome is with them? But the daies wil come when the bridegrome shall be taken from them, and then shall they fast.

16 No man putteth a piece of † newe cloth in an olde garment, for then the piece taketh away some thing *from the garment, and the rent is made worse.* †Or, raw cloth.

17 Neither doe men put newe wine into olde bottels: els the bottels breake, and the wine runneth out, and the bottels will perish: but they put newe wine into newe bottels, and both are preserued together.

*18 * While he spake these things vnto them, behold, there came a certaine ruler* of the synagogue *and worshipped him, saying, My daughter is euen nowe dead: but come, and lay thy hand vpon her, and she shall liue.* Mark.5.22. luke 8.41.

19 And Iesus arose, and folowed him, and so did *his disciples.*

20 (And behold, a woman which was diseased with an issue of blood twelue yeeres, came behinde him, & touched the hemme of his vesture.

21 For she said within her selfe, If I may touch but euen his vesture onely, I shall be safe.

22 But Iesus when he had turned him about, and sawe her, said, Daughter, be of good comfort, thy faith hath made thee safe. And the woman was made whole from that same houre.)

23 And when Iesus came into the rulers house of the synagogue, *and sawe the minstrels and the people making a noyse,*

24 He saide vnto them, Giue place, for the maide is not dead, but sleepeth. And they laughed him to scorne.

25 But whẽ the people were put forth, he wẽt in, and tooke her by the hand: and the maid arose.

26 And the fame of this went abroad into all that land.

27 And

27 And as IESVS passed foorth from thence, there folowed him two blinde men crying and saying, Haue mercie on vs, O sonne of Dauid.

28 And when he was come to the house, the blind came to him. And IESVS sayth to them, ‖ Doe you beleeue, that I can doe this vnto you? They say to him, Yea Lord.

29 Then he touched their eyes, saying, According to your faith, be it done to you.

30 And their eyes were opened, and IESVS threatened them, saying, See that no man knowe it.

31 But they went forth, and bruited him in all that countrey.

Mat.12.22. 32 And when they were gone forth, *beholde they brought him a dumme man, possessed with a deuill.

33 And after the deuill was cast out, the dumme man spake, and ỹ multitude marueiled saying, Neuer was ỹ like seene in Israel.

Mat.12.24. 34 But *the Pharisees said, ‡In the prince of deuils he casteth out deuils.

35 And IESVS went about all the cities, and townes, teaching in their Synagogues, and preaching the Gospel of the kingdome, and curing euery disease, & euery infirmitie.

36 And seeing the multitudes, he pitied them: because they were vexed, and laye like sheepe that haue not a shepheard.

37 Then he sayth to his disciples, The harueſt surely is great, but the workemen are fewe.

38 ‖ Pray therefore the Lord of the harueſt, that he send forth workemen into his harueſt.

27 And when Iesus departed thence, two blind men folowed him, crying, and saying, O thou sonne of Dauid, haue mercie on vs.

28 And when he was come into the house, the blinde men came to him: and Iesus saith vnto them, Beleeue ye that I am able to doe this? They said vnto him, Yea, Lord.

29 Then touched he their eyes, saying, according to your faith be it vnto you.

30 And their eyes were opened: and Iesus straitely charged them, saying, See that no man knowe it.

31 But they, when they were departed, spred abroade his name in all that land.

32 As they went out, beholde, they brought to him a dumbe man possessed with a deuil.

33 And whẽ the deuil was cast out, the dumbe spake, and the multitudes marueiled, saying, It was neuer so seene in Israel.

*34 But the Pharisees saide, * He casteth out the deuils through the prince of the deuils.* Mat.12.24. mar.5 22. luke 11.17. Marke 6 6. luke 13.22.

*35 * And Iesus went about all the cities, and villages, teaching in their Synagogues, and preaching the Gospel of the kingdome, and healing euery sickneſſe, and euery diseaſe among the people.*

*36 *But when he sawe the multitudes, he was moued with compassion on them, because they were destitute, and scattered abroade, as sheepe hauing no shepheard.* Mark.6.34.

*37 Then saith he vnto his disciples, * The harueſt truely is plenteous, but the labourers are fewe.* Luke 10.2. iohn 4.36.

38 Pray ye therefore the Lord of the harueſt, that he will thrust foorth labourers into his harueſt.

MARGINALL NOTES.

Rhem. 1. 15. Then they shall.) *Christ signifieth that the Church shall vse fasting dayes after his Ascension.* Epiph in Comp. fid. Cath. August. Epi. 80.

Fulke. 1. Neither Epiphanius, nor Augustine, speake of popish fasting dayes, which consist in abstinence from flesh: But Epiphanius sayeth, the Apostles appointed the Wednesday and Fryday, to be fasting-dayes, (how truely, let the Papistes themselues iudge) and that on those dayes, the fasting was appointed vntill the ninth houre of the day, which is three houres before night. Augustine Epi. 86. acknowledgeth fasting, but no certaine fasting dayes, otherwise then the custome of euery Church required, according to the answere of S. Ambrose made vnto him concerning fasting on Saturday, which was obserued at Rome, but not at Millaine. Popish fasting dayes.

Rhem. 2. 22. Thy faith hath.) *Loe her deuotion to the hemme of his garment, was not superstition, but a token of greater faith: so is the deuoute touching of holy relikes.*

Fulke. 2. She had no deuotion to the hemme of his garment, but because she was kept of by the preasse, so that she could not come neere to desire his aide, as others did, she said within her selfe: if I shall but onely touche the hemme of his garment, &c. But the popish touching of reliques, which neither haue any vertue in them, nor any promise of God annexed to the touching of them, for health, eyther of body or soule, cannot be excused from superstition. And this is a very blunt comparison of reliques of dead men, with ỹ presence of the sonne of God. Who was willing to shew his diuine power by his word onely, or by outward signes of touching with his hand, or touching his garment, or anointing ẅ oyle, or making of clay ẅ his spittle, & such like: as it pleased him in healing mens bodies. By what word of God are we certified, that he wil doe ỹ like, yea graunt spiritual holines, by touching of reliques? if we haue not Gods word, what faith can we haue, but a superstitious credulitie? Superstitious touching of reliques. Mat. 14.36. marke 6.13. Iohn 6.9.

Rhem. 3. 34. In the prince.) *In like maner say the heretikes, calling al myracles done in the Catholike Church, the lying signes of Antichrist.*

Fulke. 3. The myracles said to be done in the popish Church, are counterfet fables for the most part, rather then illusions of deuils, as hath bene proued by many experiences, and yet are they false or lying signes of Antichrist. The diuine power of Christ, was manifest, in casting out of deuils. Popish myracles.

ANNOTA-

ANNOTATIONS. CHAP. IX.

Rhem. 4. 3. He blaſphemeth.) *When the Iewes heard Chriſt remit ſinnes, they charged him with blaſphemie, as Heretikes now charge his prieſts of the new Teſtament, for that they remit ſinnes: to whom he ſaid,* Whoſe ſinnes you ſhall forgiue, they are forgiuen, &c. Io.20.

Fulke 4. The Miniſters of the new Teſtament, haue auctoritie to forgiue ſinnes, and to reteine them, by declaring herein the will of God, as his ambaſſadors and meſſengers. The Iewes charged our Sauiour Chriſt with blaſphemie, becauſe they acknowledged not his diuinitie. For the Prieſts in the Lawe, were alſo Miniſters, not auctors, of forgiuenes of ſinnes, whereof they were not ignorant. Remiſſion of ſinnes.

Rhem. 5. 5. Whether is eaſier.) *The faithleſſe Iewes thought (as Heretikes now a dayes) that to forgiue ſinnes was ſo proper to God, that it could not be communicated vnto man: but Chriſt ſheweth that as to worke miracles is otherwiſe proper to God only, and yet this power is communicated to men, ſo alſo to forgiue ſinnes.* Men haue power to forgiue ſinnes.

Fulke. 5. Chryſoſtome ſaith, *He did not refute their opinion which ſaid it was proper only to God to forgiue ſinnes, but did approue it. For if he had not bene equall vnto his father, he would haue ſaid: Surely you iudge rightly, I am farre from that ſo great power, but now he ſaith no ſuch thing, but contrarywiſe affirmeth it both by word and ſigne. So becauſe it is wont to be vnpleaſant to the hearers, that any man ſhould ſpeake openly of himſelfe: by the words of other men, and by a ſigne or miracle, he ſheweth that he is God equall to his father,* And ſo forth in Mat.Ho.30. S.Hilarie is of the ſame iudgement, ſaying, *Mouet ſcribas, &c. It moueth the Scribes, that ſinne ſhould be forgiuen by a man: for they behelde in Ieſu Chriſt only a man, and that to be forgiuen by him, which the Lawe could not releaſe. For faith onely iuſtifieth. Afterward the Lorde looketh into their murmuring and ſaith: that it is eaſie for the Sonne of man on earth to forgiue ſinnes. For it is true, no man can remit ſinnes but God only, therefore he which remitteth ſinnes is God, becauſe no man forgiueth ſinnes but God,* In Matth.Can.8. S.Ambroſe is worthy to be heard in the ſame caſe, *Quæ cum Iudæi aſſerunt, &c. When the Iewes affirme that ſinnes can be forgiuen by God only, verely they confeſſe him to be God, and by their owne iudgement they bewray their falſhode, in that they affirme the worke, and deny the perſon. Therefore euen of themſelues, the Sonne of God receiueth a teſtimonie of his worke, and requireth not the conſent of their voice. For falſhoode can confeſſe, but cannot beleeue, Therefore there wanted no teſtimonie to his diuinitie: there wanteth faith to their owne ſaluation.* In Lucam. cap.5. Behold, that which was Catholike doctrine in theſe auncient fathers, is counted hereſie in vs. Chriſt forgaue ſinnes as God. Matth. 14.30. Fides enim ſola iuſtificat.

Rhem. 6. 6. The ſonne of man in earth.) *Chriſt had power to remit ſinnes, and often executed the ſame, not only as hee was God, but alſo as he was a man, becauſe hee was head of the Church and our chiefe Biſhop and Prieſt according to his manhod, in reſpect whereof all power was giuen him in heauen and earth.* Mat.28.v.18.

Fulke. 6. Chriſt had abſolute power of himſelfe, as very God, to forgiue ſinnes properly, and to preach the forgiueneſſe of ſinnes as Mediator.

Rhem. 7. 8. Glorified.) *The faithfull people did glorifie God that gaue ſuch power to men for to remit ſinnes and to doe miracles, knowing that that which God committeth to men, is not to his derogation, but to his glory, himſelfe only being ſtil the principall worker of that effect, men being only his miniſters, ſubſtitutes, and working vnder him and by his commiſſion and authoritie.*

Fulke. 7. Let S.Hilarie ſpake vpon theſe words of the text. *Concluſa ſunt omnia ſuo ordine, &c. All things are concluded in their right order, & now the feare of deſperation ceaſing, honor is rendred to God, becauſe he hath giuẽ ſo great power to men, but this was due only to Chriſt, it was familiar to him only, to do theſe things, by the communion or participation of his fathers ſubſtance. Therefore this is not to be marueiled, that he can do theſe things (for what ſhall not God be beleeued to be able to do?) or els the praiſe ſhould haue bene of one man, not of many, but hereof is the cauſe of the honour giuen to God, becauſe power is giuen to men by this way, through his word, both of remiſſion of ſinnes, & of reſurrection of the body and of returning into heauen.* In theſe words S.Hilarie ſheweth what is proper to Chriſt as God, & what is graunted to his miniſters, to preach and declare by his word. That which is proper to the Diuinitie, cannot be communicated to any creature. Such is the abſolute power to forgiue ſinnes, which are cõmitted againſt the Lawe of God, and therfore proper only to God. The auctoritie, which God hath giuen to men, to aſſure the faithfull penitent, of remiſſion of ſinnes, nothing derogateth from the glory of God, but greatly ſetteth forth the glory of his mercie. Remiſſion of ſinnes.

Rhem. 8. 8. To men.) *Not only Chriſt as he was man, had this power to forgiue ſinnes, but by him and from him the Apoſtles, and conſequently Prieſts. Mat.*28. All power is giuen me. *Mat.*18. Whatſoeuer you ſhall looſe in earth, ſhal be looſed in heauen. *Ioan.*20. Whoſe ſinnes you ſhall forgiue, they are forgiuen.

Fulke. 8. Chriſt gaue power to his Apoſtles, and the miniſters of the Church to forgiue ſinnes, not abſolutely & properly, as God forgiueth, but to be witneſſes & miniſters of Gods forgiuenes: whereof S.Ambroſe ſaith, *Quamuis enim magnum ſit, &c. Although it be a great matter to forgiue ſinnes vnto men (for who can forgiue ſinnes but onely God, who alſo forgiueth by them, to whom he hath giuen the power of forgiuing) yet it is a much more diuine thing, to giue reſurrection to the bodies.* Thus you ſee this fathers iudgement, that man when hee forgiueth ſinnes, by power graunted of God, doth not forgiue properly, but God to whom it is proper to forgiue ſinnes, forgiueth by man. Remiſſion of ſinnes.

Rhem. 13. Not ſacrifice. *Theſe are the words of the Prophet, who ſpake them euen then when ſacrifices where offered by Gods commandement: ſo that it maketh not againſt ſacrifice, but hee ſaith that ſacrifice only without mercie and charitie, and generally with mortall ſinne, is not acceptable. The Iewes offered their ſacrifices duely, but in the meane time they had no pitie nor mercie on their brethren: that is it which God miſliketh.* Externall Sacrifice.

14. Faſt often.) *By the often faſting of his diſciples, we may eaſely gather that he appointed them a preſcript maner of faſting: as it is certaine he taught them a forme of prayer.* Luc 5. *and* 11. Faſting.

17. New wine.) *By this new wine, he doth plainly here ſignifie faſting and the ſtraiter kind of life: by the old bottels, them that cannot away therewith.*

19. Twelue yeeres.) *This woman a Gentile had her diſeaſe twelue yeeres, and the Gouerners daughter a Iewe (which is here rayſed to life) was twelue yeeres old,* Luc.8. *Marke then the allegorie hereof in the Iewes and Gentiles. As that woman fell ſicke when the wench was borne, ſo the Gentiles went their owne wayes into idolatrie, when the Iewes in Abraham beleeued. Againe, as Chriſt here went to raiſe the wenche, and by the way the woman was firſt healed, and then*

the

the wench reuiued: so Christ came to the Iewes, but the Gentiles beleeued first and were saued, and in the end the Iewes shall beleeue also. Hierom. in Matt.

Rhem. 9. 21. Touch onely.) *Not only Christes wordes, but his garment and touch thereof or any thing to him belonging, might do and did miracles, force proceeding from his holy person to them. Yea this woman returning home* set vp an Image of Christ, for memorie of this benefite, and the hemme of the same Image did also miracles. This Image Iulian the Apostata threwe downe, and set vp his owne in steede thereof, which was immediatly destroyed by fire from heauen. But the Image of Christ broken in peeces by the heathen, the Christians afterwarde gathering the peeces together, placed it in the Church: where it was (as Sozomenus writeth) vnto his time.* Relikes and Images. Euseb. li. 7. c. 14. hist. li. 5. c. 20.

Fulke. 9. Christ by his word, and without his word, by outward signes, and without any at all, did only worke miracles, and the force or vertue did not proceede into his garment, but immediatly from himselfe: Therefore Christ said not, there is vertue proceeded from my garments, but there is vertue proceeded frō me. Luke 8.46. There was no vertue in his garments, when the souldiours had parted them among them: nor while he ware them, for the people that thronged him, receiued no benefit by them, but she only, and they that touched him by faith. Relikes. Nowe concerning the Image that this woman is said to haue set vp: *Eusebius* reporteth the storie, not of his owne knowledge, but of heare say, That in *Cæsarea Philippi*, where this woman dwelled, ouer against her doore, vpon an high stone, was a brasen Image of a woman kneeling, and holding vp her handes, as though she made an humble suite: ouer against which there was another brasen Image of a man, which was said to be of Christ, reaching his hand to the woman, at whose feete vpon the same pillar, a strange kinde of herbe did spring, which when it came vp to the hemme of his brasen garment, it was a medicine for all diseases. Images. Lib. 7. c. 18. This Image *Eusebius* confesseth to haue remained vnto his time, as was testified by them that trauailed to that citie, and sawe it. But of the miraculous herbe, how true it was, he saith not. Now what his iudgement was of them that did set vp this image, he declareth in these wordes: ἡμῖν θαυμαστὸν εἶδε, &c. *And it is not to be maruailed, that those of the Gētiles, which receiued benefites of our Sauiour of olde time, did these things, seeing we haue seene the Images of his Apostles Paul and Peter, yea and of Christ himselfe preserued, being painted in colours, as it is like, ancient men of an heathenish custome, which they had without alteration, after this maner, were wont to honour them whom they tooke for sauiours.* Euseb. ἱστορ. συν. lib. 7. cap. 18. *Eusebius* accounting this setting vp of Images in the honour of Christ and his Apostles to be an heathenish custome, gaue small credite to the miracle of the strange herbe: of whose vertue, he could alledge no example, of any that was cured, as he doeth the testimonie of them that sawe the Image.

Where you alledge out of *Sozomenus*, ỹ the Christians afterward placed the Image in the Church, as though they set it vp to be worshipped: The trueth is, they layd vp ỹ pieces of the Image, after it was broken, which they gathered together, and kept them in the Church, which is all that can be gathered of the storie. Wherein, as they shewed some zeale of Christian religion, in seeking to preserue that which was defaced by the infidels, so they can not bee altogether excused from superstition, if they kept the pieces in the Church, as any relique of holines. *Epiphanius* finding an Image of Christ in a chappel *contrary to the Scriptures* (as he saith) rent it in pieces. *Epiph. Epist. ad Ioan. Hierosol.*

Rhem. 10 28. Do you beleeue that I can.) *We see here that to the corporall healing of these men hee requireth only this faith, that he is able. Which faith is not sufficient to iustifie them. How then do the Heretikes by this and the like places pleade for their onely iustifying faith?* See the Annot. Mar. 5.36.

Fulke. 10 No wise or learned man alledgeth this place, for iustification by faith onely, this is therefore a peuish slaunder. Slander. In the place noted you shall see more.

Rhem. 11 38. Pray therefore.) *Therefore doth the Church pray and fast in the Imber dayes, when holy Orders are giuen, that is, when workemen are prepared to be sent into the harueft.* See Act 13.2.

Fulke. 11 Christ biddeth not his disciples pray and fast in the Imber dayes, but to pray continually, not that hedge Imber dayes. priests should be sent forth to say Masse, but that learned pastors might be raised vp of God, to gather in his harueft, by preaching the Gospel. And at the ordination of Ministers of the Church, what time soeuer it be, the Church assembled prayeth to God for them ỹ are called, that they may be faithful & diligent in their calling.

CHAP. X.

He giueth to the Twelue the power of Miracles, and so sendeth them to the lost sheepe of the Iewes, 5 with instructions accordingly: 10 and by occasion of the sending, foretelleth of the persecutions after his Ascension, arming them and all other against the same, 40 and also exhorting the people to harbour his seruants in such times of persecution.

Mar. 3,13. 6,7. Luc. 6,13, 9,1.

AND hauing called his twelue Disciples together, * he gaue them ‖ power ouer vncleane spirits, that they shoulde cast them out, and should cure all maner of disease, and all maner of infirmitie.

2 And the names of the twelue Apostles be these: the ‖ first, Simon who is called Peter, and Andrew his brother,

3 Iames of Zebedee, and Iohn his brother, Philip and Barthlemew, Thomas and Matthew the publican, & Iames of Alphæus, and Thaddæus,

4 Simon Cananæus, and Iudas Iscariote, who also betrayed him.

5 These

AND when hee had called his twelue disciples, he gaue them power* against *vncleane spirits, to cast them out, and to heale all maner of sickenes, and all maner of disease.* Mar. 3.15. luke 9.1.

2 The names of the twelue Apostles are these: The first, Simon, which is called Peter, and Andrewe his brother, Iames the sonne *of Zebedee, and Iohn his brother:*

3 Philippe, and Bartholomew, Thomas, and Matthew, which had bene *a Publicane, Iames* the sonne *of Alphee, and Lebbeus, whose syrname was Thaddæus:*

4 Simon the *Cananite, and Iudas Iscariot, which also betrayed him.*

5 Iesus

5 Theſe twelue did IESVS ſende: commaunding them, ſaying, Into the way of the ‡Gentiles goe ye not, and into the cities of the Samaritanes enter ye not:

‡They haue here commiſſion to preach only in Iſrael: the time being not yet come to cal the Gentiles.

6 But goe rather to the ſheepe that are periſhed of the houſe of Iſrael.

7 And going preach, ſaying, That ẏ kingdom of heauen is at hand.

8 Cure the ſicke, raiſe the dead, clenſe the lepers, caſt out diuels: gratis you haue receiued, gratis giue ye.

9 Doe not ‖ poſſeſſe golde, nor ſiluer, nor money in your purſes:

10 Not a skrip for the way, neither two coates, neither ſhoes, neither rodde. for the workeman is worthie of his meate.

11 And into whatſoeuer citie or towne you ſhall enter, inquire who in it is worthie: and there taric till you go forth.

12 And when ye enter into the houſe, ſalute it, ſaying, ‖ Peace be to this houſe.

13 And if ſo be ẏ houſe be worthie, your peace ſhal come vpon it. but if it be not worthie: your peace ſhall returne to you.

14 And whoſoeuer ſhal not receiue you, nor heare your words: going forth out of the houſe or the citie ‖ ſhake of the duſt from your feete.

15 Amen I ſay to you, it ſhalbe ‖ more tolerable for the lande of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.

The Goſpel vpon the Cõmemoration of S.Paul, Iun. 30.

16 Beholde I ſende you as ſheepe in the middes of wolues. Bee ye therfore ‡ wiſe as ſerpents, and ſimple as dooues.

‡Wiſdom and ſimplicity both be neceſſarie in preachers, Biſhops and Prieſts.

17 And take heede of men. For they will deliuer you vp in Councels, and in their ſynagogs they will ſcourge you.

18 And to Preſidents and ‖ to Kings ſhall you be ledde for my ſake, in teſtimonie to them and the Gentiles.

19 But when they ſhall deliuer you vp, *take no thought how or what to ſpeake: for ‖ it ſhalbe giuẽ you in ẏ houre what to ſpeake.

Mar. 13, 11. Luc. 12, 11.

20 For it is not you that ſpeake, but the ſpirit of your father that ſpeaketh in you,

21 *The brother alſo ſhall deliuer vp the brother to death, & the father the ſonne: and the children ſhall riſe vp againſt the parents, and ſhall worke their death,

Luc. 21. 16.

22 And you ſhalbe odious to all men for my name. but hee that ſhall perſeuêre vnto the end, he ſhalbe ſaued.

23 And when they ſhall perſecute you in this citie, flee into an other. Amen I ſay to you, you ſhal not finiſh all the cities of Iſrael, til the ſonne of man come.

The Goſpel vpon S. Athanaſius day. Maij 2.

24 *The

5 Ieſus ſent foorth theſe twelue, when hee had commanded them, ſaying, Goe not into the way of the Gentiles, and into the citie of the Samaritanes enter ye not:

*6 *But goe rather to the loſt ſheepe of the houſe of Iſrael.* Act. 13. 46.

*7 As ye goe, preach, ſaying, * The kingdome of heauen is at hand.* Luke 10. 9.

8 Heale the ſicke, cleanſe the lepers, rayſe the dead, caſt out deuils: freely ye haue receiued, freely giue.

*9 * Poſſeſſe not golde, nor ſiluer, nor braſſe in your purſes:* Mar. 6. 8. luk. 9. 3. and 22. 35.

*10 Nor ſcrippe towardes your iourney, neither two coates, neither ſhoes, nor yet a ſtaffe: (*For the workeman is worthy of his meate.)* 1. Tim. 5. 38. luk. 10. 7.

*11 * But to whatſoeuer citie or towne yee ſhall come, enquire who is worthy in it: and there abide, till ye go thence.* Luke 10. 8.

12 And when yee come into an houſe, ſalute the ſame.

13 And if the houſe be worthy, let your peace come vpon it: but if it be not worthy, let your peace returne to you againe.

*14 *And whoſoeuer ſhall not receiue you, nor will heare your preaching: when yee depart out of that houſe, or that citie, ſhake of the duſt of your feete.* Mark. 6. 11. acts. 13. 51.

15 Verily I ſay vnto you, It ſhall be eaſier for the lande of the Sodomites and Gomorrheans in the day of iudgement, then for that citie.

*16 *Beholde, I ſend you foorth as ſheepe in the mids of wolues: be ye therfore wiſe as the ſerpents, and harmeleſſe as the Doues.* Luke 10. 3.

17 But beware of men: for they ſhall deliuer you vp to the Coũcels, & ſhal ſcourge you in their Synagogues.

18 And yee ſhalbe brought to the head rulers and Kings for my ſake, † in witneſſe to them, and to the Gentiles.

†That this may be a witneſſe to them, &c.

*19 But when they deliuer you vp, take yee no thought, how or what ye ſhall ſpeake: for * it ſhalbe giuen you in that ſame houre what ye ſhall ſpeake.* Mar. 13. 11. luke 12. 11.

20 For it is not ye that ſpeake, but the Spirit of your Father, he it is *which ſpeaketh in you.*

21 The brother ſhall deliuer vp the brother to death, and the father the ſonne: and the children ſhall riſe againſt their fathers and mothers, & ſhall put them to death.

*22 And yee ſhall bee hated of all men for my names ſake: * but hee that endureth to the ende, ſhall be ſaued.* Mar. 13. 13. luke 21. 9.

23 But when they perſecute you in this citie, flee ye into another: for verily I ſay vnto you, yee ſhall not end all the cities of Iſrael, till the Sonne of man be come.

*24 *The*

Luc.6,40. 24 *The Diſciple is not aboue the maiſter,nor the ſeruant aboue his lord.

25 It ſufficeth the diſciple that hee be as his maiſter: and the ſeruãt as his lord. If they haue called the goodman of the houſe Beelzebub,‖ how much more them of his houſehold?

26 Therefore feare ye not them. For nothing is hid,that ſhal not be reuealed:and ſecret,that ſhal not be knowen.

27 That which I ſpeake to you in ỹ darke, ſpeake ye in the light: and that which you heare in the eare, preache ye vpon the houſe toppes.

‡ A goodly cõfort for Chriſtians and Catholikes and all good men,in the perſecutiõs of Turke,of Heretikes,of al wicked men.

28 And ‡ feare ye not them that kill the body, and are not able to kill the ſoule: but rather feare him that can deſtroy both ſoule and bodie into hel.

29 Are not two ſparowes ſolde for a farthing: and not one of them ſhal fall vpon the ground without your father?

30 But your very heares of the head are all numbered.

31 Feare not therfore: better are you then many ſparowes.

Mar.8,38. Luc.9,26. 12,8. 32 *Euery one therfore that ſhal‖cõfeſſe me before men, I alſo will confeſſe him before my father which is in heauen.

33 But he that ſhal denie me before men, I alſo wil denie him before my father which is in heauen.

The Goſpel vpõ a Martyrs day that is not a Biſhop. 34 Do not ye thinke *that I came to ſend peace into the earth: I came ‖ not to ſende peace,but the ſword.

Luc.12,51. Mich.7,6. 35 For I came to ſeparate * man againſt his father, and the daughter againſt her mother,and the daughter in law againſt her mother in law.

36 And a mans enemies,they of his owne houſhold.

37 He that loueth father or mother‖more then me,is not worthy of me: and he that loueth ſonne or daughter aboue me, is not worthy of me.

38 And he that taketh not his croſſe, and foloweth me,is not worthy of me.

39 He that hath found his life,ſhal loſe it: and he ỹ hath loſt his life for me, ſhal finde it.

Luc.10,16. 40 *He that receiueth you,receiueth me: and he that receiueth me, receiueth him that ſent me.

‡ The reward for harbouring and helping any bleſſed iuſt perſon ſuffring for his iuſtice and cõſcience. 41 He that receiueth a Prophete ‖ in the name of a Prophet, ſhall receiue the rewarde of a Prophet. and he that receiueth a ‡ iuſt man in the name of a iuſt man, ſhall receiue the reward of a iuſt man.

42 And

24 The diſciple is not aboue his maſter, nor the ſeruant aboue his lord. Luke 6.48.

25 It is ynough for the diſciple that hee be as his maſter is, and that *the ſeruant* be *as his lord is.*If they haue called the Lord of the houſe Beelzebub,how much more ſhall they call them of his houſhold?* Mat.12.24.

26 Feare them not therefore: for there is nothing cloſe,that ſhall not be opened,and nothing hid,that ſhall not be knowen.* Mar.4.20. luk 8.17. & 12.2.

27 What I tell you in darkeneſſe, that ſpeake yee in light: and what yee heare in the eare, that preache ye on the houſes.

*28 *And feare ye not them which kill the body, but are not able to kill the ſoule: But rather feare him which is able to deſtroy both body and ſoule in hell.* Luke 12.3.

29 Are not two little Sparowes ſolde for a farthing? And one of them ſhall not light on the ground without your father.

*30 *Yea, euen all the heares of your head are nombred.* 2.Reg.14.11. acts 27.34.

31 Feare ye not therfore, ye are of more value then many Sparowes.

*32 *Euery one therfore that ſhall confeſſe me before men, him will I confeſſe alſo before my father, which is in heauens.* Mat.8.38. luk.9.26. and 12.8.

33 But whoſoeuer ſhall denie me before men, him will I alſo denie before my father, which is in heauens.

*34 *Thinke not that I am come to ſend peace into the earth: I came not to ſende peace, but a ſworde.* Luke 12.51.

*35 *For I am come to ſet a man at variance againſt his father, and the daughter againſt her mother, and the daughter in law againſt her mother in law.* Mich 7.6.

36 And a mans foes ſhall be *they of his owne houſhold.*

*37 *He that loueth father or mother more then me, is not woorthy of me: and he that loueth ſonne or daughter more then me, is not woorthy of me.* Luke 14.26.

*38 *And he that taketh not his croſſe, and foloweth me, is not woorthy of me.* Mat.16.24. luke 9.23.

*39 *He that findeth his life, ſhall looſe it: and he that looſeth his life for my ſake, ſhall find it.* Mat.16.25. mar.8.35. luk.9.24. iohn 12.25.

40 Hee that receiueth you, receiueth mee: and he that receiueth me, receiueth him that ſent me.

*41 *He that receiueth a Prophet in the name of a Prophet, ſhall receiue a Prophets reward: and he that receiueth a righteous man, in the name of a righteous man, ſhall receiue a righteous mans reward.* ● Luke 10.16. iohn 3.20.

42 *And

Mar.9,41. 42 And * whoſoeuer ſhal giue drinke to one of theſe litle ones a cuppe of cold water, only in the name of a diſciple, amen I ſay to you, he ſhal not loſe his reward.

*42 * And whoſoeuer ſhall giue vnto one of theſe litle ones to drinke, a cup of cold water only, in the name of a diſciple, verily I ſay vnto you, he ſhal in no wiſe loſe his reward.* Mark.9.41.

ANNOTATIONS CHAP. X.

Rhem. 1. Power.) *Miracles were ſo neceſſarie to the confirmation of their doctrine beginning then to be preached, that not only Chriſt himſelfe did miracles, but alſo he gaue to his Apoſtles power to doe them.*

Rhem. 1. 2. Firſt Simon.) *Peter the firſt, not in calling, but in preeminence, for (as S. Ambroſe ſayth in 2. Cor. 12.)* Andrew firſt folowed our Sauiour before Peter: and yet the Primacie Andrew receaued not, but Peter. *which preeminence of S. Peter aboue the other Apoſtles is ſo plainly ſignified in this word,* Firſt, *by the iudgement euen of Heretikes, that Beza, notwithſtanding he confeſſeth the conſent of al copies both Latin and Greeke, yet is not aſhamed to ſay that he ſuſpecteth that this word was thruſt into the text by ſome fauourer of Peters Primacie. whereby we haue alſo that they care no more for the Greeke then for the Latin, when it maketh againſt them: but at their pleaſure ſay that al is corrupted.* Peters Primacie. Beza in Annot. noui. Teſt. 1556.

Fulke 1. S. Ambroſe acknowledgeth the Primacie, but not the preeminence of Peter aboue the other Apoſtles. For in the place quoted, he ſaith, that *Paule was not inferiour to the other Apoſtles that went before him,* (among which, Peter was one) *in dignitie, but in time.* And in his booke *De Incarnat. Domini cap.* 4. he acknowledgeth the Primacie of Peter. *Primatum confeſſionis vtique, non honoris, &c. The Primacie of confeſſion verely, not of honour or preeminence, the Primacie of faith, not of degree.* Likewiſe *De ſp. Sanct. lib. 2. cap. 2.* he ſayth, Paule was not inferiour to Peter. And *In Ep. ad Gal. cap. 2.* he declareth, that Paule had the Primacie ouer the Gentiles, as Peter ouer the Iewes. The reſt that you ſay of Beza, is an impudent ſlander, anſwered in the confutation of your Preface. *ſect. 49.* Primacie of Peter. Slander.

Rhem. 9. Do not poſſeſſe.) *Preachers may not carefully ſeeke after the ſuperfluities of this life, or any thing which may be an impediment to their function. And as for neceſſaries, they deſerue their temporal liuing at their hands for whom they labour ſpiritually.*

Rhem. 2. 12. Peace to this houſe.) *As Chriſt him ſelf vſed theſe wordes or this bleſſing often.* Peace be to you, *ſo here he biddeth his Apoſtles ſay the like to the houſe where they come: And ſo hath it been alwayes a moſt godly vſe of Biſhops * to giue their bleſſing where they come, which bleſſing muſt needes be of great grace and profite, when none but worthy perſons (as here we read) might take good therof: and when it is neuer loſt, but returneth to the geuer, when the other partie is not worthy of it. Among other ſpiritual benefites it taketh away venial ſinnes.* Amb. in 9. Luc. Biſhops bleſſing. It remitteth veniall ſinnes.

* Aug. de ciuit. li. 22. c. 8. Leo Imp. in vit. S. Chryſ. Socrat. li. 6. c. 14.

Fulke 2. We doubt not, but the bleſſing or godly prayers, as of the Apoſtles, ſo alſo of godly Biſhops, and other Miniſters of the Church, is greatly to be eſteemed: but the popiſh Biſhops bleſſing with his fingers, is not worth a ſtraw, neither doth any ancient Father commend ſuch a bleſſing. S. Auguſtine ſayth, that he and other departing from Aurelius a godly Biſhop, receiued benediction of him, that is, a godly and chriſtian farewell. *In Socr. lib. 6. c. 14* is no mention of Biſhops bleſſing, but rather of banning. For Socrates reporteth, yet doubting whether it was true, that Epiphanius and Chryſoſtome being fallen out, Chryſoſtome ſhould ſay, *I hope thou ſhalt neuer come to thy contrie,* and Epiphanius anſwered, *I hope thou ſhalt not die Biſhop.* But whether they ſaid ſo or no, Epiphanius dyed in the way homeward, and Chryſoſtome was depoſed from his biſhoprike. I ſuppoſe this ſtory, maketh litle for the Biſhops bleſſing. But it taketh away veniall ſinnes (you ſay) by authoritie of Ambroſe *In Luc.* 9. But in truth, there is neuer a word of the Biſhop, or of his bleſſing, or of veniall ſinnes, but of the benefite which men receiue by entertaining of Preachers of the Goſpell. *Vt non ſolum pacem tribuamus hoſpitibus, verum etiam ſi qua eos terrenæ obumbrant delicta leuitatis, receptis Apoſtolicæ prædicationis veſtigijs, auferantur. We doe not onely giue peace to them that entertaine vs, but alſo if any offences of earthly lightnes doe ouerſhadow them, after the ſteppes of the Apoſtolike preaching be receiued, they are taken away.* His meaning is, they receiue great benefite both by the prayers and by the doctrine of the Preachers, if they entertaine it as well as their perſons. A poore place, for the popiſh Biſhops bleſſing. Biſhops bleſſings. De Ciuit. l. 22. Cap. 8.

Rhem. 14. Shake of the duſt.) *To contemne the true Preachers, or not to receiue the truth preached, is a very damnable ſinne.*

15. More tolerable) *Hereby it is euident that there be degrees and differences of damnation in Hel fire according to mens deſerts.* Aug. li. 4. de Bapt. c. 19.

18. Kings.) *In the beginning Kings and Emperours perſecuted the Churche, that by the very death and bloud of Martyrs it ſhould grow more miraculouſly. afterward when the Emperours and Kings were them ſelues become Chriſtians, they vſed their power for the Churche, againſt Infidels and Heretikes.* Aug. ep. 48.

Rhem. 3. 19. It ſhal be giuen.) *This is verified euen at this preſent alſo, when many good Catholikes, that haue no great learning, by their anſwers confound the Aduerſaries.*

Fulke 3. The ſtory of the Church declareth, this to be verified in the true Martyrs thereof, but the beſt learned of the Papiſtes, are not able to defend their hereſie by the Scriptures, againſt the vnlearned Chriſtian Catholikes, much leſſe againſt the learned, as the writings of both partes make manifeſt.

Rhem. 4. 25. How much more.) *No maruel therefore if Heretikes cal Chriſtes Vicar Antichriſt, when their forefathers the faithles Iewes called Chriſt him ſelf Beelzebub.*

Fulke. 4. He that calleth him ſelfe the Vicar of Chriſt, and putteth himſelfe in the ſteed of Chriſt, by the very ſignification of the word, is Antichriſt. So doth the Pope: hauing no warrant out of the word of God, to be ſo much, as a member of Chriſt. Becauſe his doctrine, decrees and life, are contrary to Chriſt, as in the booke called *Antitheſis Chriſti & Papæ,* and many other godly Treatiſes, is manifeſtly declared. Antichriſt.

Rhem. 32. Confeſſe me.) *See how Chriſt eſteemeth the open confeſſing of him, that is, of his truth in the Catholike Church, for as when Saul perſecuted the Church, he ſayd * him ſelf was perſecuted: ſo to confeſſe him, and his Church is al one. Contrariwiſe, ſee how he abhorreth them that deny him before men, which is not only to deny any one litle article of the Catholike fayth commended to vs by the Churche: but alſo to allow or conſent to hereſie by any meanes, as by* Confeſſing of Chriſt and his truth. Act. 9.

ſubſcribing,comming to their ſeruice and ſermons,furthering them any way againſt Catholikes,and ſuch like.

Rhem.5. 34. Not peace but ſword) *Chriſt came to breake the peace of worldlings and ſinners: as when the ſonne beleueth in him,and the father doth not: the wife is a Catholike,and the husband is not. For to agree together in infidelitie, hereſie, or any other ſinne,is a naughtie peace.This being the true meaning of Chriſtes wordes,marke that the Heretikes interprete this to mainteine their rebellions and troubles which their new goſpel breedeth.* Beza in no.Teſt.an.1565.

Fulke 5. This is a meere ſlander againſt Beza:for our Goſpell which we preach, neither breedeth, nor alloweth any rebellions.But your helliſh father the Pope,rayſeth rebellions, as it is moſt notorious, againſt our ſoueraigne Lady the Queene,of her ſubiects in the North, and ſendeth both his Legats , and his banner of rebellion,to rayſe rebellion in Ireland, hireth, bleſſeth,and pardoneth, horrible traytors, to murder their moſt louing and naturall Prince,and you traytors of Rhemes,are ioyned with them in their moſt deuiliſh conſpiracies, procuring and comforting them,that enterpriſe ſuch monſtrous impietie: and ſhame you nothing,to charge Beza with mainteining of rebellion ? As for the ciuill warres in France,let all the kings edictes of pacification, that hitherto haue come forth,teſtifie,that thoſe of the reformed religion,in taking armes to defend the lawes and liberties of their countrey,againſt priuate perſons,haue done nothing but in the kings ſeruice.

Slander. D.Morton. D.Sander. Parry and the reſt executed.

Rhem. 37. More then.) *No earthly thing,nor duty to Parents,wife, children, countrie, or to a mans owne body and life, can be any iuſt excuſe why a man ſhould doe,or feyne him ſelfe to doe or beleeue any thing, againſt Chriſt or the vnitie and faith of his Church.*

Rhem.6. 41. In the name.) *Reward for hoſpitality,and ſpecially for receiuing an holy perſon, as Prophet,Apoſtle,Biſhop, or Prieſt perſecuted for Chriſtes ſake.For by receiuing of him in that reſpect as he is ſuch an one,he ſhal be partaker of his merites,and be rewarded as for ſuch an one. whereas on the contrary ſide, he that receiueth an Heretike into his houſe and a falſe preacher,doth communicate with his wicked workes.*Ep.2.10.

Fulke.6. Our Sauiour Chriſt promiſeth a reward to them that entertaine the godly, perſecuted or not perſecuted, but not out of the merite of him that is receiued,which is nothing vnto ſaluation , but of his owne abundant grace,by which,the Prophet and the righteous man,receiue their reward,and not of their owne merites. Prouided,that Ieſuites,ſeminarie Prieſts,and ſuch other,that come to ſtirre vp rebellion,procure murther of their Prince , and inuaſion of their country by ſtrangers , or to infect the people with popiſh hereſies, be not accompted,but as falſe prophets,hypocrites, traytors,and heretiks,not Prophets,iuſt men,or true Chriſtian Catholikes.

Merites.

CHAP. XI.

Iohn the Baptiſt in priſon alſo doing his diligence,ſendeth ſome of his diſciples to Chriſt: that as they heard,ſo they might alſo ſee his miracles with their eyes. 7 Afterward Chriſt declareth how worthy of credite Iohns teſtimonie was: 16 and inueigheth againſt the Iewes,who with neither of their maners of life could be wonne: 20 no nor with Chriſtes infinite miracles: 25 prayſing Gods wiſedom in this behalfe, 27 and calling to him ſelfe al ſuch as feele their owne burdens.

AND it came to paſſe: when IESVS had done commaunding his twelue Diſciples, he paſſed from thence, to teach and preach in their cities.

The Goſpel on the 2.Sunday in Aduent. Luc.7,18.

2 * And when Iohn had heard in priſon the workes of Chriſt: ſending two of his diſciples,he ſaid to him,

3 ‖ Art thou he that art to come,or looke we for an other?

4 And IESVS making anſwer ſaide to them,Goe & report to Iohn what you haue heard and ſeen.

Eſa.35,5.61,1.

5 * The blinde ſee, the lame walke, the lepers are made cleane, the deafe heare, the dead riſe againe , to the poore the Goſpel is preached:

6 And bleſſed is he that ſhal not be ſcandalized in me.

7 And when they went their way, IESVS began to ſay to the multitudes of Iohn, ‖ what went you out ‖ into the deſert to ſee? a reede ſhaken with the winde?

8 But what went you out to ſee? a man clothed in ſoft garments? Behold they that are clothed in ſoft garments, are in Kinges houſes.

9 But what went you out to ſee? a Prophet? yea I tel you & more then a Prophet.

10 For

AND it came to paſſe, that when Ieſus had made an ende of commaunding his twelue diſciples, he departed thence to teach, and to preach in their cities.

*2 * When Iohn had heard in the priſon the* Luke 7,18. *workes of Chriſt,he ſent two of his diſciples,*

3 And ſaid vnto him, Art thou he that ſhould come? Or do we looke for another?

4 Ieſus anſwered, and ſayd vnto them, Goe, and ſhew Iohn againe thoſe thinges which ye doe heare and ſee:

5 The blinde receiue their ſight, the halt doe walke, the lepers are cleanſed, and the deafe heare, the dead are rayſed vp, and the poore haue the Goſpell preached to them.

6 And happy is he, whoſoeuer ſhall not be offended in me.

7 And as they departed, Ieſus beganne to ſay vnto the multitude concerning Iohn, What went ye out into the wilderneſſe to ſee? A reede ſhaken with the winde?

8 Or what went ye out for to ſee? A man clothed in ſoft rayment? Behold, they that weare ſoft clothing, *are in kings houſes.*

9 But what went ye out for to ſee? A Prophet? yea, I ſay vnto you, and more then a Prophet.

10 For this is he of whom it is written, *Behold I ſend mine angel before thy face, which* Mal.3,1. *ſhal prepare the way before thee.*

11 Amen I ſay to you, there hath not riſen among the borne of women a greater then Iohn the Baptiſt: yet he that is the leſſer in the kingdom of heauen, is greater then he.

Luc.16,16. 12 And *from the daies of Iohn the Baptiſt vntil now, the kingdom of heauen ſuffereth violence, and the violent beare it away.

13 For al the Prophets and the Law prophecied vnto Iohn:

Mal.4,5. 14 And if you wil receiue it, he is *‖ Elias that is for to come.

15 He ẏ hath eares to heare, let him heare.

16 And * wherevnto ſhal I eſteeme this Luc.7,31. generation to be like? It is like to children ſitting in the market place: which crying to their companions,

17 Say, we haue piped to you, and you haue not daunced: we haue lamented, and you haue not mourned.

Mt.3,4. 18 For *Iohn came neither ‖ eating nor drinking: and they ſay, He hath a diuel.

19 The Sonne of man came eating and drinking, and they ſay, Behold a man that is a glotton and a winedrinker, a frende of Publicans and ſinners. And wiſedom is iuſtified of her children.

Luc.10,13. 20 Then *began he to vpbraide the cities, wherein were done the moſt of his miracles, for that they had not done penance.

21 Wo be to thee Corazain, wo be to thee Beth-ſaida: for if in Tyre and Sidon had been wrought the miracles that haue been wrought in you, they had done ‖ penance in heare cloth and aſhes long agoe.

22 But neuertheleſſe, I ſay to you, it ſhal be more tolerable for Tyre and Sidon in the day of iudgement, then for you.

23 And thou Capharnaum, ſhalt thou be exalted vp to heauen? thou ſhalt come downe euen vnto hel. for if in Sodom had been wrought the miracles that haue been wrought in thee, perhaps it had remained vnto this day.

24 But notwithſtanding I ſay to you, that it ſhal be more tolerable for the land of Sodom in the day of iudgement, then for thee.

The Goſpel vpon S. Matthias day Feb. 24. and vpon S. Francis day Octob. 4. & for many Martyrs. Luc.10,21.

25 At that time IESVS anſwered & ſaid. *I confeſſe to thee O Father lord of heauen and earth, becauſe thou haſt hid theſe things from the wiſe and prudent, and haſt reuealed them to ‖ litle ones.

26 Yea Father: for ſo hath it wel pleaſed thee.

27 Al

10 For this is he of whome it is written, Mala.3.1. *Beholde, I ſend my meſſenger before thy face, which ſhal prepare thy way before thee.*

11 Verily I ſay vnto you, Among them that are borne of women, there hath not riſen a greater then Iohn the Baptiſt: notwithſtanding, he that is leſſe in the kingdome of heauen, is greater then he.

*12 * From the dayes of Iohn the Baptiſt, vntil nowe, the kingdome of heauen ſuffereth violence, and the violent plucke it* vnto them. Luk.16.16.

13 For all the Prophets, and the lawe it ſelfe, prophecied vnto Iohn.

*14 And if ye will receiue it, * this is Elias which was for to come.* Mala.4.5.

*15 * He that hath eares to heare, let him heare.* Luk.7.31.

16 But whereunto ſhall I liken this generation? It is like vnto litle children, ſitting in the markets, and calling vnto their felowes,

17 And ſaying, We haue piped vnto you, and ye haue not daunced: we haue mourned vnto you, and ye haue not ſorowed.

18 For Iohn came neither eating nor drinking, and they ſay, He hath a deuill.

19 The ſonne of man came eating and drinking, and they ſay, Beholde a man gluttonous, and a wine bibber, and a friend vnto Publicanes and ſinners: and wiſedom was iuſtified of her children.

*20 * Then beganne he to vpbrayde the cities,* Luk.10.13. *wherein moſt of his mightie workes were done, becauſe they repented not.*

21 Woe vnto thee Chorazin, woe vnto thee Bethſaida: for if the mightie works which were done in you, had bene done in Tyre & Sidon, they would haue repented long agoe in ſackcloth and aſhes.

22 But I ſay vnto you, It ſhall be eaſier for Tyre and Sidon at the day of iudgement, then for you.

23 And thou Capernaum, which haſt bene lifted vp into heauen, ſhalt be brought downe to hell: For if the mightie workes which haue bene done in thee, had bene done among them of Sodome, they would haue remained vntil this day.

24 But I ſay vnto you, that it ſhal be eaſier for the land of Sodome in the day of iudgement, then for thee.

25 At that time Ieſus anſwered, and ſayd, Luk.10.21. *I thanke thee, O Father, Lorde of heauen and earth, becauſe thou haſt hid theſe thinges from the wiſe and prudent, and haſt ſhewed them vnto babes.*

26 Euen ſo, O Father, for ſo was it thy good pleaſure.

27 Al things are deliuered me of my Father. And no man knoweth the Sonne but the Father: neither doth any know the Father, but the Sonne, & to whom it shal please the Sonne to reueale.

28 Come ye to me al that labour, and are burdened, and I wil refresh you.

29 Take vp my yoke vpon you, & learne of me, be cause I am meeke, and humble of hart: and you shal finde rest to your soules.

30 For my ‖ yoke is sweete, and my burden light.

27 *All things are giuen vnto me of my Father: * and no man knoweth the Sonne, but the Father: neither knoweth any man the Father, saue the Sonne, and he to whom soeuer the Sonne will open* him. Iohn 3.36. & 6.46.

28 *Come vnto me all ye that labour sore, and are laden, and I will ease you.*

29 ** Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart: and ye shal finde rest vnto your soules.* Ierc.6.16.

30 ** For my yoke is easie, and my burden is light.* 1.Iohn.5.3.

ANNOTATIONS. CHAP. XI.

Rhem. 3. Art thou he.) *Iohn himselfe doubted not, for he baptized him and gaue great testimonie of him before:* Io.1. *But because his disciples knewe him not, nor esteemed of him so much as of Iohn their owne Maister, therfore did he send them vnto Christ, that by occasion of Christes answer he might the better instruct them what he was, and so make them Christes disciples, preferring them to a better Maister.*

7. What went you out.) *High commendation of Iohns holinesse, as wel for his fasting, rough attire, solitary life, and constancie, as for the dignitie of his function.* Eremitical life.

Rhem. 1. 7. Into the desert. *The faithful people in al ages resorted of deuotion into wildernes to see men of special and rare holines, Prophets, Eremites, Anchorites &c. to haue their prayers or ghostly counsel.* See S.Hierom de vita Hilarionis.

Fulke 1. When men of rare holines, haue bene in the wildernes, (which hath not bene in al ages) men haue resorted to them to be partakers of their prayers, and ghostly counsaile. But this pertayneth not to popish Heremites, which dwelled commonly scarce a quarter of a myle from cities and populous townes, nor to popish Anachorets, which dwelled euen in cities and townes, hauing daily resort vnto them, although they came not abroade them selues. Eremites.

Rhem.2. 14. Elias. *As Elias shal be the messenger of Christes later coming, so was Iohn his messenger and Præcursor at his former coming: and therfore is he called Elias, because of his like office and like spirit.* Luc.1.Grego.ho.7.in Euang. Elias.

Fulke 2. The Greeke Participle being of the preterimperfect temps, as well as of the present, the comming of Elias in person, can not be proued out of this text, notwithstanding the opinion of Gregory, and other ancient writers, which S.Hierom vpon this place noteth, but doth not allow. Origen seemeth to be against it, *in Matth. tract.*3. and Pamphilus *Apologia pro Origine.* The like vse of this Participle is in this same chapter ver.3. where the sense must needes be, *Art thou he which was to come.* So it ought to be here. *This is Elias which was to come.* So doth Hentenius a Papist translate it, *Qui venturus erat. in Euthym.*

Rhem. 18. Eating and drinking.) *The wicked quarrellers of the world misconstre easely al the actes and life of good men. If they be great fasters and austere liuers, they are blasphemed and counted hypocrites: if they conuerse with other men in ordinary maner, then they be counted dissolute.*

Rhem. 3. 21. Penance in sackcloth.) *By this sackcloth and ashes added here and in other places, we see euidently that Penance is not onely leauing of former sinnes, and chaunge or amendement of life past, no nor bare sorowfulnes or recounting of our offenses already committed, but requireth punishement, and chastisement of our persons by these and such other meanes as the Scriptures do els where set forth, and therfore concerning the worde also, it is rather to be called Penance, as in our translation: then (as the Aduersaries of purpose auoyding the word) Repentance or Amendement of life: and that according to the very vsual signification of the * Greeke word in the most ancient Ecclesiastical Greeke writers: who for* Pœnitentes *(which in the Primitiue Church did publike penance) say,* οἱ ἐν μετανοίᾳ ὄντες, *that is,* Men that are doing penance. *And concerning that part of penance which is Confession, the Ecclesiastical historie calleth it by the same Greeke word, and the penitents comming to confession,* τὸν μετανοοῦντας. Sozom.li.7.c.16.Socrat.li.5.c.19. Penance. Μετάνοια. * Dionys.Eccl. hier.c.3. in initio.

Fulke 3. Sackcloth and ashes are signes of humiliation (as S.Basil sayth,) and so helping vnto repentance, and therto pertaineth all chastisement of the body, which the Scripture commendeth, and not to satisfaction for our sinnes. The Greeke word signifieth, change of the mind, and therefore is well translated by vs, repentance and amendement of life, and is not taken for paine or punishment, as you would import by your terme of penance, which yet if it be rightly vnderstood, is nothing but penitence. And although Dionyse, or other ancient fathers, haue sometimes, and that seldome, vsed the word μετάνοια, by a Metonimy, for the publike exercises, that were appointed for the triall and testimonie of repentance, in them that had openly fallen, yet it followeth not, that the word doth properly signifie so: but as it is in the Scripture, and of the Greeke Fathers also most commonly taken for true repentance, and conuersion of the heart vnto God. Neither is confession called μετάνοια in the Eccleiasticall writers, although they speake of Priests or Elders, that by hearing mens confessions, iudged of their repentance, and therefore were called those that were appointed for repentance. *Socr. lib.5 Cap.*19. neither are they that confessed called μετανοοῦντες of their confession, but of their repentance, where of the humble acknowledging, and confessing of their sinnes, was a testimonie vnto men, as their conscience was knowne to God. In Psal.29. Satisfaction for sinne. Confession.

Rhem.4. 25. Litle ones.) *These litle ones doe not signifie here only the vnlearned, as though Coblers and Weauers and women and girles had this reuelation, and therfore do vnderstand al Scriptures and are able to expound them: but here are signified the humble, whether they be learned or vnlearned: as when he sayth,* Vnles you become as litle ones, you shal not enter into ỹ kingdome of heauen. Mt.18,3. *And so also the greatest Doctors (who as they were most learned, so most humbled*

them

themselues to the iudgement of the Catholike Church) are these litle ones: & Heretiki, who although vnlearned, yet vaunt their knowledge and their spirit of vnderstanding aboue all auncient fathers and the whole Church, cannot be of these litle and humble ones.

Fulke. 4. The godly, whether they be learned or vnlearned, doe not vaunt of their knowledge, and spirit of vnderstanding, aboue all auncient fathers, and the whole Church. But where they haue the plaine testimonie of Gods worde on their side, they may safely be preferred, before the authoritie of all the men of the world, that holde the contrary. By that which hath bene obserued in part, and more shalbe God-willing, before we come to the ende of these Annotations, it shall appeare, that the Papists which bragge so much of the auncient fathers, and of the Church, doe much more decline from the iudgement of the auncient fathers, and primitiue Church, then we, which may not yeelde to any mans opinion, that is contrary to the plaine sense of the holy Scriptures and worde of God.

Slaunder. The authoritie of the Scripture. Auncient fathers.

Rhem. 5. 30. Yoke sweete.) *What is this light burden and sweete yoke, but his commandements, of which S. Iohn saith, 1. Epi. 5.* His commandements are not heauy? *cleane contrary to the aduersaries that say, they are vnpossible to be kept.*

The commandements possible.

Fulke. 5. The Lawe of God is vnpossible to be kept in such perfection, as God requireth, and therefore no man can be iustified by the workes of ỹ Law, Gal. 2. 16. c. 3, 11. And yet the yoke of Christ is sweete, and his burthen light to them whom he easeth and refresheth from the burthen of sinne, and his commandements are not heauie, to them, whose faith ouercommeth the world, 1. Ioh. 5. But if any man can keepe Gods commandements, he needeth not to come to Christ to be refreshed, he ouercommeth by iustice of workes, & not by faith, he neede not say the Lordes prayer: yea Christ died not for such a one.

The Lawe impossible to be kept.

CHAP. XII.

The blindnesse of the Pharisees about the Sabboth he reproueth by Scriptures, by reason, and by a myracle. 14. and his death being therefore sought by them, he meekely goeth out of the way, according as Esay had prophecied of him. 22. His casting out of deuils also he defendeth against them. 31. and setteth forth the danger they stand in for their horrible blasphemie. 38. And because they aske yet for a signe, he sheweth howe worthely they shall be damned, 43. foretelling howe the deuill shall possesse their Nation, 46. and testifying that although he be of their blood, yet not they for this, but such as keepe his commandements are deere vnto him.

Mar. 2. 23. Luke 6. 1. AT that time * IESVS went through the corne on the Sabboth: and his Disciples being hungrie, began to plucke ỹ eares, and to eate.

2 And the Pharisees seeing them, said to him. Loe, thy Disciples doe that which is not lawful for them to doe on ỹ Sabboth-dayes.

3 But he said to them, Haue you not read

1. Reg. 21. 4. what * Dauid did when he was an hungred, and they that were with him:

4 How he entred into the house of God, and did eate ỹ loaues of propositon, which it was not lawfull for him to eate, nor for them ỹ were with him, *but for priests only?

Leui. 24. 9. Num. 28. 9. 5 Or haue ye not read in the *Lawe, that on Sabboth-dayes the priestes in the temple doe breake ỹ Sabboth, & are without blame?

6 But I tell you that there is here a greater then the temple.

Ose. 6. 6. ‡See the annotation Chap. 9. 13. 7 And if you did knowe what it is, *I will mercie, and not* ‡ *sacrifice:* you would neuer haue condemned the innocentes.

8 For the Sonne of man is lord of ỹ Sabboth also.

9 And when he had passed from thence, he came into their synagogue.

Mar. 3. 1. Luke 6. 6. 10 And * behold there was a man which had a withered hand, and they asked him saying, whether is it lawfull to cure on the Sabboths? that they might accuse him.

11 But he saide to them, what man shall there be of you, that shall haue one sheepe: and if the same fall into a ditche on the Sabboths, will he not take holde and lift it vp?

12 Howe

*AT that time, * Iesus went on the Sabboth dayes thorow the corne, and his disciples were an hungred, and beganne to plucke the eares of corne, and to eate.* Mar. 2. 23. iuke 6 1. deut. 23. 25.

2 But when the Pharisees sawe them, *they said vnto him, Behold, thy disciples doe that which is not lawfull to doe vpon the Sabboth day.*

*3 But he saide vnto them, Haue ye not read * what Dauid did when he was an hungred, and they that were with him,* 1. Sam. 21. 6.

*4 Howe he entred into the house of God, and did eate the shewe bread, which was not lawfull for him to eate, neither for them which were with him, * but onely for the Prieste?* Exod. 29. 33.

*5 Or haue ye not read in the * lawe, howe that on the Sabboth dayes the prieste in the Temple prophane the Sabboth, and are blamelesse?* Leuit. 8. 31. num. 28. 9.

6 But I say vnto you, that in this place is one *greater then the temple.*

*7 But if ye had knowen what this meaneth, * I will mercy, and not sacrifice, ye would not haue condemned the gyltlesse.* Ose. 6. 7.

8 For the Sonne of man is Lorde euen of the Sabboth day.

*9 * And whē he was departed thence, he went into their synagogue,* Mar. 3. 1. luke 6. 6.

10 And beholde, there was a man which had his hand dried vp, and they asked him, saying, Is it lawfull to heale on the Sabboth dayes? that they might accuse him.

11 And he said vnto them, What man of you will there be that shall haue one sheepe: and if it fall into a pit on the Sabboth day, will he not take holde of it, and lift it out?

12 How much better is a man more then a sheepe? therefore it is lawfull on the Sabboths to doe a good deede.

13 Then he saith to ỹ man, Stretch forth thy hand. and he stretched it forth, & it was restored to health euen as the other.

14 And the Pharisees going forth made a consultation against him, how they might destroy him.

15 But IESVS knowing it, retired from thence: and many folowed him, and he cured them all.

16 And he charged them ỹ they should not disclose him.

17 That it might be fulfilled which was spoken by Esay the Prophete, saying.

Esa.42,1. 18 *Beholde my seruant whom I haue chosen, my beloued in whom my soule hath well liked. I will put my spirit vpon him, and iudgement to the Gentiles shall he shewe.*

19 He shall not contend, nor crie out, neither shall any man heare in the streetes his voyce.

20 The reede bruised he shall not breake, and smoking flaxe he shall not extinguish: till he cast forth iudgement vnto victorie.

21 And in his name the Gentiles shall hope.

Luke 11,14. Mar.3,22. 22 Then *was offered to him one possessed with a deuill, blind and dumme: and he cured him, so that he spake and sawe.

23 And all the multitudes were amased, and said, whether this be ỹ Sonne of Dauid?

24 But the Pharisees hearing it, said, This felowe casteth not out deuils but ‖in Beelzebub the Prince of the deuils.

25 And IESVS knowing their cogitations, saide to them. Euery kingdome ‡ deuided against it selfe shall be made desolate: and euery citie or house deuided against it selfe, shall not stand.

‡Therefore the kingdome of heretikes can not posibly stand, because it is alwayes full of diuision and dissension.

26 And if Satan cast out Satan, he is deuided against him selfe: howe then shall his kingdome stand?

27 And if I in Beelzebub cast out deuils: your children in whom doe they cast out? Therefore they shall be your iudges:

28 But if I in ỹ Spirit of God do cast out deuils, thē is ỹ kingdom of God come vpō you.

29 Or howe can a man enter into ỹ house of ỹ strong, and rifle his vessell, vnlesse he first bind ỹ strong? & then he will rifle his house.

30 He that is ‖not with me, is against me: and he ỹ ‖ gathereth not with me, scattereth.

31 Therefore I say to you, euery sinne & blasphemie shall be forgiuen men, but ‖ the blasphemie of ỹ Spirit shall not be forgiuen.

32 And whosoeuer shall speake a worde against

12 How much more then is a man better then a sheepe? Wherefore it is lawfull to doe wel on the Sabboth dayes.

13 Then saith he to the man, Stretch foorth thy hand: and he stretched it foorth, and it was restored whole, like as the other.

14 Then the Pharisees went out, and helde a counsel against him, how they might destroy him.

15 But when Iesus knewe it, *he departed thence: and great multitudes folowed him, and he healed them all,*

16 And charged them that they should not make him knowen:

17 That it might be fulfilled which was spoken by Esaias the Prophet, saying,

*18 *Beholde my childe whom I haue chosen, my beloued, in whom my soule well delighteth: I will put my spirite vpon him, and he shall shewe iudgement to the Gentiles.* Esa.42.1.

19 He shall not striue, nor crie, neither shall any man heare his voyce in the streetes.

20 A bruised reede shall he not breake, and smoking flaxe shal he not quench, till he send forth iudgement vnto victorie.

21 And in his name shall the Gentiles trust.

*22 * Then was brought vnto him one possessed with a deuill, blinde, and dumbe: and he healed him, insomuch that the blind and dumbe both spake and sawe.* Luke 11.14.

23 And al the people were amazed, and said, Is not this that sonne of Dauid?

*24 * But when the Pharisees heard* it, *they said, This* felowe *doeth not cast out these deuils, but by Beelzebub the prince of the deuils.* Mat.9.34. mar.3.22. luke 11.17.

25 But when Iesus knewe their thoughts, he saide vnto them, Euery kingdome deuided against it selfe, is brought to desolation: and euery citie or house deuided against it self, shal not stād.

26 And if Satan cast out Satan, then were he deuided against himselfe, howe shall then his kingdome endure?

27 Also if I by Beelzebub cast out deuils, by whom doe your children cast them out? Therefore they shall be your Iudges.

28 But if I cast out the deuils by the spirite of God, then is the kingdome of God come vpō you.

29 Or els, howe can one enter into a strong mans house, and spoile his goods, except he first binde the strong man, & then wil spoile his house.

30 He that is not with me, is against me: and he that gathereth not with me, scattereth abroad.

*31 Wherefore I say vnto you, * All maner of sinne and blasphemie shall be forgiuen vnto men: but the blasphemie against the* holy *spirite, shall not be forgiuen vnto men.* Mar.3.18. luke 12.10. iohn 5.13.

32 And whosoeuer speaketh a worde against

the

againſt the Sonne of man, it ſhall be forgiuen him: but he that ſhall ſpeake againſt the Holy Ghoſt, it ſhal not be forgiuen him neither in this world, nor ‖ in ỹ world to come.

33 Either ‡ make the tree good, and his fruite good: or make the tree euill, and his fruite euill. for of the fruite the tree is knowē.

34 You vipers broodes, howe can you ſpeake good things, wheras you are euil? for of ỹ abūdāce of ỹ heart the mouth ſpeaketh.

35 A good man out a good treaſure bringeth forth good things: and an euil man out of an euil treaſure bringeth forth euil things.

36 But I ſay vnto you, that euery ‖ idle worde that men ſhall ſpeake, they ſhall render an account for it in the day of iudgemēt.

37 For of thy wordes thou ſhalt be iuſtified, and of thy wordes ỹ ſhalt be condēned.

The Goſpel vpon Wedneſday the firſt weeke of Lent.

38 Then anſwered him certaine of the Scribes and Phariſees, ſaying, Maſter, we would ſee a ſigne from thee.

39 Who anſwered, and ſaid to them, The wicked and aduouterous generation ſeeketh a ſigne: and a ſigne ſhall not be giuen it, but the ſigne of Ionas the Prophet.

Ion.2,2. 40 For as * Ionas was in the whales bellie three dayes and three nightes: ſo ſhal the Sonne of man be in the hart of ỹ earth three dayes and three nightes.

41 The men of Niniuee ſhall riſe in the iudgement with this generation, and ſhall

Ion.3,5. condemne it: becauſe * they did penance at the preaching of Ionas. And beholde more then Ionas here.

3.Reg.10,1. 42 The * Queene of the South ſhall riſe in the iudgement with this generation, and ſhall condemne it: becauſe ſhe came from the endes of the earth to heare the wiſdome of Salomon, and beholde more then Salomon here.

Luke 11,24. 43 And * when an vncleane ſpirite ſhall goe out of a man, he walketh through drie places, ſeeking reſt, and findeth not.

44 Then he ſaith, I will returne into my houſe whēce I came out, And cōming he findeth it vacant, ſwept w̄ beſoms, & trimmed.

45 Then goeth he, and taketh with him ſeuen other ſpirits more wicked thē himſelf,

2.Pet.2,20. and they enter in and dwel there: and * the laſt of ỹ man be made worſe then the firſt. So ſhall it be alſo to this wicked generation.

The Goſpel vpon the day of the ſeuen Brethren, &c. Iulij.10. Mark.3,31. Luke 8,20.

46 As he was yet ſpeaking to the multitudes, * behold his mother and his brethren ſtood without, ſeeking to ſpeake to him.

47 And one ſaid vnto him, Behold thy mother & thy brethren ſtand w̄out, ſeeking thee.

48 But

the ſōne of man, it ſhalbe forgiuē him: but whoſoeuer ſpeaketh againſt the holy Ghoſt, it ſhal not be forgiuen him, neither in this world, neither in the world to come.

33 Either make the tree good, and his fruite good: Or els make the tree euil, & his fruite euil: For the tree is knowen by his fruite.

*34 O generations of vipers, how can ye ſpeake good things, when ye your ſelues are euil? *For out of the abundance of the heart, the mouth ſpeaketh.* Luke 6.45.

35 A good man out of the good treaſure of the heart, bringeth forth good things: and an euil man out of the euill treaſure, bringeth forth euill things.

36 But I ſay vnto you, That of euery idle word that men ſhall ſpeake, they ſhall giue account thereof in the day of iudgement.

37 For of thy wordes thou ſhalt be iuſtified, and of thy wordes thou ſhalt be condemned.

*38 *Then certaine of the Scribes, and of the Phariſees, anſwered him, ſaying, Maſter, We will ſee a ſigne of thee.* Mat.16.2. luke 11.29. 1.cor.1.22.

39 But he anſwered, and ſaid to them, An euill and adulterous generation ſeeketh a ſigne, and there ſhall no ſigne be giuen to it, but the ſigne of the Prophet Ionas.

*40 *For as Ionas was three dayes and three nightes in the Whales bellie: ſo ſhall the ſonne of man be three daies and three nightes in the heart of the earth.* Ionas 2.1.

*41 The men of Niniue ſhall riſe in the iudgement with this nation, and cōdemne it, *becauſe they repented at the preaching of Ionas, and beholde, here is one greater then Ionas.* Ionas 3.5.

*42 *The Queene of the South ſhall riſe in the iudgement with this generation, and ſhall condemne it: for ſhe came from the vttermoſt partes of the earth to heare the wiſdome of Solomon, & behold, in this place is one greater then Solomon.* 1.King.10.1. 2.chro.9.1.

43 When the vncleane ſpirit is gone out of a man, he walketh thorowout dry places ſeeking reſt, and findeth none.

44 Then he ſaith, I will returne into my houſe from whence I came out. And when he is come, he findeth it emptie, ſwept, and garniſhed.

*45 Then goeth he, and taketh with himſelfe ſeuen other ſpirites worſe then himſelfe, and they enter in, and dwell there: *And the laſt ſtate of that man is worſe then the firſt. Euen ſo ſhall it be alſo vnto this froward generation.* 2.Pet.2.20. hebr.6.4.

*46 While he yet talked to the people, *behold, his mother and his brethren ſtood without, deſiring to ſpeake with him.* Mar.3.31. luke 8.20.

*47 Then one ſaid vnto him, *Behold thy mother and thy brethren ſtand without, deſiring to ſpeake with thee.* Marke 3.32. luke 8.21.

48 But

48 But he answering him that tolde him, said, ‖ who is my mother, and who are my brethren?

49 And stretching forth his hand vpon his disciples, he saide, Beholde my mother and my brethren.

50 For whosoeuer shall doe the will of my father, that is in heauen: he is my brother, and sister, and mother.

48 But he answered, and saide vnto him that tolde him, Who is my mother? Or who are my brethren?

*49 And when he had stretched forth his hand toward his disciples, he said, *Beholde my mother and my brethren.* Iohn 15.7.

50 For whosoeuer shall doe the will of my father which is in heauen, the same is my brother, and sister, and mother.

MARGINALL NOTES. CHAP. XII.

Rhem.1. 33. Make the tree good.) *It is a mans owne free will and election, to be a good tree or an ill tree: to bring foorth good fruites or bad. S. Augustine vpon this place,* lib.2.c.4.de actis cum Felic. Manichæo.

Fulke.1. S. Augustine defendeth freewil against the heresie of the Manichees, which helde that men were made euil by nature, and creation of the euill god, and not of their owne will. The freedome therefore against such enforcement, as the Manichees taught, is not contrary to ỹ thraldome of mans will, since the fall of Adam, which fell of his free-will. And therefore S. Augustine in his retractation of the same booke saith, *In the second of these bookes we disputed of the free choise of will, either to the doing of euill, or good. But of grace, whereby they are truely free, of whom it is said: if the sonne shall make you free, then shall you be truely free, we were not compelled by any necessitie to dispute more diligently, because the aduersarie was such a one, as he was, with whom we had to doe.* And the very same collection out of this text, he retracteth lib.1.cap.22. and sheweth, howe it must be vnderstood, that he saide of free-will, or els it is erroneous: *Alio loco, &c. In another place I saide, except a man shall change his will, he can worke no good, which in another place he teacheth to be placed in our power, where he saith: Either make the tree good, and his fruite good, or make the tree euill, and his fruite euill, which is not against the grace of God, which we preach nowe. For it is in the power of man to change his wil into better, but this power is none at all, except it be giuen of God, of whom it is said, he gaue them power to be made the sonnes of God: for seeing that it is in our power which we doe, when we are willing, nothing is so much in our power as our will it selfe, but our will is prepared of the Lorde, by that meanes therefore he giueth power. So is it to be vnderstood which I said afterward: that it is in our power, that we may obteine, eyther to be engraffed into the goodnesse of God, or to be cut of by his seueritie: because it is not in our power, but that it foloweth our will, which when it is prepared of the Lord to be strong and able, that worke of pietie is easily done, which otherwise was hard, yea impossible.* Thus the simple may see, how you goe about to delude them, alleadging the words of S. Augustine, against his owne iudgement and meaning. Freewill. Retr. li.2.c.8.

ANNOTATIONS. CHAP. XII.

Rhem.2. 24. In Beelzebub.) *The like blasphemie against the holy Ghost is, to attribute the miracles done by Saintes eyther dead or aliue, to the deuill.*

Fulke.2. Those miracles that are said to be done by Saintes, and are alleadged to mainteine any doctrine contrary to the trueth taught in the holy Scriptures, S. Augustine is bold to call them *eyther the fictions of lying men, or els the workes of deceiuing spirits: for eyther those things are not true which are said of those miracles, or els if heretikes haue any miracles, we must the rather beware of them.* This writeth S. Augustine against the Donatists, which were full of lying miracles, but come short by a thousand degrees of the Papistes, the monsters of whose lying miracles are much more, then all the poeticall fables: which all modest Papistes will be ashamed to heare of, but these traytours of Rhemes, barking against the trueth, are ashamed of nothing. Miracles. De vnit.eccles. cap. 16. witnes legenda aurea festiv. ser.discip. and other such monsters of lying miracles.

Rhem. 30. Not with me.) *They that are indifferent to all religions, commonly and fitly called Neuters, ioyning themselues to neither part, let them marke these wordes well, and they shall see, that Christ accompted all them to be against him and his Church, that are not plainely and flatly with him and it.* Neuters in religion.

Rhem. 3. 30. Gathereth not with me.) *He speaketh not onely of his owne person, but of all to whom he hath committed the gouernement of his Church, and specially of the chiefe pastours succeeding Peter in the gouernement of the whole. As S. Hierom writing to Damasus Pope of Rome, applieth these wordes vnto him, saying of all Heretikes,* He that gathereth not with thee, scattereth: that is to say, He that is not with Christ, is with Antichrist. Epi. 58.

Fulke.3. He speaketh of his owne doctrine, by which we must make trial, who gathereth with him, and who not. We may safely gather with all our gouernours, or equals, that gather with Christ, and with none other. Neither doeth S. Hierom warant vs, that whosoeuer gathereth with the Bishop of Rome, gathereth with Christ. For that he said to Damasus, was in that respect, that Damasus gathered with Christ, that is, acknowledge ỹ Godhead of Christ, against the Arians. In this article of faith, he that gathereth not with the Bishop Damasus, scatereth with the Heretikes, and with Antichrist. Not that Damasus succeeded Peter in the gouernement of the whole Church, and in that he is Bishop of Rome, is a rule to be alwayes folowed. For the same Hierome that gathered with Damasus affirming the diuinitie of Christ, would not haue gathered with Liberius, whom he testifieth to haue subscribed to the Arrians, against the diuinitie of Christ, in Catalo. Num.107. Fortunatianus. And touching the Bishop of Romes gouernement ouer the whole, in his Epistle to Euagrius, he saith, that *all Bishops be the successours of the Apostles*, and that the poore Bishop of Eugubium, is not inferiour to the rich Bishop of Rome, &c. And Cyprian saith, that *all the Apostles were equall with Peter in honour and authoritie, De simplicitate prælatorum.* The Pope or Bishop of Rome.

Rhem. 4. 31. The blasphemie of the Spirit.) *He meaneth not that there is any sinne so great, which God will not forgiue, or whereof a man may not repent in this life, as some Heretikes at this day affirme: but that some heinous sinnes (as namely this blasphemie of the Iewes against the euident workes of the holy Ghost, and likewise Archeheretikes who wilfully resist the knowen trueth and workes of the holy Ghost in Gods Church) are hardly forgiuen, and seldome haue such men grace to repent. Otherwise among all the sinnes against the holy Ghost (which are commonly reckened sixe) one onely shall neuer*

neuer be forgiuen, that is, dying without repentance wilfully, called Final impenitence. Which ſinne he committeth that dyeth with contempt of the Sacrament of Penance, obſtinately refuſing abſolution, by the Churches miniſterie: as S. Auguſtine plainly declareth by theſe words. Whoſoeuer he be that beleeueth not mans ſinnes to be remitted in Gods Church, and therefore deſpiſeth the bountifulnes of God in ſo mightie a worke, if he in that obſtinate minde continue till his liues end, he is guiltie of ſinne againſt ỹ Holy Ghoſt, *in which Holy Ghoſt Chriſt remitteth ſinnes.* Enchir 83. Ep. 50. in fine. Final impenitence. Remiſſion of ſinnes in the Church.

Fulke. 4. That God will not forgiue the ſinne againſt the holy Ghoſt, the text is more plaine, then that with any gloſſes of mans inuentions, it can be obſcured. That there is a ſinne, which he that hath committed, cannot be renued by repentance, the Apoſtle ſpeaketh as plainely, Hebr. 6. 4. 5. 6. They that haue ſinned againſt the holy Ghoſt, are neuer renued by repentance, nor come to true repentance and change of minde, though as Iudas, they be ſory, not for their ſinne, but for the puniſhment, which they haue deſerued by their ſinne. And although finall repentance be neuer forgiuen, becauſe God forgiueth onely the penitent: Yet it is manifeſt, that our Sauiour Chriſt ſpeaketh not in this place of finall impenitencie, but of blaſphemie againſt the holy Ghoſt, which he may commit, that obſtinately and contumeliouſly reiecteth the grace of God offred him in the Church, for remiſſion of ſinnes as S. Auguſtine ſaith, but of deſpiſing the Sacrament of Popiſh penance, he ſpeaketh not one word. For there was no ſuch Sacrament acknowledged in his time, although according to the diſcipline of the Church, they that had openly and grieuouſly fallen, (ſo that they were excommunicated) had time and exerciſes appointed them to ſhew their repentance, that they might be againe receiued into ỹ Church, which diſcipline alſo, whoſoeuer contemneth, ſo long as he remaineth in that contempt, by our ſauiour Chriſts owne ſaying, is to be taken for an heathen & publicane, and if he die in that contempt without repentance, he dieth as an heathen or Publicane. But of the neceſſitie of auricular confeſſion, of ſatisfaction in worke, to the iuſtice of God for ſinnes committed, of the forme of wordes of abſolution, mumbled ouer a mans head by a Popiſh prieſt, S. Auguſtine knew nothing in his time. Sinne againſt the holy Ghoſt. Popiſh penance.

Rhem. 5. 32 Sonne of man.) *The Iewes in their wordes ſinned againſt the ſonne of man, when they reprehended thoſe things which he did as a man, to wit, calling him a glutton, a great drinker of wine, a friend of the Publicans, and taking offenſe becauſe he kept company with ſinners, brake the Sabboth, and ſuch like: and this ſinne might more eaſely be forgiuen them, becauſe they iudged of him as they would haue done of any other man: but they ſinned and blaſpheined againſt the Holy Ghoſt (called here the finger of God whereby he wrought miracles) when of malice they attributed the euident workes of God in caſting out diuels, to the diuel himſelf: and this ſinne ſhall not be remitted, becauſe it ſhall hardly be remitted, as we ſee by the plague of their poſteritie vntill this day.*

Fulke. 5. Not the Iewes generally are charged, nor their poſteritie are puniſhed for the ſinne againſt the holy Ghoſt, but ſome of them which were the Phariſes & Scribes, that came from Ieruſalem, of whoſe poſteritie it is poſſible, there is few or none remayning at this day. Luc. 11. 17. Mar. 3. 22.

Rhem. 6. 32. Nor in the world to come.) *S. Auguſtine and other holy Doctors gather hereupon, that ſome ſinnes may be remitted in the next life, and conſequently proue Purgatorie therby.* De Ciuit. Dei li. 21. c. 13. D. Greg. Dial. li. 4. c. 39. Purgatorie.

Fulke. 6. S Marke is a ſure interpreter of theſe wordes. For he (ſaith S. Marke) that blaſphemeth the holy Ghoſt, neuer hath forgiuenes, but is guiltie of eternal condemnation. The error of Purgatorie in S. Auguſtines time, began to peere vp, frō which, as S. Auguſtine was not altogether cleare, ſo doth he not affirme any thing certeinly of it. For in his treatiſe *de octo Dulcitij quæſt. Queſt* 1. Thus he writeth of it, *Tale aliquid &c. Such a thing* (as ſauing by fire) *is not incredible to be euen after this life, and whether it be ſo or no, it may be enquired, and either be found, or be hid, that ſome faithfull men are ſaued later or ſooner, by a certaine purging fire, by how much more or leſſer, they haue loued corruptible goods, yet not ſuch of whome it is ſayd that they ſhall not poſſeſſe the kingdome of God, &c. except after they haue duely repented, thoſe crimes be remitted vnto them.* Purgatory. Mar. 3. 29.

But *Hypognoſt. cont. Pelag. li.* 5. he acknowledgeth heauen and hell out of the Scriptures, but of the third place he ſaith, *Tertium penitus, &c. The third place, we are vtterly ignorant of, yea we finde that it is not in the Scriptures.* This is the variable opinion of S. Auguſtine ſometime douting & thinking it not incredible, ſometime denying that any ſuch thing is foūd in the Scriptures. And although he ſpake againſt the Pelagians (and Papiſts) which fained a thirde place, where Infants vnbaptized ſhould remaine after this life, yet his wordes are generall, and his reaſon is as good againſt Purgatorie, as againſt *Limbus infantum.*

In Gregories time which was almoſt 200. yeere after, the errour of Purgatorie had gathered more ſtrength, and yet is holden by Gregorie, but for *the leſt and lighteſt offences, as idle talke, immoderate laughter, or houſhold care, which ſcarce is occupied without offence.* It is ſufficient for vs, that neither the Scripture teacheth Purgatorie, neither the Primitiue Church did admit of it, for many hundred yeres after Chriſt, although by the *Carpocratians, Montaniſts,* and *Originiſts,* the foundations of that errour were layd of ancient time.

Rhem. 7. 36 Idle word.) *If of euery idle word we muſt make accompt before God in iudgement, and yet ſhall not for euery ſuch word be damned euerlaſtingly: then there muſt needes be ſome temporall puniſhment in the next life.*

Fulke 7. Euery idle worde is worthy of condemnation, if God ſhould deale with vs according to his Iuſtice. For our tongue is giuen vs to ſpeake alwayes that which is to the glory of God, and to the profite of the hearers. Neuertheleſſe he that pardoneth al the grieuous ſinnes of the faithful that are truly penitent, whereof they muſt alſo make accompt in iudgement, forgiueth alſo the ſinne of Idle wordes. Therfore this is a brutiſh collection, as all the reſt of your Popiſh Notes are, We muſt giue an accompt and not be damned, *Ergo* there muſt needes be ſome temporall puniſhment in the next life. Purgatory.

Rhem. 48. Who is my mother.) *The dutifull affection toward our parents and kinſfolke is not blamed, but the inordinate loue of them to the hinderance of our ſeruice and dutie toward God. Vpon this plaee ſome olde Heretikes denied Chriſt to haue any mother.* Aug. lib. de Fid. & Symb. cap. 4. *Neither euer was there any hereſie ſo abſurd, but it would ſeeme to haue Scripture for it.* All Hereſies alleage Scriptures.

CHAP.

CHAP. XIII.

Speaking in parables (as the Scripture foretold of him, and as meete was for the reprobate Iewes:) he sheweth by the parable of the Sower, that in the labours of the Church, three parts of foure do perish through the fault of the hearers. 24 and yet by the parable of good seed and cockle (as also of the Nette) that his seruants must not for all that, neuer while the world lasteth, make any Schisme or Separation. 31 And by parables of the litle mustard seed & leauen, that notwithstanding the three parts perishing, & ouersowing of cockles, yet that fourth part of the good seed shal spread ouer al the world. 44 And withall, what a treasure, and pearle it is. 53 After all which, yet his owne countrey will not honour him.

THe same day IESVS going out of the house, sate by the sea side.

Mar.4,1. Lu.8,4. 2 And * great multitudes were gathered together vnto him, insomuch that hee went vp into a boate and sate: and all the multitude stoode in the shore,

3 And he spake to them many things in parables, saying, Beholde ỹ sower went forth to sow.

4 And whiles he soweth, some fell by the way side, and the foules of the aire did come and eate it.

5 Othersome also fel vpon rockie places, where they had not much earth: and they shotte vp incontinent, because they had not deepenes of earth,

6 And after ỹ sunne was vp, they parched: & because they had not root, they withered.

7 And other fell among thornes: and the thornes grew and choked them.

8 And othersome fel vpon good ground: and they yeelded fruite, the ‖ one an hundred fold, the other threescore, & an other thirtie.

9 He ỹ hath eares to heare, let him heare.

10 And his Disciples came and saide to him. Why speakest thou to them in parables?

11 Who answered and saide vnto them, Because ‖ to you it is giuen to know ỹ mysteries of the kingdom of heauen: but to them it is not giuen.

12 For he that hath, to him shalbe giuen, and he shal abound: but he that hath not, fro̅ him shalbe taken away ỹ also which he hath.

13 Therfore in parables I speake to them: because seeing they see not, & ‡ hearing they heare not, neither do they vnderstand:

‡ When Gods word is preached, they properly haue eares to heare, that haue hartes to obey: and they hearing doe not heare, which heare by sense of their body, and obey not by consent of their hartes. *Aug. de dono perseu. c. 14.*

14 And the prophecie of Esay is fulfilled in them, which saith, *With hearing shall you heare, and you shal not vnderstand: and seeing shal you see, and you shal not see.*

15 *For the hart of this people is waxed grosse, and with their eares they haue heauily heard, and their eies ‖ they haue shutte: lest at any time they may see with their eyes, & heare with their eares, and vnderstande with their hart and be conuerted, and I may heale them.*

16 But blessed are your eyes because they doe see, & your eares because they do heare.

Luc.10.23. 17 For amen I say to you, that * many Prophets and iust men haue desired to see the things

*THe same day when Iesus was gone out of the house, * he sate by the sea side.* Mark.4.1.

2 And great multitudes were gathered together vnto him, so that he went into the shippe, and sate, and the whole multitude stoode on the shore. luke 8.5.

3 And he spake many things to them in parables, saying, Behold, the sower went forth to sowe.

4 And when he sowed, some seedes fell by the wayes side: and the foules came, and deuoured them vp.

5 Some fell vpon stonie places, where they had not much earth: and anon they sprung vp, because they had no deepenesse of earth.

6 And when the sunne was vp, they caught heate: and because they had not roote, they withered away.

7 Againe, some fell among thornes: and the thornes sprung vp, and choked them.

8 But some fell into good ground, and brought foorth fruite, some an hundred folde, some sixtie folde, some thirtie folde.

9 Who hath eares to heare, let him heare.

10 And the disciples came, and saide vnto him, Why speakest thou vnto them by parables?

11 He answered, and said vnto them, Because it is giuen vnto you to know the secrets of the kingdome of heauen, but to them it is not giuen.

*12 * For whosoeuer hath, to him shalbe giuen,* Mat.25.29. *and he shall haue more abundance: but whosoeuer hath not, from him shalbe taken away, euen that he hath.*

13 Therefore speake I to them in parables: because they seeing, see not: and hearing, they heare not, neither do they vnderstand.

*14 And in them is fulfilled the prophecie of Esaias, which saith, * With the eare ye shall heare,* Esa.6.9. mark.4.12. luke 8.10. iohn 12.40. acts.28.26. rom.11.8. *and shall not vnderstande: and seeing, ye shall see, and shall not perceiue.*

15 For this peoples heart is waxed grosse, and their eares are dull of hearing, and their eyes haue they closed: lest at any time they shoulde see with their eyes, and heare with their eares, and shoulde vnderstande with their heart, and should conuert, that I might heale them.

16 Blessed are your eyes, for they see: and your eares, for they heare.

*17 Verily I say vnto you, * that many Prophets* Luke 10.24. *and righteous men haue desired to see those things which ye see, and haue not seene: and to heare those things*

things that you ſee,and haue not ſeen them: and to heare the things that you heare, and haue not heard them.

18 Heare you therfore the parable of the ſower.

19 Euery one that heareth the word of the kingdom and vnderſtandeth not, there cõmeth the wicked one, and catcheth away that which was ſowen in his hart: this is he that was ſowen by the way ſide.

20 And he that was ſowen vpon rockie places: this is he that heareth the word, and incontinent receiueth it with ioy,

21 Yet hath he not roote in himſelfe, but is for a time: and when there falleth tribulation and perſecution for the word, he is by and by ſcandalized.

22 And he ẏ was ſowen among thornes, this is he that heareth the word,and the carefulnes of this worlde and the deceitfulnes of riches choketh vp the word, and he becommeth fruitles.

23 But he that was ſowen vpon good ground: this is he that heareth the word,and vnderſtandeth, and bringeth fruite, and yeldeth ſome an hundred-fold, and other threeſcore,and an other thirtie.

The Goſpel vpõ the 5. Sunday after the Epiphanie.

24 An other parable he propoſed to them, ſaying,The kingdom of heauen is reſembled to a man that ſowed good ſeede in his field.

25 But when men were a ſleepe, his enemie came and ouerſowed cockle among the wheate,and went his way.

26 And when the blade was ſhot vp,and had brought forth fruite, then appeared alſo the cockle.

27 And the ſeruants of the goodman of the houſe cõming ſaid to him, Sir, didſt thou not ſow good ſeede in thy fielde? whence then hath it cockle?

28 And he ſaid to them,The enemy man hath done this.And the ſeruants ſaid to him, Wilt thou we goe and gather it vp?

29 And he ſaid,No: ‖ leſt perhaps gathering vp the cockle, you may roote vp the wheate alſo together with it.

30 Suffer both to grow vntil the harueſt, and in the time of harueſt I wil ſay to the reapers, Gather vp firſt the cockle, and binde it into bundels to burne, but the wheate gather ye into my barne.

The Goſpel vpon the 6. Sunday after the Epiphanie. Mar.4,30. Luc.13,18.

31 An other parable he propoſed vnto them, ſaying, * The kingdom of heauen is like to a muſtard ſeede, which a man tooke and ſowed in his field.

32 Which is the ‖ leaſt ſurely of al ſeedes: but

things which ye heare,and haue not heard.

*18 * Heare ye therefore the ſimilitude of the Sower.* Mar.4.15. luke 8.11.

19 When one heareth the worde of the kingdome, and vnderſtandeth it not, then commeth that euil one, and catcheth away that which was ſowen in his heart: this is he which receiued ſeede by the way ſide.

20 But he that receiued the ſeede into ſtonie places,the ſame is he that heareth the worde,and anon with ioy receiueth it:

21 Yet hath he not roote in himſelfe, but dureth for a ſeaſon: for when tribulation or perſecution ariſeth becauſe of the word,by and by he is offended.

22 He alſo that receiued ſeed into the thornes, is he that heareth the worde, and the care of this world,and the deceitfulneſſe of riches choke vp the word,and ſo is he made vnfruitfull.

23 But hee that receiued ſeede into the good ground, is he that heareth the worde, and vnderſtandeth it, which alſo beareth fruite, and bringeth foorth, ſome an hundred folde, ſome ſixtie folde, ſome thirtie folde.

*24 Another parable put hee foorth vnto them, ſaying, * The kingdome of heauen is likened vnto a man, which ſowed good ſeede in his fielde.* Matth.4.13.

25 But while men ſlept, his enemie came and ſowed tares among the wheate, and went his way.

26 But when the blade was ſprung vp, and had brought foorth fruite,then appeared the tares alſo.

27 So the ſeruaunts of the houſholder came, and ſaide vnto him, Syr, diddeſt not thou ſowe good ſeede in thy fielde, from whence then hath it tares?

28 Hee ſayde vnto them, The malicious man hath done this. The ſeruaunts ſayde vnto him, Wilt thou then that we goe,and gather them vp?

29 But hee ſayde, Nay: leſt while yee gather vp the tares, yee roote vp alſo the wheate with them.

30 Let both growe together vntil the harueſt: and in time of harueſt, I will ſay to the reapers, Gather ye together firſt the tares, and binde them in bundels to burne them:but cary the wheate into my barne.

*31 Another parable put he forth vnto them, ſaying, * The kingdome of heauen is like to a graine of muſtard ſeede, which a man tooke, and ſowed in his fielde.* Mat.4.30. luke 13.18.

32 Which in deede is the leaſt of all ſeedes: but when it is growen, it is the greateſt among herbes,

but when it is growen, it is greater then all herbs, & is made a tree, ſo that ỹ foules of the aire come, and dwel in the branches thereof.

33 An other parable he ſpake to them, The kingdom of heauen is like to leauen, which a woman tooke & hid in three meaſures of meale, vntil the whole was leauened.

34 All theſe things IESVS ſpake in parables to the multitudes, and without parables he did not ſpeake to them:

Pſal.77,2. 35 That it might be fulfilled which was ſpoken by the Prophet ſaying, *I will open my mouth in parables, I will vtter things hidden from the foundation of the world.*

36 Then hauing dimiſſed the multitudes, he came into the houſe, and his Diſciples came vnto him, ſaying, Expound vs the parable of the cockle of the field.

37 Who made anſwer & ſaid to them, He that ſoweth ỹ good ſeed, is the Sõne of man.

38 And the field, is the world. And ỹ good ſeed: theſe are the childrẽ of ỹ kingdom. And the cockle: are the childrẽ of the wicked one.

‡ Not God then, but the Diuel is the author of all euill. 39 And the enemy that ſowed them, is the ‡ deuil. But the harueſt, is the ende of the world. And the reapers, are the Angels.

40 Euen as cockle therefore is gathered vp, and burnt with fire: ſo ſhall it be in the ende of the world.

41 The Sonne of man ſhall ſend his Angels, & they ſhall gather out of his kingdom all ſcandals, and them that worke iniquitie:

42 And ſhal caſt thẽ into ỹ furnace of fire, There ſhal be weeping & gnaſhing of teeth.

43 Then ſhall the iuſt ſhine as the ſunne, in the kingdom of their father. He that hath eares to heare, let him heare.

The Goſpel for Virgins and other holy women. 44 The kingdom of heauen is like a treaſure hidden in a field. which a man hauing found, did hide it, & for ioy therof goeth, and ſelleth al that he hath, and byeth that field.

45 Againe the kingdom of heauen is like to a marchant man, ſeeking good pearles.

46 And hauing foũd one precious pearle, he went his way, and ſold al that he had, and bought it.

47 Againe the kingdom of heauen is like to a nette caſt into the ſea, and gathering together of al kind of fiſhes.

‡ Here alſo are ſignified good and bad in the Church. 48 Which, when it was filled, drawing it forth, and ſitting by the ſhore, they choſe out the ‡ good into veſſels, but the bad they did caſt out.

49 So ſhall it be in the conſummation of the world. The Angels ſhall goe forth, and ſhal ſeparate the euil from among the iuſt,

50 And

herbes, and is a tree: ſo *that the birdes of the ayre come and make their neſtes in the branches thereof.*

33 * *Another parable ſpake he vnto them,* Luke 13.20. ſaying, *The kingdom of heauen is like vnto leauen, which a woman tooke, and hid in three peckes of meale, till all were leauened.*

34 * *All theſe things ſpake Ieſus vnto the* Mar.4 33. *people in parables, and without a parable ſpake he not vnto them:*

35 That it might bee fulfilled which was ſpoken by the Prophet, ſaying, * *I will open my mouth* Pſal.68.2. *in parables, I will ſpeake foorth thinges which haue bene kept ſecret from the foundation of the worlde.*

36 Then Ieſus, when hee had ſent the people away, went into the houſe: * *And his diſciples* Mar 4.34. *came vnto him, ſaying, Declare vnto vs the parable of the tares of the fielde.*

37 He anſwered, and ſaid vnto them, Hee that ſoweth the good ſeede, is the ſonne of man.

38 The fielde, is the worlde. The good ſeede, theſe are the children of the kingdome. But the tares, are the children of the wicked.

39 And the enemie that ſowed them, is the deuill. * *The harueſt, is the ende of the world. The* Apoc.14.15. Ioel.3.13. *reapers, be the Angels.*

40 Euen as the tares therefore are gathered and burnt in the fire: ſo ſhall it be in the ende of the world.

41 * *The ſonne of man ſhall ſende foorth his* Apoc.14.15 *Angels, and* they *ſhall gather out of his kingdome all things that offend, and them which doe iniquitie:*

42 And ſhall caſt them into a furnace of fire: there ſhalbe wayling and gnaſhing of teeth.

43 * *Then ſhall the righteous ſhine as the* Sapi.3 3. *ſunne in the kingdome of their father. Who hath* dan.12.34. *eares to heare, let him heare.*

44 Againe, the kingdome of heauen is like vnto treaſure hid in the fielde: the which, when a man hath found, hideth, and for ioy thereof goeth and ſelleth all that he hath, and buyeth that fielde.

45 Againe, the kingdome of heauen is like vnto a marchant man, ſeeking goodly pearles:

46 Which when hee had founde one precious pearle, went and ſold all that he had, & bought it.

47 Againe, the kingdome of heauen is like vnto a nette that was caſt into the ſea, and gathered of all kinde,

48 Which, when it was full, the Fiſhers *drew to land, and ſate downe, and gathered the good into veſſels, but caſt the bad away.*

49 So ſhall it be at the ende of the worlde: the angels ſhall come foorth, and ſeuer the bad from among the iuſt,

50 And

50 And shal cast them into the furnace of fire. there shal be weeping and gnashing of teeth.

51 Haue ye vnderstoode al these things? They say to him, Yea.

52 He said vnto them, Therefore euery Scribe instructed in the kingdom of heauen, is like to a man that is an housholder, which bringeth forth out of his treasure new things and old.

53 And it came to passe: when IESVS had ended these parables, he passed from thence.

Mr.6,1. Luc.4,16. 54 And * coming into his owne countrie, he taught them in their synagogues, so that they marueled, and sayd, How came this fellow by this wisedom and vertues?

55 Is not this the ‖ Carpenters sonne? Is not his mother called MARIE, and his brethren, Iames and Ioseph, and Simon and Iude:

56 And his sisters, are they not al with vs? whence therefore hath he al these things?

57 And they were scandalized in him. But IESVS sayd to them, There is not a Prophet without honour but in his owne countrie, and in his owne house.

58 And he wrought not many miracles there because of their incredulitie.

50 And shall cast them into a furnace of fire: there shall bee wayling and gnashing of teeth.

51 Iesus sayth vnto them, Haue ye vnderstand all these things? They say vnto him, Yea, Lorde.

52 Then sayde he vnto them, Therefore euery Scribe which is taught in the kingdom of heauen, is like vnto a man that is an housholder, which bringeth forth out of his treasure things newe and olde.

53 And it came to passe, that when Iesus had finished these parables, he departed thence.

*54 * And when he came into his owne countrey, he taught them in their Synagogue, in so much that they were astonied, and sayd, Whence commeth this wisedome and mightie workes vnto him?* Mark.6.1. luk.4.16.

*55 * Is not this the Carpenters sonne? Is not his mother called Marie? & his brethren, Iames, and Ioses, and Simon, and Iudas?* Iohn.6.42.

56 And are not al his sisters with vs? whence hath he then all these things?

*57 And they were offended in him. But Iesus sayd vnto them, * A Prophet is not without honour, saue in his owne countrey, and in his owne house.* Mark.6.4. luke 4.24. iohn 4.44.

58 And he did not many mightie workes there, because of their vnbeliefe.

ANNOTATIONS. CHAP. XIII.

Rhem. 1. 8. One an hundred.) *This difference of fruites is the difference of merites in this life, and rewardes for them in the next life, according to the diuersities of states, or other differences. of states, as that the hundred fold agreeth to virgins professed, three score fold to religious widowes, thirtie fold to the maried.* Aug.li.de S.Virginit.c.44.& seq. *which truth the old Heretike Iouinian denied (as ours doe at this day) affirming that there is no difference of merites or rewardes.* Hiero.li.2. adu.Iouin.Ambros.ep.82.Aug.hær.82. Difference of merites and rewardes.

Fulke 1. Of them that heare the word of God, some bring forth fruite more plentifully then other, according to the measure of Gods grace, giuen to euery man: who in rewarding euery man according to his workes, *crowneth his owne giftes, and not mens merites* As S.Augustine testifieth, *In Ps.70.Conc.1. In Ps.101. For if any thing be rendred to merites* (sayth he) *it is hyre or wages, not grace, or a free gift, In Psal.144.* Neither doth Augustine speake, of the merite of virginitie, as you vnderstand that word of merite, for desert, but of the dignitie or excellencie therof before the state of the maried. Neither doth he allow, that distribution of an hundred fold to virgines, three score fold to widowes, and thirtie fold to maried folke, because the martyrdome of a maried person, is more excellent then the chastitie of a virgine. *Cap.44.45.& 46.* In his cataloge of heresies, he noteth it among the errors of Iouinian, that he counted the chastitie of virgines, equall vnto the worthines of chaste and faithfull maried folkes. Where, though S.Augustine vseth the terme merites, yet he meaneth by it, dignitie, excellency, or worthines, not desert, as the places before noted doe plainly testifie. S.Hierome, though he doth condemne the errors of Iouinian, concerning the excellencie of virginitie, (as we doe also) yet he alloweth no merite or desert of virginitie before God, nor of any worke of iustice. For thus he writeth against the Pelagians, *Lib.1. Tunc ergo iusti, &c. Then are we iust, when we confesse our selues to be sinners, and our iustice doth not consist of our owne merite, but of the mercie of God.* Merites.

S.Ambrose though he preferre the worthines of continencie before mariage, and vseth the word *Meritum: Vnde mihi, &c. Whence should I haue so great merite, or deseruing, seeing mercie is my crowne?* And euen in the same Epistle 82. *ad Vercell.* he writeth of the rewarde of eternall life. *Sola vos comitabitur fides, &c. Faith onely shall goe with you to the next life, and iustice shall also accompanie you, if faith goe before.*

Rhem. 11. To you is giuen.) *To the Apostles and such as haue the guiding and teaching of others, deeper knowledge of Gods word and mysteries is giuen, then to the common people. As also to Christians generally, that which was not giuen to the obstinate Iewes.*

Rhem. 2. 15. They haue shut.) *In saying they they shut their owne eies, which S. Paul also repeateth Act. 28: he teacheth vs the true vnderstanding of al other places, where it might seeme by the bare wordes that God is the very author and worker* God is not the author of euil,

*worker of this induration, and blindnes, and of other sinnes: * which was an old condemned blasphemie, and is now the Heresie of * Caluin: whereas our Sauiour here teacheth vs, that they shut their owne eies, and are the cause of their owne sinne and damnation, God not doing, but permitting it, and suffering them to fall further because of their former sinnes, as S. Paul declareth of the reprobate Gentiles.* Ro.1. Iren. apud Euseb. li.5.c.19. Calu. li.2. Instit. c.4.

Fulke. 2. It is a shameles slander against Caluine, that he should teach God to be the author of sinne, as whoso will reade the place quoted of his Institution, shall plainly see. For he holdeth, as S. Augustine sayth, that God hardeneth the wicked, *not as an euill author, but as a righteous Iudge*, not by a bare permission or suffering, but by withdrawing and withholding his grace, and deliuering them into their owne lust, or into the deceite of Satan, as a iust punishment of their former sinnes, as Augustine teacheth at large, against Iulian ỹ Pelagian, *lib.5. cap.3.* and S. Paule of the idolatrous Gentiles affirmeth, that God *deliuered them into passions of ignominie*, as you your selues translate. Rom.1. Slander.

Rhem. 15. Ouersowed. *First by Christ and his Apostles was planted the truth, and falshod came afterward, and was ouersowen by the enemie the Diuel, and not by Christ, who is not the author of euil.* Tertul. de præscript.

29. Lest you plucke vp also.) *The good must tolerate the euil, when it is so strong that it can not be redressed without danger and disturbance of the whole Church, and committe the matter to Gods iudgement in the later day. Otherwise where il men (be they Heretikes or other malefactors) may be punished or suppressed without disturbance and hazard of the good, they may and ought by publike authoritie either Spiritual or temporal to be chastised or executed.*

Rhem. 3. 30. Suffer both to grow.) *The good and bad (wee see here) are mingled together in the Churche. which maketh against certaine Heretikes and Schismatikes, which seuered them selues of old from the rest of the whole world, vnder pretence that themselues only were pure, and al other both Priests and people sinners: and against some Heretikes of this time also, which say that euil men are not of, or in the Churche.* Good and euil in the Church.

Fulke 3. The reprobate are in the visible Church, but they are not of the Catholike Church, which is the mysticall body of Christ. *They went out from vs* (sayth S. Iohn,) *but they were not of vs.* 1. Ioan. 2.19. The Catholike Church.

Rhem. 32. The least of al seedes.) *The Church of Christ had a smal beginning, but afterward became the most glorious and knowen common welth in earth: the greatest powers and the most wise of the world putting themselues into the same.*

Rhem. 4. 55. Carpenters sonne.) *Hereupon Iulian the Apostata and his flatterer Libanius tooke their scoffe against our Sauiour, saying (at his going against the Persians) to the Christians, what doeth the Carpenters sonne now? and threatening that after his returne the Carpenters sonne should not be able to saue them from his furie, whereunto a godly man answered by the spirit of Prophecie,* He whom Iulian calleth the Carpenters sonne, is making a woodden coffin for him against his death. *And in deede not long after there came newes that in that bataile he dyed miserably.* Sozo. li.6. c.2. Theodo. li.3. c.18. *The very like scoffe vse Heretikes that cal the body of Christ in the B. Sacrament, bakers bread. It seemeth in deede to the senses to be so, as Christ seemed to be Iosephs natural sonne, but faith telleth vs the contrary as wel in the one as in the other.*

Fulke 4. We call not the body of Christ, Bakers bread, but that which the Baker made, which is digested and cast out with other meates (as Origen sayth) which if it be not eaten, mouldeth, or is otherwise corrupted, these things it were blasphemie to affirme of the body of Christ. Therefore it is Bakers bread, that is subiect to corruption. And whereas you say, faith telleth you the contrary, tell vs vpon what text of Scripture, your faith is builded. The Scripture telleth vs, that the Lordes Sacrament is bread, and bread that is broken, which cannot be verified of his naturall body, which is not now broken, but is whole and vncorruptible in heauen. S. Cyrill sayth, our Sauiour Christ when he gaue the Sacrament of his body, *gaue fragmenta panis, peeces of bread, to his Disciples which beleeued, In Ioan. lib.5. Cap.14.* Therefore their faith and yours is not all one. In Mat.15. Transubstantiation. 1. Cor.10.

CHAP. XIIII.

Hearing the vnworthy decollation of Iohn Baptist by Herode, 13 he betaketh him to his vsual solitarines in the desert, and there feedeth 5000. with fiue loaues. 23 And then after the night spent in the mountaine in prayer, he walketh vpon the sea (signifying the wide world) 28 yea and Peter also: whereupon they adore him as the sonne of God. 35 And with the very touche of his garments hemme he healeth innumerable.

Mar.6,14. Lu.9,7.3,19.

AT that time *Herod the Tetrarch heard the fame of IESVS:

2 And said to his seruants, This is Iohn the Baptist: he is risen from the dead, and therefore vertues worke in him.

3 For Herod apprehended Iohn & bound him, and put him into prison because of Herodias, his ‖ brothers wife.

‖ brother Philips

4 For Iohn sayd vnto him, It is not lawful for thee to haue her.

5 And willing to put him to death, he feared the people: because they esteemed him as a Prophet.

6 But

AT that time Herode the Tetrarch heard of the fame of Iesu,* Mark.6.14. Iuke 9.7.

2 And sayd vnto his seruants, This is Iohn the Baptist, he is risen from the dead, and therefore great workes doe shewe forth themselues in him.

*3 * For Herode, when he had taken Iohn, he bounde him, and put him in prison for Herodias sake, his brother Philips wife.* Mar.6.17. luk.3 19.

*4 For Iohn sayd vnto him, * It is not lawfull for thee to haue her.* Leuit.18.25.

*5 And when he would haue put him to death, he feared the people: * because they counted him as a Prophet.* Mat.21.16.

6 But

6 But on Herods birth-day, the daughter of Herodias daunced before them: & pleased Herod.

7 Whervpon he promised with an othe, to giue her whatsoeuer she would aske of him.

8 But she being instructed before of her mother saith, Giue me here in a dish the head of Iohn the Baptist.

9 And the king was stroken sad: yet because of his ‡othe & for them that sate with him at table, he commaunded it to be giuen.

‡A wicked & rash othe, and more wickedly fulfilled: because an vnlawful othe bindeth no man.

10 And he sent, and beheaded Iohn in the prison.

11 And his head was brought in a dish: and it was giuen to the damsel, and she brought it to her mother.

12 And his Disciples came & tooke the body, & ‖ buried it: ‡& came & told IESVS.

‡ S. Iohns disciples at this time had wel learned their duety toward Christ. Mr.6,31. Lu.9,10. Io.6,2.

13 Which when IESVS had heard, * he ‖ retired from thence by boate, into a desert place apart, & the multitudes hauing heard of it, folowed him on foote out of the cities.

14 And he coming forth saw a great multitude, & pitied them, & cured their diseased.

15 * And when it was euening, his Disciples came vnto him, saying, It is a desert place, and the houre is now past: dimisse the multitudes that going into the townes, they may bye them selues victuals.

16 But IESVS said to them, They haue no neede to goe: giue ye them to eate.

17 They answered him. We haue not here, but fiue loaues, and two fishes.

18 Who said to them, Bring them hither to me.

19 And when he had commaunded the multitude to sitte downe vpon the grasse, he tooke the fiue loaues and the two fishes, and looking vp vnto heauen he blessed & brake, and gaue the loaues to his Disciples, and ‖ the Disciples to the multitudes.

20 And they did al eate, and had their fil. And they tooke the leauings, twelue ful baskettes of the fragments.

21 And the number of them that did eate was, fiue thousand men, beside women and children.

The Gospel vpon the Octaue of S. Peter and S. Paul. Iulii 6.

22 And forth with IESVS commaunded his Disciples to goe vp into the boate, & to goe before him ouer the water, til he dimissed the multitudes.

23 And hauing dimissed ỹ multitude, he *ascended into a mountaine alone to praye. And whē it was euening, he was there alone.

Mr.6,46. Io.6,16.

24 But the boate in the middes of the sea

6 But when Herodes byrth day was kept, the daughter of Herodias daunced before them, and pleased Herode.

7 Wherefore he promiseth with an othe, to giue her whatsoeuer she would aske.

8 And she, being before instructed of her mother, sayd, Giue me here Iohn Baptists head in a platter.

9 And the king was sory: neuertheless, for the othes sake, and them which sate also at the table, he commanded it to be giuen her:

10 And sent a tormentor, *and beheaded Iohn in the prison.*

11 And his head was brought in a platter, and giuen to the damsell: and she *brought it to her mother.*

12 And his disciples came, and tooke vp his bodie, and buried it: and went and tolde Iesus.

*13 * When Iesus heard of it, he departed thence in a ship, vnto a desert place out of the way: and when the people had heard thereof, they folowed him on foote out of the cities.* Mar.6.32. luc.9.10.

14 And when Iesus went forth, he saw much people, and was moued with mercy toward them, and he healed their sicke.

*15 * And when it was euening, his disciples came to him, saying, This is a desert place, and the houre is nowe past: let the people depart, that they may goe into the villages, and buy them victuals.* Mar.6.35. luk.9.12. iohn 6.5.

16 But Iesus sayd vnto them, They haue no neede to goe away: giue ye them to eate.

17 They say vnto him, We haue not here but fiue loaues, and two fishes.

18 He sayd, Bring them hither to me.

19 And when he had commanded the people to sit downe on the grasse, and had taken the fiue loaues, and the two fishes, and lifted vp his eyes toward heauen, he blessed: and when he had broken them, *he gaue the loaues to his disciples: and his disciples to the people.*

20 And they did all eate, and were sufficed: And they tooke vp (of the fragments that remained) twelue baskets full.

21 And they that had eaten, were about fiue thousand men, beside women and children.

22 And straightway Iesus constrayned his disciples to get vp into a ship, and to goe before him vnto the other side, while he sent the people away.

*23 And when he had sent the people away, he went vp into a mountaine alone to pray: * and when night was come, he was there himselfe alone:* Mark.6.46. iohn 6.16.

24 But the ship was nowe in the middest of

sea was tossed with waues. for the wind was contrarie.

25 And in the fourth watch of the night, he came vnto them walking vpon the sea.

26 And seeing him vpon the ‖ sea walking, they were troubled saying, That it is a ghost. and for feare they cried out.

27 And immediatly IESVS spake vnto them, saying, Haue confidence: it is I, feare ye not.

28 And Peter making answer said, Lord if it be thou, bid me come to thee vpon the waters.

29 And he said, Come. And Peter descending out of the boate, ‖ walked vpon the water to come to IESVS.

30 But seeing the winde rough, he was afraid: and when he began to be drowned, he cried out saying, Lord, saue me.

31 And incontinent ‡IESVS stretching forth his hand tooke hold of him, and sayd vnto him, O thou of litle faith, why didst thou doubt?

32 And when they were gone vp into the boate, the winde ceased.

33 And they that were in the boate, came and adored him, saying, In deede thou art the sonne of God.

34 And hauing passed the water, they came into the countrie of Genesar.

35 And when the men of that place vnderstood of him, they sent into al that countrie, and brought vnto him al that were il at ease:

36 And they besought him that they might touche but the † hemme of his garment, & whosoeuer did touche, were made hole.

the sea, and was tost with the waues: for it was a contrary winde.

25 And in the fourth watch of the night, Iesus went vnto them, walking on the sea.

26 And when the disciples sawe him walking on the sea, they were troubled, saying, That it is a spirite: and they cried out for feare.

27 But straightway Iesus spake vnto them, saying, Bee of good cheare: it is I, bee not afrayde.

28 Peter answered him, and sayde, Lorde, if it be thou, bidde me come vnto thee on the water.

29 And he sayd, Come. And when Peter was come downe out of the ship, he walked on the water, to goe to Iesus.

30 But when he sawe a mightie winde, he was afraide: and when he began to sinke, he cried, saying, Lord, saue me.

31 And immediatly Iesus, when he had stretched forth his hand, caught him, and sayd vnto him, O thou of litle faith, wherefore diddest thou doubt?

32 And when they were come into the ship, the winde ceassed.

33 Then they that were in the ship, came and worshipped him, saying, Of a trueth thou art the sonne of God.

*34 * And when they were gone ouer, they came into the land of Genezaret.* Mark.6.54.

35 And when the men of that place had knowledge of him, they sent out into al that countrey rounde about, and brought vnto him all that were sicke.

36 And besought him that they might touch the hemme of his garment only: and as many as touched, were made perfectly whole.

‡See before, chap.9,20.

MARGINALL NOTES. CHAP. XIIII.

Rhem. 1. 31. ‡ IESVS stretching.) *Notwithstanding the infirmities of them that gouerne the Church, yet Christ sustaineth them, and holdeth them vp, yea and by them, whatsoeuer they are, he vpholdeth and preserueth his Church.*

Fulke 1. God vseth not by Heretikes, and Antichristian tyrants and maisters of impietie, to vphold and preserue his Church, but by painefull and faithfull teachers, and wise and carefull gouernours, although they haue infirmities.

ANNOTATIONS. CHAP. XIIII.

Rhem. 1. Because of Herodias.) *It is to ordinary in Princes to put them to death that freely tel them such faultes: women, whom they fansie, specially inciting them to such mischefe.*

Rhem. 2. 12. Buried it.) *An example of duty toward the dead bodies of the faithful. wherein see the difference of Catholike Christian men and of al infidels, be they Pagans, Apostataes, or Heretikes. For whereas the Christians had layd the body of this blessed Prophet and Martyr * in Samaria with the Relikes of Elias and Abdias, by vertue whereof wonderful miracles were wrought in that place: in Iulian the Apostataes time, when men might doe al mischeefe freely against Christian religion, the Pagans opened the tombe of S. Iohn Baptist, burnt his bones, scattered the ashes about the fields: but certaine religious Monkes coming thither a pilgrimage at the same time, aduentured their life and saued as much of the holy Relikes as they could, and brought them to their Abbot Philip a man of God: who esteeming them to great a treasure for him and his, to keepe for their priuate deuotion, sent them to Athanasius the B. of Alexandria, & he with al reuerence layd them in such a place (as it were by the Spirit of Prophecie) where afterward by occasion of them was built a goodly chappel.* Theod. li. 3. c. 6. Ruff. li. 2. c. 28. 27. *Marke here that the Heretikes of our time doe as those Pagans, to the bodies and Relikes of al blessed Saincts that they can destroy: and Catholikes contrariwise haue the religious deuotion of those old Christians, as appeareth by the honour done now to his head at Amiens in France.*

Hiero. in Epitaph. Paulæ. c. 6

Sacrilege against holy Relikes.

There

Fulke. 2. There is no doubt, but the dead bodies of the faithfull, are to be laid vp with reuerence, in hope of the reſurrection, but not to be abuſed vnto idolatrie: for Iohns diſciples buried his body, they ſhrined it not to be worſhipped. Concerning the ſtorie of the malice of the Paganes, you foyſt in many things that your auctor ſayth not: for Theodoret in the place noted, ſayth no more, but that they brake vp the tombe of Iohn Baptiſt, burnt his bones, and ſcattered abroade the aſhes. Reliques.

You ſay, that the Chriſtians layed the body of Iohn the Baptiſt, with the reliques of Elias and Abdias: this ſaith not S. Hierome, but *Ibi ſiti ſunt, There lie Helizæus and Abdias prophets, and Iohn the Baptiſt, then the which there was none greater, among them that were borne of a woman.* Elias was taken vp in a fierie charret, therefore they had no reliques of his body. But admit your memorie failed you in naming Elias in ſteede of Helizæus, not onely here, but alſo in the Table: what wonderfull miracles was there wrought before Iulianes time? Ruffinus ſpeaketh of none, before nor after. S. Hierome ſaith in his time, that Paula quaked at many meruailes that ſhe ſawe there: *namely, deuils roaring in diuers torments, and before the ſepulchres of thoſe holy men, men howling like wolues, barking like dogges, roaring like lions, hiſſing like ſerpents, lowing like bulles. Some turne their head about, and touche the earth with the crowne of their head backward, women hanging by the feete, their garments to fall abroad vpon their faces. She tooke pitie of them all, weeping for euery one, ſhe prayed Chriſt to haue mercie on them.* This writeth S. Hierome, but not of any that were cured of their madneſſe there. Againeye may note how S. Hierome agreeth with Ruffine, when he ſayth, That S. Iohn Baptiſt lay ſtill in his time in Sebaſte or Samaria: but let the hiſtorie of Ruffine be true. He ſaith, that certaine from Hieruſalem of the monaſterie of Phillip, *came to that place (where the Pagans raged againſt that body of S. Iohn Baptiſt) to pray*, you ſay they came thither a pilgrimage: but howſoeuer it was, they brought ſome reliques away with them, the reſt were burned. Nowe for any iniurie that is done by vs vnto the bodies of the Saintes, it is a meere ſlander: but the counterfeite reliques that you ſhewe, and worſhip as idoles, we deſtroy and aboliſh. And to proue they are counterfeite, we neede no other teſtimonie, but of your ſelues, which place one and the ſame relique, in ſo many places at ones: As for example, S. Iohn Baptiſts head, you ſay, is at Amiens, other ſay his face onely. I will not enquire howe it came thither from Conſtantinople, whither it was caried by Theodoſius, Hiſt. Trip. lib. 9. cap. 42. But the ſame part that is at Amiens, is at S. Iean Angely. The reſt of his head, from the forehead to the necke, is in Malta: yet the hinder part of his skull, is at Nemours, his braine at Nouium Raſtrouienſe, another part of his head at Iean Morien, his iawe-bone at Veſalium at the Church of S. Iohn the greater, another part at Paris at S. Iohn Laterane, a piece of his eare at S. Floride, his forehead and haires in Spaine at S. Saluadores, another piece of his head is at Noyen, and another at Luke in Italie. And yet for all theſe pieces, his whole head is in S. Silueſters Abbie at Rome to be ſeene and worſhipped. And there is no doubt, but many Churches in England ſometimes, had reliques of his head, as they would beare vs in hand. Is there not good cauſe thinke you, that we ſhould honour theſe holy reliques: if for nothing els, yet becauſe they can multiplie them ſelues, and be in ſo many places at ones. O impudent broode of Antichriſte. Orationis gratia. Slaunder. Blondus in trium. Rom. lib. 3. cap. 103.

Rhem. 3. 13. Retired.) *Chriſt much eſteemed Iohn, and withdrewe himſelfe aſide, to giue example of moderate mourning for the departed, and to ſhewe the horrour of that execrable murder. As in the Primitiue Church many good men ſeeing the miſerable ſtate of the world in the time of perſecution, and the ſinnes that abounded withall: tooke an occaſion to forſake thoſe tumults, and to giue them ſelues to contemplation: and for that purpoſe retired into the deſerts of Aegypt and elswhere, to doe penance for their owne ſinnes & the ſinnes of the world, whereupon partly roſe that infinite nũber of Monkes and Eremites, of whõ the fathers & Eccleſiaſtical hiſtories make mẽtion.* Hier. to 2. in vit. Pauli Erẽ. Sozo. li. 1. c. 12. 13. Eremites.

Fulke. 3. A ſimple argument to iuſtifie the profeſſion of Eremites. Yet that there were many good men that in times paſt led a contemplatiue life in deſert places, I denie not: but I affirme, that their example is a ſhame to the mockmonkes, and falſe Eremites of poperie, which liue in cities, and in the frequence of people, that I ſpeake nothing of their faith and life, farre vnlike. Neither doeth Hierome, or Sozomenus ſay, *they did penance for their owne ſinnes, and the ſinnes of the world:* neither had they any ſuch blaſphemous opinion, that they could ſatisfie for their owne ſinnes, much leſſe for the ſinnes of the world. S. Anthonie, which is counted the chiefe of thoſe Eremites, confeſſeth that the wound of mans ſinnes could not be healed by any meanes, but *by the onely goodneſſe of God, which gaue his onely begotten ſonne to ſuffer for our ſinnes, Ep. 2. & 4.* Eremites.

Rhem. 19. The Diſciples to the multitudes.) *A figure of the miniſterie of the Apoſtles, who as they here had the diſtribution and ordering of theſe miraculous loaues, ſo had they alſo to beſtowe and diſpenſe al the foode of our ſoules in miniſtring of the worde and Sacraments, neither may lay men chalenge the ſame.*

Rhem. 4. 26. Walking.) *When not onely Chriſt, but by his power Peter alſo walketh vpon the waters, it is euident that he can diſpoſe of his owne body aboue nature and contrary to the naturall conditions thereof, as to goe through a doore,* Io. 20. *to be in the compaſſe of a litle bread.* Epiphan. in Anchorato.

Fulke. 4. Chriſt can diſpoſe his body aboue nature, but not to deſtroy the eſſentiall conditions of a body, for then he ſhould ceaſe to haue a body, and ouerthrowe the hope of our reſurrection. And where you quote Ioan 20. to proue that his body did goe through a doore: your owne tranſlation is, that the doores were ſhut, not that he came through the doore: for he made the doore to open, and giue place to him, as the priſon doores did to the Apoſtles by the miniſterie of Angels, Act. 5. which yet were ſhut againe, ſo ſoone as they paſſed through: *for if the diſtances of place be taken from bodies, they ſhalbe no where, and being no where, they ſhall not be at all.* as *S. Auguſtine* teacheth *Ep.* 57. *Dardan.* Finally, where you quote Epiphanius to affirme, that the body of Chriſt can be in the compaſſe of a litle bread, it is a manifeſt abuſing of the reader. For Epiphanius ſayth not ſo, but the cleane contrarie: for teaching, that the ſacramentall bread, is an image of Chriſt, and yet (ſaith he) *neither in greatnes, nor faſhion, nor power it is like, either to his diuinitie, or to his humanitie: for it is a long ſhapen rowle in faſhion, and voide of ſence as concerning power,* which teſtimonie of Epiphanius clearely ouerthroweth your errour of tranſubſtantiation, and carnall maner of Chriſtes preſence in the ſacrament, both together. The body of Chriſt.

Rhem. 5. 29. Walked.) *Peter (ſaith S. Barnard) walking vpon the waters, as Chriſt did, declared himſelfe the onely Vicar of Chriſt, which ſhould be ruler not ouer one people, but ouer all. For many waters, are many peoples* Bernard. lib. 2 de cõſid. c. 8. *See the place, how he deduceth frõ Peter the like authoritie & iuriſdiction to his ſucceſſour the biſhop of Rome.* Peters Primacie.

Fulke.5. Bernard was but a late writer, and was deceiued with the errour of Peters primacie, though not so grosly as the Papistes holde it at this day: neither is his collection any better then his authoritie. Peter walked on the water as Christ did, ergo he was the onely vicar of Christ. While S. Bernard folowed such arguments: no meruaile, if it were said of him, *non vidit omnia*, he sawe not all. Peters primacie.

CHAP. XV.

The Pharisees of Hierusalem comming so farre to carpe him, he chargeth with a tradition contrary to Gods commaundement. 10. And to the people he yeeldeth the reason of that which they reproued: 15. and againe to his Disciples, shewing the ground of the Pharisaicall washing (to wit, that meates otherwise defile the soule) to be false. 21 then he goeth aside to hide himselfe among the Gentiles: where, in a woman he findeth such faith, that he is faine, lest the Gentiles should before the time extort the whole bread, as she had a crumme, to returne to the Iewes. 34. where (all contrary to those Pharisees) the common people seeke wonderfully vnto him. and he after he hath cured their diseased, feedeth 4000. of them with seuen loaues.

The Gospel vpon wednesday the 3. weeke in Lent. Mar.7,1.

THEN came to him from Hierusalem Scribes and Pharisees, saying,

2 Why doe thy Disciples transgresse the tradition of the Auncients? For they wash not their hands when they eate bread.

3 But he answering saide to them: why doe you also transgresse the cõmandement of God for your tradition? For God said,

Exo.20,12. Luk.20,9. 4 *Honour father and mother.* and, *he that shall curse father or mother, dying let him die.*

5 But you say, whosoeuer shall say to father or mother, The gift whatsoeuer proceedeth from me, shall profite thee:

6 And shall not honour his father or his mother: and you haue made frustrate the commaundement of God for your owne tradition.

7 Hypocrites, wel hath Esay prophecied of you, saying,

Esa.29,13. 8 *This people honoureth me with their ‖ lips: but their heart is farre from me.*

9 *And in vaine doe they worship me, teaching doctrines and ‖ commandements of men.*

10 And hauing called together the multitudes vnto him, he saide to them, Heare ye and vnderstand.

11 ‖Not ẏ which entreth into the mouth, defileth a man: but that which proceedeth out of the mouth, that defileth a man.

12 Then came his Disciples, and said to him, Doest thou knowe that the Pharisees, when they heard this worde, were scandalized?

13 But he answering saide: All planting which my heauenly father hath not planted, shall be rooted vp.

14 Let them alone: blind they are, guides of the blind. And if the blind be guide to the blind, both fall into the ditch.

15 And Peter answering said to him, Expound vs this parable.

16 But he saide, Are you also as yet without vnderstanding?

17 Doe you not vnderstand, that all that entreth into the mouth, goeth into the bellie,

*THen * came to Iesus Scribes and Pharisees, which were come from Hierusalem, saying,* Mar.7.1.

2 Why doe thy disciples transgresse the tradition of the elders? for they wash not their handes when they eate bread.

3 But he answered, and saide vnto them, Why doe you also transgresse the commaundement of God by your tradition?

*4 For God commaunded, saying, * Honour thy father and thy mother: And he that curseth *father or mother, let him die the death.* Exo.20.12. deut.5.16. Exod.21.17. leuit.20.9. pro.20.20.

5 But ye say, Whosoeuer shall say to his father or his mother, By the gift that is offered *of me, thou shalt be helped:*

6 And so shall he not honour his father or his mother. And thus haue ye made the commandement of God of none effect by your tradition.

7 Ye hypocrites, full well did Esaias prophecie of you, saying,

*8 * This people draweth nigh vnto me with their mouth, and honoureth me with their lippes: howbeit, their heart is farre from me.* Esa.29.13.

9 But in vaine they doe worship me, teaching doctrines, precepts of men.

*10 * And whẽ he had called the people to him, he said vnto them, Heare and vnderstand.* Mark.7.17.

11 That which goeth into the mouth, defileth not the man: but that which commeth out of the mouth, defileth the man.

12 Then came his disciples, and saide vnto him, Knowest thou not that the Pharisees were offended after they heard this saying?

*13 But he answeared, and saide, * All maner planting which my heauenly father hath not planted, shalbe rooted vp.* Iohn 15.8.

*14 Let them alone: * they be blind leaders of the blinde. If the blind leade the blind, both shall fall into the ditch.* Luke 6.39.

*15 * Then answered Peter, and saide vnto him, Declare vnto vs this parable.* Mark.7.17.

16 Iesus said, Are ye also yet without vnderstanding?

17 Doe not ye yet vnderstand, that whatsoeuer entreth in at the mouth, goeth into the bellie,

and

lie,and is caſt forth into the priuie?

18 But the things that proceede out of the mouth, come forth from the hart, and thoſe things ‖ defile a man.

19 For from the hart come forth euil cogitations, murders,aduoutries, fornications, thefts,falſe teſtimonies,blaſphemies.

20 Theſe are the things that defile a man, but to eate with vnwaſhen hands,doeth not defile a man. ☜

The Goſpel vpon Thurſday the firſt weeke in Lent. Mar.7.25.

21 And IESVS went forth from thence and retired into ỹ quarters of Tyre & Sidon.

22 And beholde * a woman of Chanaan came forth out of thoſe coaſtes, and crying out, ſaide to him, Haue mercie vpon me, O Lorde the Sonne of Dauid: my daughter is ſore vexed of a deuil.

23 Who anſwered her not a worde. And his Diſciples came & beſought him ſaying, Dimiſſe her: becauſe ſhe cryeth out after vs:

24 And he anſwering ſaid: I was not ſent but to the ſheepe that are loſt of the houſe of Iſrael.

25 But ſhe came and adored him,ſaying, Lord,helpe me.

26 Who anſwering,ſaid:It is not good to take the bread of the Children, and to caſt it to the dogges.

27 But ſhe ſaid,yea lord: for the whelpes alſo eate of the crummes that fall from the table of their maſters.

28 Then IESVS anſwering ſaid to her, O woman, ‡great is thy faith: be it done to thee as thou wilt: and her daughter was made hole from that houre. ☞

29 And when IESVS was paſſed from thence, he came beſide the ſea of Galilee: and aſcēding into the mountaine, ſate there.

30 And there came to him great multitudes, hauing with them dumme perſons, blinde, lame, feeble, and many others: and they caſt them downe at his feete,& he cured them:

31 So that the multitudes marueiled ſeeing the dumme ſpeake,the lame walke, the blind ſee: & they magnified ỹ God of Iſrael.

Mar.8,1. 32 And *IESVS called together his Diſciples, and ſaid: I pitie the multitude: becauſe three dayes nowe they continue with me, and haue not what to eate: and dimiſſe them faſting I will not, leſt they faint in the way.

33 And the diſciples ſay vnto him:whēce then may we gette ſo many loaues in the deſert as to fill ſo great a multitude?

34 And IESVS ſaid to them,howe many loaues

and is caſt out into the draught?

18 But thoſe things which proceede out of the mouth,come forth from the heart. and they defile the man.

*19 * For out of the heart proceede euill thoughts, murders, adulteries, whoredomes, theftes,falſe witneſſe,blaſphemies.* Gene.6.5.

20 Theſe are the things which defile a man: But to eate with vnwaſhen handes, defileth not a man.

*21 * And Ieſus,when he went thence,departed into the coaſtes of Tyre and Sidon.* Mark.7.24.

22 And behold,a woman of the Chanaanites, which came out of the ſame coaſtes, cryed vnto him,ſaying, Haue mercie on me, O Lorde,thou ſonne of Dauid, my daughter is grieuouſly vexed with a deuill.

23 But he anſwered not a word. And his diſciples came,and beſought him,ſaying, Send her away,for ſhe crieth after vs.

*24 But he anſwered, and ſaide, I am not ſent *but vnto the loſt ſheepe of the houſe of Iſrael.* Matth.10.6.

25 Then came ſhe, and worſhipped him, ſaying,Lord helpe me.

26 But he anſwered and ſaide,It is not meete to take the childrens bread, and to caſt it to litle dogges.

27 And ſhe ſaid,Yes Lord: for the litle dogs alſo eate of the crummes which fall from their maſters table.

28 Then Ieſus anſwered, and ſaide vnto her, O woman, great is thy faith: be it done vnto thee euen as thou wilt. And her daughter was made whole euen from that ſame houre.

*29 * And Ieſus, when he was departed from thence, came nigh vnto the ſea of Galileee, and when he was gone vp into a mountaine, he ſate downe there.* Mar.7.31.

*30 * Then great multitudes came vnto him, hauing with them thoſe that were lame, blinde, dumbe,maymed,and other many, and caſt them downe at Ieſus feete,and he healed them:* Eſay 35.5.

31 In ſo much that the people wondered, when they ſawe the dumbe ſpeake, the maymed to be whole,the lame to walke,and the blinde to ſee: and they glorified the God of Iſrael.

*32 * Then Ieſus called his diſciples vnto him, and ſaid,I haue compaſſion on the people,becauſe they continue with me nowe three dayes,and haue nothing to eate: and I will not let them depart faſting,leaſt they faint in the way.* Mark.8.1.

33 And his diſciples ſay vnto him, Whence ſhould we get *ſo much bread in the wilderneſſe, as to ſuffice ſo great a multitude?*

34 And Ieſus ſayeth vnto them,Howe many

loaues haue you? but they said, Seuen, and a fewe litle fishes.

35 And he commanded the multitude to sit downe vpon the ground.

36 And taking ỹ seuen loaues and the fishes,& giuing thãks, he brake,& gaue to his disciples, and ỹ disciples gaue to ỹ people.

37 And they did all eate, and had their fill. And ỹ which was left of the fragments they tooke vp,seuen baskets full.

38 And there were that did eate, foure thousand men, beside children and women.

39 And hauing dimissed the multitude, he went vp into a boate, and came into the coastes of Magedan.

‡Here we see againe that the people must not be their owne caruers, nor receiue the Sacraments or other spirituall sustenance immediatly of Christ, or at their owne hand,but of their spirituall gouernours.

loaues haue ye? And they said, Seuen, and a fewe litle fishes.

35 And he commanded the people to sit downe on the ground.

36 And when he had taken the seuen loaues and the fishes, and had giuen thankes, he brake them, *and gaue to his disciples: and the disciples gaue them to the people.*

37 And they did all eate, and were sufficed, and they tooke vp of the broken meate that was left, seuen baskets full.

38 And yet they that did eate, were foure thousand men, beside women and children.

39 And when he had sent away the people, he tooke ship, and came into the partes of Magdala.

MARGINALL NOTES. GHAP. XV.

Rhem. 1. 28. Great is thy faith.) *It were a strange case that Christ should commend in this woman a sole faith without good workes, that is to say, a dead faith such as could not worke by loue, and which S. Iames doubted not to call the faith not of Christians but of deuils.* Aug.de Fid.& Op.c.16.

Fulke. 1. Christ neuer commendeth a sole faith,which is voide of good workes,to be sufficient for iustification, but a liuely faith,which worketh by loue,to iustifie alone,without respect had vnto ỹ merite of the workes. This womans faith was not solitarie,or voide of good workes, but accompanied with patience, inuocation, humilitie, charitie,and other fruites of faith: yet was she iustified before God,by faith onely, and before men iustified or declared to be iust by the fruites of a liuing faith,Iames.2. Iustification.

ANNOTATIONS. CHAP. XV.

Rhem.2. 8. With their lippes.) *This is to be vnderstood properly of such as haue euer God in their mouth, the worde of our Lord, the Scriptures, the Gospel, but in their heart and all their life be in deede Godles. It may be applied also to such as say their prayers without attention or eleuation of mind to God, whether he vnderstand the prayers or no that sayth them. For many a poore Christian man that vnderstandeth not the wordes he speaketh, hath his heart neerer heauen, more feruer and deuotion, more edification to himselfe, more profite in spirite (as the Apostle speaketh) and lesse distraction, then not onely all Heretikes which haue no true feeling of such things, but then many learned Catholikes. And therefore it is not to be vnderstood of praying in vnknowen tongues, as Heretikes sometime expound it, farre wide from the circumstance of the place and Christes intention, speaking of the hypocriticall Iewes.* 1.Cor.14.

Fulke.2. He that prayeth in a tongue which he vnderstandeth not,cannot come neere to God with his heart, seeing his heart cannot requeste that which is conteyned in the sound of wordes vttered with his lippes.He may haue a superstitious deuotion or zeale of God,which being not according to knowledge,cannot bring him neere to God. For he that will come neere to God, must come by faith, without which it is impossible to please God. and faith cannot be of things vnknowen,but of things reuciled to vs by the worde of God. Neither doeth the Apostle say,that he which prayeth in a tongue which him-selfe vnderstandeth not, doeth edifie him-selfe, but he that hath the gift to speake in an vnknowen tongue which he himselfe vnderstandeth, but not the Church, may edifie himselfe,but not profite the Church.As for profit in spirite,S.Paul nameth not, but he that prayeth in spirite,that is according to his spirituall gift of strange tongues: if he pray in the Church,he must pray with vnderstanding of other, that his prayer be not vnfruitfull, or els holde his peace, if neither he, nor any other, can interprete his praiers.As for him that vnderstandeth not what he requireth in an vnknowen tongue,prayeth not at all, but mocketh God, and the Church if he pray openly. And where you say, such a one may haue lesse distractions then other in his prayer, there is nothing els, but a distraction of his mind from his tongue, when his heart cannot thinke, that which the wordes he pronounceth doeth signifie, which he knoweth not whether they be blessing or cursing,prayers or thankesgiuing,for spirituall benefites or temporal, for him-selfe or for other,for forgiuenesse of sinnes,or perseuerance in vertue. Wheras true prayer,requireth a true sence or feeling of our present neede, and of the necessitie of our brethren, yea of the whole Church of God. Prayer in a tongue vnknowen.

Rom.10.2. Hebr.11. Rom.10. Ioan.17.

Prayer in an vnknowen tongue, was first brought in by Elxai,the horrible Heretike among the Iewes,which said vnto his schollers, *Let no man seeke the interpretation but onely in his prayer, say these wordes, &c.* Epip.Heres.19. who doubteth not,that this testimonie of Esay,may be rightly applied against him & his sect: and euen by the same reason it may be applied against the Papistes,who much more then the hypocritical Iewes,honour God in vaine with their lippes, according to mens traditions,and therefore their hart is farre from him.

Rhem.3. 9. Commaundements of men.) *Such onely are here called traditions, doctrines, or commaundements of men, which be either repugnant to Gods lawes, as this of defrauding their parents vnder pretense of religio: or which at the best be friuolous, vnprofitable, and impertinent to pietie or true worship, as that other sort of so often washing hands and vessels without regard of inward puritie of hart and mind. Let no man therefore be abused with the Protestants peruerse application of this place against the holy lawes, canons, and precepts of the Church and our spiritual Gouernours, concerning fastes, festiuities, and other rules of discipline and due order in life and in the seruice of God. For such are not repugnant but consonant to Gods worde and all pietie, and our Lord is truely honoured, worshipped, and serued both by the making and also by the obseruing of them. * S. Paul gaue commaundements both by his epistles and by word of mouth, euen in such matters wherein Christ had prescribed nothing at all, and he chargeth the faithfull to obserue the same. * The Apostles and Priestes at Hierusalem made lawes, and the Christians were bound to obey them. ª The keeping of Sunday in steede of the Sabbath* The difference betweene the Iewish traditions here reprehended,& the Churches Apostolicall traditions. 2.Thes.2.15. 1.Cor.11. *Actes 15. a Aug.Ser.de temp.251. See 1.Cor.16,2.

Sabboth is the tradition of the Apoſtles, and dare the Heretikes deny the due obſeruation therof to be an acceptable worſhip of God? [b] *They preſcribed the Feſtes of Eaſter, and Whitſuntide and other Solemnities of Chriſt and his Saincts, which the Proteſtants themſelues obſerue.* [c] *They appointed the Lent and Imber faſtes and other, as wel to chaſtiſe the concupiſcence of man, as to ſerue and pleaſe God thereby, as is plaine in the faſting of* *Anna, Tobie, Iudith, Eſther, *who ſerued and pleaſed God thereby. Therfore neither theſe nor other ſuch Apoſtolike Ordinances, nor any precepts of the holy Church or of our lawfull Paſtors are implied in theſe Phariſaical traditions here reprehended, nor to be compted or called the doctrines and commaundements of men, becauſe they are not made by mere humane power, but by Chriſtes warrant and authoritie, and by ſuch as he hath placed to rule his Church, of whom he ſaith,* * He that heareth you, heareth me: he that deſpiſeth you, deſpiſeth me: *They are made by the Holy Ghoſt, ioyning with our Paſtors in the regiment of the faithful, they are made by our Mother the Church, which whoſoeuer obeyeth not,* * *we are warned to take him as an Heathen. But on the other ſide, all lawes, doctrines, ſeruice and iniunctions of Heretikes, howſoeuer pretended to be conſonant to the Scriptures, be commaundements of men: becauſe both the things by them preſcribed are impious, and the Authors haue neither ſending nor commiſſion from God.*

[b] Epiph. hær. 75.
[c] Hiero. ep. 54. ad Marcel. con. Mont.
*Luc. 2, 37. Tob. 12. Iudith c. 8. Eſth. 4.
Luc. 10, 16.
*Mat. 18, 17.

Fulke. 3. Of Popiſh traditions, doctrines, & commaundements, ſome be repugnant to Gods lawes, as worſhipping of Images, ſacrifice of the Maſſe, communion in one kinde, prohibiting of mariage and meates for religions ſake, and ſuch like. Some are beſide the lawes of God, as idle & vnprofitable ceremonies, wherof they haue an infinite nomber, ſeruing not to order, decens, and edification, but to idolatry & ſuperſtition: while they make them as a part of Gods ſeruice & worſhip. In both ſorts, being the doctrines of men, God is worſhipped in vain, as our ſauiour ſaith, out of ỹ Prophet Eſai. Now let vs ſee, how you defend them: firſt you ſay, *S. Paul gaue comandements both by his epiſtles & by word of mouth, euen in ſuch matters wherein Chriſt had preſcribed nothing at all, and chargeth the faithful to obſerue them* for which you quote 2. *The* 2. 15. & 1. *Cor.* 11. I anſwer, this is a deteſtable ſlāder of the holy apoſtle, who taught nothing as neceſſarie to be obſerued, but ỹ which he had receiued of the Lord, either in particuler, as the obſeruation of the Lords ſupper, 1. *Cor.* 11. 23. or in general, as the comlines to be obſerued in the holy meetings, according to the diſtinction of ſexes, which God hath made. Out of which general doctrine, the Apoſtle inferreth his arguments, for the couering of womens heads in ỹ congregation, & the not couering of mēs heads. And yet in the outward ceremonie of couering, or not couering, he preſcribeth nothing as a part of religion or the ſeruice of God: but as a matter of comlines, & decencie among men: which is varied according to times, perſons & places: and therfore concludeth, that it is not the cuſtome of Gods Church to cōtend for ſuch matters. But for matters neceſſary to Gods worſhip, the Church muſt ſtriue euen to the death of her children. As for ceremonies apt for decencie, order & edification, are allowed by ỹ word of God, & the church hath libertie in the external formes of them, ſo thoſe three conditions or endes be obſerued. But in the other place of S. Paul, how proue you that he ſpeaketh of any thing not expreſſed in the Scriptures? For though he hath not comprehended all things in his Epiſtle to the *Theſſalonians*, yet he taught no doctrine neceſſary to ſaluation, but that which Moſes and the Prophets haue ſaid, and which was accompliſhed and taught by our Sauiour Chriſt in the Goſpel As for matters of externall Diſcipline, and forme of adminiſtration of the Sacraments, publike prayers, and ſuch like, which are variable (ſo the ſubſtance of doctrine be reteined, and the generall rules appointed for ſuch matters be obſerued,) he neuer required any perpetual obſeruation.

Traditions of men.
1. Cor. 14. 26, and 40.
Act. 26. 22.

But *the Apoſtles made lawes of blood, and ſtrangled neceſſary to be obſerued:* I graunt, but not as a part of Gods worſhip, but as neceſſary for edifying of the Iewes in loue, which cauſe ceaſing, thoſe Lawes alſo ceaſe of themſelues without any abrogation. For nowe when the infirmitie of the Iewes is no let, it is lawfull to eate blood and ſtrangled.

Thirdly, the obſeruation of the Lordes day, is not deliuered by blinde tradition, but hath teſtimonie of the holy Scriptures, 1. *Cor* 16. 2. and *Apoc.* 1. 10. *Act.* 20. 7. and the obſeruation thereof, is according to Gods commandement, and no doctrine of men.

Fourthly, you ſay, *the Apoſtles preſcribed the feaſtes of Eaſter and Whitſuntide, and other ſolemnities of Chriſt, and of his Saincts, which the Proteſtants obſerue. Epiph. hær.* 75. I anſwere, *Epiphanius* aſcribeth to tradition of the Apoſtles, the Wedneſday faſt, and many other ceremonies which the Papiſts do not obſerue. Therfore the Papiſts muſt confeſſe, either that ſuch things were not preſcribed by the Apoſtles, or els ỹ they were preſcribed none otherwiſe, then indifferent ceremonies, which are ſubiect to alteration, and in which the religion or worſhip of God doth not conſiſt. And ſo the Proteſtants obſerue them, for order & edification of Gods people, that vſe to aſſemble at ſuch times: as the Apoſtles obſerued the Sabboth day, Pentecoſt, & other ſolemnities of the Iewes, not as a portion of Chriſtian religion, but taking occaſion of the meeting of the Iewes in thoſe feſtiual times.

Fifthly, you ſay, *the Apoſtles appointed the Lent & Imber faſts, aſwel to chaſtiſe mens concupiſcences, as to pleaſe God therby.* For the appointing of Lent & Imber faſts, you quote *Hierom. ad Marcel. Cont. Mont.* who in deede alleadgeth the tradition of the Apoſtles, for one fourtie dayes faſt in the yere, but of Imber faſts, & ſuch other he ſpeaketh neuer a word. And I haue ſhewed before out of *Euſe. li.* 5. *c.* 18. that *Montanus* the hereticke was the firſt that appointed lawes of faſting. And *Ireneus* cited by *Euſeb. l.* 5. *c.* 26. ſheweth ỹ diuerſity of faſting, as wel as of obſeruing the feaſt of Eaſter, which prooueth that neither the one, nor the other, had any certaine preſcription by the Apoſtles. That men by faſting ſerue and pleaſe God, you cite the examples of *Anna, Tobie, Iudith, Heſter*, who ſerued and pleaſed God thereby, whereof wee doubt nothing at all, while they vſed faſting to the right ende allowed of God, that is, humbling of themſelues, and chaſtiſing of the body, that it might be more obedient to the ſpirit, and feruent in prayer. For otherwiſe, faſting of it ſelfe (as *S. Hierome* ſaith,) is no perfect vertue, but a foundation of other vertues. *Thinke not* (ſaith hee) *that thou art holy, when thou haſt begunne to faſt and abſteine, for this vertue is an helpe, not a perfection of ſanctification.* I conclude therefore, that Popiſh traditions, placing religion and holines, in commaundements and ceremonies of their owne inuention, are as ill, as the Phariſaicall traditions, and men ſeeke in vaine to worſhip God by them. For Chriſt hath giuen no warrant or auctoritie to any man, to adde any thing to the worſhip of God preſcribed in his worde. Neither hath hee aſſured vs, that whoſoeuer heareth man heareth him, but ſo long as man preacheth Gods worde, and not the

Ad Demetr. Ad Celan.

visions of his owne head. Iudas was one of them, of whom it was said, *he that heareth you, heareth me*, but this was vnderstood to be no longer, then he preached the Gospel, els the high Priests might be excused for hearkening to him, when he said, *What wil you giue me and I wil betray him vnto you?* Againe the holy Ghost ioyneth not with them, that set vp a new religion, or teach new doctrines, but with them that reteine only the doctrine of Christ, as sufficient vnto saluation. And that is the true Church which heareth the voice of the spouse, & is content to be directed thereby in al things. That company of men which teach contrary to the Scripture, or besides the Scriptures, to worship God, not as the word hath prescribed, but according to the doctrines of men, is the synagogue of Sathan, and not the Church of Christ: Neither haue they sending or commission from God. But they who sincerely according to the Scriptures, doe teach the Gospel, haue sending & commission from God. *Rom.* 10. and are to be heard euen as Christ himselfe, so long as they teach nothing but that Christ hath taught, as it is to be prooued out of the holy Scriptures.

Ioan. 16. 14. cap. 14. 26. cap. 20. 31.

Rhem. 4. 11. Not that which entreth.) *The Catholikes doe not abstaine from certaine meates, for that they esteeme any meate vncleane either by creation or by Iudaical obseruation: but they abstaine for chastisement of their concupiscences.* Aug. li. de mor. Ec. Cath. c. 33.

Difference of meates.

Fulke. 4. The Papists abstaine not as the Catholikes did in S. Augustines time, for chastisement of their concupiscences, but of hypocrisie, for religion & holines. For wine, spices, fruites, sallets, and many fishes which they vse, doe much more nourish concupiscence, then vsuall flesh, from which they abstaine.

Popish fastings.

Rhem. 5. 18. Defile a man.) *It is sinne onely which properly defileth man, and meates of themselfe or of their owne nature doe not defile: but so farre as by accident they make a man to sinne, as the disobedience of Gods commaundement or of our Superiours who forbid some meates for certaine times and causes, is a sinne. As the apple which our first parents did eate of, though of it self it did not defile them, yet being eaten against the precept, it did defile. So neither flesh nor fish of it selfe doth defile, but the breach of the Churches precept defileth.*

Gen. 3. Catholike abstinence.

Fulke. 5. The Spirit speaketh so euidently of your Popish prohibition of mariage & meates for religion and holines, that all your lying words and shifts of hypocrisie, cannot excuse you from holding the doctrine of deuils. If neither flesh nor fish defile a man as you say now, why doe you prohibite flesh to some men at all times, and to all men at some times? The like I say of mariage, whereby *Greg. Martin*, a birde of your owne nest affirmeth, *that the sacred order of priesthood is propfaned.* Discou. cap. 15. And *Durand* can yeeld none other reason, why fish is eaten on fasting dayes, but because God hath not cursed the waters, *Because remission of sinnes should be by the water of Baptisme. For this element is most worthy which washeth away filthines, and vpon which the spirit of the Lord was borne before the making of the world. But he cursed the earth in the works of man: hereof it is that it is not lawful in fasting to eate any kinde of flesh which liueth on the earth as foure footed beastes, and birds, &c. li. 6. c. de alijs ieiunijs.* Let the indifferent Reader now iudge, whether you abstaine not from flesh as from meat cursed of God. Whereas the faithful know, that al the creatures of God are good, and sanctified vnto them by his word and prayer.

Popish fasting.

CHAP. XVI.

The obstinate Pharisees & Sadducees, as though his foresaid miracles were not sufficiẽt to proue him to be Christ, require to see some one frõ heauen. 5 Wherupon forsaking them, he warneth his disciples to beware of the leauẽ of their doctrine:

Rhem. 1. 13 *And Peter (the time now approching for him to goe into Iewry to his Passion) for confessing him to be Christ, he maketh the Rocke of his Church, giuing fulnes of Ecclesiastical power accordingly.*

Fulke. 1. Peter by the grace of God, & not by the merite of his confessiõ, is made not ỹ Rocke, but a rocke or foundation stone of the Church, and receiueth such Ecclesiastical power, as was common to him with all the Apostles.

Petets Primacie.

Rhem. 2. 21 *And after, he so rebuketh him for dissuading his Crosse and Passion, that he also affirmeth the like suffring in euery one to be necessary to saluation.*

Fulke. 2. Christ affirmeth not the like suffering to his passion to be necessarie to saluation, in euery one, but that euery one in affection of denying himselfe, ought to be readie to suffer whatsoeuer is layd vpon him, for the profession of the Gospel.

Mar. 8, 12. Luc. 12, 54.

AND there came to him the Pharisees and Sadducees tempting: and they demaunded him to shewe them a signe from heauen.

2 But he answered & said to them, when it is euening, you say, It will be faire-wether, for the element is redde.

3 And in the morning, This day there wil be a tempest, for the element doth glow and lowre. The face therfore of the element you haue skil to discerne: and the signes of times can you not?

Mar. 12, 39. 4 The *naughtie and aduouterous generation seeketh for a signe: and there shal not a signe be giuen it, but the signe of Ionas the Prophet. And he left them and went away.

Mar. 8, 14. 5 And * when his disciples were come ouer the water, they forgot to take bread.

6 Who

THe * *Pharisees also, with the Sadducees, came, and tempting, desired him that hee would shew them a signe from heauen.* Mar. 8. 11. luke 12. 54.

2 *He answered, and said vnto them, When it is euening, ye say,* It wil be *faire weather: for the skie is red,*

3 *And in the morning,* it will be *foule weather to day: for the skie is lowring red. O ye hypocrites, ye can discerne the outward appearance of the skie: but can ye not discerne the signes of the times?*

4 * *A froward and adulterous nation requireth* * *a signe, and there shall no signe be giuen vnto it, but the signe of the Prophet Ionas. And hee left them, and departed.* Matt. 12. 34. Ionas 2. 1.

5 *And when his disciples were come to the other side of the water, they had forgotten to take bread* with them.

6 Then

6 Who ſaid to them, Looke well and beware of the leauen of the Phariſees and Sadducees.

7 But they thought within themſelues ſaying, Becauſe we tooke not bread.

8 And IESVS knowing it, ſaid, why doe you thinke within your ſelues O ye of litle faith, for that you haue not bread?

9 Do you not yet vnderſtand, neither do you remember *the fiue loaues among fiue thouſande men, and how many baskets you tooke vp?

Mat.14,17. 15,34.

10 Neither the *ſeuen loaues, among foure thouſand men, & how many maundes you tooke vp?

11 Why doe you not vnderſtand that I ſaide not of bread to you, Beware of the leauen of the Phariſees and Sadducees?

12 Then they vnderſtoode that he ſaide not they ſhould beware of ỹ leauen of bread, but of the doctrine of the Phariſees and Sadduces.

13 And *IESVS came into the quarters of Cæſarea Philippi: and he asked his diſciples, ſaying, ‖ Whom ſay men that the Sonne of man is?

Mar.8,27. Luc.9,18. The Goſpel vpon SS. Peter and Paules day Iun.29. *And in Cathedra Petri Romæ. Ian. 18. & Antiochiæ Febr.22. And Petri ad vincula. Aug.1. And on the day of ỹ creation and coronation of the Pope, and on the Anniuerſarie thereof.

14 But ‖they ſaid, Some Iohn the Baptiſt, and otherſome Elias, and others Hieremie, or one of the Prophets.

15 IESVS ſaith to them, But whom doe you ſay that I am?

16 Simon Peter anſwered and ſaid, *Thou art Chriſt the ſonne of the liuing God.*

17 And IESVS anſwering, ſaid to him, ‖Bleſſed art thou Simon bar-Iona: becauſe fleſh and bloud hath not reueiled it to thee, but my father which is in heauen.

18 And ‖I ſay to thee, *That ‖thou art*‡Peter: *& ‖vpõ this* ‖Rocke *wil I ‖build my Church, and the ‖gates of hel ſhal not preuaile againſt it.*

Io.1,42. ‡ That is, a Rocke.

19 *And I* wil giue ‖ to thee the ‖keies of the kingdom of heauen. And ‖ whatſoeuer thou ſhalt binde vpon earth, it ſhal be bound alſo in the heauens: and whatſoeuer thou ſhalt looſe in earth, it ſhall be looſed alſo in the heauens.*

Io.21,15.

20 Then he commaunded his diſciples that they ſhould tell no body that he was IESVS CHRIST.

21 From that time IESVS began to ſhew his diſciples, that he muſt go to Hieruſalem, and ſuffer many things of the Ancients and Scribes and cheefe-Prieſts, and be killed, and the third day riſe againe.

22 And Peter taking him vnto him, began to rebuke him, ſaying, Lord, be it farre from thee, this ſhall not be vnto thee.

23 Who

6 *Then Ieſus ſaid vnto them, Take heede and beware of the leauen of the Phariſees, and of the Sadducees.*

7 *And they thought in themſelues, ſaying, For we haue taken no bread* with vs.

8 Which *when Ieſus vnderſtoode, hee ſaide vnto them, O yee of little faith, why thinke you within your ſelues, becauſe yee haue brought no bread.*

9 **Doe ye not yet perceiue, neither remember thoſe fiue loaues of the fiue thouſande, and howe many baskets tooke ye vp?* Matt.14.17.

10 **Neither the ſeuen loaues of the foure thouſand, and howe many baskets tooke ye vp?* Matt.15.34.

11 *How is it that ye do not vnderſtand that I ſpeake it not vnto you concerning bread, that ye ſhould beware of the leauen of the Phariſees, and of the Sadducees?*

12 *Then vnderſtoode they howe that he bad not them beware of the leauen of the bread: but of the doctrine of the Phariſees and of the Sadducees.*

13 *When Ieſus came into the coaſtes of Cæſarea,* which is called *Philippi, he asked his diſciples, ſaying, *Whom do men ſay that I the ſonne of man am?* Mar.8.27. luke 9.18.

14 *They ſaide, Some ſay* that thou art *Iohn Baptiſt, ſome Elias, ſome Ieremias, or one of the Prophets.*

15 *He ſaith vnto them, But whom ſay ye that I am?*

16 *Simon Peter anſwered, and ſaide, *Thou art Chriſt, the ſonne of the liuing God.* Iohn 6.69.

17 *And Ieſus anſwered, and ſaid vnto him, Happie art thou Simon Bar Iona: for fleſh and blood hath not opened* that *vnto thee, but my father which is in heauen.*

18 *And I ſay alſo vnto thee, * that thou art Peter, and vpon this rocke I will builde my congregation: and the gates of hell ſhall not preuaile againſt it.* Iohn 1.42. Or *Church.*

19 **And I will giue vnto thee the keyes of the kingdome of heauen: and whatſoeuer thou ſhalt binde in earth, ſhalbe bounde in heauen, and whatſoeuer thou ſhalt looſe in earth, ſhall be looſed in heauen.* Iohn 20.21.

20 *Then charged he his diſciples that they ſhould tell no man that he was Ieſus Chriſt.*

21 *From that time forth began Ieſus to ſhew vnto his diſciples, how that he muſt go vnto Hieruſalem, and ſuffer many things of the Elders and high Prieſts and Scribes,* and muſt *be killed and be rayſed againe the thirde day.*

22 *And when Peter had taken him aſide, he began to rebuke him, ſaying, Lord, fauour thy ſelfe, this ſhall not be vnto thee.*

23 *But*

23 Who turning saide to Peter, goe after mee ‡ Satan, thou art a scandal vnto mee: because thou sauourest not the things that are of GOD, but the things that are of men.

‡ This word in Hebrew signifieth an aduersarie, as 3. Reg. 5,4. and so it is taken here.

THE GOSPEL for a Martyr that is a bishop.

24 Then IESVS saide to his disciples, If any man will come after mee, let him denie him selfe, and take vp his crosse, and follow mee.

25 For he that will saue his life, shall lose it. and he that shall lose his life for me, shall finde it.

26 For what doeth it profite a man, if he gaine the whole world, and sustaine the damage of his soule? Or what permutation shal a man giue for his soule?

27 For the Sonne of man shall come in the glory of his father with his Angels: and then will he render to euery man according to his ‖ workes.

Mar.9,1. Luc.9,27. 28 Amen I say to you, * there be some of them that stande here, that shall not taste death, till they see the Sonne of man comming in his kingdom.

23 But hee turned him about, and sayde vnto Peter, Goe after mee, Satan, Thou art an offence vnto mee: for thou sauourest not the thinges that be *of God, but those that* be *of men.*

*24 *Then said Iesus vnto his disciples, If any man will goe after me, let him forsake himself, and take vp his crosse, and followe me.* Mat.10.38. mar.8.34. luke 9.23.

*25 *For whosoeuer will saue his life, shall lose it: againe, whosoeuer wil lose his life for my sake, shall finde it.* Mat.10.39. luke 9.25. luke 9.24.

*26 *For what is a man profited if hee shall winne the whole worlde, and lose his owne soule? Or what shall a man giue for the raunsome of his soule?* Mar.8 26. luke 9.25. Psal.49.8.

27 For the Sonne of man shall come in the glory of his Father with his Angels: and then shall hee rewarde euery man according to his workes.* Rom.2.6.

*28 Verely I say vnto you, * There bee some standing here, which shall in no wise taste of death, till they see the Sonne of man comming in his kingdome.* Mar.9.1. luke 9.27.

ANNOTATIONS. CHAP.XVI.

Rhem.3. 13. Whom say men.) *Christ intending here to take order for the founding, regiment, and stabilitie of his Church after his decease, and to name the person to whom he meant to giue the general charge thereof, would before by interrogatories draw out (and namely out of that one whom he thought to make the chiefe), the profession of that high and principal Article, That he was the Sonne of the liuing God. Which being the ground of the Churches faith, was a necessarie qualitie and condition in him that was to bee made Head of the same Church, and the perpetual keeper of the saide faith and all other pointes thereon depending.* OF PETERS PRIMACIE.

Fulke. 3. All the Logicians in the world, cannot conclude in lawfull Syllogisme out of the wordes of this Chapiter, that any greater authoritie was granted to Peter, then to euery one of the Apostles: who were euery one foundation stones of the Church, had euery one the keyes of the kingdome of heauen, had euery one as large and ample power of binding and losing as Peter had: And therefore this surmise of Christ intending to constitute Peter head of the Church, is false and fained. Peter was not head of the Church.

Rhem. 4. 14. But they said.) *When Christ asked the peoples opinion of him, the Apostles all indifferently made answer: but when he demaunded what themselues thought of him, then loe Peter the mouth and head of the whole fellowship answered for all.* Chrys.ho.55.in Mat.

Fulke.4. If Peter were head of the fellowship before he confessed Christ, as the wordes of Chrysostome doe import, then he was not made head by these wordes that followe: *Thou art Peter, &c.* But in trueth Chrysostome neuer deferred any Primacie to Peter of auctoritie and dignitie, but of order and promptnesse of faith. For *Hom.* 38. he giueth the same title of headship to foure Apostles at once. *For Philip* (saith he) *and those two couples that helde the headship of the Apostleship, were of Bethsaida.* And of Iohn he saith in Euang. Ioan. Prol. *The sonne of thunder is most beloued of Christ, the piller of all the Churches that are in the worlde, which hath the keyes of the kingdome of heauen.* And in 1.Corinth. Hom 39. He saith, *The dignitie of all the Apostles is equall.* Therefore Chrysostome meaneth not any auctoritie ouer the rest of the Apostles, or any other, then euery one of the Apostles had: though they had not all equall gifts, but some excelled in gifts, as Peter, Iames and Iohn: nor the like dispensation in executing of their office, the Primacie of the Circumcision being appointed to Peter, and the Primacie of the Gentiles to Paul. *Vertex.* *Verticem.*

Rhem. 5. 17. Blessed art thou. *Though some other (as Nathanael* Ioan. 1.49.*) seeme to haue before beleeued and professed the same thing for which Peter is here counted blessed, yet it may be plainely gathered by this place, and so S. Hilarie and others thinke, that none before this did further vtter of him, then that hee was the Sonne of God by adoption as other Saincts be, though more excellent then other be. For it was of congruitie and Christes special appointment, that he vpon whome hee intended to found his newe Church, and whose faith hee woulde make infalluble, should haue the preeminence of this first profession of Christes naturall diuinitie, or, that he was by nature the very sonne of God, a thing so farre aboue the capacitie of nature, reason, flesh and bloud, and so repugnant to Peters sense and sight of Christes humanitie, flesh, and infirmities, that for the beleefe and publike profession thereof he is counted blessed, as Abraham was for his faith: and hath great promises for himselfe and his posteritie, as the said Patriarche had for him and his seede. According as S.Basil saith, Because he excelled in faith, he receiued the building of the Church committed to him.* Hilar.can.6. in Mat.& li.6. de Trinit. Chrys.ho.55. in Matt. Basil.li.2.adu. Eunom.

Chrysostome

Fulke 5. Chryſoſtome in deed thinketh, that Nathanael did not acknowledge Chriſt to be very God. But S. Hilary whom you name firſt. Can.6.or 16. hath neuer a word of Nathaniel. But *lib.6.de Trin.t.*he ſaith :that *Nathanael confeſſed Chriſt to be the ſonne of God,as Moſes and the Prophets had foreſhewed*, who doubtleſſe foreſhew his diuinitie. S.Cyrill plainly affirmeth,that he knew him to be God,by knowing his heart.*In Ioan.lib.2.c.19.* S.Auguſtine alſo in *Ioan.Tr.7.* iudgeth, the confeſſion of Nathaniell, *to be the ſame that Peter made afterward, when our Lord ſaid vnto him,Bleſſed art thou Simon,&c.*Bede alſo ſaith,that *Nathaniell cõſidering his diuine maieſtie,confeſſed him to be the ſonne of God.*In Ioan.Ca.1. Primaſius alſo ſaith,that *Nathaniell hearing but one ſentence anſwered, thou art the ſonne of God, thou art the king of Iſraell,which thing,when Peter ſo long after confeſſed,he obteined to heare, that he was happy, and that the keies of the kingdome of heauen were giuen to him*: *In epiſt.ad Rom. cap.*10. Thus fiue doctors againſt one,affirme that Nathaniell confeſſed as much of Chriſtes diuinitie,as Peter.Therefore,this is another vaine ſurmiſe, why Peter ſhould be made the head of the Church. For Chriſt had long before reuealed his diuinitie vnto his Apoſtles,and they all (except Iudas) did beleeue it,as well as Peter, who for them all,anſwereth and confeſſeth, *Ioan.6.69. We haue beleeued and knowen, that thou art Chriſt the ſonne of the liuing God.* Where Peter as in this place,Mat.16. *had the primacie of confeſſion,not of honor :* As S.Ambroſe ſaith, *De Incarn.Dom.ca.4.*That Peter receiued the building of the Church committed vnto him, we acknowledge, as all the reſt of the Apoſtles did likewiſe,being the foundation of the Church,as well as he,Epheſ.2.20.

Rhem.6. 18. And I ſay to thee.) *Our Lord recompenſeth Peter for his confeſſion, giuing him a great reward, in that vpon him he builded his Church.* Theophylactus *vpon this place.*

Fulke.6. No doubt,it was a great reward of Peters confeſſion,that the Church is builded vpon him:but this reward, euen as the ſame faith and confeſſion,was common to him with the reſt of the Apoſtles. Neither doth Theophylactus meane otherwiſe:therefore he ſaith within few wordes after : *They which haue obtained the grace to be Biſhops,haue power to remitte and bind as Peter.For although it was ſaid to Peter alone,I will giue to thee : yet the keyes were granted to all the Apoſtles.*

Rhem.7. 18. Thou art Peter.) *Chriſt (in the firſt of Iohn v.42) foretold and appointed that this man then named Simon, ſhould afterward be called* Cephas,*or* Petrus,*that is to ſay, a* Rocke,*not then vttering the cauſe, but now expreſſing the ſame,* videlicet (*as S. Cyrill writeth*) For that vpon him as vpon a firme rocke his Church ſhould be builded. *Whereunto S.Hilarie agreeing ſaith,* O happie foundation of the Church in the impoſing of thy new name. &c. *And yet Chriſt here doth not ſo much call him by the name Peter or Rocke,as he doth affirme him to be a rocke: ſignifying by that Metaphore, both that he was deſigned for the foundation and ground worke of his houſe, which is the Church : and alſo that he ſhould be of inuincible force,firmitie, durablenes,and ſtabilitie,to ſuſtaine all the windes, waues, and ſtormes that might fall or beate againſt the ſame. And the Aduerſaries obiecting againſt this, that Chriſt only is the Rocke or foundation, wrangle againſt the very expreſſe Scriptures and Chriſtes owne wordes, giuing both the name and the thing to this Apoſtle. And the ſimple may learne by S. Baſils words, how the caſe ſtandeth.* Though (*ſaith he*) Peter be a rocke, yet he is not a rocke as Chriſt is . For Chriſt is the true vnmooueable rocke of himſelfe. Peter is vnmoueable by Chriſt the rocke. For Ieſus doth communicate and impart his dignities, not voiding himſelfe of them, but holding them to himſelfe, beſtoweth them alſo vpon others. He is the light, and yet, 2 You are the light : he is the Prieſt,and yet he 3 maketh Prieſts : he is the rocke,and he made a rocke.

Cyril.li.2.c.12. Com.in Io. Hilar.in hunc locum. Baſil.li.de pœnit. 2 Mt.5.14. 3 Luc.22.19.

Fulke.7. We confeſſe with Cyrill,Hilary,& Baſill,that Peter was a ſtone,deſigned for the foundation of the Church, but ſo,as all the reſt of the Apoſtles are ſtones vpon which the Church is builded. Apoc.21.14.Neither do we wrangle,when we ſay that Chriſt is the onely rocke or foundation, vpon which the Church is builded, for the Apoſtle hath taught vs ſo to ſay, 1. Cor.3. 11. Yet doe we not exclude the Miniſterie and labours of his Apoſtles,whom alſo we acknowledge,to be ſtones and foundations of his Church : not in reſpect of their perſons, but in regard of the heauenly doctrine,which being committed vnto them,by diligent preaching and writing, they planted in the world : and ſo became with the Prophets,the foundation of the Church: Ieſus Chriſt ſtill retaining his place,to be the corner ſtone,in whom the whole building,being coupled together,groweth vp to an holy temple in the Lord. Eph.2 20.21. Therefore as Chriſt is the rocke,foundation,or corner ſtone,neither Peter,nor all the Apoſtles,are the ſame . But your blaſphemous aduauncing of Peters primacie, tendeth to make him a whole foundation of the whole Church,which none is but Chriſt . Neither hath he therein any Vicar or ſubſtitute, but by his diuine power, ſuſtaineth the whole building of the Church himſelfe . So ſaieth Chryſoſtome : *He himſelfe ſuſtaineth and beareth all things,in whom the whole building is coupled together. What ſoeuer thou ſhalt name,either the roofe,or the wals,or whatſoeuer it be,he beareth the whole himſelfe. In epiſt. ad Epheſ. hom.6.* Therefore that which is proper to the diuine nature of Chriſt, cannot without blaſphemie, be aſcribed to the miniſtery of man.

Rhem. 8. 18. And vpon this rocke.) *Vpon that which he ſayd Peter was,will he build his Church : and therefore by moſt euident ſequele he foundeth his Church vpon Peter. And the Aduerſaries wrangling againſt this,doe againſt their owne conſcience and knowledge : ſpecially ſeeing they know and confeſſe that in Chriſtes wordes ſpeaking in the Syriake tonge, there was no difference at all betwene* Petrus *and* Petra : *yea and that the Greeke wordes alſo though differing in termination, yet ſignifie one thing,to wit,*a rocke,*or* ſtone,*as themſelues alſo tranſlate it.* Io.1,42. *So that they which profeſſe to follow the Hebrew or Syriake and the Greeke,and to tranſlate immediatly out of them into Latin or Engliſh, ſhould if they had dealt ſincerely,haue thus turned Chriſtes wordes,* Thou art a rocke,and vpon this rocke : *or,* Thou art Peter, and vpon this peter will I build my Church : *For ſo Chriſt ſpake by their owne confeſſion without any difference. Which doth expreſly ſtoppe them of all their euaſions, that* Petrus *the former word is referred to the Apoſtle: and* petra *the latter word, either to Chriſt only,or to Peters faith only : neither the ſaid originall tonges bearing it,nor the ſequele of the wordes,* vpon this, *ſuffering any relation in the world but to that which was ſpoken of in the ſame ſentence next before : neither the wordes following which are directly addreſſed to Peters perſon, nor Chriſtes intention by any meanes admitting it, which was not to make himſelfe or to promiſe himſelfe to be the head or foundation of the Church. For his father gaue him that dignitie, and he tooke not that honour to himſelfe, nor ſent himſelfe, nor tooke the keies of heauen of himſelfe,but all of his father. He had his commiſſion the very houre of his incarnation : And though S. Auguſtine*

Thou art *Cephah,*and vpon this *Cephah.* Petros } rocke Petra.

ſtine ſometimes referre the word (Petra) *to Chriſt in this ſentence* (*which no doubt he did becauſe the terminations in Latin are diuers, and becauſe he examined not the nature of the originall wordes which Chriſt ſpake, nor of the Greeke, and therefore the Aduerſaries which otherwiſe flee to the tongs, ſhould not in this caſe alleage him*) *yet he neuer denieth but Peter alſo is the Rocke and head of the Church, ſaying that him ſelfe expounded it of Peter* in many places, and alleageth alſo S. Ambroſe for the ſame in his hymne which the Church ſingeth. And ſo do we alleage the holy Councell of Chalcedon*, Act.3.pag.118. *Tertullian*, de præſcript. *Origen*, Ho.5.in Exo. *S.Cyprian*, De vnit. Ec. *S.Hilarie*, Can. 16.in mat. *S.Ambroſe*, Ser.47.68.li.6.in c.9 Lucæ. *S.Hierom*, Li.1.in Iouin.& in c.2.Eſa.& in c.16.Hier. *S.Epiphanius*, In Anchor. *S.Chryſoſtom*, Ho.55.in Mat. *S.Cyril*, Li.2.c.12.com.in Io. *S.Leo*, Ep.89. *S.Gregorie*, Li.4. ep.32. ind.13.* *and others: euery one of them ſaying expreſly that the Church was founded and builded vpon Peter. For though ſometimes they ſay the Church to be builded on Peters faith, yet they meane not* (*as our Aduerſaries do vnlearnedly take them*) *that it ſhould be builded vpon faith either ſeparated from the man, or in any other man: but vpon faith as in him who here confeſſed that faith.*

Aug.li.1. retr.c.21.

in Pſ.69. de verb.Do.ſec. Io.ſer.49.ſer. 15.16.26,29. de Sanctis. Annot.in Iob & 30.

*Theodor.li.5. hær.Fabul.c.de pœnit.

Fulke. 8. Many wordes to little purpoſe. We acknowledge that Peter was a ſtone, vpon which ſtone the Church is builded, as the reſt of the Apoſtles were ſtones, vpon whom alſo the Church is builded. And we confeſſe, that Cepha in the Syrian tongue (which language our Sauiour vſed) ſignifieth a ſtone, not only a great maine rocke, ſuch as Chriſt is being the foundation of the whole Church, but alſo euery little ſtone. And in the Syriake tranſlation 1.Pet.2. where the Apoſtle calleth all the faithfull liuing ſtones builded vpon the precious ſtone Chriſt, the ſame word is vſed. Therefore, if we ſhould tranſlate ſo preciſely as you ſpeake, out of the Syriake tongue: we ſhould ſay, Thou art a ſtone, and vpon this ſtone, I wil build my Church. But the Greeke which we tranſlated, making difference of the gender, we haue done right in obſeruing the ſame. And albeit Πέτρος and Πέτρα in Greeke, doe ſignifie the ſame thing, yet is Πέτρος proper to the Atticke Dialect, when it ſignifieth a rocke or ſtone. And becauſe it is not like, that the Apoſtle, without cauſe, would in ſo few wordes varie the Dialect, we muſt needs thinke, that Πέτρος in this place, is taken for the proper name of Peter, and Πέτρα for the common name of a ſtone, wherof Peter had that ſirname. Which whether it be to be referred to Chriſt whom Peter confeſſed, or to Peters faith, or confeſſion of Chriſt, or to Peter himſelfe in reſpect of his doctrine and Apoſtleſhip (as the ancient fathers haue all theſe three relations.) It commeth to one end: that Peter had none other authoritie, then the reſt of the Apoſtles, vpon whom the Church was builded, no leſſe then vpon Peter, who alſo beleeued and confeſſed as Peter did, had the keies of the kingdome of heauen and power, to bind and loſe, as ample as he. Mat.18.18. Ioan.20.23. But let vs examine the authorities of the ancient fathers, that are quoted for this matter. Firſt S. Auguſtine vnderſtanding the rocke to be Chriſt, is condemned of error, becauſe he followed the Latine terminations of *Petrus*, & *Petra*. But is not the ſame difference in the Greeke? or thinke you the difference is made in vaine? Secondly, you ſay, notwithſtanding that his error, *he neuer denieth Peter to be the rocke and head of the Church*. But if this text by his laſt iudgement in his Retractations make not for it, how can he hold Peter to be the rocke of the Church in your ſenſe, or head of the ſame? Thirdly, you ſay, *he hath expounded it of Peter, in many places, and alleageth S. Ambroſe in an hymne*. It is true: but in no place he concludeth thereof, the ſupremacie of Peter, or acknowledgeth Peter to be ſuch a foundation ſtone, as none of the Apoſtles is but he, or that Peter was made head of the Church. Firſt in Pſ.69. he ſaith, *That Peter hauing confeſſed Chriſt to be the ſonne of God, in that confeſſion, was called a ſtone, vpon which the Church ſhould be builded*. Theſe wordes ſet him not an inch aboue the reſt of the Apoſtles. In the ſecond place, *De verb.Dom. ſec. Io. ſer. 49.* is no word of the rocke, or building of the Church vpon Peter. Except you meane theſe wordes. *Dicit enim Petro, in quo vno format eccleſiam, Petre amas me. He ſaith vnto Peter in whom being but one, he informeth his Church, (or maketh him an example for his Church to follow) Peter doeſt thou loue me.* The whole context of that place is plaine, that S.Auguſtine ſpeaketh nothing of Peter, as the foundation of the Church. The other foure places out of the ſermons *De ſanctis*, are none of Auguſtines authoritie, no more then thoſe ſermons are. The very ſtile of which argueth them to be of another, and a later writer: yet is one of the ſermons, which you quote, aſcribed alſo to S.Ambroſe. But admit they were Auguſtines, yet they make little or nothing for Peters ſupremacie, which is the matter in queſtion, and not whether the Church was builded vpon Peter, which we doe gladly acknowledge. Ser.15. he ſaith, that Peter was named the foundation of the Church. So doth he in the Ser.16. with more ample wordes, but yet expounding himſelfe, he ſaieth, *In eadem domo, &c. In the ſame houſe Peter laieth the foundation, Peter planteth, the Lord giueth the encreaſe, the Lord ſendeth watering*. In theſe words he ſheweth, how he is a foundation and vnmooueable ſtone, conteining the building and burden of the whole chriſtian worke, namely as he preacheth Chriſt the true rocke, and laieth him for the foundation of the houſe, while he planteth the faith. In the ſer.26. The author ſaith, Peter is a rocke or ſtone vpon which the Church is builded, *as he containeth the foundation of faith in the Church*. And that is true of euery one of the Apoſtles, to whom was committed the doctrine of the goſpell which is the foundation of Chriſtian faith. In the 29. ſermon, the author according to the Scripture, calleth Peter and Paule both *Fundatores Chriſtiani nominis, Founders of the Chriſtian name*. Peter among the Iewes, Paule among the Gentiles, and in many other wordes ſheweth that Paule was not leſſe or inferiour to Peter. Annot.in Iob. cap. 30. there is nothing touching this matter. But beſide theſe, you alleage many other authorities, of which not one except Leo and Gregorie (themſelues BB. of Rome) doe fauour the ſupremacie of Peter, nor they ſo abſolutely, as now you hold it. For to begin with the holy councel of Chalcedon, the fathers in that councell, did ſo acknowledge the Church to be founded vpon Peter, that they decreed, *That the biſhop of Conſtantinople ſhould haue equall authoritie and dignitie with the biſhop of Rome, except the primacie of ſenioritie*. Action.16.& Can.28. although the biſhop of Romes legates were preſent, and alleaged what they could to hinder the decree. Tertullian ſaith, *Peter was called a ſtone, or Rocke, for the building of the Church*. So he ſaith, *All the Apoſtles were ſtones*. Cont. Marcio. lib. 4. Alſo he ſaith, *The Church was builded vpon Peter, becauſe it was builded by him, that he firſt occupied the key, &c. De pudicitia propè finem*. By whom alſo it appeareth, that the Catholikes in his time, chalenged auctoritie of binding and looſing, to pertaine to the Church by that text. *Thou art Peter, &c.* where he like an heretike contendeth,

tendeth, that it was ſpoken perſonally to Peter, and that Montanus the ſpirituall man, with his Church, is ſucceſſour of that authoritie,and not that Church which is a number of Biſhops. Origen alſo,Hom.5.in Exod. calleth Peter a great foundation,and moſt ſtrong rocke,vpon whom the Church is builded. But how that is to be vnderſtood,he ſheweth plainly in his Commentarie vpon this text. *Si autem ſuper vnum illum Petrum. &c. But if thou thinkeſt,that the vniuerſall Church is builded by God,vpon this one Peter: What ſayeſt thou of Iames and Iohn,the children of thunder,or of euery one of the Apoſtles? Therefore it was truly ſayd vnto Peter. Thou art Peter, and vpon this ſtone I will build my Church, and the gates of hell ſhall not preuaile againſt it: Yet it ſeemeth to be ſayd to all the Apoſtles, and to euery perfect faithfull man, becauſe they all as Peter, be ſtones, and on them all, the Church of Chriſt is builded,and the gates of hell ſhall preuaile againſt none of thē that are ſuch.* Theſe words of Origene,you ſee doe plainly ouerthrow the ſupremacie of Peter,although he confeſſe him to be a ſtone vpō which the Church is builded. S.Cyprian *De vnitate Eccleſiæ*, was as great a friend to Peters ſupremacie as Origen. For thus he writeth,*Quamuis Apoſtolis omnibus. &c. Although he gaue equall authoritie to all his Apoſtles after his reſurrection,& ſayd, As my father ſent me, ſo doe I ſend you, receiue the holy ghoſt, whoſe ſinnes you ſhall forgiue, they ſhall be forgiuen, and whoſe you ſhall reteine, they ſhall be reteined, yet to manifeſt vnitie, the beginning of that vnitie proceeding from one, he diſpoſed by his authoritie. The ſame thing verily were all the Apoſtles that Peter was, endued with equall fellowſhip of honour and authoritie, but the beginning proceedeth from one, that the Church might be ſhewed to be one.* This writeth Cyprian,of the building of the Church vpon one man Peter, ſhewing that all the Apoſtles had the ſame honour and power that Peter had. And therefore Peter had no ſupremacie of authoritie ouer them, or ouer the whole Church,more then euery one of the Apoſtles had. That which S.Hilarie writeth vpon this place, Can. 16. of the foundation of the Church, may well be vnderſtood of faith. As he doth moſt plainly expreſſe his mind, *De Trinit.lib.2. Vnum igitur hoc eſt immobile fundamentum,&c. This one foundation is vnmoueable, this is that one happy rocke of faith confeſſed by the mouth of Peter. Thou art the ſonne of the liuing God. And lib.6.* he ſaith: *All the Apoſtles, for the worthineſſe of their faith acknowledging his diuinitie, receiued the keies of the kingdom of heauen, and authoritie of binding and looſing in heauen and earth.* Wherefore S. Hilarie out of this text, neuer acknowledged the ſupremacie of Peter,or any greater authoritie granted vnto Peter,then vnto the reſt of the Apoſtles.The next place,you quote,for Ambr.*ſerm.*46. is the very ſame which you quoted before,and aſcribed to Auguſt.*ſerm.*16. *de ſanct.* reſembling in deed the ſtile of neither of both. Likewiſe the *ſerm.*69. is the very ſame that you cited before,as Auguſtines *ſerm.* 26. *de ſanct.* Theſe places if you had viewed your ſelues,you would not haue cited for ſhame,vnder the name of two ſeuerall doctors, and yet they ſerue you to ſmall purpoſe, as I haue ſhewed before. But you know papiſts,are ready to take all draffe,that you will thruſt into their mouthes,and neuer examine whence it commeth.With whom ſo long as you may reteine your credite, you eſteeme not what all the learned of the world may iudge of your impudencie. But leaſt you ſhould ſeeme to haue nothing of Ambroſe, but forged,you quote *lib.6.cap.9.Lucæ.* where he doth acknowledge, Peter none otherwiſe to be the foundation of the Church,then euery faithfull man may be. *For he* (ſaith he) *that ſhall ouercome the fleſh is a foundation of the Church, and though he cannot be equall to Peter, yet he may follow him.* Againe he ſaith: *He denied not to his diſciple the grace of this name, that he ſhould be called Peter, becauſe he had ſoliditie of conſtancie, and ſtedfaſtneſſe of faith of the rocke. Endeuour that thou alſo maieſt be a rocke. Therefore ſeeke the rocke, not without thee, but within thee. Thy acte is thy rocke, thy mind is thy rocke. Let thy houſe be builded vpon this rocke, that it may not be beaten with any ſtormes of ſpiritual wickedneſſe. Faith is thy rocke, faith is the foundation of the Church. If thou be a rocke, thou ſhalt be in the Church, becauſe the Church is vpon a rocke,&c.* Here is all that can be gathered out of this place for Peters ſupremacie. You were as wel aduiſed to quote S.Hierome *lib.*1.*in Iouin.* whoſe words are theſe.*At dicis ſuper Petrum, fundatur Eccleſia: &c. But thou ſayeſt, the Church is founded vpon Peter, although in another place, the very ſame thing is done vpon all the Apoſtles, and they all receiue the keyes of the kingdome of heauen, and the ſtrength of the Church is eſtabliſhed equally vpon them all. Yet therefore among twelue one is choſen, that the head being appointed, occaſion of ſchiſme may be taken away.* In theſe wordes,Hierome acknowledgeth no greater authoritie of Peter, then of the reſt of the Apoſtles,but onely a primacie of order for auoiding of confuſion and diſſention, which in euery company of them that be equall in degree,muſt be obſerued. Your ſecond place out of S. Hierome, is in *cap.* 2. Eſa. where he ſaith of the Church: *Hæc domus ædificata eſt,&c. This houſe is builded vpon the foundation of the Apoſtles and Prophets, who alſo are mountains, as followers of Chriſt. Of this houſe and Ieruſalem, the Pſalmiſt ſaieth aloud. They that put their truſt in the Lord, ſhall be as the Mount Sion, he ſhall not be moued for euer which dwelleth in Ieruſalem. The mountains are round about it, and the Lord is round about his people. Wherefore vpon one of thoſe mountains, Chriſt foundeth his Church and ſaith vnto him. Thou art Peter, and vpon this rocke I will build my Church, and the gates of hell ſhall not preuaile againſt it.* Loe by this teſtimonie, Peter is one of the mountains, vpon which the Church is founded: where is Peters ſupremacie in theſe wordes? Laſt of all in *cap.*16.*Hier.* where the text is *De cauernis Petrarum, Out of the holes of the rockes,* he interpreteth the rockes to be the Apoſtles, and Apoſtolike men. *For not onely Chriſt is a rocke, but it was graunted alſo to Peter that he ſhould be called a rocke.* Behold Peter is a rocke,as euery Apoſtle and apoſtolike man is,by this place of S.Hierome,who alſo in Mat.*cap.*7.ſaith, that *our Lord founded his Church vpon that rocke, whereon the Wiſeman builded his houſe, of which rocke, Peter the Apoſtle tooke his name.* This being common to euery wiſe builder, prooueth no ſupremacie in Peter, and much leſſer in any that ſhall claime it by ſucceſſion from him, as the Romiſh prelate doth. And therefore expounding this text,he findeth nothing proper to Peter and his ſucceſſors, but common to all biſhops and prieſts. Among whom ſome not vnderſtanding the place, tooke vpon them a peece of Phariſaicall pride, which he there confuteth. And moſt expreſly defending the iudgement of the Church in the whole world, againſt the practiſe of the Romiſh Church,he ſaieth: *Si authoritas quæritur, &c. If authoritie be ſought, the world is greater then a citie. Whereſoeuer a biſhop be, either at Rome or at Eugubium, either at Conſtantinople or at Rhegium, either at Alexandria or at Tanis, he is of the ſame worthineſſe, and of the ſame prieſtly office. Power of riches, and baſeneſſe of pouertie, maketh not a biſhop higher or lower. But they are all ſucceſſors of the Apoſtles. But thou wilt ſay, how is the Prieſt at Rome, ordained at the teſtimonie of a Deacon. What doeſt thou bring me the cuſtome of one citie?* The place of Chryſo-

stome is answered before, sect.4. And that Cyrill meaneth Peter to be a rocke, none otherwise then all the Apostles, his wordes are plaine in Esa.lib.4.cap.44.Or.2. *Sed quare eos. &c. But why doe we call them the foundations of the earth? For Christ is the foundation of all, and stay of all, keepeth and holdeth all things, to bee sure and stedfast. In him we are all built, a spirituall house compacted by his spirite, into an holy temple, and habitation of him selfe: For he dwelleth in our hearts by faith. The next and neerer foundations to vs, may be vnderstood, the Apostles and Euangelists, being eye witnesses, and made ministers of the word for confirmation of faith. For when wee knowe that their traditions are to bee followed, we shall keepe a right faith, and not strange or erring from Christ. For by him it was sayd to S.Peter (because he had confessed the faith in him right soundly, and had sayd thou art Christ the sonne of the liuing God) Thou art Peter, and vpon this rocke I will builde my Church, calling a rocke, as I thinke, the vnmoueable fai of the disciple. It is also sayd by the Psalmist. Her foundations are vpon the holy hilles: The holy Apostles are rightly to bee compared to holy hilles, the knowledge of whome, is established as a foundation to the posteritie.* To the same effect hee writeth Lib.5.Cap.54. Epiphanius in Ancorato acknowledgeth Peter to be the first or cheefe of the Apostles, on whom the Church is builded, but hee vnderstandeth his confession, faith and doctrine, not his person: *For in him* (saith he) *the faith was established by all meanes, and all questions of fayth are decided in him:* So likewise here.59.after he hath acknowledged him to be a rocke, vpon which the Church is builded, hee addeth the reason, and expoundeth how hee is a rocke. *Because* (sayth hee) *hee confesseth Christ to bee the Sonne of the liuing God, and heard, vpon this rocke of stedfast fayth, I will builde my Church.* Now seeing this rocke of stedfast fayth was in all the Apostles, it is certaine that Epiphanius purposed not to make Peter a singular foundation stone by him selfe, but ioyntly with all his fellowe Apostles.

Leo Bishop of Rome, striuing for the dignitie of his Sea, as his predecessors Zosimus, Boniface, and Celestine had donc before, and were discouered in the councell of Africa to haue alleaged a forged Canon of the councell of Nice: is no equall iudge in this case. Neither could his allegations any thing preuaile in the generall councell of Chalcedon, but that the Bishop of Constantinople was made his equall, as wee haue shewed before. Gregorie was almost immediatly before that Boniface, that bought the title of supremacie, of Phocas, and the later still the worse: Yet hee prophecied, that Iohn Bishop of Constantinople, which first chalenged the title of Vniuersall Bishop, was the forerunner of Antichrist. Ep.78.82. 194. Your last witnesse Theodoret, calleth Peter a principall foundation of the Church that was shaken, and confirmed againe by repentance. But the same Theodoret sheweth, that hee was a foundation, in respect of his faith and Confession in Cantic. saying, *Petram appellat fidei pietatem &c: Hee calleth the pietie of faith, and profession of trueth a rocke. For when our Lord enquired of his disciples, whome men sayd that hee the sonne of man was, thou sayth blessed Peter, art Christ the Sonne of the liuing God. To whome our Lord answered, saying, verely, verely, I say to thee, thou art Peter, and vpon this rocke I will builde my Church.* And lest you should thinke, that Peter in respect of his faith and Confession was a singular foundation. In Psal.47.thus hee writeth: *Aedificauit. &c. Hee hath builded (the Church) as the holie Apostle sayth vpon the foundation of the Apostles and Prophets, Iesus Christ being the corner stone thereof. And our Lord himselfe saith to blessed Peter, and vpon this rocke I will builde my Church, and the gates of hell shall not preuaile against it. Therefore the Prophet hath put this word, well founded, for sound foundations, that she may remaine vnshaken and vnmooueable.* These wordes declare euidentlie, that Peter is a rocke and foundation of the Church, no other wise, then all the Apostles are, and hath no supremacie of authoritie ouer the rest, granted by this text. Thus haue we answered to those fathers, that say the Church was founded vpon Peter. But because you cannot denie, but that they say also, that the Church is builded vpon Peters faith: you say, *they meane not faith separated from the man, or in any other man, as we vnlearnedlie take them.* What they meant by faith, and how we take them, I haue shewed by their owne wordes, which are plaine inough, and need no great learning to interpret them. They meane, that faith that was in Peter, which he confessed at that time, which he held alwayes after, and which he with the rest of the Apostles, preached in the world, as they all held the same faith and confession, and therefore were all made foundation stones, in respect of the faith they taught, vpon which the Church is builded, and receiued the keyes, and authoritie of binding and loosing, in as ample maner as Peter did. But let vs heare what high point of learning you will teach vs. *They meane* (say you) *vpon faith, as in him, who here confessed that faith.* That is (as I take it rudelie) vpon Peters faith: Now whether you meane, that singular faith, that was in Peter onelie, or the generall faith of the Church, whereof Peters faith was a singular or *Individuum*, it passeth my simple learning to discusse. If you meane that faith, which was a singular accident in Peter onelie, who heere confesseth that faith: it is a strange paradoxe, to say, that the vniuersall church and faith, should be grounded thereupon. Seeing the foundation and the Church should faile, assoone as Peter died. For that singular accident, could not descend to his successours, anie more then other accidents to his person. If you meane, that generall faith, that was in all the Apostles, who all by Peters mouth, confessed the same, then are they all by Christ his aunswere, made foundation stones of the church, as well as Peter. And this is the plaine meaning, according to the euident wordes of the auncient fathers.

Concil. Aphric. cap.101. *Concil. Aphric. Epist. ad Celest.*

Rhem.9. 18 Rocke.) *The aduersaries hearing also the Fathers sometimes say, that Peter had these promises and prerogatiues, as bearing the person of al the Apostles or of the whole Church, deny absurdly that himselfe in person had these prerogatiues. As though Peter had been the proctor onely of the Church or of the Apostles, confessing the faith and receiuing these things in other mens names. Where the holy Doctors meane only that these prerogatiues were not giuen to him for his owne vse, but for the good of the whole Church, and to be imparted to euery vocation according to the measure of their callings: and that these great priuileges giuen to Peter shoulde not decay or dye with his person, but be perpetual in the Church in his successours. Therefore S. Hierome to Damasus taketh this Rocke not to be Peters person onely, but his successors and his Chaire.* I (*saith he*) following no chiefe or principall but Christ, ioyne my selfe to the communion of Peters chaire, vpon that rocke I know the Church was built. *And of that same Apostolike Chaire S. August. saieth*, That same is the Rocke which the proud gates of Hell doe not ouercome. *And S. Leo,*

Pfal.cont.part. Donat.to.7. Leo ep.89.

Our

Our Lord would the Sacrament or myſterie of this gift ſo to pertaine vnto the office of all the Apoſtles, that he placed it principally in bleſſed S. Peter the chiefe of all the Apoſtles, that from him as from a certaine head he might poure out his gifts, as it were through the whole body: that he might vnderſtand himſelfe to be an alien from the diuine myſterie that ſhould preſume to reuolt from the ſoliditie or ſtedfaſtneſſe of Peter.

Fulke 9. We denie not that Peter had theſe prerogatiues himſelfe, not as proctor only for the Apoſtles, but as a partaker of them together with the reſt of the Apoſtles for the preſent, & for their ſucceſſors, the paſtors and gouerners of the Church, to the benefit of the whole Church, in all times to come to the end of the world. You muſt faine opinions that we hold not, becauſe you can ſay nothing againſt that we hold in deed. The ſayings of the doctors are plaine, that the reſt of the Apoſtles were made ſtones of foundation by Chriſt immediately, and not by Peter: receiued the keyes of the kingdome of heauen, and power to bind and looſe, not at Peters hands, but immediatlie from Chriſt himſelfe, as alſo the texts are plaine. Math.18. Ioan.20. But S. Hierome (you ſay) *taketh this rocke not to be Peters perſon onely, but his ſucceſſours, and his chaire. Ep. ad Damaſ.* The ſame Hierome as we heard before, ſaieth, *The Church is builded vpon all the Apoſtles, and all Biſhops are their ſucceſſours.* In what biſhops chaire ſoeuer, the true doctrine is continued and kept, it is a rocke of the Church, as well as that chaire wherein Damaſus ſate. But if any biſhop of Rome hold not Peters faith, he ſitteth not in Peters chaire. And therefore he that ioigned with Damaſus holding Peters faith of the diuinitie of Chriſt, would not haue ioigned with Liberius, ſubſcribing againſt the diuinitie of Chriſt, who alſo ſate at Rome, where Peter perhaps neuer came. But certaine it is he ſate not in Peters chaire, no more then the Phariſeis ſate in Moſes chaire, while they helde and taught that which Moſes did not teach. Hierome therefore following none as principall but Chriſt, ioigned in fellowſhip with Damaſus, who ſitting in Peters chaire, taught as Peter did, that Chriſt is the eternall ſonne of God. And Auguſtine in that Pſalme againſt the Donatiſts, ſaieth, that the continuaunce of the ſame doctrine and vnitie of the Church, euen from Peters ſeate, is the rocke againſt which the proud gates of hell ſhall not preuaile. Not that whoſoeuer ſitteth in Peters ſeate, muſt haue all authoritie that he will claime. For S. Auguſtine himſelfe in the Aphrican councell, with the reſt of the fathers of Aphrica, decreed againſt the biſhops of Rome vſurped authoritie and forgerie. And in the councell of Chalcedon the biſhop of Conſtantinople was made equall to the biſhop of Rome, the legates of Leo biſhop of Rome, ſetting themſelues againſt it, but in vayne. Leo therefore (though otherwiſe a good man) is too partiall for the prerogatiue of his owne ſea, and therefore his teſtimonie is no preiudice, againſt ſo many ancient fathers, as were of the contrary iudgement before him.

Rhem.10 18 Build my Church.) *The Church or houſe of Chriſt was only promiſed here to be builded vpon him (which was fulfilled.* Io.21,15.) *the foundation ſtone and other pillers or matter being yet in preparing, and Chriſt himſelfe being not only the ſupereminent foundation but alſo the founder of the ſame: which is an other more excellent qualitie then was in Peter, for which he calleth it* my Church: *meaning ſpecially the Church of the new Teſtament. which was not perfectly formed and finiſhed, and diſtincted from the Synagogue till Whitſunday, though Chriſt gaue Peter and the reſt their commiſſions actually before his Aſcenſion.*

Fulke 10. Chriſt had his Church from the beginning of the world builded vpon the foundation of the Prophets, himſelfe being the head and corner ſtone thereof. He ſpeaketh therefore now of the continuance and enlarging thereof among the Gentiles, by the miniſterie of his Apoſtles. And therefore, this is a meere fantaſie that his Church was not builded vntill Chriſt reſtored Peter to his Apoſtleſhip, Ioan.21.15. or that it was not perfectly finiſhed before Whitſunday. You may as well ſay, it was not diſtinguiſhed from the Synagogue or Church of the Iewes for many yeeres after, ſeeing the great multitude of the Iewes that beleued, were ſtill obſeruers of the ceremonies of the law. Act.21.20.

Rhem.11 18 Gates of hell.) *Becauſe the Church is reſembled to a houſe or a citie, the aduerſarie powers alſo be likened to a contrary houſe or towne, the gates whereof, that is to ſay, the fortitude or impugnation ſhall neuer preuaile againſt the citie of Chriſt. And ſo by this promis we are aſſured that no hereſies nor other wicked attempts can preuaile againſt the Church builded vpon Peter, which the Fathers call Peters ſee and the Romane Church.* Count (*ſaith S. Auguſtine*) the Prieſts from the very ſee of Peter, and in that order of fathers conſider who to whom hath ſucceded, that ſame is the rocke which the proud gates of Hel do not ouercome. *And in an other place*, that is it which hath obteined the toppe of authoritie, Heretikes in vaine barking round about it. Pſal.cont.part. Donati. De vtil.cred. c.17.

Fulke 11. So long as the Romaine Church continued in Peters faith and doctrine, it was founded vpon Peter, & not only vpō Peter, but alſo vpon the Prophets and Apoſtles, yea & vpon Chriſt himſelfe: ſo long the gates of hell preuailed not againſt it. But none of the ancient fathers affirme, that the Romaine church ſhould alwayes continue in Peters faith. S. Auguſtine in his Pſalme againſt the Donatiſts affirmeth, that the continuance of the Church in the ſame religion, euen frō the ſeate of Peter, is the rocke which the proud gates of hell doe not ouercome. Now this count of prieſts from the ſeate of Peter might be made as well in the Church of Antioch as in the Church of Rome, ſeeing Peter ſate at Antioch as well as he did at Rome, & the Patriarch thereof at this day, hath his ſucceſſion of biſhops frō Peters ſeate, as wel as the biſhop of Rome. The ſame compt might be taken from other Churches, where the Apoſtles ſate, as Tertullian ſheweth, *De præſcriptione. Age iam qui voles, &c. Goe to now thou that wilt exerciſe curioſitie better in the matter of thy ſaluation, goe through the Apoſtolike Churches in which the gouernours ſit euen ſtill in the very chaires of the Apoſtles, in which their authenticall epiſtles are rehearſed ſounding the voyce, and repreſenting the face of euery one of them. If Achaia be neere thee, thou haſt Corinth. If thou be not farre from Macedonia, thou haſt Philippi, thou haſt the Theſſalonians. If thou canſt goe into Aſia, thou haſt Epheſus. If thou lie neere Italie, thou haſt Rome, from whence authoritie is at hand for vs alſo.* Theſe wordes of Tertullian declared, that not the Church of Rome onely, but euery Apoſtolike Church, had a ſure teſtimonie of the truth. And that Aphrica had recourſe to Rome, only for the neereneſſe of it. In the ſecond place *De vtilitate credendi, cap.* 17. S. Auguſtine nameth, neither Peters ſee, nor the Romane Church, but ſpeaketh of the Catholike

Church, *which euen by the confeſſion of mankinde from Apoſtolike ſee, by ſucceſſions of Biſhops, heretikes in vayne barking about it, and partlie, by the iudgement of the people themſelues, partlie by the grauitie of Councels, partlie alſo by maieſtie of miracles, condemning them, hath obteined the top of authoritie*. He had ſpoken before of the prouidence of God, which had gathered, builded, and beautified the church, by the foreſhewinges of the Prophets, by the humanitie and doctrine of Chriſt, by the trauels of the Apoſtles, by the contumelies, croſſes, death of the Martyrs, by the commendable way of the Saints, and by conuenient miracles in due time. Whereunto hee addeth the teſtimonie of mankinde, in the hiſtorie of the ſucceſſion of Biſhops from the Apoſtles time, iudgement of the people, authoritie of Councels, and miracles confirming it, and condemning all heretikes. This maketh nothing for the authoritie of the Romane Church or See, aboue all other Sees and Churches. S. Auguſtine himſelfe, with other Biſhops of his prouince, decreed that no man vnder paine of excommunication, ſhould appeale from the Church of Aphrica, to the Church of Rome, or any other place beyond the ſea. Concil. Aphric. Can. 92. As had beene decreed before, Concil. Mileuit. cap. 22.

Rhem. 12 19 To thee.) *In ſaying*, to thee will I geue, *it is plaine that as he gaue the keyes to him, ſo he builded the Church vpon him. So ſaith S. Cyprian*, To Peter firſt of all, vpon whom our Lord built the Church, and from whom he inſtituted and ſhewed the beginning of vnitie, did he geue this power, that that ſhould be looſed in the heauens, which he had looſed in earth. *Whereby appeareth the vaine cauill of our Aduerſaries, which ſay the Church was built vpon Peters Confeſſion onely, common to him and the reſt, and not vpon his perſon more then vpon the reſt.* Cyp. epiſt. 73. Greg. li. 4. epiſt. 32. ind. 13.

Fulke. 12 S. Cyprian in the place cited, writeth againſt the Epiſtle of Stephanus Biſhop of Rome, and therefore it carrieth no ſhew or likelihood of trueth, that he would write any thing, that might make the authoritie of Stephanus irrefragable, againſt himſelfe. For you would haue vs to vnderſtand, Peters and his ſucceſſours authoritie to be ſo great by this grant, as none of them can erre. But by this place of Cyprian, it is manifeſt, that hee acknowledgeth no more to be giuen to Peter, then to all the Apoſtles, namelie, power to remitte ſinnes. *Manifeſtum eſt enim, &c. It is manifeſt where, and by whome, remiſſion of ſinnes which is giuen in baptiſme, may be giuen. For firſt our Lord gaue this power vnto Peter, vpon whom he builded his church, & from whence he inſtituted & ſhewed the beginning of vnitie, that it ſhould be looſed in heauen which he looſed on earth. And after his reſurrection, he ſpeaketh vnto the Apoſtles alſo, ſaying, As my father ſent mee, euen ſo doe I ſend you. When he had ſo ſayd, hee breathed and ſayd vnto them, Receiue the Holie ghoſt: Whoſe ſinnes you ſhall remitte, they ſhall be remitted vnto him, and whoſe you ſhall reteine, they ſhall be reteined. Whereof we vnderſtand, that it is not lawfull to baptiſe and to giue remiſſion of ſinnes, but for the gouernours in the Church, and them that are eſtabliſhed by the law of the Goſpel, and our Lords ordination: and that without the Church, nothing can be either bound or looſed, when there is not any man, that can binde or looſe any thing*. Theſe be Cyprians wordes, which prooue that the Church was not built more vpon Peter, then the reſt. For if you vrge, that he ſayeth, the power was giuen firſt to Peter, and the Church was built vpon him, at that time when theſe wordes were ſpoken, you confute your owne note ſect. 10. where you ſay, the church was onelie promiſed to be built vpon him in this place, which was fulfilled. Ioan. 21. 16. If the Church were not built vpon Peter before that time, all the Apoſtles receiued power of remitting and reteining ſinnes, before the Church was built vpon Peter. Ioan. 20. 22. Cyprian therefore meaneth that Chriſt ſpake in the ſingular number, firſt to Peter, that which afterward he ſpake to all the Apoſtles, ſhewing why he ſpake in the ſingular number, not that the Church ſhould be built on Peters perſon, more then on the reſt: but to ſhew the vnitie of the Church beginning of one: as his verie words are manifeſt, while he giueth equall authoritie to all gouernours of the Church, as ſucceſſours of the Apoſtles, and maketh ſo little account of Peters ſucceſſour aboue the reſt, that writing expreſlie againſt him, he prooueth by this text, equall authoritie of all the gouernours of the Church.

And that the Church is built vpon Peters confeſſion, we haue the ancient fathers teſtimonie, to warrant vs. S. Hilarie De Trinit. lib. 6. ſaith. *Super hanc confeſſionis Petram, eccleſiæ ædificatio eſt. The building of the Church, is vpon this rocke of confeſſion*. Againe: *Hæc fides, &c. This faith is the foundation of the Church, by this faith the gates of Hell are of no power againſt it. This faith hath the keyes of the kingdome of heauen. What this faith ſhall looſe or binde in earth is bound and looſed in heauen*. S. Auguſtine alſo De verbis Dom. in Euang. Mat. Serm. 13. *Tu es ergo, &c. Thou art Peter* (ſaith he) *and vpon this rocke which thou haſt confeſſed, vpon this rocke which thou haſt acknowledged, ſaying, Thou art Chriſt the ſonne of the liuing God, I will builde my Church, that is, vpon my ſelfe the ſonne of the liuing God I will builde my Church. I will builde thee vpon me, not me vpon thee*. The like ſayings he hath in Ioan. Tract. 50. & 124. In epiſt. Ioan. Tract. 10. Alſo Bede vpon this place, ſaith: *Metaphoricè, &c. It is ſayd vnto him by a Metaphore: Vpon this rocke, that is the Sauiour, whom thou haſt confeſſed, the church is builded, which to his faithfull confeſſion, gaue participation of his name*. The authoritie of Gregorie, which you quote in the margent, being a Biſhop of Rome himſelfe, and ſo neere the time of the open reuelation of Antichriſt in the Romiſh ſee, is partiall in this caſe, and therefore againſt all the Primitiue church, not to be heard. Yet in that place lib 4. epiſt. 33. (for in epiſt. 32. there is neuer a word of Peter) he ioyneth with vs, ſaying, the church was builded vpon Peters confeſſion. *In vera fide perſiſtite, &c. Continue in the true faith, and lead your life in the rocke of the Church which is grounded vpon the confeſſion of Peter Prince of the Apoſtles.*

Rhem. 13 19 The keies.) *That is, The authoritie or Chaire of doctrine, knowledge, iudgement and diſcretion betweene true and falſe doctrine: the height of gouernment, the power of making lawes, of calling Councels, of the principall voice in them, of confirming them, of making Canons and holeſome decrees, of abrogating the contrary, of ordaining Biſhops and Paſtors, or depoſing and ſuſpending them, finally the power to diſpenſe the goods of the Church both ſpirituall and temporal. Which ſignification of preeminent power and authoritie by the word* keyes *the Scripture expreſſeth in many places: namely ſpeaking of Chriſt*, I haue the keyes of death and Hel, that is, the rule. *And againe*, I will giue the key of the houſe of Dauid vpon his ſhoulder. *Moreouer it ſignifieth that men can not come into heauen but by him, the keies ſignifying alſo authoritie to open and ſhut, as it is ſaid* Apoc. 3. *of Chriſt*, Who hath the key of Dauid, he ſhutteth and no man openeth. The dignities of the keies. Apoc. 1. Eſa. 22. 22.

openeth. *By which wordes we gather that Peters authoritie is maruelous, to whom the keyes, that is, the power to open & ſhut heauen, is geuen. And therefore by the name of keyes is giuen that ſupereminent power which is called in compariſon of the power graunted to other Apoſtles, Biſhops and Paſtors,* plenitudo poteſtatis, *fulnes of power.* Bernard. lib. 2. de conſiderat. c. 8.

Fulke. 13 We acknowledge the authoritie, or chaire of doctrine, knowledge, iudgement, and diſcretion, betweene true and falſe doctrine, to be granted to Peter, and to euerie one of the Apoſtles, to whom alſo, the keyes were granted. Hilar. De Trin. lib. 6. Hieron. Cont. Iou. lib. 1. But the reſt that followeth, height of gouernement, power of making lawes, of calling Councels, of the principall voice in them, of confirming them, making and abrogating of Canons, ordeining and depoſing of biſhops, power to diſpence the goods of the Church, both ſpirituall and temporall, eſpeciallie to be appropriated to Peter, hath no ground in the text: neither was anie ſuch power permitted to the Biſhop of Rome, as Peters ſucceſſor, for manie hundred yeeres after Chriſt. Polycarpus would not yeeld to Anicetus biſhop of Rome, in the celebration of Eaſter, as teſtifieth Irenæus *Apud Euſeb. lib. 5. cap.* 26. When Victor vſurped authoritie ouer the churches of Aſia, he was countermanded by the biſhops there. Euſeb. lib. 5. cap. 25. and ſharply rebuked, and withſtood by Irenæus, and the biſhops in France, Polycrates and the biſhops in Aſia, and others. Not one of the foure firſt Generall councels was called by the biſhop of Rome, neither had he principall voice of confirming or making Canons in them. But in the firſt of Nice, he was made equall with the Patriarch of Alexandria Can. 6. In two other, namely Conſtantinople & Chalcedon, the archbiſhop of Conſtantinople was made equall in authoritie with him, and in all things, except in ſenioritie Conſtant. 1. cap. 3 Chalced. can. 28.

In the Councels of Mileuit, and Africane, appeales for anie eccleſiaſticall cauſe, were denied vnto the ſee of Rome. Mileu can. 22. Aphric. 92. Yea long after that Boniface had bought for monie this ſupereminent authoritie, it was not acknowledged of many churches, and namelie of the church of Rauenna in Italie, for manie yeeres after. That keyes in the ſcripture, doo manie times ſignifie authoritie, eſpeciallie when they are applied to our ſauiour Chriſt, we confeſſe: but that anie ſuch authoritie as is heere expreſſed, of making lawes, calling Councels, &c. is ment by them, we vtterlie denie, but what authoritie ſoeuer is vnderſtood by them, is common to all the Apoſtles, and to the whole Church after them, as witneſſeth Tertull. Scorpi. *adu. Gnoſt. Hilar. pſal. 52. Auguſt. De doct. chri. lib. 1. cap. 18. Cont. aduerſ. leg. & Prophet. lib. 1. cap. 17. in Euang Ioan. Tr. 5. Fulgent. De fide ad Petrum. cap. 3.*

Rhem. 14 19 Whatſoeuer thou ſhall bind.) *All kind of diſcipline and puniſhment of offenders, either ſpirituall (which directly is here meant) or corporall ſo farre as it tendeth to the execution of the ſpirituall charge, is compriſed vnder the worde, binde. Of which ſort be Excommunications, Anathematiſmes, Suſpenſions, Degradations and other Cenſures and penalties or penances enioyned either in the Sacrament of Confeſſion or in the exterior Courtes of the Church, for puniſhment both of other crimes, and ſpecially of hereſie and rebellion againſt the Church and the cheefe paſtors thereof.*

Fulke. 14 Corporall puniſhment, either for hereſie, or rebellion againſt the Church, & the paſtors thereof, belongeth not to the miniſterie of the Church, but to the Chriſtian magiſtrate, who beareth the ſword. Rom. 13 4. which Peter was commanded to put vp. Mat. 26. 52. But vnder this binding, you would cloake, not onelie your cruelties practiſed againſt the true profeſſors of the Goſpel, but alſo your horrible treaſons, rebellions, inuaſions, and conſpiracies againſt your lawfull Prince and Country, vnder pretence of execution of the Popes moſt ſlanderous and antichriſtian Bull of depriuation.

Rhem. 15 19 Looſe.) *To looſe, is as the cauſe and the offenders caſe requireth, to looſe them of any the former bandes, and to reſtore them to the Churches Sacraments and Communion of the faithfull and execution of their function to pardon alſo either all or part of the penances enioyned, or what debtes ſo euer man oweth to God or the Church for the ſatisfaction of his ſinnes forgeuen. Which kind of releaſing or looſing is called* Indulgence: *finally this* whatſoeuer, *excepteth nothing that is puniſhable or pardonable by Chriſt in earth, for he hath committed his power to Peter. And ſo the validitie of Peters ſentence in binding or looſing whatſoeuer, ſhall by Chriſtes promis be ratified in heauen.* Leo Ser. de Transfig. & Ser. 2. in anniuerſ. aſſumpt. ad Pontif. Hilar. can. 16. in Matth. Epiph. in Anchorato prope initium. *If now any temporall power can ſhew their warrant out of ſcripture for ſuch ſouereine power, as is here geuen to Peter and conſequently to his ſucceſſors, by theſe wordes,* whatſoeuer thou ſhall bind, *and by the very keies, wherebie greateſt ſouereintie is ſignified in Gods Church as in his familie and houſhold, and therefore principally attributed and giuen to Chriſt who in the ſcripture is ſaid to haue the key of Dauid, but here communicated, alſo vnto Peter, as the name of Rocke: if I ſay any temporall poteſtate can ſhew authoritie for the like ſouereintie, let them chalenge hardly to be head not onely of one particular, but of the whole vniuerſall Church.* Eſa. 22. Apoc. 3.

Fulke. 15 Euery one of the Apoſtles had the ſame authoritie in looſing which Peter had. Matth. 18. 18. And the Church hath the ſame power after them. But as touching ſatisfaction for ſinnes due vnto God, no man can make, but Chriſt onely. And the miniſter of the Church cannot pardon any debt due to God, but aſſure the partie penitent of Gods forgiueneſſe: And ſo ſaith S. Hierome, writing vpon this very text. *Iſtum locum epiſcopi, &c. Biſhops & Prieſts not vnderſtanding this place, take vpon them ſomewhat of the pride of the Phariſeis, that they thinke, they may either condemne innocẽts, or looſe guiltie perſons, wheras before God, not the ſentence of the Prieſts, but the life of the perſons charged, is enquired of. We read in Leuiticus of the Lepers: where they are commanded to ſhew thẽſelues to the prieſts, and if they haue the leproſie, then they are made vncleane by the Prieſt: not that the Prieſts doe make men lepers or vncleane, but in that they haue knowledge of him that is a leper, and him that is not a leper, & can diſcerne who is cleane, who is vnclean. Therfore as the prieſt in that caſe maketh a man cleane or vncleane, ſo here the biſhop & Prieſt bindeth or looſeth: not whether they be guiltie or vnguiltie, but according to his office, when he hath heard the varietie of ſinners, he knoweth who is to be bound, and who to be looſed.* Thus farre Hierome. Bede alſo vpon this text, writeth to the ſame effect. *Hæc poteſtas ſine dubio cunctis datur Apoſtolis, &c. This power without doubt is giuen to all the Apoſtles, to whom it is ſaid by himſelf after his reſurrection generally: receiue the holy ghoſt, &c. Alſo to biſhops & prieſts, & to the whole Church, the ſame office is committed: although ſome of them not vnderſtanding rightly, thinke they can condemne innocents, and abſolue guiltie perſons,*

which they cannot doe, but going about to depriue themſelues of the power graunted. As for exerciſes of repentance preſcribed by the Church for ſatiſfaction thereof, or other cenſures of diſcipline, may be releaſed by them by whom they are enioyned, and that kind of releaſing was of auncient time, called Indulgence. But it was not allowed to the biſhop of Rome to admit or releaſe (except in his owne Church of Rome) thoſe that were caſt out or ſuſpended by other biſhops and Churches: as appeareth by many places in S. Cyprians epiſtles, and namely *Ep.55. ad Cornel.* and *Ep.68. ad Clerum & plebem Hiſpan.* That Hilarie and Epiphanius aſcribe no greater authoritie to Peter, then to the reſt of the Apoſtles, we haue ſhewed before ſufficiently. But Leo being a biſhop of Rome, was too parciall in extolling of Peters prerogatiue, and the preheminence of his See of Rome. Therefore he was ouer ruled by the generall Councell of Chalcedon, as we haue declared before. Finally, there is no godly temporall poteſtate, that chalengeth to be head of the whole Church, or of any particular Church, as Chriſt is head thereof, neither any of that authoritie, which is here giuen to Peter with the reſt of the Apoſtles and their ſucceſſours the true miniſters of the Church. But onely they chalenge as the higheſt magiſtrates, to haue ſoueraigne authoritie within their dominions, to maintaine true religion by lawes and ſentences, and to baniſh falſe religion and Idolatrie, to puniſh all offendours, whether they be of the Cleargie or Laitie, and that not onely for offences committed againſt the ſecond Table, but for idolatrie, periurie, and all crimes that are againſt the firſt Table. Which authoritie the godly kings of Iuda, Dauid, Salomon, Ezekias, Ioſias, &c. and the Chriſtian Emperours, Conſtantine, Valentinian, Theodoſius and others, did exerciſe to the glory of God and benefite of his Church. That you ſay *greateſt ſoueraigntie in Gods Church, attributed to Chriſt, Apoc.3. is here communicated to Peter*, it is ſuch blaſphemie, as Peter would haue rent his clothes if he had heard any man attribute ſo much vnto him. For Chriſt hath the key of Dauid, as the ſonne of Dauid and onely true Meſſias, which openeth and no man ſhutteth, and ſhutteth where no man openeth. This key Peter cannot haue, except he were Chriſt, for it is proper onely to Chriſt, but the keyes of the kingdome of heauen giuen to Peter and the Apoſtles, are keyes of miniſterie in reſpect of Chriſt, whoſe ſtewards they are, to open and ſhut according to his worde, and not at their owne will and pleaſure.

Rhem. 16 27. Workes.) *He ſaith not, to giue euery man according to his mercy (or their faith) but according to their works.* Good workes. Auguſt. de verb. Apoſt. Ser. 35. *And againe, How ſhould our Sauiour reward euery one according to their works, if there were no free will? Auguſt. lib. 2. cap. 4. de act. cum Fœlic. Manich.* Free will.

Fulke. 16 Iuſtification by faith. Good works. Free will.

Euery mans workes be the fruites, either of his faith, or of his infidelitie. Good workes are done onely by him that is iuſtified by faith onely. *For without the merites of good workes,* (ſaith S. Auguſtine) *the vngodly man is iuſtified by faith.* Againe, *Faith goeth before, that workes may follow, neither are there any good workes which do not follow faith going before them. In Pſ. 67.* The Free will that he ſpeaketh of, in that treatiſe againſt the Manichees, he ſheweth how it is to be vnderſtood in his Retractations *lib. 1. cap. 22.* and *lib. 2. cap. 8.* Mans will is not euill, by creation of the euill God, as thoſe heretikes blaſphemed, yet hath man ſince his fall, no power to doe any good, but of the grace of God. *For freewill* (ſaith he) *auaileth not to any thing but to ſinne, if the way of truth be hidden or vnknowen. De ſpir. & lit. cap. 3.*

CHAP. XVII.

1 Is he tranſfigured, he giueth them a ſight of the glory, vnto which Suffering doth bring: 9 and then againe doth inculcate his Paſſion. 14 A deuil alſo he caſteth out which his Diſciples could not for their incredulitie and lacke of praying and faſting. 22 being yet in Galilee, he reuealeth more about his Paſſion. 24 and the tribute that the Collectors exacted for all, he payeth for him ſelf and Peter: declaring yet withal his freedom both by word and miracle.

Mr.9,2. Luc.9,28. 2.Pet.1,17. The TRANSFIGVRATION of our Lord, celebrated in the Church the 6. of Aug. The Goſpell of the ſaid feaſt, and of the 2. Sunday in Lent: and on the Saterday before.

AND after ſix dayes IESVS taketh vnto him Peter and Iames and Iohn his brother, and bringeth them into a high mountaine apart:

2 And he was ‖ tranſfigured before them. And his face did ſhine as the ſunne: and his garments became white as ſnow.

3 And behold there ‖ appeared to them Moyſes and Elias talking with him.

4 And Peter anſwering, ſaid to IESVS, Lord, it is good for vs to be here: if thou wilt, let vs make here three tabernacles, one for thee, and one for Moiſes, and one for Elias.

5 And as he was yet ſpeaking, behold a bright cloude ouerſhadowed them. And loe a voice out of the cloude, ſaying. This is my welbeloued ſonne, in whom I am well pleaſed: heare ye him.

6 And the diſciples hearing it, fell vpon their face, and were ſore afraid.

7 And

AND after ſixe dayes, Ieſus taketh Peter, Iames, and Iohn his brother, and bringeth them vp into an high mountaine out of the way,* Mark.9.2. luk.9.28.

2 And was tranſfigured before them, and his face did ſhine as the Sunne, and his clothes were as white as the light.

3 And behold, there appeared vnto them, Moſes, and Elias talking with him.

4 Then anſwered Peter, and ſayd vnto Ieſus, Lord, it is good for vs to be here. If thou wilt, let vs make here three tabernacles: one for thee, and one for Moſes, and one for Elias.

*5 *While he yet ſpake, behold, a bright cloud ouerſhadowed them: and behold,* there came *a voyce out of the cloud, which ſayd, This is my beloued ſonne, in whom I am well pleaſed, heare ye him.* Mat.3.17. 2.pet.1.17.

6 And when the diſciples heard theſe things, *they fell on their face, and were ſore afraid.*

7 And

7 And IESVS came and touched them: and he ſaid to them, Ariſe, and feare not.

8 And they lifting vp their eyes, ſaw no body, but only IESVS.

9 And as they deſcended frō the ‖mount, IESVS commaunded them, ſaying, Tel the viſion to no body, til the Sonne of man be riſen from the dead.

10 And his Diſciples asked him, ſaying, Mal.4,5. what ſay the Scribes then, that * Elias muſt come firſt?

11 But he anſwering, ſaid to them, ‖Elias in deed ſhall come, and reſtore all things.

12 And I ſay to you, that Elias is already come, & they did not know him, but wroght on him whatſoeuer they would. So alſo the Sonne of man ſhall ſuffer of them.

13 Then the Diſciples vnderſtood, that of Iohn the Baptiſt he had ſpoken to them.

Mar.9,14. Luc.9,37. 14 And * when he was come vnto the multitude, there came to him a man falling downe vpon his knees before him,

15 Saying, Lord haue mercy vpon my ſonne, for he is lunatike, and ſore vexed: for he falleth often into the fire, and often into the water.

16 And I offered him to thy Diſciples: & they could not cure him.

17 IESVS anſwered and ſaid, O faithles and peruerſe generation, how long ſhall I be with you? How long ſhall I ſuffer you? bring him hither to me.

18 And IESVS rebuked him, and the deuil went out of him, and the ladde was cured from that houre.

19 Then came the Diſciples to IESVS ſecretely, and ſaid, ‖ why could not we caſt him out?

20 IESVS ſaid to them, becauſe of your incredulity. for, amen I ſay to you, if you haue ‖ faith as a muſtard ſeed, you ſhall ſay to this mountaine, Remooue from hence thither: and it ſhall remooue, and nothing ſhall be impoſſible to you.

21 But this kind is not caſt out but by ‖prayer and faſting.

Mr.9,31. Luc.9,44. 22 And * when they conuerſed in Galilee, IESVS ſaid to them, The Sonne of man is to be betraied into the hands of men:

23 And they ſhall kill him, and the third day he ſhall riſe againe. And they were ſtroken ſadde exceedingly.

24 And when they were come to Capharnaum, there came they that receiued the didrachmes, vnto Peter, & ſaid to him, Your maiſter doth he not pay the ‡ didrachmes?

‡ Theſe didrachmes were peeces of mony which they paied for tribute.

25 He

7 And Ieſus came and touched them, and ſayd, Ariſe ye, and be not afraid.

8 And when they had lift vp their eyes, they ſaw no man ſaue Ieſus onely.

9 And when they came downe from the mountaine, Ieſus charged them, ſaying, Shew the viſion to no man, vntill the ſonne of man be riſen againe from the dead.

*10 And his Diſciples asked him, ſaying, *Why then ſay the Scribes that Elias muſt firſt come?* Mala.4.5. mat.11.14. mar.9.13.

11 Ieſus anſwered, and ſayd vnto them, Elias truly ſhall firſt come, and reſtore all things:

12 But I ſay vnto you, that Elias is come already, and they knew him not, but haue done vnto him whatſoeuer they lusted: Likewiſe ſhall alſo the ſonne of man ſuffer of them.

13 Then the diſciples vnderſtoode that hee ſpake vnto them of Iohn Baptiſt.

*14 *And when they were come to the people, there came to him a certaine man kneeling downe to him, and ſaying,* Mark.9.14. luke 9.37.

15 Lord, haue mercy on my ſonne, for he is lunatike, and ſore vexed: for oft times he falleth into the fire, and oft into the water.

16 And I brought him to thy diſciples, and they could not heale him.

17 Ieſus anſwered, and ſayd, O faithleſſe and peruerſe nation, how long ſhall I bee with you? how long ſhall I ſuffer you? bring him hither to me.

18 And Ieſus rebuked the deuill, and he departed out of him: and the child was healed euen that ſame time.

19 Then came the Diſciples of Ieſus ſecretly, and ſayde, Why could not wee caſt him out?

*20 Ieſus ſayd vnto them, Becauſe of your vnbelief: for verily I ſay vnto you, *If ye haue faith as a graine of muſtard ſeed, ye ſhall ſay vnto this mountaine, Remooue hence to yonder place: and it ſhall remooue, neither ſhall any thing be vnpoſſible vnto you.* Luke 17.6.

21 Howbeit, this kind goeth not out, but by prayer and faſting.

*22 *While they were conuerſant in Galilee, Ieſus ſayd vnto them, It will come to paſſe, that the ſonne of man ſhall be betraied into the hands of men:* Matt.20.17. mark.9.31. luk.9.44.

23 And they ſhall kil him, and the third day ſhall he riſe againe. And they were exceeding ſory.

24 And when they were come to Capernaum, they that receiued tribute money, came to Peter, and ſayd, Doeth not your maſter pay tribute?

25 He

25 He saith, Yes. And when he was entered into the house, IESVS preuented him, saying, what is thy opinion Simon? The kings of the earth of whom receiue they tribute or cense? of their children, or of strangers?

26 And he said, Of strangers. IESVS said to him, Then the ‖ children are free.

27 But that we may not scandalize thē, goe thy wayes to the sea, and cast a hooke: and that fish which shall first come vp, take: and when thou hast opened his mouth, thou shalt find a ‡ stater: take that, & giue it them for ‖ me and thee.

‡ This stater was a double didrachme, and therefore was paid for two.

25 He saith, Yes. And when he was come into the house, Iesus preuented him, saying, What thinkest thou, Simon? of whom doe the kings of the earth take tribute or toll? of their owne children, or of the strangers?

26 Peter saieth vnto him, Of the strangers. Iesus saieth vnto him, Then are the children free.

27 Notwithstanding, least we should offend them, goe thou to the sea, and cast an hooke, and take vp the fish that first commeth vp: and when thou hast opened his mouth, thou shalt find a piece of twentie pence: that take, and giue vnto them for me, and thee.

ANNOTATIONS. CHAP. XVII.

Rhem. 1. 1 Transfigured.) *Marke in this Transfiguration many maruelous points. as, that he made not only his owne body, which then was mortall, but also the bodies of Moises and Elias, the one dead, the other to die, for the time as it were immortall: thereby to represent the state and glory of his body and his Saincts in heauen. By which maruelous transfiguring of his body, you may the lesse maruel that he can exhibite his body vnder the forme of bread and wine or otherwise as he list.* Christ can exhibite his body vnder what forme he list.

Fulke. 1. Christ is almightie, and yet he can doe nothing against his owne will, his worde, or his glory. And therefore it is a brute conclusion, Christ could glorifie his passible body, *ergo* he can dishonour his glorious impassible body, to bring it within the compasse of a peece of bread, that it may be deuoured of dogs, cats, mice, or (that is worse) to be eaten of wicked men the members of the deuill. Or this: Christ could adde a glorious forme vnto his body, *ergo* he can take from it the essentiall properties of a body, and yet keepe it a true body still. Although the question be not so much betweene vs, what Christ is able to doe of his absolute power, as what he will doe according to his word. The body of Christ. Omnipotencie of Christ.

Rhem. 2. 3 Appeared Moyses.) *By this that Moyses personally appeared and was present with Christ, it is plain: that the Saincts departed may in person be present at the affaires of the liuing.* August. de cura pro mort. c. 15. 16. *For euen as Angels els where, so here the Saincts also serued our Sauiour: and therefore as Angels both in the old Testament and the new, were present often at the affaires of men, so may Saincts.* Saincts after their death deale with and for the liuing.

Fulke. 2. If it please God by a speciall dispensation, they may: but the dead (as S. Augustine saieth) by their owne nature, cannot be present at the affaires of the liuing. *De cura pro mort. Cap.* 16. Againe he saieth: *There be the spirites of the dead, where they doe not see whatsoeuer things are done, or come to passe in this life of men.* Cap. 13. *Therefore when so euer they are present, it is by speciall graunt of God farre otherwise, then is the vsuall order, attributed to euery kind of creature.* Cap. 16. Being a matter therefore so extraordinarie, and hauing no worde to assure vs of Gods will, it is meere tempting of God to desire any helpe by their presence, as it is, to desire God to worke miracles, because God can and hath wrought them by his saincts. Moreouer the comparison of Angels & saincts departed, is very absurd: for the scripture testifieth, that God vseth the ministery of his angels, both extraordinarily and ordinarily, for the protecting of his children. But we haue no testimonie of the Scripture, that he veseth the soules of the saincts departed, for any such purpose. Saints departed deale not with the liuing. Ps. 34. 8. Mat. 18. 10. Heb. 1. 14.

Rhem. 3. 9 Mount.) *This mount (commonly esteemed and named of the auncient fathers Thabor)* S. *Peter calleth* the holy Mount *because of this wonderfull vision, like as in the old Testament where God appeared to Moyses in the bush and else where to others, he calleth the place of such Apparitions,* holy ground. *whereby it is euident that by such Apparitions, places are sanctified, and thereupon groweth a religion and deuotion in the faithfull toward such places, and namely to this Mount Thabor (called in S. Hierome* Itabirium Ep. 17.) *there was great pilgrimage in the Primitiue Church, as vnto all those places which our Sauiour had sanctified with his presence and miracles, and therefore to the whole land of promis, for that cause called the holy land.* See S. Hiero. in Epitap. Paulæ. & ep. 17. & 18. ad Marcellam. Holy places. 2. Pet. 1, 18. Exo. 3, 5. Deuotion and Pilgrimage to the same. The holy land.

Fulke. 3. S. Peter calleth the mount Tabor, the holy mount, and the place where God appeared to Moses, was called holy ground, yet neither Peter nor Moses, taught men to haue any religion or deuotion toward such places, nor did institute any pilgrimage vnto the same: therefore the religion and deuotion you speake of, is but voluntary religion or superstition. And though some good men and women in S. Hieromes time, had affection to see those places where Christ had bene present, and wrought his miracles, yet did they not put any religion in such visiting, or if they did, it was a spice of superstition. S. Hierome himselfe being greatly commended by Paulinus, that he liued in those holy places, declareth how small religion he had in them: *Non Hierosolymis, &c. It is not commendable to haue bene at Ierusalem, but to haue liued well at Ierusalem.* And after he hath set foorth the praise of Anthonie, and many swarmes of solitarie men that dwelled in the countries neere vnto Iewrie, and yet neuer sawe Ierusalem, and specially of Hilarion, which being a man of that countrey, and that liued in that countrey, yet sawe Ierusalem but one day in all his life, *that neither he might seeme to contemne the holy places for their neerenesse, nor againe seeme to shut vp the Lord in a certaine place:* Last of all he saieth thus. *Quorsum inquies, &c. Thou wilt say, to what ende are the matters fetched from so long a beginning. Verely, that thou shouldest not thinke any thing to be wanting to thy faith, because thou hast not seene Ierusalem, neither that thou shouldest esteeme vs to be better, because we enioy our dwelling in this place, but whether here or els where, thou hast equall reward with the Lord according to thy workes.* The holinesse of places. Pilgrimage.

Rhem.4. 11 Elias ſhal come.) *He diſtinguiſheth here playnely betwene Elias in perſon, who is yet to come before the iudgement: and betwene Elias in name, to wit, Iohn the Baptiſt, who is come already in the ſpirit and vertue of Elias. So that it is not Iohn Baptiſt only nor principally of whom Malachie prophecieth (as our Aduerſaries ſay) but Elias alſo himſelf in perſon.* Elias.

Fulke.4. Diuerſe of the ancient fathers are of opinion, that Helias ſhall come in perſon, immediatly before the ſecond comming of Chriſt, as the forerunner of his ſecond comming, and to conuert the remnant of the Iewes. But theſe words of Chriſt, doe not proue it. For he ſaith no more, but that the prophecie was, that Helias ſhould come, and that he is alreadie come, as he ſayth of Iohn the Baptiſt. Math.11.14. he is Helias that was to come. And Origen vpon this place vnderſtandeth no more commings of Elias, but this one of Iohn, that was come in the ſpirite of Helias. Elias.

Rhem.5. 19 Why could not we.) *No maruel if the Exorciſts of the Catholike Church which haue power to caſt out diuils, yet doe it not alwaies when they wil, and many times with much a doe: whereas the Apoſtles hauing receiued this power * before ouer vncleane ſpirites, yet here cannot caſt them out. But as for hæretikes, they can neuer doe it, nor any other true miracle, to confirme their falſe faith.* True miracles onely in the Cath. Church.

Fulke.5. If you meane of Popiſh Exorciſts, neither haue they authoritie of God, nor power to caſt out deuils. Neither is there any ſuch ordinarie function in the Church of God: that men ſhould haue power, to caſt out deuils, more then to heale all maner of diſeaſes, ſpeake with ſtrange tongues which they neuer learned, or to worke other miracles. Which ſpirituall gifts God gaue in the beginning of the preaching of the Goſpel, to confirme the credite thereof among the Iewes and the Gentiles, but of long time haue ceaſed among Chriſtians, who are to be directed by Gods word, whereunto their profeſſion bindeth them to giue credite, without any farther confirmation of miracles, then that which is teſtified in the holy Scriptures. And where you ſay, that heretikes can neuer caſt out deuils, or worke any true miracles, it is falſe: for our Sauiour Chriſt ſaith, that many ſhall alleage in the laſt day, that they haue prophecied in his Name, caſt out deuils, and wrought many miracles. And God in the law, chargeth his people, not to be caried away by falſe Prophets, though they worke miracles. Deut.13.1. Popiſh Exorciſts. Miracles.

Rhem.6. 20 Faith as muſtard ſeede.) *This is the Catholike faith, by which only al miracles are wrought: yet not of euery one that hath the Catholike faith, but of ſuch as haue a great and forcible faith and withal the gift of miracles. Theſe are able as here we ſee by Chriſtes warrant not only to doe other wonderful miracles here ſignified by this one, but alſo this very ſame, that is, to moue mountaines in deede, as S.Paul alſo preſuppoſeth, and S.Hierome affirmeth, and Eccleſiaſtical hiſtories namely telleth of Gregorius Neocæſarienſis, that he moued a mountaine to make roome for the foundation of a Church, called therefore & for other his wonderful miracles, Thaumaturgus. And yet faithleſſe Heretikes laugh at al ſuch things & beleeue thē not.* Gregorius Thaumaturgus.

Fulke.6. We are not bound to beleeue all that, which is reported of Gregorie Thaumaturgus. Yet being teſtified by authours of good credite, and the miracles tending to the confirmation of true faith, we doe not deride them as we doe and iuſtly may, the monſtrous fables of your Popiſh legends, feſtiualles, and other workes of like credite. Where alſo the miracles are fained moſt commonly, for the confirmation of falſe doctrine, and the maintenance of couetouſnes of Prieſts, as in the caſes of Purgatorie, pilgrimage, and ſuch like. Miracles.

Rhem.7. 21 Prayer and faſting.) *The force of faſting and praying: whereby alſo we may ſee that the holy Church in Exorciſmes doeth according to the Scriptures, when ſhe vſeth beſide the name of IESVS, many prayers and much faſting to driue out Diuels. becauſe theſe alſo are here required beſide faith.* Prayer and Faſting.

Fulke.7. The Popiſh Church abuſeth ỹ ignorant, to make thē beleeue they can caſt out Deuils, wheras they haue no ſuch power, neither by al their prayers or faſting, can they coniure out one vncleane ſpirite, vnleſſe they haue firſt (as ſorcerers & witches) coniured him in. Popiſh Exorciſts.

Rhem.8. 26 The children free.) *Though Chriſt to auoid ſcandal, payed tribute, yet in deede he ſheweth that both him ſelf ought to be free from ſuch payments (as being the kings ſonne, aſwel by his eternal birth of God the Father, as temporal of Dauid) and alſo his Apoſtles, as being of his familie, and in them their ſucceſſors the whole Clergie, who are called in Scripture the lotte and portion of our Lord. which exemption and priuilege being grounded vpon the very law of nature it ſelf, and therefore practiſed euen among the Heathen* (Genc.42,27.) *good Chriſtian Princes haue confirmed & ratified by their lawes in the honour of Chriſt, whoſe miniſters they are, and as it were the kings ſonnes. as S.Hierom declareth plainely in theſe words,* We for his honour pay not tribute, & as the Kings ſonnes, are free frō ſuch payments. Hier. *vpon this place.* The priuileges and exemptions of the Clergie.

Fulke.8. There is no reaſon by this text, why the Clergie ſhould be exempted from tributes, and obedience vnto Princes, more then all true Chriſtians, which are the children of God, as well as they. Our Sauiour Chriſt therefore, doeth exempt him ſelfe onely, as the Sonne of God, and King of Iſrael, not his Apoſtles and Miniſters alſo. What priuiledges or immunities, Chriſtian kings will grant vnto the Miniſters of the Goſpel, they may enioy: but to clayme an exemption by right, is meere Anabaptiſticall. And you doe moſt ſhamefully abuſe the words of S.Hierome cleane contrarie to his meaning. For he ſpeaketh not of the Clergie onely, but of all Chriſtians: nor ſayth, they are free from tribute paying to earthly Princes, but his meaning is, that they render not their tribute, that is, due obedience to Chriſt the king. His whole ſentence is this. *Ergo tributa. &c. Chriſt oweth no tributes, as the kings ſonne, but he which had taken vpon him the humilitie of the fleſh, ought to fulfill all righteouſnes. And vnhappie are we, which haue our name of Chriſt, and doe nothing worthy of ſo great maieſtie. He for vs, both bare the croſſe, and payed tribute, we for his honour, pay not tribute, and as the kings ſonnes, are free from taxes.* His meaning is, that we ought to yeeld all ſubiection, which is ſignified by tribute vnto him, who endured the croſſe for vs, and became ſubiect to worldly power for vs. Chryſoſtome vpon the 13. of S. Paule to the Romanes, ſayth, that this commandement of ſubiection, extendeth to all men, both Prieſts & Monkes, and not onely to ſecular men, which thing he declareth in the verie beginning, when he ſayth, *Let euerie ſoule be ſubiect to the higher powers: Although thou be an Apoſtle, although thou be an Euangeliſt, although thou be a Prophet, or whatſoeuer thou art: for this ſubiection hindereth not pietie. In Epiſt. ad Rom. Hom.23.* Clergie not exempt from tribute.

Rhem.9. 27 Me and thee.) *A great myſterie in that he payed not only for him ſelf, but for Peter bearing the perſon of the Church, and in whom as the cheefe, the reſt were conteyned.* Aug.q.ex no.Teſt.9.75.to.4. Peters præeminence.

I marueile

Fulke.9. I meruaile at your modestie, that you write so sparingly of Peters prerogatiue wherein your author is so ranke, but you know right well that no man of meane iudgement acknowledgeth that booke of questions to be S. Augustines, or any mans of like antiquitie, learning and iudgement: The paiment of tribute for Peter, is a signe of subiection, not of superioritie. But he that boasteth himselfe to sit in Peters chaire, will pay no tribute, but rather exact tribute of Kings and Princes. Peters prerogatiue.

CHAP. XVIII.

To his Disciples he preacheth against ambition the mother of Schisme: 7 foretelling both the author whosoeuer he be, and also his folowers, of their wo to come. 10 and shewing on the contrary side, how precious Christ an soules are to their Angels, to the Sonne of man, and to his Father. 15 charging vs therefore to forgiue our bretlren, when also we haue iust cause against them, be it neuer so often, and to labour their saluation by all meanes possible.

The Gospel on Michelmas day Septemb. 29. And vpon his Apparition Maij 8. Mr. 9. 34. Luc. 9. 46.

AT that houre the Disciples came to IESVS, saying. ‖ Who, thinkest thou, is the greater in the kingdome of heauen?

2 And IESVS calling vnto him a litle childe, set him in the middes of them,

3 And said, Amen I say to you, vnlesse you be conuerted, and become as litle children, you shall not enter into the kingdom of heauen.

4 Whosoeuer therfore shall humble him self as this ‡ litle childe, he is the greater in the kingdom of heauen.

‡ Humilitie, innocencie, simplicitie, commended to vs in the state and person of a child.

5 And he that shall receiue one such litle childe in my name, receiueth me.

Mr. 9, 42. Lu. 17, 2.

6 And * he that shall scandalize one of these litle ones that beleeue in me, it is expedient for him that a milstone be hanged about his necke, and that he be drowned in the depth of the sea.

7 Wo be to the world for scandals. for it is necessary that scandals do come: but neuertheless wo to that man by whom the scandall commeth.

Mt. 5, 30. Mar. 9, 43.

8 And * if thy ‖ hand, or thy foote scandalize thee: cut it of, and cast it from thee. It is good for thee to goe in to life maimed or lame, rather then hauing two hands or two feete to be cast into euerlasting fire.

9 And if thine eye scandalize thee, pluck him out, and cast him from thee: It is good for thee hauing one eye to enter into life, rather then hauing two eyes to be cast into the hell of fire.

10 See that you despise not one of these litle ones: for I say to you that ‖ their Angels, in heauen alwaies do see the face of my father which is in heauen.

Luc. 19, 10.

11 For * the Sonne of man is come to saue that which was perished.

Lu. 15, 4.

12 * How thinke you? If a man haue an hundred sheepe, and one of them shal goe astray: doth he not leaue ninetie nine in the mountaines, and goeth to seeke that which is straied?

13 And if it chaunce that he find it: amen I say to you, that he reioiceth more for that, then

AT the same time came the disciples vnto Iesus, saying, Who is the greatest in the kingdome of heauen?* Mar. 9 33.

2 Iesus called a litle child vnto him, and set him in the middes of them,

*3 And sayde, Verily I say vnto you, * Except yee turne and become as little children, yee shall not enter into the kingdome of heauen.* Matt. 19. 14. luk. 9. 46. 1. cor. 14. 20.

4 Whosoeuer therefore shall humble himselfe as this litle child, the same is the greatest in the kingdome of heauen.

5 And who so shall receiue such a little child in my name, receiueth me.

*6 * But who so shall offend one of these litle ones which beleeue in mee, it were better for him that a milstone were hanged about his necke, and that hee were drowned in the deapth of the sea.* Mark 9. 42. luk. 17. 1.

7 Woe vnto the worlde because of offences, it must needes bee that offences come: but woe to that man by whome the offence commeth.

*8 If then * thy hand or thy foote offend thee, cut them off, and cast* them *from thee: it is better for thee to enter into life halte or maimed*, rather *then thou shouldest, hauing two handes or two feete, bee cast into the euerlasting fire.* Matt. 5 30. mar. 9. 43.

9 And if thine eye offend thee, plucke it out, and cast it *from thee: it is better for thee to enter into life with one eye*, rather *then hauing two eyes, to be cast into hell fire.*

10 Take heede that ye despise not one of these little ones: for I say vnto you, that in heauen their angels doe alwayes behold the face of my father which is in heauen.

*11 * For the sonne of man is come to saue that which was lost.* Luke 19. 10.

*12 * How thinke ye? if a man haue an hundred sheepe, and one of them be gone astray, doth hee not leaue those ninetie and nine, and goeth into the mountains, and seeketh that which went astray?* Luke 15. 4.

13 And if it so bee that he finde it, verily I say vnto you, hee reioyceth more of that sheepe, then

then for ỹ ninetie nine that went not aſtray.

14 Euen ſo it is not the wil of your father, which is in heauen, that one periſh of theſe litle ones.

Luc.17,3. The Goſpel vpon Tueſday the 3. weeke in Lent.

15 But * if thy brother ſhal offend againſt thee, goe, and rebuke him betwene thee & him alone. If he ſhal heare thee, thou ſhalt gaine thy brother.

16 And if he wil not heare thee, ioyne with thee beſides, one or two: that in the

Deu.19,15. mouth of * two or three witneſſes euery word may ſtand.

‡ That is (as S. Chryſoſtom here expoundeth it) tel the Prelates and cheefe Paſtors of ỹ Church: for they haue iuriſdiction to binde & looſe ſuch offenders, by the wordes folowing v. 18.

17 And if he wil not heare them, † tel the Church. *And if he wil not heare the Church, let him be to thee as* ‖ *the Heathen & the Publican.*

18 Amen I ſay to you, whatſoeuer you ‖ ſhal binde vpon earth, ſhal be bound alſo in heauen: and whatſoeuer you ‖ ſhal looſe vpon earth, ſhal be looſed alſo in heauen.

‡ Al ioyning together in the vnitie of Chriſtes Church in Councels and Synods, or pub like prayers, is of more force then of any particular man.

19 Againe I ſay to you, that if two of you ſhal ‡ conſent vpon earth, concerning euery thing whatſoeuer they ſhal aske, it ſhal be done to them of my father which is in heauē.

20 For where there be two or three gathered in my name, there am I ‖ in the middes of them.

Lu.17.4.

21 Then came Peter vnto him and ſaid, * Lord, how often ſhal my brother offend againſt me, and I forgiue him? vntil ſeuen times?

Luc.17,4.

22 IESVS ſaid to him, I ſay not to thee * vntil ſeuen times: but vntil ‖ ſeuentie times ſeuen times.

The Goſpel vpon the 21. Sunday after Pentecoſt.

23 Therfore is the kingdom of heauen likened to a man being a king, that would make an account with his ſeruants.

24 And when he began to make the account, there was one preſented vnto him that owed him ten thouſand talents.

25 And hauing not whence to repay it, his lord commanded that he ſhould be ſold, and his wife and children, and al that he had, and it to be repayed.

26 But that ſeruant falling downe, beſought him, ſaying, Haue patience toward me, and I wil repay thee all.

27 And the lord of ỹ ſeruant moued with pitie, dimiſſed him, & ỹ dette he forgaue him.

28 And when that ſeruant was gone forth, he found one of his felow-ſeruants that did owe him an hundred pence: & laying hands vpon him thratled him, ſaying, Repay that thou oweſt.

29 And his felow-ſeruant falling down, beſought him, ſaying, Haue patience toward me, and I wil repay thee al.

30 And

then of the ninetie and nine which went not aſtray.

14 Euen ſo it is not the will of your father which is in heauen, that one of theſe litle ones ſhould periſh.

15 Moreouer, * *if thy brother ſhall treſpaſſe againſt thee, goe and tell him his fault betweene thee and him alone: if he ſhall heare thee, thou haſt wonne thy brother.* Luke 17.3. leuit.19.17. eccle. 19.13.

16 But if he will not heare thee, then take yet with thee one or two: that in * *the mouth of two or three witneſſes, euery word may be ſtabliſhed.* Deut 19. 15. 2.cor.13.1. heb.10.28.

17 If he will not heare them, tell it vnto the Church: if he will not heare the Church, let him be vnto thee as an * *Heathen man and a Publicane.* 1.Cor.5.9.

18 Verely I ſay vnto you, * *whatſoeuer yee ſhall binde on earth, ſhal be bound in heauen: and whatſoeuer ye ſhal looſe on earth, ſhal be looſed in heauen.* Iohn 20.23.

19 Againe, truely I ſay vnto you, that if two of you ſhal agree in earth as touching any thing that they ſhall *aske, it ſhal be done for them of my father which is in heauen.*

20 For where two or three are gathered together in my name, there am I in the middeſt of them.

*21 Then came Peter to him, and ſayd, Lord, howe oft ſhall my brother ſinne againſt me, and I forgiue him? * till ſeuen times?* Luke 17.4.

22 Ieſus ſayth vnto him, I ſay not vnto thee, vntill ſeuen times: but vntill ſeuentie tymes ſeuen.

23 Therfore is the kingdome of heauen likened vnto a certaine man that was a king, which would take accompt of his ſeruants.

24 And when he had begun to reckon, one was brought vnto him which ought him ten thouſand talents.

25 But for aſmuch as he had not to pay, his lord commanded him to be ſolde, and his wife, and children, and all that he had, and payment *to be made.*

26 The ſeruant therfore fell downe, and beſought him, ſaying, Lord, haue patience with me, and I will pay thee all.

27 Then the lord of that ſeruant, moued with pitie, looſed him, and forgaue him the debt.

28 But the ſame ſeruant went out, & founde one of his fellowes which ought him an hundred pence: and when he had layd hands on him, he tooke him by the throte, ſaying, Pay me *that thou oweſt.*

29 And his fellow fell downe at his feete, and beſought him, ſaying, Haue patience with me, and I will pay thee all.

30 And he would not: but went his way, and cast him into prison, til he repayed the dette.

31 And his felow-seruants seeing what was done, were very sorie, and they came, and told their Lord al that was done.

32 Then his lord called him: and he said vnto him, Thou vngratious seruant, I forgaue thee al the dette because thou besoughtest me: oughtest not thou therfore also to haue mercy vpon thy felow-seruant, euen as I had mercie vpon thee?

33 And his lord being angrie deliuered him to the tormenters, vntil he repayed al the dette.

34 So also shal my heauenly father doe to you, if you forgiue not euery one his brother from your hartes.

30 And he woulde not: but went and cast him into prison, till he should pay the debt.

31 So when his fellowes saw what was done, they were very sory, and came, & told vnto their lord all that was done.

32 Then his lord, after that he had called him, sayde vnto him, O thou vngratious seruant, I forgaue thee all that debt when thou desiredst me:

33 Shouldest not thou also haue had compassion on thy fellowe, euen as I had pitie on thee?

34 And his lord was wroth, and deliuered him to the tormentors, till he should pay all that was due vnto him.

35 So likewise shall my heauenly father doe also vnto you, if ye from your hearts forgiue not euery one his brother their trespasses.

ANNOTATIONS. CHAP. XVIII.

Rhem. 1. 1. Who is the greater.) *The occasion of this question and of their contention for Superioritie among the rest of their infirmities which they had before the comming of the holy Ghost, was (as certaine holy Doctors write) vpon emulation toward Peter, whom only they saw preferred before the rest in the payment of the tribute, by these wordes of our Sauiour, Geue it them for me and thee.* Chryl.ho.59.Hiero.in Mat. *Vpon this place.* C.17.v.27.

Fulke 1. Chrysostome noteth it as their error and infirmitie, that they imagined Peter, to be preferred before them, aswell in payment of the tribute, as in other matters. Likewise S. Hierome vpon this place, saith: *Ex æqualitate precij, &c. By the equalitie of the price, they thought Peter was preferred before all the Apostles, which in payment of tribute, was matched with the Lord. Therefore they aske, who is greater in the kingdome of heauen, and Iesus seeing their thoughts, and vnderstanding the causes of their error, will heale the desire of glorie, with the contention of humilitie.* But by S. Marke it appeareth, that this contention beganne in the way, before they came into the house, where Christ appointed Peter to pay tribute for them both, therefore not vpon that occasion. Mark.9.34. Peters preferment in paying tribute.

Rhem. 7. Scandals.) *The simple be most annoyed by taking scandal of their preachers, Priests, and Elders il life: & great damnation is to the guides of the people whether they be temporal or spiritual, but specially to the spiritual, if by their il example and slaunderous life the people be scandalized.*

8. Hand, foote, eye.) *By these partes of the body so necessarie and profitable for a man, is signified, that whatsoeuer is neerest and deerest to vs, wife, children, frendes, riches, al are to be contemned and forsaken for to saue our soule.*

Rhem. 2. 10. Their Angels.) *A great dignitie and a maruelous benefite that euery one hath from his Natiuitie an Angel for his custodie and Patronage against the wicked before the face of God.* Hier vpon this place. *And the thing is so plaine, that Caluin dare not deny it, and yet he wil needes doubt of it,* lib.1.Inst.c.14.sect.7. Protection of Angels.

Fulke. 2. Caluine doubteth not of the protection of Gods Angels, but whether euery one hath a seuerall Angell, appointed for his custodie from his natiuitie, which no place of Scripture doth proue. But sometime one Angell, hath the charge of a great many men, sometime many Angels are ready for the defense of one man, and all the Angels with one consent, doe waite for our preseruation, as in the place noted you may see at large, the Scriptures cited. Neither doth Hierom meane, that euery one hath his seuerall Angell, for he alleadgeth for proofe, the Angell of Ephesus, Thiatyra, Philadelphia, and the rest: where if the worde Angell were to be vnderstoode of heauenly spirits, yet it is one Angell, for the Church of a whole citie, and not for euery person. Angels. Apoc.2.& 3.

Rhem. 17. Not heare the Church.) *Not only Heretikes, but any other obstinate offender that wil not be iudged nor ruled by the Church, may be excommunicated, and so made as an Heathen or Publican was to the Iewes, by the discipline of the same, casting him out of the felowship of Catholikes. which excommunication is a greater punishment then if he were executed by sword, fire, and wild beastes.* Aug.cont.Adu leg.li.1.c.17. *And againe he saith, Man is more sharpely and pitefully bound by the Churches Keies, then with any yron or adamantine manicles or fetters in the world.* August.ibidem. Disobedience to the Church. Excommunication.

17. Heathen.) *Heretikes therfore because they wil not heare the Church, be no better nor no otherwise to be esteemed of Catholikes, then heathen men and Publicans were esteemed among the Iewes.*

Rhem. 3. 18. You shal binde.) *As before he gaue this power of binding and loosing ouer the whole, first of al and principally to Peter, vpon whom he builded his Church: so here not only to Peter, and in him to his successors, but also to the other Apostles, and in them to their successors, euery one in their charge.* Hierom.lib.1.c.14.aduersus Iouin. and Epist.ad Heliod. Cyprian.de Vnit.Eccl.nu.1. Power to bind and loose. Mat.c.16.19.

Fulke 3. Vpon the 16. Chapter *sect.*10. you sayd, the building was onely promised, and consequently the power was not giuen, but onely promised: yet here forgetting your selfe, you say, *he gaue before this power to Peter, ouer the whole, and now to al the Apostles, & their successors,* quoting Hierom, & Cyprian, of which neither of both saith, that he gaue Peter power ouer the whole, but equal power to al his Apostles, as is declared in the 16. *chap. lib.*1. *cont. Iouin. Cypr. de vnit. Eccles. cap.*3. S. Hierom in *ep. ad Heliod.* sayth no more, touching this matter, but that *all Clerkes succeeding the degree of the Apostles, haue the keyes of the kingdome of heauen.* Of which I may inferre, that all the Apostles Peters authoritie.

postles, had the keies, immediatly from Christ, and not from Peter, though in Peter they were giuen to al alike as some of the ancient Fathers doe write.

18. Shal loose.) *Our Lord geueth no lesse right and authoritie to the Church to loose, then to binde, as S. Ambrose writeth against the Nouatians, who confessed that the Priests had power to binde, but not to loose.*

Rhem. 20. In the middes of them.) *Not al assemblies may chalenge the presence of Christ, but only such as be gathered together in the vnitie of the Church. and therfore no conuenticles of Heretikes directly gathering against the Church, are warranted by this place.* Cypr. de vnit. Eccles. nu. 7. 8.

Li. 1. de pœnit. c. 2.

Catholike Assemblies.

22. Seuentie times seuen.) *There must be no end of forgeuing them that be penitent, either in the Sacrament by absolution, or one man an other their offenses.*

CHAP. XIX.

THE fourth part of this Gospel, Christs cõming into Iury toward his Passion. Mr. 10, 1.

He answereth the tempting Pharisees, that the case of a man with his wife shal be (as in the first institution it was) vtterly indissoluble, though for one cause he may be diuorced, 10. *And thereupon to his Disciples he highly commendeth Single life for heauen.* 13 *He will haue children come vnto him.* 16 *He sheweth what is to be done to enter into life euerlasting:* 20 *What also, for a rich man to be perfect:* 27 *As also what passing reward they shal haue which follow that his counsel of perfection:* 29 *yea though it be but in some one peece.*

AND it came to passe, when IESVS had ended these wordes, he departed from Galilee, and came into the coastes of Iewrie beyond Iordan,

2 And great multitudes folowed him: and he cured them there.

The Gospel for Mariage. And for S. Agatha Febr. 5.

3 And there came to him the Pharisees tempting him, and saying, Is it lawful for a man to dimisse his wife, for euery cause?

‖ make man Gen. 1, 27.

4 Who answering, said to them, Haue ye not read, that he which did ‖ make from the beginning, *made them male and femal?* And he said.

Gen. 2, 24.

5 *For this cause, man shal leaue father and mother, and shal cleaue to his wife: and they two shal be one flesh.*

6 Therefore now they are not two, but one flesh. That therefore which God hath ioyned together, let ‖ not man separate.

Deut. 24, 1.

7 They say to him, why then * did Moyses commaund to giue a bil of diuorce, and to dimisse her?

8 He saith to them, Because Moyses for the hardnes of your hart permitted you to dimisse your wiues: but from the beginning it was not so.

Mt. 5, 32. Mr. 10, 11. Luc. 16, 18. 1. Cor. 7, 11.

9 And I say to you, that * whosoeuer shal dimisse his wife, ‖ but for fornication, & shal mary an other, doth committe aduoutrie: & he that shal mary her that is dimissed, committeth aduoutrie.

10 His disciples say vnto him, If the case of a man with his wife be so, it is not expedient to mary.

‡ χωροῦσι. capiunt.

11 Who said to them, ‖ Not al ‡ take this word, but they to whom it is giuen.

12 For there are eunuches which were borne so from their mothers wombe: and there are eunuches which were made by men: and there are eunuches, which haue ‖ gelded themselues for the kingdom of heauen. ‖ He that can take, let him take.

13 Then

Mark. 10. 1.

AND *it came to passe,* * *that when Iesus had finished these sayings, he gate him from Galilee, and came into the coastes of Iurie beyond Iordane:*

2 *And great multitudes followed him, and he healed them there.*

3 *The Pharisees also came vnto him, tempting him, and saying vnto him, Is it lawfull for a man to put away his wife for euery cause?*

4 *He answered, and sayde vnto them, Haue ye not read* * *that he which created at the beginning, made them male and female?*

Gen. 1. 27.

5 *And sayd,* * *For this cause shal a man leaue his father and his mother, and shall be knit to his wife: and they twaine shalbe one flesh.*

Gen. 2. 24. ephe. 5. 31. 1. cor. 6. 16.

6 *Wherfore they are no more twaine, but one flesh. Let not man therefore put asunder, that which God hath coupled together.*

Deut. 24. 1.

7 *They say vnto him, Why did Moses then command to giue a writing of diuorcement, and to put her away?*

8 *He sayd vnto them, Moses, because of the hardnesse of your hearts, suffered you to put away your wiues: but from the beginning it was not so.*

Matth. 5. 32. mar. 10. 11. luk. 6. 18. 1. cor. 7. 11.

9 * *I say vnto you, Whosoeuer shall put away his wife, except it be for fornication, and shall marrie another, committeth adulterie: and who so marrieth her which is diuorced, doth commit adulterie.*

10 *His disciples say vnto him, If the case of the man be so with his wife,* then *is it not good to marrie.*

11 *But he sayd vnto them,* *All men can not receiue this saying, saue they to whome it is giuen.*

12 *For there are some chaste, which were so borne out of their mothers wombe: & there are some chaste, which were made chaste of men: & there be chaste, which haue made them selues chaste for the kingdome of heauens sake. He that is able to receiue* it, *let him receiue* it.

13 * *Then*

Mr.10,13. Luc.18,15.

13 Then * were litle children presented to him, that he shouldǁ impose hands vpon them and pray. And the disciples rebuked them.

14 But IESVS said to them, Suffer the litle children, and stay them not from comming vnto me: for the kingdome of heauen is for such.

15 And when he had imposed hands vpon them, he departed from thence.

Mr.10,17. Luc.18,18.

16 And * behold one came and said to him, Good Maister, what good shal I doe that I may haue life euerlasting?

17 Who said to him, what askest thou me of good? One is good, God. But ‡ if thou wilt enter into life, keepe the commaundements.

18 He saith to him, which? And IESVS

Exo.20,13. said, *Thou shalt not murder, Thou shalt not committe aduoutrie, Thou shalt not steale, Thou shalt not beare false witnes,*

* Leu.19,18. *19 Honour thy father & thy mother,* * *Thou shalt loue thy neighbour as thy self.*

20 The yong man saith to him, Al these haue I kept from my youth: what is yet wanting vnto me?

21 IESVS said to him, ǁ If thou wilt be perfect, goe, sel the things that thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, ǁ folow me.

22 And when the yong man had heard this word, he went away sad: for he had many possessions.

23 And IESVS said to his disciples, Amen I say to you, that a rich man shal hardely enter into the kingdom of heauen.

24 And againe I say to you, it is easier for a camel to passe through the eye of a nedle,

‡ S.Marke expoundeth it thus, riche men trusting in their riches. *ca.* 10.24.

‡ then for a rich man to enter into the kingdom of heauen.

25 And when they had heard this, the disciples marueled very much, saying, who then can be saued?

26 And IESVS beholding, said to them. with men this is impossible: but with God ǁ al things are possible.

The Gospel vpon the Conuersion of S. Paul Ian. 25. And in a votiue Masse of SS. Peter & Paul. and for holy Abbotes.

27 Then Peter answering, said to him, Behold we haue ǁ left al things, and haue folowed thee: ǁ what therfore shal we haue?

28 And IESVS said to them, Amen I say to you, that you which haue folowed me, in the regeneration, when the Sonne of man shal sitte in the seate of his maiestie, you ǁ also shal sitte vpon twelue seates, iudging the twelue tribes of Israel.

29 And

*13 * Then were there brought vnto him yong children, that he sholude put his hands on them, and pray: and the Disciples rebuked them,* Luke 10 13. luke 18.15.

14 But Iesus sayd vnto them, Suffer the yong children, and forbid them not to come vnto me: for to such belongeth the kingdome of heauen.

15 And when he had put his hands on them, he departed thence.

*16 * And behold, one came and sayd vnto him, Good master, what good thing shal I doe, that I may haue eternall life?* Mark.10.17. luk.18.18.

17 He sayd vnto him, Why calleſt thou me good? there is none good but one, and that is *God: But if thou wilt enter into that life, keepe the commandements.*

*18 He sayth vnto him, Which? Iesus sayde, * Thou shalt doe no murder, Thou shalt not commit adulterie, Thou shalt not steale, Thou shalt not beare false witnesse,* Exod.20.13.

19 Honour thy father and thy mother: and, Thou shalt loue thy neighbour as thy selfe.

20 The yong man sayeth vnto him, All these things *haue I kept from my youth vp: what lacke I yet?*

21 Iesus sayd vnto him, If thou wilt be perfect, goe and sell thy substance, and giue to the poore, and thou shalt haue treasure in heauen: and come and followe me.

22 But when the yong man heard that saying, he went away sory: for he had great possessions.

23 Then Iesus sayd vnto his disciples, Verily I say vnto you that a rich man shall hardly enter into the kingdome of heauen.

24 And againe I say vnto you, It is easier for a Camell to goe thorowe the eye of a needle, then for the rich to enter into the kingdome of God.

25 When the disciples heard this, *they were exceedingly amazed, saying, Who then can be saued?*

26 But Iesus behelde them, *and sayde vnto them, With men this is vnpossible, but with God all things are possible.*

*27 * Then answered Peter, and sayd vnto him, Beholde, we haue forsaken all, and followed thee, what shall we haue therefore?* Mark.10.21. luk.19.28.

*28 Iesus sayde vnto them, Verely I say vnto you, that when the Sonne of man shall sit in the throne of his Maiestie, yee that haue followed me in the regeneration, shall * sit also vpon twelue seates, iudging the twelue tribes of Israel.* Luke 22. 30.

29 And

29 And euery one that hath left houſe, or brethren, or ſiſters, or father, or mother, or ‡ wife, or children, or landes for my names ſake: ſhall receiue an hundred fold, and ſhall poſſeſſe life euerlaſting.

30 And * many ſhall be firſt, that are laſt: and laſt, that are firſt. Mar.10,31. Luk.13,30.

29 And euery one that hath forſaken houſen, or brethren, or ſiſters, or father, or mother, or wife, or children, or landes, for my names ſake, ſhall receiue an hundred folde, and ſhall inherite euerlaſting life.

*30 * But many that are firſt, ſhalbe laſt, and the laſt ſhalbe firſt.* Mar.10.31. luke 13.30.

MARGINALL NOTES. CHAP. XIX.

Rhem. 1. 17. If thou wilt enter.) *I ſee not (ſaith S. Auguſtine) why Chriſt ſhould ſay, If thou wilt haue life euerlaſting, keepe the commaundements: if without obſeruing of them, by onely faith one might be ſaued.* Aug.de fid.& op.c.15.

Fulke. 1. S. Auguſtine writeth againſt them which thought they might be iuſtified by a dead faith, which is voide of good workes, which auaileth no man, but to his greater condemnation. We teach according to ỹ Scripture, that a man is iuſtified by faith without the workes of the law, yet by ſuch a faith, as worketh by loue, and is fruitfull of good workes. Although our Sauiour Chriſt in this place doth not ſhewe howe men attaine to eternall life, but what perfect obſeruation of Gods lawe is required of them that looke to be iuſtified by the workes of the lawe, as the Scribes and Phariſees did. Neither that men are able to fulfill the lawe, but by the righteouſneſſe of faith, by which S. Auguſtine ſaith, *theſe things of the lawe which could not be fulfilled, are fulfilled by faith,* Expoſit.quart.propoſ.in ep.ad Rom.Num.19. Iuſtification by faith onely.

Rhem.2. 29. Wife, or children.) *Hereof is gathered that the Apoſtles among other things left their wiues alſo to folowe Chriſt.* Hiero.li.1.aduerſ.Iouin.

Fulke.2. The Apoſtles left their wiues, none otherwiſe then they left their houſes, and all other things here named, which euery man ought to leaue, & to folowe Chriſt, if they be an hinderance to their calling as Chriſtians, or as the miniſters of the Church. See the notes vpon the eight Chapter, ſect 3. The Apoſtles wiues.

ANNOTATIONS. CHAP. XIX.

Rhem. 3. 6. Not man ſeparate.) *This inſeparabilitie betwixt man and wife riſeth of that, that wedlocke is a ſacrament.* Aug.li.2.de pec.origine c.34.to 7. De nupt.& concupil.li.1.c.10.

Fulke. 3. S. Auguſtine vſeth the worde *ſacramentum*, generally, for euery holy myſterie, and we confeſſe there is a great myſterie in mariage, yet is matrimonie no ſacrament of the new teſtament (as Baptiſme, and the Lords ſupper are) being inſtituted in paradiſe. Therfore in ỹ ſecond place by you quoted, he ſaith: *Quoddam ſacramentum*, a certaine holy myſterie of mariage, is commended to the faithful. See Chap.1.ſect.2.and præfat.ſect.53. Matiage is no ſacrament.

Rhem.4. 9. But for fornication.) *For aduoutrie one may dimiſſe an other,* Mat.5. *But neither partie can marrie againe for any cauſe during life.* Aug li.11.de adult.coniug.c.21.22.24. *for the which vnlawfull act of marrying againe, Fabiola that noble matrone of Rome, albeit ſhe was the innocent part, did publike penance, as S. Hierome writeth in her high commendation therefore. And in S. Paul* Rom.7 *it is plaine, that ſhe which is with an other man, her husband yet liuing, ſhall be called an aduoutereſſe: contrary to the doctrine of our Aduerſaries.* Mariage after diuorce vnlawfull. In Epitaph. Fabiolæ.

Fulke. 4. The exception of fornication, leaueth mariage after diuorce, as free as it was vnder the law. And although Fabiola of her owne accord, did penance after the death of her ſecond husband, yet was ſhe not compelled to forſake her ſecond husband, nor her mariage iudged vnlawfull by the Church of Rome in that time. And Hierome, although he cõfeſſe it a fault ỹ ſhe maried againe, yet he excuſeth it by neceſſitie of her infirmitie, which could not liue vnmaried, and therefore citeth the ſaying of the Apoſtle, 1.Cor.7. *It is better to marie, then to burne.* Neither doth the ſaying of S. Paul, Rom.7. hinder the lawfulneſſe of mariage after diuorce: for he is no longer an husband, which is lawfully diuorced for adulterie. Mariage after diuorce.

Rhem. 5. 11. Not all take.) *Whoſoeuer haue not this gift giuen them, it is eyther for that they will not haue it, or for that they fulfill not that which they will: and they that haue this gift or attaine to this worde, haue it of God and their owne free will.* Aug.li.de grat.& lib.arbit.c.4. *So that it is euident no man is excluded from this gift, but (as Origen here ſaith) it is giuen to all that aske for it: contrary to our Aduerſaries that ſay it is impoſſible, and that for excuſe of breaking their vowes, wickedly ſay, they haue not the gift.* Orig.tract.7. in Mat.

Fulke. 5. You peruert the wordes of S. Auguſtine, cleane contrary to his meaning, *Omnes non capiunt, &c. All men take not this ſaying, but they to whom it is giuen, (Quibus enim non eſt datum, aut nolunt, aut non implent quod volunt) for they to whom it is not graunted, eyther will not, or els fulfil not that which they will, but they to whom it is giuen doe ſo wil it, that they doe fulfill it.* S. Auguſtines meaning is, that both the wil to be chaſt, and the power to fulfill that wil, is of the gift of God, and not in the power of man. Yet is not the will of man enforced, but eyther changed into better by Gods grace, or els left ſubiect to ſinfull concupiſcence, where the grace of God maketh not free. And this is the true meaning of S. Auguſtine: for as he ſaith in Pſalm.147. *Paucorum eſt virginitas in carne, omnium debet eſſe in corde. Virginitie in the fleſh, is but of a fewe, but in the hart it ought to be of all men.* But Origen ſaith, it is giuen to all that aske for it: in deede he ſeemeth to ſay ſo much, but yet in the ende he addeth: *Vtile eſt autem ſcire quid debeat petere quis, vt mereatur accipere. It is profitable to knowe what a man ought to aske, that he may be meete to receiue.* Signifying, that God giueth all things that we pray for, if they be expedient for his glorie and our ſaluation. And S. Hierome vpon this place is very plaine, although he acknowledge virginitie to be the gift of God, in them that pray for it, that labour for it, yet he confeſſeth it is not in euery man power, ſaying: *Chriſt addeth, he that can take it, let him take it, that euery man may conſider his owne ſtrength: whether he be able to fulfill the precepts of virginitie and chaſtitie: for chaſtitie of her ſelfe is pleaſant, and alluring euery man vnto it, but our ſtrength muſt be conſidered that he may take it, which can take it.* Origen himſelfe.Tr.24. in Math. inueygheth againſt them, which not hauing regard to mens ſtrength, forbid them to marie. Virginitie not in euery mans power.

Rhem.6. 12. Gelded themſelues.) *They geld themſelues for the kingdome of heauen which vow chaſtitie.* Aug.de virginitate.c.24. *which proueth thoſe kind of vowes to be both lawfull, and alſo more meritorious, and more ſure to obtaine life euerlaſting, then the ſtate of wedlocke, contrary to our Aduer. in all reſpectes.* Vow of chaſtitie.

Fulke.6. They that are assured of the gift of chastitie vnto their liues ende, may lawfully vow or determine of it: but without such assurance, no man can vowe continence lawfullie. But where the vow is lawfull, it followeth not that it is meritorious, and more sure to obtaine euerlasting life, then the state of wedlocke. For eternall life is the free gift of God in Iesus Christ, not the merite of workes, whereof the maried man by faith, may be as sure as the virgine. Vow of continencie. Rom.6.23. Eph.2.8.& 9. Merite.

Rhem.7. 12. He that can,) *It is not said of the precepts, keepe them who can, for they be necessarie vnder paine of damnation to be kept: but of Counsels onely (as of virginitie, abstaining from flesh and wine, and of giuing all a mans goods away to the poore) it is said, He that can attaine to it, let him doe it: which is counsell onely, not a commaundement. Contrary to our Aduer. that say, there are no Counsels, but onely precepts.* Counsels not precepts. Aug.ser.6.de temp.

Fulke.7. The Lawe of God requireth vs to loue him with all our soule, with all our strength, &c. Therefore wheresoeuer we are able to shewe our loue to God, we are commaunded to doe it. But where there is no generall precept to all men, as to abstaine from mariage, there is a speciall respect to be had, what euery man by Gods grace is able to doe, and what is most for the glorie of God, and that euery man when he knoweth, is bound to doe. In the 6. serm. of Aug. de tempore, is neuer a word of precepts or counsels. Precepts and Counsels.

Rhem.8. 13. Impose.) *They knewe the valour of Christes blessing, and therefore brought their children to him, as good Christian people haue at all times brought their children to Bishops to haue their blessing. See Annotation before* Chap.10. 12. *And of Religious mens blessing see Ruffin.* li.2.c.8. hi. *S. Hierom* in Epitaph. Paulæ. c.7. & in vit. Hilarionis. Theodoret. in historia sanctorum Patrum num.8. Bishops and Religious mens blessing.

Fulke.8. There is great difference betweene the blessing of Christ, and the blessing of godly men. That good Christians at all times haue brought their children to haue the Bishops blessing, you haue shewed nothing, chap.10. and as litle in this that followeth. First Ruffine nameth diuers holy men, at whose hands he himselfe had bene blessed. S. Hierome hath nothing, but of the prayers of godly men. Theodoret sayth, that being a yong man, he went with his mother, into the place where the holy man Aphrates remained, and was partaker of the blessing of his holy hand, which afterward he expoundeth to be prayers. And who findeth fault with prayers of holy men, whether they vse the ceremonie of laying on, or holding vp the handes or no? It is the vaine superstition of popish Bishops blessing, that we contemne, not the blessing or prayers of godly men. Bishops blessings. Slaunder.

Rhem.9. 21. If thou wilt be perfect.) *Loe, he maketh a plaine difference betweene keeping the commaundements, which is necessarie for euery man: and being perfect, which he counseleth onely to them that will. And this is the state of great perfection which Religious men doe professe, according to Christes counsell here, leauing all things and folowing him.* The religious state of perfection.

Fulke.9. Christ neither commaundeth, nor counselleth this perfection to all men, but onely to this one, to discouer his hypocrisie, and vaine confidence that he had in himselfe, as though he had kept the law, when he was farre from it. And yet Hilarie calleth this a commaundement of leauing the world. Chrysostome vpon this text, denieth ỹ there is such perfection in contemning monie, as in abnegation of a mans selfe, in taking vp the crosse, and folowing Christ, which is commaunded to all Christians. As for the profession of popish Monkes, is to leaue labour, and all good exercises, to tyre themselues with idlenesse and belly cheere like Epicures. In Friers profession, is a fairer shewe of hypocrisie, but neuer a steppe neerer to the true imitation of Christ. Perfection. Counsels, precepts. Can.19. Popish Monks and Fryers.

Rhem.10. 21. Folowe me.) *Thus to folowe Christ is to be without wife and care of children, to lacke proprietie, and to liue in common, and this hath great reward in heauen aboue other states of life: which S. Augustine saith, the Apostles folowed, and himselfe, and that he exhorted others to it as much as lay in him.* Aug.ep.89. in fine, & in ps.103. Conc.3. post.med.

Fulke.10. S. Augustine saith not, that thus to folowe Christ, is to be without wife, and care of children, &c. for the Apostles many of them had wiues, and some had children, and had proprietie, as Peter his house, and Iohn had to entertaine and prouide for the virgine Marie: Matthewe had to make a feast of his owne goods. S. Augustine sayth, that he himselfe had loued that perfection, whereof Christ here speaketh, and had solde all his goodes, and giuen them to the poore, and also had exhorted other to doe the like, and had some companions: yet preferred not himselfe before other godly men that had possessions, as some hypocrites did in his time, against whom he writeth, Ep.89. So he sayth in ps.103. Con.3. *There were some that hearing this saying of the Gospel, desired to doe so, as also not to marie, nor to be troubled with children, nor to haue any abiding place, but to goe into a certaine common life.* Yet placeth he not the imitation of Christ in these things: for rich maried men hauing children, and affaires in the world, may folowe Christ by true deniall of themselues, and taking vp his crosse dayly, when wandring hypocrites, without wife, & children, in stead of folowing Christ in humilitie & pouertie, may folow the deuill in lying, pride, enuie, malice, and many other vices. Mat.8.14. Ioan.20.27. mat.9. Luke 5.29. Imitation of Christ.

Rhem.11. 26. All things possible.) *This of the camel through a needles eye, being possible to God, although he neither hath done it, nor by like will doe it: maketh against the blasphemous infidelitie of our Aduersaries that say, God can doe no more then he hath done or will doe. we see also that God can bring a camel through a needles eye, and therefore his body through a doore, and out of the sepulchre shut, and out of his mother a virgine, and generally aboue nature and contrary to nature doe with his body as he list.*

Fulke.11. This is an impudent slaunder, wherewith you charge vs, as you doe many times, to say, That God can doe no more then he hath done or wil do: but this we say, (confute it, if ye be able) that God can doe nothing, contrary to his owne will, worde, nature, glorie and yet he is almightie, see cap.17. sect.1. In the sacrament we dispute not what God can doe, but what he will doe, according to his worde. *Christ hath not taken away the nature of his body, but giuen immortalitie to it,* Aug.Ep.57. therefore he will doe nothing with it, that is contrary to the nature of it. Neither came he through the doore, nor through the stone of the sepulchre, nor through the virgins body, although he came in after the doores were shut, and although the Angel rolled away the stone after his resurrection, and he was borne of his mother being a virgine. Slaunder. The omnipotencie of God. The body of Christ.

Rhem.12. 27. Left all.) *This perfection of leauing all things the Apostles vowed.* Aug.li.17. de Ciu.Dei c.4.

Fulke.12. The Apostles left all things in affection, but not in vse and possession, as it is proued before, sect 10. Vow of pouertie in respect of reward.

Rhem.13. 27. What shall we haue.) *They leaue all things in respect of reward, and Christ doeth well allowe it in them by his answere.*

Fulke.13. To doe well in hope of rewarde, is not to be disalowed, but Christian men must haue respect vnto the glory of God, and their duetie, though they should haue none other reward. Hope of rewarde.

28. You

Rhem.14. 28. You alſo ſhall ſit.) *Note that not onely Chriſt, who is the principall & proper iudge of the liuing and the dead, but with him the Apoſtles and all perfect Saintes ſhall iudge: and yet that doeth nothing derogate to his prerogatiue, by whom and vnder whom they holde this and all other dignities in this life and the next.* Aug.in pſ.121

Fulke.14. All the Saintes of God ſhall iudge the world, and euen the Angels, 1.Cor.5.2. and 3. not to the derogation, but to the honour of Chriſt, as the members of his myſticall body.

CHAP. XX.

To ſhewe howe through Gods grace the Iewes ſhalbe ouerrunne of the Gentiles, although they beginne after, he bringeth a parable of men, working ſooner and later in the vineyard, but the later rewarded in the end euen as the firſt. 17. Hee reuealeth more to his Diſciples touching his paſſion: 20. Bidding the ambitious two ſuiters to thinke rather of ſuffering with him: 24 And teaching vs (in the reſt of his Diſciples) not to be grieued at our Eccleſiaſticall Superiours, conſidering they are (as he was himſelfe) to toile for our ſaluation. 29. Then going out of Iericho, he giueth ſight vnto two blind.

The Goſpel vpon the Sunday of Septuageſme.

THe kingdome of heauen is like to a man that is an houſholder which went forth early ‖ in the morning to hire workemen into his vineyard.

2 And hauing made couenant with the workemen for a penie a day, he ſent them into his vineyard.

3 And going forth about the third houre, he ſaw other ſtanding in ỹ market place idle,

4 And he ſaid to them, Goe you alſo into the vineyard: and that which ſhall be iuſt, I will giue you.

5 And they went their way. And againe he went forth about the ſixt and the ninth houre: and did likewiſe.

6 But about the eleuenth houre he went forth and found other ſtanding, and he ſayth to them, what ſtande you here all the day idle?

7 They ſay to him, Becauſe no man hath hired vs. He ſaith to them, Goe you alſo into the vineyard.

8 And when euening was come, the lord of the vineyard ſaith to his bailife, Call the workemen, and pay them their hire, beginning from the laſt euen to the firſt.

9 Therefore when they were come that came about ỹ eleuenth houre, they receiued euery one ‖ a penie.

10 But when the firſt alſo came, they thought that they ſhould receiue more: and they alſo receiued euery one a penie.

‡The Iewes are noted for enuying the vocation of the Gentiles, and their reward equall with themſelues.

11 And receiuing it they ‡ murmured againſt the good man of the houſe,

12 Saying, Theſe laſt haue continued one houre: and thou haſt made them equall to vs that haue borne the burden of the day and the heates.

13 But he anſwering ſaid to one of them, Frende, I doe thee no wrong: didſt thou not couenant with me for a penie?

14 Take that is thine, and goe: I will alſo giue to this laſt euen as to thee alſo.

15 Or, is it not lawful for me to doe that I will?

FOr the kingdome of heauen is like vnto a man that is an houſholder, which went out early in the morning to hyre labourers into his Vineyard.

2 And when he had agreed with the labourers for a penie a day, he ſent them into his Vineyarde.

3 And when he went out about the thirde houre, he ſawe other ſtanding idle in the market place,

4 And ſaide vnto them, Goe ye alſo into the Vineyard, and whatſoeuer is right, I will giue you. And they went their way.

5 Againe, when he went out about the ſixth and ninth houre, he did likewiſe.

6 And about the eleuenth houre, when he went out, he founde other ſtanding idle, and ſaith vnto them, Why ſtand ye here all the day idle?

7 They ſay vnto him, Becauſe no man hath hired vs. He ſaith vnto them, Goe ye alſo into the vineyard: and whatſoeuer is right, that ſhall ye receiue.

8 So when euen was come, the lorde of the Vineyard ſaith vnto his Steward, Call the labourers, and giue them their hire, beginning from the laſt, vnto the firſt.

9 And when they came that were hired *about the eleuenth houre, they receiued euery man a penie.*

10 But when the firſt came alſo, they ſuppoſed that they ſhould haue receiued more: and they likewiſe receiued euery man a penie.

11 And when they had receiued it, they murmured againſt the good man of the houſe,

12 Saying, Theſe laſt haue wrought but one houre, and thou haſt made them equall vnto vs, which haue borne the burden and feruent heate of the day.

13 But he anſwered to one of them, and ſaide, Friend, I doe thee no wrong: diddeſt thou not agree with me for a penie?

14 Take that thine is, and goe thy way, I will giue vnto this laſt, euen as vnto thee.

15 Is it not lawful for me to do that I wil with

will? is thine eye naught, becauſe I am good.

16 So ſhall the laſt, be firſt: and the firſt, laſt. For many be called, but ‖ fewe elect. ☞

The Goſpel in a votiue Maſſe of the holy Croſſe. Mar.10,32. Luke 18,31.

17 * And IESVS going vp to Ieruſalem, tooke the twelue diſciples ſecretly, and ſaide to them,

18 Behold we goe vp to Hieruſalem, and the Sonne of man ſhall be deliuered to the chiefe Prieſtes and to the Scribes, and they ſhall condemne him to death,

Mar.10,32. Luk.18,31.

19 *And ſhal deliuer him to the Gentiles to be mocked, and ſcourged, and crucified, and the third day he ſhall riſe againe. ☞

The Goſpel vpon S. Iames day. *Iul.25.* And *S. Johns ante portam Latinam Maii.6.* Mar.10,35.

20 *Then came to him the mother of the ſonnes of Zebedee with her ſonnes, adoring and deſiring ſome thing of him.

21 Who ſaid to her, what wilt thou? She ſaith to him, Say that theſe my two ſonnes may ſitte, one at thy right hand, and one at thy left hand in thy kingdome.

22 And IESVS anſwering, ſaid, You know not what you deſire. Can you drinke of the cuppe that I ſhall drinke of? They ſay to him, we can.

23 He ſaith to them, My cuppe in deede you ſhall drinke of: but to ſit at my right hād and left, is not mine to giue to you: but ‖ to whom it is prepared of my father. ☜

24 And the ten hearing it, were diſpleaſed at the two brethren.

Mar.10,41. Luk.22,25.

25 And IESVS called them vnto him, and ſaid, *You know that the princes of the Gentiles ‡ouer rule them: and they that are the greater, exerciſe power againſt them.

‡Superioritie is not here forbidden among Chriſtians, neither Eccleſiaſticall nor temporall: but heatheniſh tyrannie is forbidden, and humilitie commended.

26 It ſhall not be ſo among you. but whoſoeuer wil be the greater among you, let him be your miniſter:

27 And he that will be firſt among you, ſhall be your ſeruant.

28 Euen as ſ ‖ Sonne of man is not come to be miniſtred vnto, but to miniſter, and to giue his life a redemption for many. ☞

Mar.10.46.

29 And * when they went out from Ieri-cho, a great multitude folowed him.

30 And behold two blind men ſitting by the way ſide, heard that IESVS paſſed by, and they cried out ſaying, Lord, haue mercie vpon vs, ſonne of Dauid.

31 And the multitude rebuked them that they ſhould hold their peace. But they cried out the more, ſaying, Lord, haue mercie vpon vs, ſonne of Dauid.

32 And IESVS ſtoode, and called them, and ſaid, What will ye that I doe to you?

33 They ſay to him, Lorde, that our eyes may be opened.

34 And

mine owne? Is thine eye euill, becauſe I am good?

*16 *So the laſt ſhalbe firſt, and the firſt* ſhalbe *laſt: for many be called, but fewe* be *choſen.* Mat.19.13. mar.10.31. luke 13.40.

*17 *And Ieſus going vp to Hieruſalē, tooke the twelue diſciples aſide in the way, & ſaid vnto thē,* Mar.10.32. luke 18.31.

18 Behold, we goe vp to Hieruſalem, and the ſonne of man ſhall be betrayed vnto the chiefe Prieſtes, and vnto the Scribes, and they ſhall condemne him to death:

*19 * And ſhall deliuer him to the Gentiles to be mocked, and to be ſcourged, and to be crucified: and the third day he ſhall riſe againe.* Iohn 18.32.

*20 *Then came to him the mother of Zebedees children, with her ſonnes, worſhipping him, and deſiring a certaine thing of him.* Mark.10.35.

21 And he ſaith vnto her, What wilt thou? She ſaith vnto him, Graunt, that theſe my two ſonnes may ſit, the one on thy right hand, and the other on the left, in thy kingdome.

22 But Ieſus anſwered, and ſaid, Ye wote not what ye aske. Are ye able to drinke of the cuppe that I ſhall drinke of, and to be baptized with the baptiſme that I am baptized with? They ſay vnto him, We are able.

23 He ſaith vnto them, Ye ſhal drinke in deed of my cup, and be baptized with the baptiſme that I am baptized with: But to ſit on my right hand, and on my left, is not mine to giue, but to them for whom it is prepared of my father.

*24 *And when the ten heard* this, *they diſdayned at the two brethren.* Mar.10.41. luke 22.25.

25 But Ieſus when he had called them vnto him, ſaid, Ye know that the princes of the Gentiles haue dominion ouer them, & they that are great, exerciſe authoritie vpon them.

26 It ſhall not be ſo among you: But whoſoeuer wilbe great among you, let him be your miniſter.

27 And whoſo wilbe chiefe among you, let him be your ſeruant.

*28 Euen as *the ſonne of man came not to be miniſtred vnto, but to miniſter, & to giue his life a ranſome for many.* Phil 2.7.

*29 * And as they departed from Hiericho, much people folowed him.* Mar.10.46. luke 18.35.

30 And beholde, two blind men ſitting by the way ſide, when they heard that Ieſus paſſed by, they cryed, ſaying, O Lord, thou ſonne of Dauid, haue mercie on vs.

31 And the people rebuked them, becauſe they ſhould holde their peace: but they cried the more, ſaying, Haue mercie on vs, O Lord, thou ſonne of Dauid.

32 And Ieſus ſtood ſtill, and called them, and ſaid, What will ye that I ſhal doe vnto you?

33 They ſay vnto him, Lord, that our eies may be opened.

34 So

34 And IESVS hauing compaſſion on them, touched their eyes. And immediatly they ſaw, and folowed him.

34 So Ieſus had compaſſion on them, and touched their eyes: and immediatly their eyes receiued ſight, and they followed him.

ANNOTATIONS. CHAP. XX.

Rhem. 1. In the morning.) *God called ſome in the morning, that is, in the beginning of the world, as Abel, Enoch, Noe, and other the iuſt and faithfull of the firſt age: at the third houre, Abraham, Iſaac, and Iacob, and the reſt of their age: at the 6. houre of the day, Moyſes, Aaron, and the reſt: at the 9. houre, the Prophets: at the eleuenth, that is, at the later end of the world, the Chriſtian Nations.* Aug. de verb. Dom. ſer. 59. *briefly, this calling at diuers howres ſignifieth the calling of the Iewes from time to time in the firſt ages of the world, and of the Gentiles in the later age thereof. It ſignifieth alſo that God calleth countries to the faith, ſome ſoner, ſome later: and particular men to be his ſeruants, ſome yonger, ſome elder, of diuers ages.*

9. Peny.) *The peny promiſed to all, was life euerlaſting, which is common to all that ſhall be ſaued: but in the ſame life there be degrees of glorie, as *betwixt ſtarre and ſtarre in the element.* Aug. li. de virginit. c. 26. 1. Cor. 15. Diuerſitie of glory in heauen.

Rhem. 1. 16 Few elect.) *Thoſe are elect which deſpiſed not their caller, but followed and beleued him: for men beleue not but of their owne free will.* Aug. li. 1. ad Simplic. q. 2.

Fulke. 1. No man can write more effectually then S. Auguſtine doth, againſt the Popiſh opinion of election and free-will in that place. Whoſe words are theſe, & not as you haue falſly tranſlated them. *Hi qui vocantem non contempſerunt, ſed credendo ſequuti ſunt, volentes autem ſine dubio crediderũt: &c. They which haue not deſpiſed him that calleth, but haue folowed in beleeuing, now without doubt they haue beleeued willingly. What is it then that foloweth? therefore it is neither of him that willeth, nor of him that runneth, but of God that ſheweth mercie. Is it not becauſe we cannot ſo much as will, but being called, nor performe our will, except God helpe vs?* Againe, *Aliter Deus præſtat, &c. After one ſort God performeth that we be willing, after another ſort he bringeth to paſſ: that which we haue willed. For that we ſhould be willing, he would haue it to be both his and ours, his in calling, ours in following. But that whereunto we haue bene willing, he alone performeth, that is, to be able to doe well, and alwayes to liue bleſſedly.* What can be more plaine againſt Poperie then theſe ſayings of Auguſtine? Freewill.

Rhem. 2. 23 To whom it is prepared.) *The kingdom of heauen is prepared for them that are worthy of it and deſerue it by their wel doing, as in holy Scripture it is very often, That* God wil repay euery man according to his works. *and,* Come ye bleſſed, poſſeſſe the kingdom prepared for you. *Why?* becauſe I was hungrie, & you gaue me meate: thirſtie, and you gaue me drinke, &c. *Therfore doeth Chriſt ſay here,* It is not mine to giue. *becauſe he is iuſt and wil not giue it to euery mã without reſpect of their deſerts: yea nor alike to euery one, but diuerſly according to greater or leſſer merits as here S. Chryſ. maketh it plaine, when our Sauiour telleth them, that although they ſuffer martyrdom for his ſake, yet he hath not to giue them the two cheefe places.* See S. Hiero. Vpon this place, & li. 2. adu. Iouin. c. 15. *This alſo is a leſſon for them that haue to beſtow Eccleſiaſtical benefices, that they haue no carnall reſpect to kinred, &c. but to the worthines of the perſons.* Mat. 16, 27. Rom. 2. 6. Mat. 25. 11. Difference of merites and reward. Chryſ. ho. 66. in Mat.

Fulke. 2. A curſed gloſſe that corrupteth the plaine & manifeſt meaning of the text. The Scripture neuer promiſeth the kingdom of heauen to them that are worthy of it, by ỹ merit of their works, or that deſerue it by wel doing. It is the free gift of God, not of works, as S. Paul ſheweth, *Ephe.* 2. And though God render to euery man according to his works, yet he ſaith not, for the deſert of his works. And our ſauiour Chriſt cõmendeth not the deſert of their works, which haue fed him in the poore: but alleageth their works, as an open teſtimony of their faith. For the kingdome was prepared for them before the beginning of the world, by the eternal decree of God, by which they were choſen in Chriſt to the praiſe of his glory, & created to good works, *Ephe.* 1. *&* 2. and al reward due to good works, dependeth vpon ỹ mercy of God, and not vpon the merit of the worke. Neither doth Chryſoſtom ſpeake of greater or leſſer merits, but of greater vertues and more excellent works. For albeit God giue greater reward to greater vertues, yet it foloweth not, that any vertue deſerueth or meriteth. For the vertues, workes, and rewards, are all and euery one the free gifts of God. Hierome hath ſome words ſounding to ſuch a thing, yet not merits or deſert: but his iudgement vpon deliberation, is to be taken out of his bookes againſt the *Pelagians*, where he writeth thus: *Our righteouſnes conſiſteth not of our owne merits, but of the mercie of God. li. 1.* Againe he ſheweth manifeſtly, *that righteouſnes is not in mans merite or deſert, but in the grace of God, which accepteth the faith of beleeuers, without the works of the law.* Before the *Pelagian* hereſie (mainteyning the power of freewil and merite of works againſt the free grace of God) did trouble the Church, diuers of the fathers were not ſo wary & circumſpect in their words and phraſes, as afterward they ſaw it was neceſſary for them to be: For the *Pelagian* heretikes tooke hold of ſuch termes and formes of ſpeach, and alleaged the ſayings of the ancient fathers, againſt their true meaning and right iudgement, as of S Hilarie, S. Ambroſe, S. Chryſoſtome, S. Hierome, and S. Auguſtine himſelfe, as teſtifieth S. Auguſtine *de nat. & gratia. cap.* 61. 62. 63. 64. 65. 67. Merite.

Rhem. 28. As the ſonne of man.) *Chriſt himſelfe as he was the Sonne of man, was their & our Superiour, and *Lord and Maiſter, notwithſtanding his humilitie: and therfore it is pride and haultineſſe which is forbidden, and not Superioritie or Lordſhip, as ſome Heretikes would haue it.* Io. 13. 13.

CHAP. XXI.

Being now come to the place of his Paſſion, he entereth with humilitie and triumph together: 12 Sheweth his zeale for the houſe of God ioyned with great miracles. 15 And to the Rulers he boldly defendeth the acclamations of the children. 18 He curſeth alſo that fruitles leafie tree: 23 auoucheth his power by the witnes of Iohn: 28 and foretelleth his in two parables their reprobation (with the Gentiles vocation) for their wicked deſerts, 42 and conſequently their irreparable damnation that ſhall enſue therof.

THE fifth part, of the HOLY weeke of his paſſion in Hieruſalem.

Mar. 11, 1. Lu. 19, 29. Io. 12, 15. The Goſpel on Palme Sunday before the benedictiõ of the Palmes. PALME SVNDAY.

AND when they drew nigh to Hieruſalem, and were come to Beth-phagee vnto Mount-oliuet, then IESVS ſent two diſciples,

*AND *when they drewe nigh vnto Hieruſalem, and were come to Bethphage, vnto the mount of Oliues, then ſent Ieſus two diſciples,* Marke 11. 1. luke 19. 29.

2 Saying

2 Saying

2 Saying to them, Goe ye into the towne that is against you, and immediatly ‖ you shal finde an asse tied and a colt with her: loose them and bring them to me:

3 And if any man shall say ought vnto you, say ye, that our Lord hath need of them: and forthwith he wil let them goe.

4 And this was done that it might be fulfilled which was spokē by ŷ Prophet, saying,

Esa.62,11. Zach.9,9. 5 *Say ye to the daughter of Sion, Beholde thy king commeth to thee, meeke, and sitting vpon an asse & a colt the fole of her that is vsed to the yoke.*

6 And the disciples going, did as IESVS commaunded them,

7 And they brought ‖ the asse and the colt: and layd their garments vpon them, & made him to sit thereon.

8 And a very great multitude spred their ‖ garments in the way: and others did cut boughes from the trees, and strawed them in the way:

9 And the multitudes that went before and that folowed, cried, saying, ‖ *Hosanna to the sonne of Dauid: blessed is he that commeth in the name of our Lord.* ☞ *Hosanna in the highest.*

Psal.117,26.

The Gospel vpon Tuesday the first weeke in Lent.

10 And when he was entred Hierusalē, the whole citie was moued, saying, Who is this?

11 And the people said, This is IESVS the Prophet, of Nazareth in Galilee.

Mar.11,15. Luc.19.45.

12 And * IESVS entred into the temple of God, and cast out all that ‡ sold & bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrew:

‡ How much the abuse of Churches by merchandising, walking, or other profane occupying of them, displeaseth God, here we may see.

Esa.56,7. Ier.7,11.

13 And he saith to them, It is written, *My house shal be called the ‖ house of prayer: but you haue made it a denne of theeues.*

14 And there came to him the blinde, and the lame in the temple: and he healed them.

15 And the cheefe priests & Scribes seeing the maruelous things that he did, & the children crying in ŷ temple, & saying, *Hosanna to the sonne of Dauid:* they had indignation,

16 And said to him, Hearest thou what these say? And IESVS said to them, Very wel. haue you neuer read, *That out of the ‖ mouth of infants and sucklings thou hast perfited praise?*

Ps.8,3.

17 And leauing them, he wēt forth out of the citie into Bethania, & remained there. ☞

MVNDAY.

18 And in the morning returning into the citie, he was an hungred.

Mr.11,13.

19 *And seeing a certaine ‡ figtree by the way side, he came to it: and found nothing on it but leaues only, and he saith to it, Neuer grow there fruit of thee for euer. And incontinent the figtree was withered.

‡ The Iewes hauing the words of the law, & not the deedes, were the figtree ful of leaues, and void of fruite. *Aug. de verb. Do. Serm. 44.*

20 And

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2 *Saying vnto them, goe into the village that lieth ouer against you, and anon yee shall finde an asse tied, and a colt with her, when ye haue loosed* them, *bring* them *vnto me.*

3 *And if any man say ought vnto you, ye shal say, The Lord hath neede of them and straightway he will let them goe.*

4 *All this was done, that it might be fulfilled which was spoken by the Prophet, saying,*

5 * *Tell ye the daughter of Sion, Beholde, thy King commeth vnto thee, meeke, and sitting vpon an Asse, and a colt, the foale of* the Asse *vsed to the yoke.* Esai.62.11. zach.9.9. iohn 12.15.

6 *The disciples went, and did as Iesus commanded them,*

7 *And brought the Asse, and the colt, and put on them their clothes, and he sate thereon.*

8 *And many of the people spred their garments in the way, other cut downe branches from the trees, and strawed them in the way.*

9 *Moreouer, the multitudes that went before, and that came after, cryed, saying, Hosanna to the sonne of Dauid: Blessed is he that commeth in the name of the Lorde, Hosanna in the highest.*

10 * *And when he was come into Hierusalem, all the citie was mooued, saying, Who is this?* Mar.11.11. luke 9.45.

11 *And the multitude said, This is Iesus that Prophet of Nazareth* a citie *in Galilee.* iohn 2.13.

12 *And Iesus went into the temple of God, * and cast out all them that solde and bought in the Temple, and ouerthrewe the tables of the money changers, and the seates of them that sold Doues,* Deut. 14.25.

13 *And saide vnto them, It is written, My house shalbe called the house of prayer, * but ye haue made it a denne of thieues.* Esai.56.7. iere.7.11.

14 * *And the blinde and the halt came to him in the temple, and he healed them.* Mar.11.17. luke 19.46.

15 *When the chiefe Priestes and Scribes saw the wonders that he did, and the children crying in the Temple, and saying, Hosanna to the sonne of Dauid, they disdained,*

16 *And saide vnto him, Hearest thou what these say? But Iesus saith vnto them, Yea, haue ye neuer read, * Out of the mouth of babes and sucklings thou hast ordeined praise?* Psal.8.3.

17 *And he left them, and went out of the citie vnto Bethanie, and he lodged there.*

18 *In the morning, as he returned into the citie, he hungred.*

19 * *And when he sawe one figge tree in the way, he came to it, and found nothing thereon but leaues onely, and said vnto it, Neuer fruite growe on thee henceforwarde. And anon the figge tree withered away.* Mar.11.13.

20 *And*

20 And the diſciples ſeeing it, marueled ſaying, How is it withered incontinent?

TVESDAY. 21 And IESVS anſwering ſaid to them, Amen I ſay to you, *if you ſhal haue faith, and ſtagger not, not only that of the figtree ſhall you doe, but and if you ſhal ſay to this mountaine, Take vp and throw thy ſelf into the ſea, it ſhal be done.

Mat.17,20.

22 And all things whatſoeuer you ſhall aske in prayer ‖ beleeuing you ſhal receiue.

23 And when he was come into the temple, there came to him as he was teaching, the cheefe Prieſts and auncients of the people, ſaying, *‖ In what power doeſt thou theſe things? and who hath giuen thee this power?

Mar.11,28. Luc.20,2.

24 IESVS anſwering ſaid to them, I alſo wil aske you one word: which if you ſhal tell me, I alſo will tell you in what power I doe theſe things.

25 The Baptiſme of Iohn whence was it? from heauen, or from men? But they thought within themſelues, ſaying,

26 If we ſhal ſay from heauen, he wil ſay to vs, why then did you not beleeue him? but if we ſhal ſay from men: we feare the multitude. for al hold Iohn as a Prophet.

27 And anſwering to IESVS they ſaid, We know not. He alſo ſaid to them, Neither do I tel you in what power I doe theſe things.

28 But what is your opinion? A certaine man had two ſonnes: and comming to ‖ the firſt, he ſaid, Sonne, goe worke to day in my vineyard.

29 And he anſwering, ſaid, I wil not. But afterward moued with repentance he went.

30 And comming to the other, he ſaide likewiſe. And he anſwering, ſaid, I goe Lord, and he went not.

31 Which of the two did the fathers wil? They ſay to him, The firſt. IESVS ſaith to them, Amen I ſay to you, that the Publicans and whoores goe before you into the kingdom of God.

32 For Iohn came to you in the way of iuſtice: and you did not beleeue him. but the publicans and whoores did beleeue him: but you ſeeing it, neither haue ye had repentance afterward, to beleeue him.

The Goſpel vpon friday the ſecond weeke in Lent. Eſ.5,1. Mar.12,1. Luc.20.

33 An other parable heare ye: A man there was an houſholder who *plāted a vineyard, and made a hedge round about it, and digged in it a preſſe, and builded a towre, and let it out to husbandmen: and went forth into a ſtrange countrie.

34 And when the time of fruites drewe nigh, he ſent his ſeruants to the husbandmen, to

20 And when the diſciples ſaw it, they marueiled, ſaying, How ſoone is the figge tree withered away?

21 Ieſus anſwered, and ſaid vnto them, Verely I ſay vnto you, if ye haue faith, and doubt not, ye ſhal not only do this which is done *to the figge tree, but alſo, if ye ſhal ſay vnto this mountaine, Be thou remoued, and be thou caſt into the ſea, it ſhal be done.*

22 And all things whatſoeuer ye ſhall aske in prayer, beleeuing, ye ſhall receiue.

*23 * And when he was come into the Temple, the chiefe Prieſtes and the elders of the people came vnto him teaching, and ſay, By what auctoritie doeſt thou theſe things? and who gaue thee this power?*

Mar.11.27. luke 20.1. *Or as he was teaching.*

24 Ieſus anſwered, and ſaid vnto them, I alſo will aske you one queſtion, which if ye tel me, I in likewiſe will tell you by what auctoritie I doe theſe things?

25 The baptiſme of Iohn, whence was it? from heauen, or of men? And they reaſoned with themſelues, ſaying, If we ſhall ſay, From heauen, he wil ſay vnto vs, Why did ye not then beleeue him?

*26 But if we ſhall ſay, Of men, then feare we the people, * for all* men *holde Iohn as a Prophet.*

Matth.14.5

27 And they anſwered vnto Ieſus, and ſaid, Wee can not tell. And he ſaide vnto them, Neither tell I you by what auctoritie I doe theſe things.

28 But what thinke you? A certaine man had two ſonnes, and when he came to the firſt, he ſaid, Sonne, goe and worke to day in my vineyarde.

29 He anſwered, and ſaid, I will not: but afterward he repented, and went.

30 And when he came to the ſecond, he ſaid likewiſe: And he anſwered, and ſaid, I goe *ſyr, and went not.*

31 Whether of them twaine did the wil of his father? And they ſaid vnto him, The firſt. Ieſus ſaith vnto them, Verely I ſay vnto you, that the Publicanes and the harlots goe into the kingdome of God before you.

*32 For * Iohn came vnto you by the way of* Matth.3.4. *righteouſneſſe, and ye beleeued him not: but the Publicanes and the harlots beleeued him. And ye, when ye had ſeene* it, *were not mooued afterward with repentance, that ye might haue beleeued him.*

*33 Hearken another ſimilitude. * There was* Eſay.5.1. iere.2.21. mark.12.1. luke 20.9. *a certaine man, an houſholder, which planted a vineyard, and hedged it round about, and digged a wine preſſe in it, and built a towre, and let it out to husbandmen, & went into a ſtrange countrey.*

34 And when the time of the fruite drewe neere, he ſent his ſeruants to the husbandmen, that

to receiue the fruites thereof.

35 And the husbandmen apprehending his seruants, one they beat, an other they killed, and an other they stoned.

36 Againe he sent other seruãts moe then the former: and they did to them likewise.

37 And last of al he sent to them his sõne, saying, They wil reuerence my sonne.

38 But the husbandmen seeing the sonne, said within themselues, This is ỹ heire, come, let vs kill him, and we shall haue his inheritance.

39 And apprehending him they cast him forth out of the vineyard, and killed him.

40 When therefore the lord of the vineyarde shall come, what will he doe to those husbandmen?

41 They say to him, The naughtie men he wil bring to naught: and his vineyard he wil let out to other husbandmen, that shall render him the fruite in their seasons.

42 IESVS saith to them, Haue you neuer
Psal.117,22. read in the Scriptures, *The stone which the builders reiected, the same is made into the head of the corner? By our lord was this done, and it is maruelous in our eyes.*

43 Therefore I say to you, that the kingdom of God shall be taken away from you, and shall be giuen to a nation yeelding the fruites thereof.

Es.8.14. 44 And *he that falleth vpon this stone, shal be broken: and on whom it falleth, it shal al to bruise him.

45 And when the cheefe Priests and Pharisees had heard his parables, they knew that he spake of them.

46 And seeking to lay hands vpon him, they feared the multitudes: because they held him as a Prophet.

that they might receiue the fruites of it.

35 And the husbandmen, when they had taken his seruants, they beat one, killed another, and stoned another.

36 Againe, he sent other seruants, moe then the first, and they did vnto them likewise.

37 But last of all, he sent vnto them his owne Sonne, saying, They will stande in awe of my Sonne.

*38 But when the husbandmen sawe the sonne, they saide among themselues, *This is the heire,* Matth. 26 3.
come, let vs kill him, and let vs sease vpon his in- iohn 11.53.
heritance.

39 And they caught him, and thrust him out of the vineyard, and slue him.

40 When the Lorde therefore of the vineyarde commeth, what will he doe vnto those husbandmen?

41 They say vnto him, He will miserably destroy those wicked men, *and will let out his vineyard vnto other husbandmen, which shall render him the fruite in due seasons.*

*42 Iesus saith vnto them, *Did ye neuer read* Psal.118. 22.
in the Scriptures, The stone which the builders acts.4.11.
disalowed, the same is become the head of the corner? This is the Lords doing, and it is marueilous in our eyes.

43 Therefore say I vnto you, The kingdome of God shall be taken from you, and giuen to a nation bringing forth the fruites thereof.

*44 And *whosoeuer shall fall on this stone, shal* Rom. 9. 33.
be broken in pieces: but on whomsoeuer it shall fall, 1. Pet. 2. 8.
it shall all to grinde him. Esay.8.14.

45 And when the chiefe Priests and Pharisees had heard his parables, they perceiued that he spake of them.

46 And when they sought to lay handes on him, they feared the multitudes, because they tooke him as a Prophet.

ANNOTATIONS. CHAP. XXI.

Rhem. 2 You shal finde.) *Christ by diuine power both knewe where these beasts were, being absent, and commaunded them for his vse, being an other mans, and sodenly made the colt fit to be ridden on, neuer broken before.*

7. The asse and the colt.) *This asse vnder yoke signifieth the Iewes vnder the Law and vnder God their Lord, as it were his old and ancient people: the yong colt now first ridden on by Christ, signifieth the Gentiles, wilde hitherto and not broken, now to be called to the faith & to receiue our Sauiours yoke. And therfore the three last Euangelists writing specially to the Gentiles, make mention of the colt only.* Hiero. in Mat. Aug li.12. cõt. Faust.c.42.

Rhem. 1. 8. Garments in the way.) *These offices of honour done to our Sauiour extraordinarily, were very acceptable: and for a memory hereof the holy Church maketh a solemne Procession euery yere vpõ this day, specially in our Countrey when it was Catholike, with the B. Sacrament reuerently caried, as it were Christ vpon the asse, and strawing of rushes and floures, bearing of palmes, setting vp boughes, spredding and hanging vp the richest clothes, the quire and queristers singing as here the children and the people, all done in a very goodly ceremonie to the honour of Christ and the memorie of his triumphe vpon this day. The like seruice and the like duties done to him in al other solemne Processions of the B. Sacrament, and otherwise, be vndoubtedly no lesse gratefull.*

Procession on Palme-sunday with the B. Sacrament. Al deuoute offices in ỹ kind, exceeding grateful.

Fulke. 1. Your Palme sunday procession was horrible Idolatrie, and abusing of the Lords institution, who ordeined his Supper to be eaten & drunken, not to be caried about in procession like an heathenish idole. But it is pretie sport, that you make ỹ Priest that carieth this Idole, to supplie the roome of the Asse, on which Christ did ride. Thus you turne the holy mysterie of Christs riding to Ierusalem, to a Maygame and pageant play. And yet you say, *such seruice done to Christ, is vndoubtedly exceeding gratefull, yea no lesse gratefull, then that was done by his disciples* at this time mentioned in the text. Your Argument and proofe is none, but your bare asseueration. That which

Procession on Palme sunday.

which his Diſciples did, had the warrant of the holie Scripture, but who hath required theſe theatricall pompes at your handes? or what word of God haue you, to aſſure you, that he accepteth ſuch will-worſhip? who deteſteth all worſhip which is according to the doctrines and tradition of men, and not after his owne commaundement. Mat. 15. Eſa. 29. Deut. 12. 32.

Rhem. 2. 9. Hoſanna.) *Theſe very wordes of ioyful crie and triumphant voice of gratulation to our Sauiour, holy Church vſeth alwaies in the Preface of the Maſſe, as it were the voice of the Prieſt and al the people (who then ſpecially are attent and deuout) immediatly before the Conſecration and Eleuation, as it were expecting, and reioycing at his comming.* HOSANNA.

Fulke. 2. Holy words prophanely abuſed, of them that expect a third comming of Chriſt in perſon, which the Scripture doth not teach, that maketh mention but of two commings of Chriſt, the one in humilitie to our redemption, the other in glorie to iudgement. And as for the attention and deuotion of the people, that you ſpeake of, they can haue none of thoſe matters which they vnderſtand not. And though ſome haue a blinde and ſuperſtitious affection, yet the common ſort be walking about the Church, and prating, euen in Maſſe time, vntill the tingling of your ſacring Bell, call them to worſhip your Idoll. Sacring of the Maſſe.

Rhem. 3. 13. Houſe of praier.) *Note here that he calleth external ſacrifice (out of the Prophet Eſay) praier. For he ſpeaketh of the Temple, which was builded properly and principally for ſacrifice.*

Fulke 3. The Temple was not builded properly and principally for ſacrifice, but for praier, as both this text doth teſtifie, and Salomon in his praier at the dedication of the Temple 1. Reg 8. The external ceremonie of ſacrifice, wout faithful praier, was nothing worth, but praier without ſacrifice, was alwaies acceptable vnto God. Pſal. 50.

Rhem. 4. 16. Mouth of infants.) *Yong childrens prayers proceding from the inſtinct of Gods ſpirit, be acceptable: and ſo the voices of the like, or of other ſimple folke now in the Church, though them ſelues vnderſtand not particularly what they ſay, be maruelous grateful to Chriſt.* Prayers not vnderſtood of the partie, are acceptable.

Fulke 4. The children that by inſtinct of Gods ſpirite, cried in the Temple, Hoſanna in the higheſt, ſpake in the Syrian tongue which they vnderſtood, and alſo knew that they ſaluted our Sauiour Chriſt, as their Meſſias, whoſe comming they were taught according to the Scriptures, to looke for: although they vnderſtood not diſtinctly all myſteries of Chriſts office, which none of his Apoſtles did throughly know, at this time. Therefore this is a beaſtly concluſion of yours, *ergo* praiers not vnderſtood of the partie, are acceptable to Chriſt. If you vrge the words of the Pſalme, which nameth infants and ſucklings that can neither ſpeak nor vnderſtand, the meaning is not, that they praiſe God with their voice: but that the prouidence of God to his great praiſe, is manifeſt out of their mouthes, to whom he hath prouided meate, before they were borne, and in that great weakenes & ignorance, taught them to take it for their ſuſtenance, and call for it in their crying voice, when they lacke it. So that our Sauiour Chriſt, out of that text reaſoneth from the leſſe to the more, if God ordained his praiſe out of infants and ſucklings, that can not ſpeake or vnderſtand, how much more out of theſe, that can ſpeake, & haue ſome vnderſtanding? Prayers not vnderſtoode.

Rhem. 5. 22. Beleeuing.) *In reſpect of our owne vnworthineſſe, and of the thing not alwaies expedient for vs, we may wel doubt when we pray, whether we ſhal obtaine or no: but on Gods part we muſt beleeue, that is, we muſt haue no diffidence or miſtruſt either of his power or of his wil, if we be worthy, & the thing expedient. And therfore S. Marke hath thus,* Haue ye faith of God. Marc. 11. 22.

Fulke. 5. In reſpect of our owne vnworthines, we are vtterly out of all hope, to obteine any thing that we pray for, and therefore pray not at al in reſpect of our worthines, but we pray in faith of Gods promiſes, which of his free grace, he hath made vnto vs, for the worthines of Chriſt Ieſus. Neither muſt we doubt of the expedience of thoſe things which he hath promiſed, and will performe in time and maner, which by his wiſedome he ſeeeth to be conuenient. But for ſuch particular things, as he hath made no expreſſe promiſe to graunt them, we muſt pray with ſubmiſſion of our requeſt vnto his will, nothing doubting, but he will graunt whatſoeuer is for his glorie, and our benefite to receiue. If we were worthy, we needs not humbly entreat his mercie, but challenge all things of his iuſtice. Prayer in faith.

Rhem. 6. 23. In what power.) *The Heretikes preſumptuouſly thinke them ſelues in this point like to Chriſt, becauſe they are asked, in what power they come, and who ſent them: but when they haue anſwered this queſtion as fully as Chriſt did here by that which he inſinuateth of Iohns teſtimonie for his authoritie, they ſhal be heard, and til then they ſhal be ſtil taken for thoſe of whom God ſpeaketh by the Prophete,* They ranne, and I ſent them not. Heretikes run, not ſent. Ier. 33.

Fulke 6. Though Heretikes runne vnſent, yet (God be praiſed) we haue inward calling of God, and outward calling of the Church, which is ſufficient to warrant our miniſterie, both to our ſelues, and to all true members of the Church of Chriſt, though the malignant broode of Antichriſt will not acknowledge our office and calling, to their owne confuſion. Lawfull calling.

Rhem. 28. The firſt.) *The firſt ſonne here is the people of the Gentils, becauſe Gentility was before there was a peculiar and choſen people of the Iewes. and therfore the Iewes here as the later, are ſignified by the other ſonne.*

CHAP. XXII.

Yet by one other parable he foreſheweth the moſt deſerued reprobation of the earthly and perſecuting Iewes, and the gratious vocation of the Gentils in their place. 15 *Then he defeateth the ſnare of the Phariſees and Herodians about paying tribute to Cæſar.* 23 *He anſwereth alſo the inuention of the Sadducees againſt the Reſurrection:* 34 *and a queſtion that the Phariſees aske to poſe him: turning and poſing them againe, becauſe they imagined that Chriſt ſhould be no more then a man:* 46 *and ſo he putteth al the buſy Sectes to ſilence.*

AND IESVS anſwering, ſpake againe in parables to them, ſaying:

2 The kingdom of heauen is likened to a man being a king, which made a ‖ mariage to his ſonne.

*AND Ieſus anſwered, * and ſpake vnto them againe by parables, and ſayd,* Luk. 14. 16. apoc. 19. 9.

2 The kingdom of heauen is like vnto a man that was a king, which made a marriage for his ſonne,

The Goſpel vpon the 19. Sunday after Pentecoſt.

3 And

3 And he sent his ‖ seruants to cal them that were inuited to the mariage: and they would not come.

4 Againe he sent other seruants, saying, Tel them that were inuited, Behold I haue prepared my dinner: my beeues & fatlings are killed, and al things are ready: come ye to the mariage.

5 But they neglected: and went their waies, ‖ one to his farme, and an other to his merchandise:

6 And the rest laid hands vpon his seruants, and spitefully intreating them, murdered them.

7 But when the king had heard of it, he was wroth, and sending his hostes, destroied those murderers, and burnt their citie.

8 Then he saith to his seruants, The mariage in deede is ready: but they that were inuited, were not worthie.

9 Goe ye therfore into the high wayes: and whosoeuer you shall finde, call to the mariage.

10 And his seruants going forth into the wayes, gathered together al that they found, ‡ bad and good: and the mariage was filled with gheستes.

Not only good men be within the Church, but also euil men, against the Heretikes of these daies.

11 And the King went in to see the gheستes: and he saw there ‖ a man not attired in a wedding garment.

12 And he saith to him, Frende, how camest thou in hither not hauing a wedding garment? But he was dumme.

13 Then the king said to the waiters, Binde his hands and feete, and cast him into the vtter darkenes: there shal be weeping and gnashing of teeth.

14 For many be called, but few elect.

Mr.12,13. Lu.20,20.

15 * Then the Pharisees departing, consulted among them selues for to entrappe him in his talke.

16 And they send to him their disciples with the Herodians, saying, Maister, wee know that thou art a true speaker, and teachest the way of God in truth, neither carest thou for any man. for thou doest not respect the person of men:

17 Tel vs therfore what is thy opinion, is it lawful to giue tribute to Cæsar, or not?

18 But IESVS knowing their naughtines, said, what doe you tempt me Hypocrites?

19 Shew me the tribute coine. And they offred him a penie.

20 And IESVS saith to them, Whose is this image and superscription?

21 They

3 And sent forth his seruants, to cal them that were bidden to the wedding: & they would not come.

4 Againe he sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, my Oxen and my fatlings are killed, and all things are ready: come vnto the marriage.

5 But they made light of it, and went their wayes, one to his farme, another to his marchandize:

6 And the remnant tooke his seruantes, and entreated them spitefully, and slue them.

7 But when the king heard therof, *he was wroth, and when he had sent forth his armies, he destroyed those murderers, and burnt vp their citie.*

8 Then saith he to his seruants, The marriage in deede is prepared, but they which were bidden, were not worthie.

9 Goe ye therefore out into the high wayes, and as many as ye shall finde, bid to the marriage.

10 And the seruants went out into the high wayes, and gathered together all, as many as they founde, both good and bad, and the wedding was furnished with gheستes.

11 When the king came in to see the gheستes, he spied there a man, which had not on a wedding garment,

12 And he saith vnto him, Friend, howe camest thou in hither, not hauing a wedding garment? And he was euen speachlesse.

13 Then saide the king to the ministers, When ye haue bound him hand and foote, take him vp, and cast him into vtter darknesse, * *there shal be weeping, and gnashing of teeth.*

Mat.13.42. & 25.30.

14 For many are called, but few are chosen.

*15 * Then went the Pharisees, and tooke counsayle howe they might entangle him in his talke.*

Mark.12.13. luk.20.20.

16 And they sent out vnto him their disciples with the Herodians, saying, Maister, we knowe that thou art true, and teachest the way of God truely, neyther carest thou for anie man, for thou doest not respect mens persons.

17 Tell vs therefore, howe thinkest thou? Is it lawfull to giue tribute vnto Cæsar, or not?

18 But Iesus, when he knewe their wickednesse, sayde, Why tempt ye mee, ye Hypocrites?

19 Shew me the tribute money. And they brought vnto him a peny.

20 And he sayth vnto them, Whose is this Image and superscription?

21 They

21 They say to him, Cæsars. Then he saith to them, Render therfore the things that are Cęsars, ‖ to Cæsar: and the things that are Gods, to God.

22 And hearing it they marueled, and leauing him went their waies.

Mr.12,19. Lu.20,27. 23 * That day there came to him the Sadducees, that say there is no resurrection: and asked him,

Act.23,6. Deut.25,5. 24 Saying, Maister, Moyses said, *If a man die not hauing a childe, that his brother marie his wife, and rayse vp seede to his brother.*

25 And there were with vs seuen brethren: and the first hauing maried a wife, died: and not hauing issue, left his wife to his brother.

26 In like maner the second and the third euen to the seuenth.

27 And last of al the woman dyed also.

28 In the resurrection therefore whose wife of the seuen shal she be? for they al had her.

29 And IESVS answering, said to them, You do erre, not knowing the Scriptures, nor the power of God.

30 For in the resurrection neither shal they marie nor be maried: but are ‖ as the Angels of God in heauen.

31 And concerning the resurrection of the dead, haue you not read that which was spoken of God saying to you,

Exo.3,6. 32 *I am the God of Abraham, and the God of Isaac, and the God of Iacob?* He is not God ‖ of the dead, but of the liuing.

33 And the multitudes hearing it, marueled at his doctrine.

Mar.12,28. The Gospel vpon the 17. Sunday after Pentecost. 34 * But the Pharisees hearing that he had put the Sadducees to silence, came together:

35 And one of them a doctor of law asked of him, tempting him,

36 Maister, which is the great commaundement in the law?

Deut.6,5. 37 IESVS said to him, *Thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole minde.*

38 This is the greatest and the first commaundement.

Leu.19,18. 39 And the second is like to this, *Thou shalt loue thy neighbour as thy self.*

40 ‖ On these two commaundements dependeth the whole Law and the Prophets.

Mr.12,35. Lu.20,41. 41 And * ỹ Pharisees being assẽbled, IESVS

21 They say vnto him, Cæsars. Then saith he vnto them, * *Giue therefore vnto Cæsar the* things *which are Cæsars: and vnto God those* things *that are Gods.* Rom.13.7.

22 When they had heard these wordes, *they marueiled, and left him, and went their way.*

23 * *The same day came to him the Sadducees,* * *which say that there is no resurrection, and asked him,* Mark.12.19. luk.20.27. Actes 23.6.

24 Saying, Master, * *Moses sayde, If a man die, hauing no children, his brother shall marry his wife, and rayse vp seede vnto his brother.* Deut.25.5.

25 There were with vs seuen brethren, and the first, when he had married a wife, deceassed, and hauing no issue, left his wife vnto his brother.

26 Likewise the second also, and the third, vnto the seuenth.

27 Last of all the woman died also.

28 Therefore in the resurrection whose wife shall she be of the seuen? For they all had her.

29 Iesus answered, and sayd vnto them, Ye doe erre, not knowing the Scriptures, nor the power of God.

30 For in the resurrection they neither marry, nor are giuen in marriage, but are as the Angels of God in heauen.

31 But as touching the resurrection of the dead, haue ye not read that which was spoken vnto you of God, which sayth,

32 * *I am the God of Abraham, and the God of Isahac, and the God of Iacob? God is not the God of the dead, but of the liuing.* Exod.3.6.

33 And when the multitudes heard this, they were astonied at his doctrine.

34 * *But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together.* Mark.12.28

35 Then one of them, *which was a Lawyer, asked* him *a question, tempting him, and saying,*

36 Master, which is the great commaundement in the lawe?

37 Iesus said vnto him, * *Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde.* Deut.6.5.

38 This is the first and great commaundement.

39 And the second is like vnto it, * *Thou shalt loue thy neighbour as thy selfe.* Leui.19.18. mar.12.31.

40 In these two commaundements hang al the Lawe and the Prophets.

41 **When the Pharisees were gathered toge-* Mark.12.35. luk.20.41.

SVS asked them

42 Saying, what is your opinion of Christ? whose sonne is he? They say to him, Dauids.

43 He saith to them, Howe then doth Dauid in spirit cal him Lord, saying,

Ps.109.1. 44 *The Lord sayd to my Lord, sitte on my right hand, vntil I put thine enemies the foote stole of thy feete?*

45 If Dauid therefore cal him Lord, how is he his sonne?

46 And no man coulde answer him a word: neither durst any man from that day aske him any more.

ther, Iesus asked them,

42 Saying, What thinke ye of Christ? whose sonne is he? They sayd vnto him, The sonne *of Dauid.*

43 He sayth vnto them, How then doth Dauid in spirit call him Lord, saying,

44 The Lord sayd vnto my Lord, * *Sit thou* Psal.110.1. *on my right hand, till I make thine enemies thy footstoole?*

45 If Dauid then call him Lord, how is he then his sonne?

46 And no man was able to answere him a word, neither durst any man (from that day) aske him any more questions.

ANNOTATIONS. CHAP. XXII.

Rhem. 2. Mariage.) *Then did God the father make this mariage, when by the mysterie of the Incarnation he ioyned to his sonne our Lord, the holy Church for his spouse.* Greg hom.38.

3. Seruants.) *The first seruants here sent to inuite, were the Prophets: the second, were the Apostles: and al that afterward conuerted countries, or that haue and doe reconcile men to the Church.*

Rhem. 1. 5. One to his farme.) *Such as refuse to be reconciled to Christes Church, alleage often vaine impediments and worldly excuses, which at the day of iudgement wil not serue them.* Worldly excuses against reconciliation.

Fulke 1. This is rightly noted, if you ment the true Church of Christ, but your intent is of traiterous reconciling to Antichrist, and the See of Rome.

Rhem. 2. 11. A man not attyred.) *It profiteth not much to be within the Church and to be a Catholike, except a man be of good life, for such an one shal be damned, because with faith he hath not good workes: as is euident by the example of this man, who was within, and at the feast as the rest, but lacked the garment of charitie and good workes. And by this man are represented al the bad that are called, and therefore they also are in the Church, as this man was at the feast: but because he was called, and yet none of the elect, it is euident that the Church doth not consist of the elect only, contrary to our Aduersaries.* The Church consisteth of good and bad.

Fulke 2. He that hath not good workes, hath not a true, liuely, and onely iustifying faith. The visible Church, hath both elect and reprobate in it. But the Catholike Church inuisible, which is the bodie of Christ, consisteth only of Gods elect, the true members of his bodie. This you know right well, but that you are disposed to slander vs, whersoeuer you can take occasion to blinde the ignorant, by ambiguitie, generalitie, or double vnderstanding of any worde. The Catholike Church of Christ. Slander.

Rhem. 3. 21. To Cæsar.) *Temporal duties and payments exacted by worldly Princes must be payed, so that God be not defrauded of his more soueraine dutie. And therfore Princes haue to take heede, how they exact: and others, how they geue to Cæsar, that is, to their Prince, the things that are dewe to God, that is, to his Ecclesiastical Ministers. Whereupon S. Athanasius reciteth these goodly wordes out of an epistle of the ancient and famous Confessor Hosius Cordubensis to Constantius the Arian Emperour: Cease I beseech thee, and remember that thou art mortal, feare the day of iudgement, intermedle not with Ecclesiastical matters, neither doe thou commaund vs in this kinde, but rather learne them of vs. to thee God hath committed the Empire, to vs he hath committed the things that belong to the Church: and as he that with malitious eies carpeth thine Empire, gainesayeth the ordinance of God: so doe thou also beware, lest in drawing vnto thee Ecclesiastical matters, thou be made guiltie of a great crime. It is written, Geue ye the things that are Cæsars, to Cæsar: and the things that are Gods, to God. Therefore neither is it lawful for vs in earth to hold the Empire, neither hast thou (O Emperour) power ouer incense and sacred things.* Athan.Ep.ad Solit.vitam agentes. *And S. Ambrose to Valentinian the Emperour (who by the il counsel of his mother Iustina an Arian, required of S. Ambrose to haue one Church in Millan deputed to the Arian Heretikes) sayth: we pay that which is Cæsars, to Cæsar: and that which is Gods, to God. Tribute is Cæsars, it is not denied: the Church is Gods, it may not verely be yelded to Cæsar: because the Temple of God can not be Cæsars right. which no man can deny but it is spoken with the honour of the Emperour. for what is more honorable then that the Emperour be saide to be the sonne of the Church? For a good Emperour is within the Church, not aboue the Church* Ambr.lib.5.Epist.Orat.de Basil.trad. Neither must temporal Princes exact, nor their Subiects giue vnto them, Ecclesiastical iurisdiction.

Fulke 3. Ciuill Princes and Magistrates, ought not to vsurpe Ecclesiasticall offices of preaching, ministring the Sacraments, excommunication, or such like: but they ought to commaund and prouide by lawes, that these things be done according to the word of God, and to punish the offendors. The saying of Osius, cited by Athanasius, is against Constantius, that would determine by his imperiall authoritie, contrary to the Scriptures and the consent of the generall Councell of Nice, that Christ is not eternall God equall with his father. In such cases, nothing is to be yeelded to temporall Princes. Likewise, where the Emperour would haue a Church granted to the Heretikes, Ambrose was not to yeelde, because it is against the word of God: that Heretikes should be allowed their assemblies: yet of the place of their assemblie, he saith. *Volens numquam ius deseram, coactus repugnare non noui. Willingly I will neuer forsake the right, being compelled, I haue not learned to resist.* And where he sayth, a good Emperour is not aboue the Church, he meaneth, he hath no authoritie to alter any article of faith, or rule of religion and doctrine, giuen to the Church by God. But he is ouer the Church to protect it, to maintaine the truth of faith and religion by his authoritie, and to punish all offendors, whether they be of the state Ecclesiasticall or ciuill. And therein he serueth God (as S. Augustine sayth of kings) when he doth those things, which none can doe but Kings. *Ep.50. He serueth as a king* (sayth he) *in making lawes, commanding* Authoritie of Princes.

ding iuſt things,forbidding the contrary,as Ezechias ſerued God, deſtroying the groues and temples of Idoles. Againe, what man well in his wits, would ſay to Kings, take no care who in your kingdome mainteyneth or oppreſeth the Church of your Lord God,let it not pertaine to you, who within your dominion,wilbe religious or ſacrilegious. So did Conſtantine ye great call Councels,and ſit in them himſelfe,Euſeb.de vita Conſt.lib.1.& lib.3.Eccl.hi.lib.10.cap.5. Athanaſius him ſelfe was commaunded by him, in cauſes pertayning to his duetie and cleering of him ſelfe from crimes obiected in a Councell called by the Emperour,Socrates lib.1.c.27.28.34.

Rhem.4. 30. As Angels.) *As Chriſt proueth here, that in heauen they neither marry nor are married, becauſe there they ſhalbe as Angels: by the very ſame reaſon,is proued,that Saints may heare our prayers and helpe vs,be they neere or farre of, becauſe the Angels doe ſo, and in euery moment are preſent where they liſt, and neede not to be neere vs, when they heare or helpe vs.* The Saintes heare our prayers.

Fulke.4. Our Sauiour Chriſt ſpeaketh not of the ſtate of the ſoules departed at this time, but after the reſurrection, and therefore your argument is a moſt abſurd cõcluſion,euen like your doctrine. Againe,Chriſt doth not in al pointes, compare the Saintes after the reſutrection to Angels, for then they ſhoulde be inuiſible, and without bodies,as the Angels are: but in that they haue no neede, or vſe of mariage. Beſide, it is falſe that you ſay, the Angels may be preſent in euery moment where they liſt: for they cannot be in more places at once, then one, neither are they where they liſt,but where God appointeth them.Didymus de ſpiritu ſancto lib.1. Angels, Saintes.

Rhem.5. 30. As Angels.) *Not to marry nor be married, is to be like to Angels: therefore is the ſtate of Religious men and women and Prieſtes,for not marrying,worthely called of the Fathers,an Angelical life.*Cyp.lib.2.de diſcipl.& hab,Virg. ſub finem. Religious ſingle life, Angelicall.

Fulke.5. True virginitie,ſuch as Paul commendeth in this point of not marying, reſembleth the Angels, and thereof ſpeake the auncient fathers,not of the filthie life of your popiſh cloyſterers, and vnchaſt prieſts, who in not marying when they cannot liue chaſtly,reſemble the deuils,who are alſo vnmaried.

Rhem.6. 32. Of the dead.) *S.Hierome by this place diſproueth the Heretike Vigilantius,and in him theſe of our time,which to diminiſh the honour of Saintes, call them of purpoſe,dead men.*

Fulke.6. The Saintes departed out of this life,ſtil liue vnto God,yet are they in the Scripture oftentimes called dead men,and euen in this place of the reſurrection of the dead. Therefore it is no diſhonour, to call them as the Scripture calleth them. But it is a great diſhonour to them,to honour them as Idoles,and to robbe God of his honour, to beſtowe it vpon them, as Papiſts doe, who in a maner in all things, match them with Chriſt our onely Sauiour,which is onely worthie of all honour and glory,Apoc.7.10. Honour of Saintes.

Rhem.7. 40. On theſe two.) *Hereby it is euident that all dependeth not vpon faith onely, but much more vpon charitie, (though faith be the firſt) which is the loue of God and of our neighbour, which is the ſumme of all the Lawe and the Prophets: becauſe he that hath this double charitie expreſed here by theſe two principal commaundements,fulfilleth and accompliſheth all that is commaunded in the Lawe and the Prophets.* Not onely faith.

Fulke.7. We ſay not,that all the Lawe, and the Prophets, depend vpon faith onely: but contrarywiſe we ſay with S. Paul. *The Lawe is not of faith, but the man that hath done thoſe things, ſhall liue by them,* Galat.3.12. Yet this we ſay with S. Auguſtine *The Lawe commaundeth, and faith obteineth,* de nat.& grat.cap.16. And S. Auguſtine himſelfe ſaith vpon this text.*It may be rightly ſaid,that the commandements of God pertaine to only faith,if that faith be not vnderſtood to be a dead faith, but a liuing faith, which worketh by loue,* de fide & operibus cap.22. But if any man fulfill the Lawe, he ſhalbe iuſtified by workes without faith,which ſeeing no man is able to fulfill, the iuſt ſhall liue by faith,Gal.3.11. Slaunder. Iuſtification.

CHAP. XXIII.

The Scribes and Phariſees after all this,continuing ſtill incorrigible, although he will haue the doctrine of their Chaire obeyed,yet againſt their workes(and namely their ambition) he openly inueygheth, crying to them eight woes for their eightfold hypocriſie and blindnes: 34. *and ſo concluding with the moſt worthy reprobation of that perſecuting generation and their mother-citie Ieruſalem with her Temple.*

The Goſpel vpon Tueſday the ſecond weeke in Lent. Luk.11,46. Act.15,10.

THen IESVS ſpake to the multitudes and to his diſciples,

2 Saying, Vpon ‖ the chaire of Moyſes haue ſitten the Scribes and the Phariſees.

3 All things therefore ‖ whatſoeuer they ſhall ſay to you, obſerue ye and doe ye: but according to their workes doe ye not, for they ſay and doe not.

4 For * they bind heauy burdens and importable: and put them vpon mens ſhoulders: but with a finger of their owne they will not moue them.

5 But they doe all their workes for to be ſeene of men. for they make broade their ‡ phylacteries,and enlarge their * fringes.

6 And they ‖ loue the firſt places at ſuppers,and *the firſt chaires in ye Synagogues,

7 And ſalutations in the market-place, and to be called of men,Rabbi.

8 But

‡These phylacteries were pieces of parchment, wherein they wrote the ten commaundements, and folded it,and caried it on their forehead before their eyes,imagining groſly and ſuperſtitiouſly, that ſo they fulfilled that which is ſaid, Deu.6.*They ſhalbe immoueable before thine eyes.* Hiero.in 23. Mat. Deu. 22,.12. Nu.15,38.

THen ſpake Ieſus to the multitudes,and to his diſciples,

*2 Saying, * The Scribes and the Phariſees †ſate in Moſes ſeate:* 2.Eſdr.8.4. †Or, ſitte.

3 All therefore whatſoeuer they bid you obſerue, that obſerue and doe, but doe not ye after their workes: for they ſay,and doe not.

*4 *Yea, they bind together heauy burdens,and grieuous to be borne, and lay them on mens ſhoulders,but they them ſelues will not moue them with* one *of their fingers.* Luke 11.46. actes 16.10.

*5 All their workes they doe, for to be ſeene of men: *they make broade their phylacteries, and enlarge the hemmes of their garments,* Num.15.38. deut.6.8.

*6 *And loue the vppermoſt ſeates at feaſtes, and to ſitte in the chiefe place in the Synagogues,* Mark.12.38. luke 11.43.

*7 And greetings in the markets, and to be called of men, * Rabbi,Rabbi,* Iames 3.2.

8 But be not you called Rabbi. for ‖ one is your master, and all you are brethren.

9 And call none father to your selfe vpon earth: for one is your father, he ẏ is in heauen.

10 Neither * be ye called ‖ masters: for one is you master, Christ.

11 He that is the greater of you, shall be your seruiteur.

12 And he that exalteth him selfe, shalbe humbled: and he that humbleth him selfe, shalbe exalted.

13 But woe to you ‖ Scribes & Pharisees, hypocrites: because you shut the kingdome of heauen before men. For your selues doe not enter in: and those that are going in, you suffer not to enter.

14 Woe to you Scribes and Pharisees, hypocrites: because you * deuoure widowes houses, ‖ praying long praiers. for this you shall receiue the greater iudgement.

15 Wo to you Scribes and Pharisees, hypocrites: because you goe rounde about the sea and the land, to make one proselyte: and when he is made, you make him the child of hell ‖ double more then your selues.

16 Wo to you blind guides, ẏ say, whosoeuer shall sweare by ẏ temple, it is nothing: but he ẏ shall sweare by ẏ gold of ẏ tẽple, is boũd.

17 Ye foolish & blind, for whether is greater, the gold, or ẏ temple ẏ sanctifieth ẏ gold?

18 And whosoeuer shall sweare by the altar, it is nothing: but whosoeuer shal sweare by the gift that is vpon it, is bound.

19 Ye blinde, for whether is greater, the gift, or the altar that ‖ sanctifieth the gift?

20 He therefore ẏ sweareth by the altar, sweareth by it & by all things ẏ are vpon it:

21 And whosoeuer shal sweare by ẏ temple, sweareth by it & ‖ by him ẏ dwelleth in it:

22 And he ẏ sweareth by heauẽ, sweareth by ẏ throne of God & by him ẏ sitteth theron.

23 Wo to you Scribes and Pharisees, hypocrites: because you tithe mint, and anise, and cummin, and haue left the weightier things of the lawe, iudgement, and mercie, and faith. these things you ought to haue done, and not to haue omitted those.

24 Blind guides, that straine a gnat, and swallowe a camel.

25 Wo to you Scribes and Pharisees, hypocrites: because you make cleane that on the outside of the cuppe and dish: but within ‖ you are full of rapine and vncleannes.

26 Thou blind Pharisee, first make cleane the inside of the cuppe and the dish, that the outside may become cleane.

27 Wo

‖ Mar.12,38. ‖ Iam.3,1. ‖ Luke 20,47. ‖ They are full.

8 But be not ye called Rabbi: for one is your master, euen *Christ, and all ye are brethren.*

9 And call no man your father vpõ the earth: Malac.1.6.
for one is your father, which is in heauen.

10 Neither be ye called masters: for one is your master, euen *Christ.*

11 He that is greatest among you, shalbe your seruant.

*12 * But whosoeuer shall exalt him selfe, shall be brought lowe, he that humbleth him selfe, shall be exalted.* Luke 14.11. and 18.14.

*13 * Woe vnto you Scribes and Pharisees hypocrites, for ye shut vp the kingdome of heauen before men: ye neither goe in your selues, neither suffer ye them that come, to enter in.* Luk.11.52.

*14 * Woe vnto you Scribes and Pharisees hypocrites, for ye deuoure widowes houses, and that vnder a pretence of long prayer, therefore ye shall receiue the greater damnation.* Mar.12.40. luke 20.47.

15 Woe vnto you Scribes and Pharisees hypocrites, for ye compasse the sea and the land to make one proselyte, and when he is become one, ye make him two folde more the childe of hell then ye your selues are.

16 Woe be vnto you ye blind guides, for ye say, Whosoeuer shall sweare by the temple, it is nothing, but whosoeuer shall sweare by the gold of the temple, he is a debter.

17 Ye fooles and blinde, for whether is greater, the golde, or the tẽple that sanctifieth the gold?

18 And whosoeuer shall sweare by the altar, it is nothing, but whosoeuer sweareth by the gift that is vpon it, he is a debter.

19 Ye fooles and blinde, for whether is greater, the gift, or the altar that sanctifieth the gift?

20 Whoso therefore shall sweare by the altar, sweareth by it, and by all things thereon.

*21 * And whoso shall sweare by the temple, sweareth by it, and by him that dwelleth therein.* 1.Kin.8.13. 2.chro.6.2.

22 And he that shall sweare by heauen, sweareth by the seate of God, and by him that sitteth thereon.

*23 * Woe vnto you Scribes and Pharisees hypocrites, for ye tithe mint, and annise, and cummin, & haue left the weightier matters of the law, iudgement, mercie, & faith: these ought ye to haue done, & not to leaue the other vndone.* Luke 11.42.

24 Ye blind guides, which straine out a gnat, and swalowe a camel.

*25 * Woe vnto you Scribes and Pharisees hypocrites, for ye make cleane the vtter side of the cuppe, and of the platter, but within they are full of briberie and excesse.* Luke 11.39.

26 Thou blinde Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be cleane also.

27 Woe

27 Wo to you Scribes and Phariſees, hypocrites: becauſe you are like to whited ſepulchres, which outwardly appeare vnto men beautifull, but within are full of dead mens bones, and all filthineſſe.

28 So you alſo outwardly in deede ‖ appeare to men iuſt: but inwardly you are full of hypocriſie and iniquitie.

29 Wo to you Scribes and Phariſees, ye hypocrites: becauſe you build ỹ Prophets ſepulchres, & ‖ garniſh ỹ monumẽts of iuſt men,

30 And ſay: If we had bin in our fathers dayes, we had not bin their felowes in the blood of the Prophets.

31 Therfore you are a teſtimonie to your owne ſelues, that you are the ſonnes of them that killed the Prophets.

32 And fill you vp the meaſure of your fathers.

33 You ſerpents, vipers broodes, how wil you flee from the iudgement of hell?

The Goſpel vpon S. Steuẽs day, December. 26.

34 Therfore behold I ſend vnto you Prophets and wiſe men and ſcribes, and of them you ſhall kill and crucifie, and of them you ſhall ſcourge in your Synagogues, and perſecute from citie into citie:

35 That vpon you may come all the iuſt blood that was ſhed vpon the earth, from the blood of * Abel the iuſt euen vnto the blood of * Zacharias the ſonne of Barachias, whom you murdered betwene ỹ temple & the altar.

Gene. 4, 8. 2. Par. 24, 22.

36 Amen I ſay to you, al theſe things ſhal come vpon this generation.

37 * Hieruſalẽ, Hieruſalẽ, which killeſt the Prophets, & ſtoneſt them ỹ were ſent to thee, how oftẽ would I gather together thy childrẽ as ỹ hen doeth gather together her chickens vnder her wings, and thou ‡ wouldeſt not?

Luk. 13. 34.

‡ Free-will.

38 Beholde, your houſe ſhalbe left deſert to you.

39 For I ſay to you, you ſhall not ſee me frõ hence forth till you ſay, Bleſſed is he that commeth in the name of our Lord.

27 Woe vnto you Scribes and Phariſees hypocrites, for ye are like vnto painted ſepulchres, which in deede appeare beautifull outward, but are within full of dead mens bones, and of all filthineſſe.

28 Euen ſo, ye alſo outwardly appeare righteous vnto men: but within ye are full of hypocriſie and iniquitie.

29 Woe vnto you Scribes and Phariſees hypocrites, becauſe ye builde the tombes of the Prophets, and garniſh the ſepulchres of the righteous,

30 And ſay, If we had bene in the dayes of our fathers, we would not haue bene partners with thẽ in the blood of the prophets.

31 Wherefore ye be witneſſes vnto your ſelues, that ye are the children of them which killed the Prophets,

32 Fulfill ye alſo the meaſure of your fathers.

33 Ye ſerpents, ye generation of vipers, howe will ye eſcape the damnation of hell?

34 Wherefore beholde, I ſend vnto you Prophets, and wiſe men, and Scribes, & ſome of them ye ſhall kill and crucifie, and ſome of them ſhall ye ſcourge in your Synagogues, and perſecute them from citie to citie:

*35 * That vpon you may come al the righteous blood ſhed vpon the earth, from the blood of that righteous Abel. vnto the blood of Zacharias, ſonne of Barachias, whom * ye ſlewe betweene the temple and the altar.*

Gene. 4. 8. Hebr. 11. 4. 2. chr. 24. 22.

36 Verily I ſay vnto you, All theſe things ſhall come vpon this generation.

*37 * O Hieruſalem, Hieruſalem, thou that killeſt the Prophets, and ſtoneſt them which haue bene ſent vnto thee, how often would * I haue gathered thy children together, euen as a henne gathereth her chickens vnder her wings, and ye would not?*

Luke 13. 34. 4. Eſdr. 1. 30.

38 Behold, your houſe is left vnto you deſolate.

39 For I ſay vnto you, ye ſhall by no meanes ſee me henceforth, till that ye ſhall ſay, Bleſſed is he that commeth in the name of the Lord.

ANNOTATIONS. CHAP. XXIII.

Rhem. 1. 2. Chaire of Moyſes.) *God preſerueth the trueth of Chriſtian religion in the Apoſtolike See of Rome, which is in the new Law anſwearable to the chaire of Moyſes, notwithſtanding the Biſhops of the ſame were neuer ſo wicked of life: yea though ſome traitour as ill as Iudas were biſhop thereof, it ſhould not be preiudiciall to the Church and innocent Chriſtians, for whõ our Lord prouiding ſaid, Doe that which they ſay, but doe not as they doe.* Auguſt. Epiſt. 165.

The See of Rome preſerued in trueth.

Fulke. 1. S. Auguſtine ſaith not, that God preſerueth ỹ trueth of Chriſtian religion, in the Apoſtolike See of Rome, but ſheweth ỹ ſo long as ỹ trueth of Chriſtian religion is maintained, we muſt not depart frõ ỹ vnitie of ỹ Church for ỹ euill life of ỹ teachers or Biſhops. He anſwereth an epiſtle of a Donatiſt vnto Generoſus, wherin was declared ỹ order of Biſhops, in a certaine citie, frõ Donatus ỹ auctor of ỹ ſchiſme. Whereupon S. Auguſtine ſaith, *Si ordo, &c. If the order of Biſhops, ſucceeding one another be to be conſidered, how much more certeynely and indeede holſomely do we number from Peter, to whom bearing the figure of the whole Church, our Lord ſaith, vpon this rocke I wil build my Church, and the gates of hell ſhall not ouercome it: for to Peter ſucceeded Linus, &c.* And ſo forth he nameth the Biſhops to Anaſtaſius, amõg which he ſaith, there was neuer a Biſhop ỹ was a Donatiſt: *but ouerthwart out of Africa, they ſent one ordeined, which gouerning ouer a few Africans in the citie of Rome, enlarged the terme of Mõtenſes, or Cuzupitæ. But into ỹ order of Biſhops, which is brought frõ Peter himſelf, vnto Anaſtaſius, which now occupieth ỹ ſame chaire,*

Succeſſion of Biſhops.

although any betrayer had crept in, in those times, it should not haue preiudiced the Church, and innocent Christians, for whom our Lorde prouiding, saith of euill prelates or gouernours: doe ye those things which they say, but doe not those things which they doe. These be his wordes, by which his meaning is plaine, that the wicked life of teachers, infecteth not the whole Church, nor any innocent Christian, but that so long as they sit in Peters, or Moses, or Christes chaire, that is, teach that which Moses, Christ, and Peter taught, they are to be heard, and the vnitie of the Church not to be forsaken for their euill life. He saith not, that whosoeuer shalbe Bishop of Rome, cannot erre in doctrine, or we may safely beleeue whatsoeuer the Bishop of Rome sayth, because he sitteth in Peters chaire. For Christ biddeth not the Iewes to doe whatsoeuer the Scribes and Pharisees said (for they said Corban, which was contrary to Gods commaundement, Mat.15. and many other things contrary to Gods lawe, mat.5.) but onely so long as they sate in Moses chaire, and taught the same doctrine, which Moses deliuered in the lawe: for they sate not in Moses chaire, but in their owne chaire, when they taught their owne traditions, and false doctrines.

Rhem.2. 3. Whatsoeuer they shall say.) *Why* (sayth S. Augustine) *doest thou call the Apostolike Chaire the chaire of pestilence? If for the men, why? Did our Lord Iesus Christ for the Pharisees, any wrong to the Chaire wherein they sate? Did he not commend that chaire of Moyses, and preseruing the honour of the chaire, reproue them? For he saith: They sit vpon the Chaire of Moyses, that which they say, doe ye. These things if you did well consider, you would not for the men who you defame, blaspheme the See Apostolike, wherewith you do not cōmunicate.* And againe he sayth: *Neither for the Pharisees (to whom you compare vs not of wisedome but of malice) did our Lord commaund the Chaire of Moyses to be forsaken, in which chaire verely he figured his owne, for he warneth the people to doe that which they say, & not to doe that which they doe, and that the holinesse of the Chaire be in no case forsaken, nor the vnitie of the flocke deuided, for the naughty Pastours.*

The dignitie of the See of Rome, notwithstanding some euill Bishops thereof. Contra lit. Petil.li 2 c.51. Contra lit. Petil.lib.2.c.61.

Fulke.2. S. Augustine speaketh against a rayling Donatist, which called ỹ Apostolike chaire, with which the Catholikes in Africa had communion, the chaire of pestilēce, being able to charge the Bishops that succeded therein, neither with false doctrine, nor with euill life, which if he could haue done, the fault had bin in the men, not in the chaire. Neither doth he speake only of the See of Rome, but also nameth expresly the See of Ierusalem, and consequently vnderstandeth all the Churches planted by the Apostles, which reteyned the puritie of doctrine deliuered by the Apostles. Therfore he writeth thus: *Verumtamen, &c. But if all throughout the whole world, were such as thou doest most falsly accuse them, what hath the chaire of the Church of Rome done vnto thee, in which Peter sate, and at this day sitteth Anastasius: or the chaire of the Church of Ierusalem, in which Iames sate, and at this day Iohn sitteth, to whom we in the Catholike vnitie are knit, and from whom with wicked rage, you haue seperated your selues: why callest thou the Apostolike chaire, the chaire of pestilence? &c.* In ỹ second place which you cite, where S. Augustine saith, that our Sauiour Christ, by the chaire of Moses, figured his owne chaire, it is euident, that by the chaire, he meaneth not the place where he sate when he taught, but the doctrine which he taught. Therefore not the dignitie of the See of Rome, but the dignitie of the doctrine of Christ, whersoeuer it be taught, and the continuance, consent, and vnitie in the same, is commended by S. Augustine: not appropriated to the See or Bishop of Rome, any longer, then the Bishop of Rome teacheth the doctrine of Christ, which is the chaire of Christ and of Peter. It is not the wicked life of the Pope, onely, nor principally, that declareth him to be Antichrist, but the doctrine of deuils, which he holdeth, and the exaltation of himselfe in deuilish pride aboue Christ, and all that is worshipped: while he arrogateth more to himselfe, then he alloweth to Christ, as in his wicked doctrine of Pardons, Dispensations, & such like. For vnder his Bull he pardoneth, that for which ỹ passiō of Christ did not make satisfaction (as you hold) and dispenseth against the lawe of God, commaundeth idolatrie, and communion vnder one kinde, directly against the commaundements of God and Christ, &c.

See of Rome.

Antichrist.

Rhem. 6. Loue the first places.) *He condemneth not due places of Superioritie giuen or taken of men according to their degrees, but ambitious seeking for the same, and their proud hart and wicked intention, which he sawe within them, and therefore might boldly reprehend them.*

Rhem.3. 8. One is your master.) *In the Catholike Church there is one Master, Christ our Lord, and vnder him one Vicar, with whom all Catholike Doctors and teachers are one, because they teach all one thing. but in Arch-heretikes it is not so, where euery one of them is a diuers master, and teacheth contrary to the other, and will be called Rabbi and Master, euery one of their own Disciples: Arius a Rabbi among the Arians, Luther amōg the Lutherans, & among the Caluinists Caluin.*

Many masters are many Arch-heretikes.

Fulke.3. In the popish Church, the Pope is your master, of whom you learne that you learne not of Christ, & though you did all agree in your heresie, you were neuer the neerer, but the further from the trueth. Neuertheles, there hath bin, and still are, great dissentions among you: as of the auctoritie of the Pope, and of the generall Councell, questions not yet defined among you. But neither Luther, nor Caluine, desired to be credited any further, then the worde and the doctrine of Christ did warrant them: neither is their auctoritie otherwise esteemed of vs, but so farre forth, as it is agreeable to the holy Scriptures. And whereas you haue one Vicar, he is the vicar of Sathan, whose doctrine he maintaineth in prohibition of mariage and meates, in commaunding of Idolatrie, and countermaunding of Christ. But Christ neuer appointed any vicar general, but such as he himselfe is, euen his holy Spirite the comforter, by whom he is still present with his Church, vnto the ende of the world.

Vnitie.

1.Tim.4.1. Exod.20. Mat.26.27.

Rhem.4. 10. Masters.) *Wiclefe and the like heretikes of this time, doe hereupon condemne degrees of Schoole and titles of Doctors and Masters: where they might as well reproue S. Paul for calling himselfe* Doctor & Master of the Gentiles: *and for saying* that there should be alwayes* Doctors *in the Church, and whereas they bring the other words folowing, against Religious men who are called fathers: as well might they by this place take away the name of carnal fathers, & blame S. Paul for calling himself the only spiritual father of the Corinthians. but in deede nothing is here forbidden but the cōtentious diuision & partialitie of such as make thē selues Ringleaders of Schismes & Sectes, as Donatus, Arius, Luther, Caluin.*

Doctors, Masters, and spirituall fathers. 1.Tim 2. 2.Tim.1. *Eph.4. 1.Cor.4.15.

Fulke.4. It is a slander of Wicklefe, and of the godly in this time, though some anabaptistical spirits, or ignorant persons, imagine such degrees and titles, to be here forbidden. But such doctors, masters, & fathers are forbidden, as be auctors, teachers, begetters of new doctrines, & religious persōs, as Frances, Dominik, Layola, & such like.

Slaunder.

Rhem.5. 13. Scribes and Pharisees.) *In all these reprehensions it is much to be noted, that our Sauiour for the honour of Priesthod neuer reprehendeth Priests by that name.* Cypr.ep.65. *Whereas our Heretikes vse this name of purpose in reproche and despite.*

The honour of Priesthod.

The

Fulke. 5. The Prieſthood of the lawe was of Gods inſtitution, and therefore our Sauiour Chriſt (as S. Cyprian ſaith) kept the honour that was due vnto the Prieſts, but not as you ſay, in that he neuer reprehended Prieſts, by that name. For ſo S. Cyprian ſaith not: And you forget at leſt the Prieſt that paſſed by the wounded man, *Luke* 10. 13. And was it no reprehenſion of the Prieſtes thinke you? when he ſaid, that he ſhould *ſuffer many things of the high Prieſts, and be ſlaine of them, Mat.* 16.21. Yet he findeth no fault with their name which the Scripture gaue them, no more doe we with the name Prieſt, as it cõmeth of *Presbyter*, and ſignifieth an Elder: but as it is commonly vſed for a ſacrificing Prieſt, ſuch as the Miniſters of the new Teſtament are not. But rather the ignorance and wicked life of your Popiſh Clergie, hath made the name contemptible to moſt, and odious to ſome, that know not the true *etymologie* thereof. Honour of Prieſthod.

Rhem. 14. Praying long prayers.) *They are not reprehended here for the things themſelues, which for the moſt part are good, as, long prayer, making Proſelytes, garniſhing the Prophets ſepulchres, &c. but for their wicked purpoſe and intention, as before is ſaid of faſting, prayers, almes,* Mat. 6. The intention.

Rhem. 6. 15. Double more.) *They that teach that it is ynough to haue only faith, doe make ſuch Chriſtians, as the Iewes did Proſelytes, children of Hel far more then before.* Aug. li. de fide oper. cap 26. Not only faith.

Fulke. 6. Gods great curſe light on them, that teach a faith voyde of good workes, to be ynough for a Chriſtian man. But you that teach all good works, what Proſelytes doe you make by your Circumcellion Ieſuits, and Seminarie Prieſts, compaſſing ſea and land for them? Somerual, Parry, Throkmorton, Sauage, Babington, and the reſt of thoſe murdering ſpirits, right children of Hel, and of Sathan, that was a murtherer from the beginning. Slander.

Rhem. 7. 19. Sanctifieth.) *Note that donaries and giftes beſtowed vpon Churches and altars, be ſanctified by dedication to God, and by touching the altar and other holy things: as now ſpecially the veſſels of the ſacrifice and Sacrament of Chriſts body and bloud, by touching the ſame, and the altar it ſelf whereupon it is conſecrated. Whereof Theophylacte writeth thus vpon this place:* In the olde lawe Chriſt permitteth not the gift to be greater then the altar, but with vs the altar is ſanctified by the gift: for the hoſtes by the diuine grace are turned into our Lords body, and therefore is the altar alſo ſanctified by them. The altar is ſanctified by our Lords body therevpon. Theophyl. Mat. 23.

Fulke. 7. Gifts beſtowed vpon ỹ Church, to the maintenance of true Religion, be ſanctified by dedication vnto God: but gifts offred in ſuperſtition and Idolatrie, are accurſed as the Idols are. Popiſh altars that are ſet vp to ouerthrow the altar of the croſſe, are not holy but curſed. And ſo is all that perteineth to them. Neither haue they protection of the Lords altar that was in the Temple, which was a figure of Chriſts only ſinguler true ſacrifice once offred, and that neuer can be ſacrificed againe, (as S. Auguſtine ſaith.) Neither did the altar of the Temple ſanctifie by touching, for then the murtherer which tooke hold of the hornes of the altar, ſhould be ſanctified, whom God commaunded to be drawne from thence and executed. *Exod.* 21.14. 1. *Reg.* 2.28. Neither if any man had offered any other gift then that which God commaunded, had the gift bene made holy by touching the altar, for it was the ordinance of God, by which the altar ſanctified the gift, and not any qualitie in the altar. The ſaying of *Theophylacte*, being a late writer in compariſon of antiquitie, is not ſo greatly to be regarded: whoſe words although they ſeeme to be plaine for Trãſubſtantiation, ſeeing he ſaith, *Panes*, the loaues of bread by diuine grace, are turned into the Lords body: Yet conſidering he was a biſhop of the Greeke Church which neuer accepted the Popiſh hereſie of Tranſubſtantiation, his meaning is not of any change in ſubſtance, but in vſe, of ſuch bread as was offred by the people for the Communion, and to the reliefe of the poore. It is like you are ſicke of the diſeaſe of the Phariſees, which was couetouſnes, (as *Chryſoſtome* and *Theophylact* note) by magnifying the gifts of the altar. Holines of gifts and altars. De ſpir. & lit. Cap. 11. Cont. Aduerſ. legis & propher. ca. 18. Theophyl. nameth bread, not hoſtes. Tranſubſtantiation.

Rhem. 8. 21. By him that dwelleth therein.) *By this we ſee that ſwearing by creatures, as by the Goſpel, by Saincts, is al referred to the honour of God, whoſe Goſpel it is, whoſe Saints they are.*

Fulke. 8. By this wee ſee, that in ſwearing by creatures, we cannot auoyde ſwearing by God, yet this doeth not iuſtifie ſwearing by creatures. For as the auctor of the imperfect worke that goeth vnder Chryſoſtomes name, ſaith: *Idololatram ſe facit, &c. He maketh himſelf an Idolater, whoſoeuer ſweareth by any thing elſe beſide God, and ſinneth double. firſt becauſe he ſweareth, and then becauſe he maketh him God, by whom he ſweareth. In Mat. Hom.* 12. Swearing by creatures alſo, is condemned by *Bede* in *Mat.* 5. Swearing by creatures.

Rhem. 28. Appeare to men.) *Chriſt might boldly reprehend them ſo often and ſo vehemently for hypocriſie, becauſe he knew their harts and intentions: but we that can not ſee within men, may not preſume to call mens external good doings, hypocriſie: but iudge of men as we ſee and know.*

Rhem. 9. 29. Garniſh.) *Chriſt blameth not the Iewes for adorning the ſepulchres of the Prophets, but entwyteth them of their malice toward him, and of that which by his diuine knowledge he foreſaw, that they would accompliſh the wickednes of their fathers in ſhedding his bloud, as their fathers did the bloud of the Prophets.* Hilar.

Fulke. 9. To garniſh the ſepulchres of the Prophets moderatly without ſuperſtition, is not euil of it ſelfe, but this hath commonly bene the maner of hypocrites by the ſubtiltie of Satan, to perſecute the Prophets while they liue, and to make Idols of their bodies when they are dead. The ſepulchres of holy men.

CHAP. XXIIII.

To his Diſciples (by occaſion of Hieruſalem and the Temples deſtruction) he foretelleth, 4 what things ſhalbe before the conſummation of the world, as ſpecially, 14 the Churches full preaching vnto al nations: 15 then, what ſhalbe in the very cõſummation, to wit, Antichriſt with his paſſing great perſecution and ſeduction, but for a ſhort time: 29 then incontinent, the Day of iudgement to our great comfort in thoſe miſeries vnder Antichriſt. 35 As for the momẽt, to vs it perteineth not to know it, 37 but rather euery man to watch, that we be not vnprouided when he commeth to ech one particularly by death.

HOLY WEEKE.

Mr. 13,1. Lu. 21,5.

AND IESVS being gone out of the temple, went. And his diſciples came to ſhew him the buildings of the Temple.

2 And he anſwering ſaid to them, Do you ſee

*AND *Ieſus went out, and departed from the temple: and his diſciples came* to him *for to ſhew him the buildings of the Temple.*

2 Ieſus ſaide vnto them, See ye not all theſe things? Mar. 13.1. luke 21.5.

see all these things? Amen I say to you, there shal not be left here a stone vpon a stone that shal not be destroyed.

The Gospel for a votiue Masse in time of warre, and for many Martyrs.

3 And when he was sitting vpon Mount-oliuet, the disciples came to him secretly, saying: Tell vs, when shal these things be? and what shal be ‖the signe of thy comming, and of the consummation of the world?

4 And IESVS answering, said to them, Beware that no man ‖seduce you:

TVESDAY night.

5 For many shal come in my name saying, ‖I am Christ: and they shal seduce many.

6 For you shal heare of warres, and bruits of warres. See ỹ ye be not troubled. for these things must be done: but the end is not yet.

7 For nation shal rise against nation, and kingdom against kingdom: and there shal be pestilences, and famines, and earth-quakes in places,

8 And al these things are the beginnings of sorowes.

Mat.10,17.

9 Then *shal they deliuer you into tribulation, and shal kil you: and you shal be odious to al nations for my names sake.

10 And then many shal be scandalized: and they shal deliuer vp one another: and they shal hate one another.

‡There were in the people false Prophets, as among you also shal be lying Maisters, which shal bring in Sectes of perdition. 2. Pet.2.

11 And many ‡ false-prophets shal rise: and shal seduce many.

12 And because ‖ iniquitie shal abound: the charitie of many shal waxe cold.

13 But he that shal perseuêre to the end, he shal be saued.

14 And this Gospel of the kingdom ‖shal be preached in the whole world, for a testimonie to al nations, and then shal come the consummation.

The Gospel vpon the last Sunday after Pentecost. Dan.9,27.

15 Therefore when you shal see ‖*the abomination of desolation*, which was spoken of by Daniel the Prophet, standing in the holy place (he that readeth, let him vnderstand)

16 Then they that are in Iewrie, let them flee to the mountaines:

17 And he ỹ is on the houf-top, let him not come down to take any thing out of his house.

18 And he that is in the field, let him not goe backe to take his coate.

19 And wo to them that are with childe, and that giue sucke in those dayes.

20 But pray that your flight be not in the winter or on the Sabboth.

21 For there shal be then great tribulation, such as hath not been frō the beginning of the world vntil now, neither shal be.

22 And vnles those daies had been shortned, no flesh should be saued: but for the elect

*things? Verely I say vnto you, * there shall not be left here one stone vpon another, that shall not be destroyed.* Luke 19.44.

3 And as he sate vpon the mount of Oliues, the disciples came vnto him secretly, saying, Tell vs, when shall these things be? and what shalbe *the token of thy comming, and of the ende of the world?*

*4 And Iesus answered, and saide vnto them, Take * heede that no man deceiue you.* Col.2.28.

5 For many shall come in my name, saying, I am Christ: and shall deceiue many. ephes.5.6.

6 It shall come to passe, that ye shall heare of warres, and rumors of warres: See that you be not troubled: for all these things *must come to passe, but the ende is not yet.*

7 For nation shall rise against nation, and realme against realme, and there shal be famines, and pestilences, and earthquakes in ‖ certaine places. ‖ Some reade, euery place.

8 All these are the beginning of sorowes.

*9 *Then shall they put you to trouble, and shal kill you: and ye shall be hated of all nations for my names sake.* Matt. 10.17. luke 21.12. iohn 26.2.

10 And then shall many bee offended, and shall betray one another, and shall hate one another.

11 And many false prophets shall arise, and shall deceiue many.

12 And because iniquitie shall abound, the loue of many shall waxe cold.

13 But he that shall endure to the ende, the same shalbe saued.

14 And this Gospell of the kingdome shall be preached in all the worlde, for a witnesse vnto all nations, and then shall the end come.

*15 *When ye therefore shall see the abomination of desolation, spoken of by Daniel the Prophet, stand in the holy place, (whoso readeth, let him vnderstand,)* Mar.13.14. luke 21.20. dan.9.27.

16 Then let them which be in Iurie, flee into the mountaines.

17 And let him which is on the house toppe, not come downe to fetche any thing out of his house:

18 Neither let him which is in the fielde, returne backe to fetch his clothes.

19 Woe shalbe in those dayes to them that are with childe, and to them that giue sucke.

*20 But pray ye that your flight be not in the winter, *neither on the Sabboth day.* Acts.1.12.

21 For then shal be great tribulation, such as was not since the beginning of the worlde to this time, no, nor in any wise shalbe.

22 Yea, and except those dayes should be shortned, there should no flesh be saued: but for the chosens

elect the dayes ‖ shal be shortened.

23 Then if any man shal say vnto you, Lo ‡ here is Christ, or there: do not beleeue him.

24 For there shal rise false-Christes and false-Prophets, and shall shew ‖ great signes and wōders, so that the elect also (if it be possible) may be induced into errour.

25 Loe I haue foretold you.

26 If therfore they shal say vnto you, Behold he is in the desert: goe ye not out: behold ‖ in the closets, beleeue it not.

27 For as lightening commeth out of the east, and appeareth euen into the west, so shal also the aduent of the sonne of man be.

28 Whersoeuer the body is, thither shal the egles also be gathered together.

29 And ‖ immediatly after the tribulation of those dayes * the sunne shal be darkened, and the moone shal not giue her light, and the starres shal fal from heauen, and the powers of heauen shal be moued:

Ezech.32,7. Ioel 3,15. Dan.7,15.

30 And then shal appeare ‡ the signe of the Sonne of man in heauen: and then shal al tribes of the earth bewaile: and they shal see the Sonne of man comming in the clouds of heauen with much power and maiestie.

31 And he shall send his Angels with a trumpet, and a great voyce: and they shal gather together his elect from the foure winds, from the furthest parts of heauen euen to the endes thereof.

32 And of the figtree learne a parable: when now the bough thereof is tender, and the leaues come forth, you know that sommer is nigh.

33 So you also, when you shal see these things, knowe ye that it is nigh euen at the doores.

34 Amen I say to you, that this generation shal not passe, til al these things be done.

35 Heauen and earth shal passe, but my wordes shal not passe.

36 But of that day and houre no body knoweth, neither the Angels of heauen, but the Father alone.

37 And as * in the dayes of Noe, so shal also the comming of the Sonne of man be.

Gen.7,5.

38 For as they were in the dayes before the floud, eating and drinking, marying and giuing to mariage, euen vnto that day in which Noe entred into the arke,

39 And knew not til the floud came, and tooke them all: so also shal the comming of the Sonne of man be.

40 Then two shal be in the field: one shal be taken, and one shal be left:

41 Two

sens sake those dayes shalbe shortned.

*23 Then if any man shall say vnto you, *Loe, here is Christ, or there: beleeue it not.* Mar.13.21. luke 17.23.

24 For there shal arise false Christes, and false prophets, and shal shew great signes, and wonders: in so much that (if it were possible) they shall deceiue the very elect.

25 Behold, I haue told you before.

26 Wherefore, if they shall say vnto you, Behold, he is in the desert, goe not foorth: Beholde, he is in the secret places, beleeue it not.

27 For as the lightning commeth out of the East, and shineth into the West: so shall also the comming of the Sonne of man be.

*28 * For whersoeuer the dead carkeise is,* Luke 17.37. *euen there will the Eagles also be gathered together.*

*29 Immediately, after the tribulation of those dayes, * shal the sunne be darkened, & the moone shall not giue her light, and the starres shall fall from heauen, and the powers of the heauen shalbe shaken.* Mar.13.24. luke 21.25. ioel 2.31.

*30 And then shall appeare the signe of the sonne of man in heauen: and then shal all the kinreds of the earth mourne, * and they shall see the sonne of man comming in the cloudes of heauen, with power and great glory.*

*31 * And he shal send his angels with the great sound of a trumpet, and they shall gather together his chosen from the foure windes, euen from one ende of heauen to the other.* 1.Cor.15.52. 1.thes.4.16.

32 Learne a parable of the figtree: When his branch is yet tender, and the leaues sprung, ye know that sommer is nigh:

33 So likewise yee, when yee shall see all these thinges, bee sure that it is neere, euen at the doores.

34 Verily I say vnto you, this generation shall in no wise passe, till all these thinges be fulfilled.

*35 * Heauen and earth shall passe away, but my words shall in no wise passe away.* Mar.13.32.

36 But of that day and houre knoweth no man, no, not the angels of heauen, but my Father onely. Acts.1.7.

37 But as the dayes of Noe were, so shal also the comming of the Sonne of man be.

*38 * For as in the dayes that were before the flood, they were eating, and drinking, marying, and giuing in mariage, euen vntil the day that Noe entred into the arke,* Gen.7.5. luke 17.28.

39 And knewe not till the flood came, and tooke them all away: so shall also the comming of the sonne of man be.

*40 * Then shall two be in the fielde: the one is receiued, and the other is left alone.* Luke 17.35. 1.Thes.4.17.

41 Two

41 Two women grinding in the mil: one ſhal be taken,and one ſhal be left.

42 Watch there fore becauſe you knowe not what houre your Lord wil come.

1.Theſ.5.1. The Goſpel for a Confeſſor that is a biſhop. And for S. Clement martyr, Nouemb.23.

43 But this knowe ye, that * if the good man of the houſe did know what houre the theefe would come, he would ſurely watch, & would not ſuffer his houſe to be brokē vp.

44 Therefore be you alſo ready, becauſe at what houre you knowe not, the Sonne of man wil come.

45 Who, thinkeſt thou, is a faithful and wiſe ſeruant, whom his lord hath appointed ouer his family,to giue them meat in ſeaſon?

46 Bleſſed is that ſeruant, whom when his lord commeth, he ſhal finde ſo doing.

47 Amen I ſay to you, that ouer all his goods ſhal he appoint him.

48 But if that naughtie ſeruant ſhal ſay in his hart,My lord is long a comming:

49 And ſhal begin to ſtrike his felow-ſeruants, & eateth,and drinketh with drūkards.

50 The lord of that ſeruant ſhal come in a day that he hopeth not, and an houre that he knoweth not,

51 And ſhal deuide him, and appoint his portion with the hypocrites: there ſhal be weeping and gnaſhing of teeth.

*41 *Two* women *ſhalbe grinding at the mill:* 1.Theſ.4.17.
the one is receiued, and the other left alone.

*42 *Watch therefore, for ye knowe not what* Mar.13.35.
houre your Lord doeth come.

*43 *Of this yet be ſure, that if the goodman* Luke 12. 39
of the houſe had knowen what watch the thiefe 1.theſ.5.2.
would come, he would haue watched, and woulde apoc.16.18.
not haue ſuffered his houſe to be broken vp.

44 Therefore be ye alſo readie: for in ſuch an houre as yee thinke not, the Sonne of man commeth.

45 Who then is that faithful and wiſe ſeruant, whom his lord hath made ruler ouer his houſhold, to giue them meate in ſeaſon?

46 Bleſſed is that ſeruant, whom his lord when he commeth, ſhall finde ſo doing.

47 Verily I ſay vnto you, that hee ſhall make him ruler ouer all his goods.

48 But and if that euil ſeruant ſhal ſay in his heart, My lord wil be long a comming:

49 And ſo beginne to ſmite his fellowes, yea, and to eate and drinke with the drunken:

50 The ſame ſeruants Lorde ſhall come in a day when he looketh not for him, and in an houre that he is not ware of:

*51 And ſhall hew him in pieces, and giue him his portion with the hypocrites: * there ſhall be* Matt.13.42. and 25.30.
weeping and gnaſhing of teeth.

MARGINALL NOTES. CHAP. XXIIII.

Rhem.1. 23. Here is Chriſt.) *Whoſoeuer draweth Chriſt or his Church from the Communion & felowſhip of al Nations Chriſtened, to one corner, towne, or Countrie, beleeue him not.* Aug. de vnit. Ec. c.3.

Fulke.1. Then beleeue not the Papiſts, for they draw the Church from the fellowſhip of all nations, to one citie of Rome,or to a piece of *Europe*, as the Donatiſts did to a part of *Africa*.

Rhem.2. 30. The ſigne of.) *The ſigne of the Sonne of man, is the holy Croſſe, which then ſhal appeare to the Iewes to their confuſion.* Chryſ. in Mat. ho.77. *It ſhal be no leſſe confuſion to Heretikes that cannot abide the ſigne thereof.*

Fulke.2. S. Hierome and S. Bede ſay, either the ſigne of the Croſſe, or a banner of triumphant victorie. The auctour of the vnperfect worke in Matth. by conference of the other Euangeliſt ſaith, *That the ſigne of Chriſt, is the very body of Chriſt, which is to be knowen, by the ſigne of his body, of them that crucified him.* But if it be the ſigne of the Croſſe, it ſhalbe no confuſion to them that haue abhorred the ſuperſtition and Idolatrie, committed with the ſigne of Croſſe: but rather to them which ouerthrow the true croſſe of Chriſt, that is, ẏ vertue of Chriſts ſacrifice offred vpon the Croſſe, which is the only glory of al true Chriſtians: Which thing the Papiſts doe, by ſetting vp many Altars and a new ſacrifice. As for the ſigne of the Croſſe ſo it be without ſuperſtition, we can abide wel ynough. The ſigne of the Croſſe.

ANNOTATIONS. CHAP. XXIIII.

Rhem. 2. Not left.) *This was fulfilled 40. yeeres after Chriſtes Aſcenſion by Veſpaſian the Emperour and his ſonne Titus.* Euſeb. li.3.c.6.& ſeq ex Ioſepho. *Vpon which wordes,* There ſhal not be left,&c. *Which threaten the deſtruction of the Iewes Temple: and thoſe wordes,* Vpon this Rocke I will build my Church, *Which promiſe the building of the Catholike Church of al nations: S. Chryſoſtome making a long compariſon of theſe two prophecies of Chriſt, ſaith thus: Thou ſeeſt in both, his great and vnſpeakable power, in that that he increaſed and built vp them that worſhipped him, and thoſe that ſtumbled at him, he abaſed, deſtroyed, and plucked them vp by the roote. Doeſt thou ſee how whatſoeuer he hath built, no man ſhal deſtroy: and whatſoeuer he hath deſtroyed, no man ſhal build? He builded the Church, & no man ſhal be able to deſtroy it: he deſtroyed the Temple, and no man is able to build it, and that in ſo long time. For they haue endeuoured both to deſtroy that, and coulde not: and they haue attempted to build vp this, and they could not doe that neither,* &c. The Church can neuer faile. Mat. 16. *Li. adu. Gentes quod Chriſtus ſit Deus, prope finem.*

3. The ſigne.) *Our Maſter knowing that it was not profitable nor ſeemely for them to knowe theſe ſecrets, gaue them by way of Prophecie, warning of diuers miſeries, ſignes, and tokens, that ſhould fall, ſome further of, and ſome neerer the later day: by which the faithful might alwayes prepare themſelues, but neuer be certaine of the houre, day, moneth, nor yere, when it ſhould fall.* Aug. Ep.80.

4. Seduce.) *The firſt and principal warning, needfull for the faithfull from Chriſtes Aſcenſion to the very ende of the world, is, that they be not deceiued by Heretikes, which vnder the titles of true teachers and the name of Chriſt and his Goſpel, will ſeduce many.* Heretikes ſeduce vnder faire titles.

Rhem.3. 5. I am Chriſt.) *Not only ſuch as haue named themſelues Chriſt, as Simon, Menander, and ſuch like: but al Archheretikes be Chriſtes to their folowers, Luther to the Lutherans, Caluin to the Caluiniſts: becauſe they beleeue them, rather then Chriſt ſpeaking in his Church.*

Luther

Luther and Caluine neither named themselues Christ, nor challenged any part of Christes office, or honour to them, but the Pope doth both: aduancing him selfe aboue Christ, in his blasphemous pardons and dispensations, and in controlling of Christes institution. The Pope in his canon law is called God, Lord God, and God aboue all gods, &c.

Fulke 3.

Rhem. 12. Iniquity abound.) *When Heresie and false teachers reigne in the world, namely toward the later day, wicked life aboundeth, and charitie decayeth.*

Rhem. 4. 14. Shal be preached.) *The Gospel hath been preached of late yeres, and now is, by holy Religious men of diuers Orders, in sundry great Countries which neuer heard the Gospel before, as it is thought.* The Gospel now preached to Infidels.

Fulke. 4. The Spaniards haue procured these good Preachers of the Gospell, to picke a quarrell to spoile, & by murthering of infinite thousands, to dispeople those countries. Witnes their owne countrey man and fellow in religion, Bartholomæus Cassaus, in his Spanish Colonie. Benzo the Italian *in hist. Noui orbis.* The like zeale of religion caused them to attempt the inuasion of this land. But God hath rewarded them according to their wickednes.

Rhem. 5. 15. Abomination of desolation.) *This abomination of desolation foretold, was first partly fulfilled in diuerse prophanations of the Temple of Hierusalem, when the sacrifice and seruice of God was taken away. but specially it shal be fulfilled by Antichrist and his Precursors, when they shal abolishe the holy Masse, which is the Sacrifice of Christes body and blood, and the only souerain worship dewe to God in his Church: as S. Hyppolytus writeth in these wordes: The Churches shal lament with great lamentation, because there shal neither oblation be made, nor incense, nor worship grateful to God. But the sacred houses of Churches shal be like to cottages, and the pretious body and blood of Christ shal not be extant (openly in Churches) in those dayes, the Liturgie (or Masse) shal be extinguished, the Psalmodie shal cease, the reciting of the Scriptures shal not be heard.* Hippol. de Antichristo. *By which it is plaine that the Heretikes of these daies be the special fore-runners of Antichrist.* The abomination of desolation. The abolishing of the holy sacrifice of the Masse by Antichrist and his ministers.

Fulke. 5. This Hippolytus was not that ancient Martyr, of whome S. Hierome writeth in Catal. but a later fantastical fellow, full of fables concerning Antichrist. That he should be no man, but a Deuill in the shape of man, that Iohn the Euangelist shall come with Henoch and Helias, before the comming of Antichrist, ỹ Antichrist shall bring deuils with him in the shape of Angels, and commaund them to cary him vp to heauen, with such like stuffe. Yet he doth not expound this abomination, of the abolishing of the Masse, or the sacrifice thereof, nor speaketh of either of them: but florishing in wordes, as his maner is, foreshewеth the abolishing of all Christian religion, which shall neuer be, for Christ will continue with his Church to the end of the world.

Rhem. 6. 22. Shal be shortened.) *The reigne of Antichrist shal be short, that is, three yeres and a halfe.* Dan. 7. Apoc. 11. *Therfore the Heretikes are blasphemous and ridiculous, that say, Christes Vicar is Antichrist, who hath sitten theze 1500. yeres.* Antichrist.

Fulke 6. Chrysostome *hom. 77.* enterpreteth this place of the calamitie of the Iewes, which should haue bene all destroied, through the great hatred and indignation of the Romaines, and the text is plaine, agreeing with his exposition. Yet is the time of Antichrist but short, in comparison of the eternall kingdome of Christ, as the whole time, betwene the ascension of Christ, and his second comming, in the same respect, is called short. But that the raigne of Antichrist shall be but three yeeres and an halfe, is neither said by Daniel, nor Iohn: For the same time, that S. Iohn calleth 42. moneths, in the same Chapiter he calleth 3. daies and an halfe, and afterward 1260. daies, and a time, times, and halfe a time, that is, halfe a prophetical weeke, for the comfort of the godlie. Yet may not these daies and yeeres, be compted after our vsuall measure of time: for that were absurd, and impossible. The reigne of Antichrist. Cap. 12.

Rhem. 24. Great signes.) *These signes and miracles shal be to the outward appearance only, for S. Paul calleth them * lying signes, to seduce them only that shal perish. Whereby we see that if Heretikes could worke feyned and forged miracles, yet we ought not to beleeue them, much lesse when they can not so much as seeme to doe any.* 2. Thes. 2.

Rhem. 7. 26. In closets.) *Christ hauing made the Churches authority bright and clere to the whole world, warneth the faithful to take heede of Heretikes and Schismatikes, which haue their conuenticles aside in certaine odde places and obscure corners, alluring curious persons vnto them.* Aug. li. 1. q Euang. q. 38. *For as for the comming together of Catholikes to serue God in secrete places, that is a necessary thing in time of persecution, and was vsed of Christians for three hundred yeres together after Christ,* and the Apostles also and disciples came so together in Hierusalem for feare of the Iewes. And Catholikes doe the same at this day in our countrie, not drawing religion into corners from the society of the Catholike Church, but practising secretly the same faith, that in al Christendom shineth and appeareth most gloriously.* The secrete conuenticles of Heretikes. Catholike Christians secretely assembling in time of persecution. * Act. 1, 12.

Fulke 7. The Church of God had no glorious shew in the sight of the world, for three hundred yeeres after Christ, when they came together in secret places, to serue God. Therefore, the glorious pompe of poperie in Italy, Spaine, or France, is not the bright and cleere authoritie of the Church, whereof S. Augustine speaketh. For that the Church wanted not for three hundred yeeres together after Christ, but in the middest of the hottest persecution, reteyned the same bright and cleere authoritie, amongst all true Christians. The Church hidden. The glittering of the Popish Church.

Rhem. 8. 29. Immediatly.) *If the later day shal immediatly folow the persecution of Antichrist, which is to endure but three yeres and a halfe, as is aforesayd: then is it mere blasphemie to say, Gods Vicar is Antichrist, and that (by their owne limitation) these thousand yeres almost.* Antichrist.

Fulke 8. You haue said, that the persecution of Antichrist, should endure but three yeeres and a halfe, but you are neuer able to proue it of vsuall yeeres, therefore it is no blasphemie to say, the Pope is Antichrist, though his tyrannie hath continued almost a thousand yeeres. But rather it is blasphemie, to say the Pope is Gods Vicar: for that importeth God and Christ to be absent from his Church. Otherwise the holy Ghost supplieth the want of his bodily presence, vntill he come againe to iudgement. Antichrist.

CHAP. XXV.

Continuing his Sermon, he bringeth two parables, of ten Virgins, and of Talents, to shew how it shal be in Domesday with the Faithful that prepare, and that prepare not themselues. 31 *Then also without parables he sheweth that such Faithful as doe workes of mercy, shal haue for them life euerlasting: and such as doe not, euerlasting damnation.*

THEN shal the kingdom of heauen be like to ten ‖ virgins: which taking their ‖ lampes went forth to meete the bridegrome and the bride.

2 And fiue of them were foolish, and fiue wise.

3 But the fiue foolish, hauing taken their lampes, did not take ‖oile with them:

4 But the wise did take oile in their vessels with the lampes.

5 And the bridegrome tarying long, they slumbered al and slept.

6 And at midnight there was a clamour made, Behold the bridegrome commeth, goe ye forth to meete him.

7 Then arose al those virgins: and they trimmed their lampes.

8 And the foolish said to the wise, Giue vs of † your oile: because our lampes are going out.

9 The wise answered, saying, Lest peraduenture there suffise not for vs and you, goe rather to them that sel: and bie for your selues.

10 And whiles they went to bie, the bridegrome was come: and they that were ready, entred with him to the mariage, and the gate was shut.

11 But last of al come also the other virgins, saying: Lord, Lord, open to vs.

12 But he answering said, Amen I say to you, I know you not.

13 Watch ye therfore, because you know not the day nor the houre.

Luc.19,12. The Gospel for a Confessor that is a Bishop.

14 For * euen as a man going into a strange countrie, called his seruants, and deliuered them his goods.

15 And to one he gaue fiue talents, and to an other two, and to an other one, to euery one according to his propre facultie: & immediatly he tooke his iourney.

16 And he that had receiued the fiue talents, went his way, and occupied with the same, and gained other fiue.

17 Likewise also he that had receiued the two, gained other two.

18 But he that had receiued the one, going his way digged into the earth, and hid his lords money.

19 But after much time the lord of those seruants commeth, and made a count with them.

20 And there came he that had receiued the fiue talents, and offred other fiue talents, saying, Lord fiue talents thou didst deliuer

THen shall the kingdome of heauen be likened vnto ten virgins, which when they had taken their lampes, went forth to meete the bridegrome.

2 But fiue of them were wise, and fiue were foolish.

3 They that were foolish, when they had taken their lampes, tooke none oyle with them:

4 But the wise tooke oyle in their vessels, with their lampes also.

5 While the bridegrome taried, they all slumbred and slept.

6 And euen at midnight there was a crye made, Behold, the bridegrome commeth, goe ye out to meete him.

7 Then all those virgins arose, and prepared their lampes.

8 So the foolish sayde vnto the wise, Giue vs of your oyle, for our lampes are gone out.

9 But the wise answered, saying, Not so, *lest there be not ynough for vs and you: but goe ye rather to them that sell, and buy for your selues.*

10 And while they went to buy, the bridegrome came, and they that were ready, went in with him to the mariage, and the doore was shut vp.

11 Afterward came also the other virgins, saying, Lord, Lord, open to vs.

12 But he answered, and said, Verily I say vnto you, I know you not.

*13 * Watch therefore, for ye know neither the day, nor yet the houre, wherein the sonne of man commeth.* Matt.24.43. mar.13.33.

*14 * Likewise, as* when *a* certaine *man taking his iourney into a strange countrey, called his owne seruants, and deliuered vnto them his goods.* Luke 19.12.

15 And vnto one he gaue fiue talents, to an other two, and to an other one, to euery man after his abilitie, and straightway tooke his iourney.

16 Then he that had receiued the fiue talents, went and occupied with the same, & made them *other fiue talents.*

17 And likewise he that had receiued two, he also gained other two.

18 But he that had receiued one, went and digged in the earth, and hid his lords money.

19 After a long season, the lord of those seruants commeth, and reckoneth with them.

20 And so he that had receiued fiue talents, came and brought other fiue talents, saying, Lord, thou deliueredst vnto me fiue talents: behold,

uer me, behold ‡ I haue gained other fiue beſides.

21 His lord ſaid vnto him: Wel fare thee good and faithfull ſeruant, becauſe thou haſt bene faithfull ouer a few things, I will place thee ouer many things: enter into the ioy of thy lord.

22 And there came alſo he that had receiued the two talents, and ſaid, Lord two talents thou didſt deliuer me: behold I haue gained other two.

23 His lord ſaid to him, wel fare thee good and faithful ſeruant: becauſe thou haſt been faithful ouer a few things, I wil place thee ouer many things, enter into the ioy of thy lord.

24 And he alſo that had receiued the one talent, came forth, and ſaid, Lord, I know that thou art a hard man, thou reapeſt where thou didſt not ſow: and gathereſt where thou ſtrawedſt not:

25 And being afraid I went, and hid thy talent in the earth: behold loe here thou haſt that which thine is.

‡ A terrible example for al ſuch as do not employ the very leaſt gift of God, to his glorie.

26 And his lord anſwering, ſaid to him: ‡ Naughtie and ſlothful ſeruant, thou didſt know that I reape where I ſow not, and gather where I ſtrawed not:

27 Thou oughteſt therfore to haue committed my money to the bankers, and comming I might haue receiued mine owne ‖ with vſurie,

28 Take ye away therfore the talent from him, and giue it him that hath ten talents.

Mr.13,12. Lu.8,18.

29 For to * euery one that hath ſhal be giuen, and he ſhal abound: but from him that hath not, that alſo which ‖ he ſeemeth to haue, ſhal be taken away from him.

30 And the vnprofitable ſeruant caſt ye out into the vtter darkneſſe. There ſhal be weeping and gnaſhing of teeth.

The Goſpel vpon munday the firſt weeke of Lent.

31 And when the ſonne of man ſhal come in his maieſtie, and al the Angels with him, then ſhal he ſitte vpon the ſeate of his maieſtie:

32 And al nations ſhal be gathered together before him, and he ſhal ‖ ſeparate them one from an other, as the paſtor ſeparateth the ſheepe from the goates:

33 And ſhal ſet the ſheepe at his right hand, but the goates at his left.

34 Then ſhal the king ſay to them that ſhal be at his right hand, Come ye bleſſed of my father, poſſeſſe you the kingdom ‖ prepared for you from the foundation of the world.

35 For

behold, I haue gained beſides them, fiue talents moe.

21 His lord ſaid vnto him, Well done, thou good and faithfull ſeruant, thou haſt bene faithfull ouer fewe things, I will make thee ruler ouer many things: enter thou into the ioy of thy lord.

22 He alſo that had receiued two talents, came, and ſaid, Lord, thou deliueredſt vnto me two talents: behold, I haue wonne two other talents beſide them.

23 His lord ſaid vnto him, Wel done, good and faithfull ſeruant, thou haſt bene faithfull ouer fewe things, I will make thee ruler ouer many things: enter thou into the ioye of thy lord.

24 Then he which had receiued the one talent, came, and ſaid, Lord, I knew thee that thou art an hard man, reaping where thou haſt not ſowen, and gathering where thou haſt not ſtrawed:

25 And therefore was I afraid, and went & hid thy talent in the earth: loe, there thou haſt that thine is.

26 His lord anſwered, and ſaid vnto him, Thou euill and ſlouthfull ſeruant, thou kneweſt that I reape where I ſowed not, & gather where I haue not ſtrawed:

27 Thou oughteſt therefore to haue deliuered my money to the exchangers, and then at my comming ſhould I haue receiued mine owne with vantage.

28 Take therefore the talent from him, and giue it vnto him which hath ten talents.

*29 * For vnto euery one that hath, ſhal be giuen, and he ſhall haue abundance: but from him that hath not, ſhall be taken away, euen that which he hath.* Mat.13.12. mar.4.25.

*30 And caſt the vnprofitable ſeruant * into vtter darkneſſe, there ſhall be weeping and gnaſhing of teeth.* Matt.8.12. & 22.13.

31 When the Sonne of man ſhall come in his glory, and all the holy angels with him, then ſhall he ſit vpon the throne of his glory.

32 And before him ſhal be gathered all nations, and he ſhall ſeperate them one from another, as a ſhepheard deuideth his ſheepe from the goates.

33 And he ſhall ſet the ſheepe on his right hand, but the goates on the left.

34 Then ſhall the king ſay vnto them which ſhal be *on his right hand, Come ye bleſſed of my father, inherite the kingdome, which hath bene prepared for you from the foundation of the world.*

35 For I was an hungred, and ‖ you gaue me to eate: I was a thirſt, and you ¡gaue me to drinke.

36 I was a ſtranger, and you tooke me in: naked, and you couered me: ſicke, and you viſited me. I was in priſon, and you came to me.

37 Then ſhal the iuſt anſwer him, ſaying: Lord, when did we ſee thee an hungred, and fed thee: a thirſt, and gaue thee drinke?

38 And when did we ſee thee a ſtranger, & tooke thee in? or naked, & couered thee?

39 Or when did we ſee thee ſicke or in priſon: and came to thee?

40 And the king anſwering, ſhal ſay to them, Amen I ſay to you, as long as you did it to one of theſe my leaſt brethren, you did it to me.

41 Then he ſhal ſay to them alſo that ſhal be at his left hand, ‖ Get ye away from me you curſed into fire euerlaſting, which was prepared for the Deuil and his angels.

42 For I was an hungred, and you ‖ gaue me not to eate: I was a thirſt, and you gaue me not to drinke.

43 I was a ſtranger, and you tooke me not in: naked, and you couered me not: ſicke, and in priſon, & you did not viſite me.

44 Then they alſo ſhal anſwer him, ſaying, Lord, when did we ſee thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon: and did not miniſter to thee?

45 Then he ſhal anſwer them, ſaying, Amen I ſay to you, as long as you did it not to one of theſe leſſer, neither did you it to me.

46 And theſe ſhal goe into puniſhment euerlaſting: but the iuſt, into life euerlaſting.

*35 *For I was an hungred, and ye gaue me meate: I was thirſtie, and ye gaue me drinke: I was a ſtranger, and ye tooke me in.* Eſai.58.7. ezech.18.7.

*36 Naked, and ye clothed me: * I was ſicke, and ye viſited me: I was in priſon, and ye came vnto me.* Eccl.7 39.

37 Then ſhal the righteous anſwer him, ſaying, Lord, when ſawe we thee an hungred, and fed thee? or thirſtie, and gaue thee drinke?

38 When ſawe we thee a ſtranger, and tooke thee in? or naked, and clothed thee?

39 Or when ſawe we thee ſicke, or in priſon, and came vnto thee?

40 And the king ſhall anſwere, and ſay vnto them, Verily I ſay vnto you, in as much as ye haue done it vnto one of the leaſt of theſe my brethrē, ye haue done it *vnto me.*

*41 *Then ſhall he ſay alſo vnto them on the left hand, Depart from me, ye curſed, into the euerlaſting fire, which is prepared for the deuil and his angels.* Pſal.69. matt 7.23. luke 13.27.

42 For I was an hungred, and ye gaue me no meate: I was thirſtie, and ye gaue mee no drinke.

43 I was a ſtranger, and ye tooke me not in: naked, and ye clothed me not: ſicke, and in priſon, and ye viſited me not.

44 Then ſhall they alſo anſwere him, ſaying, Lord, when ſawe we thee an hungred, or a thirſt, or a ſtranger, or naked, or ſicke, or in priſon, and did not miniſter vnto thee?

45 Then ſhall he anſwere them, ſaying, Verily I ſay vnto you, in as much as ye did it not to one of the leaſt of theſe, ye did it not to me.

*46 And * theſe ſhall goe away into euerlaſting paine: but the righteous into life eternall.* Dan.12.2. iohn 5.29.

MARGINALL NOTES. CHAP. XXV.

Rhem. 1. 8. Your oile.) *If we be not in the fauour of God, and haue not our owne merites, we ſhal not be holpen by other mens deſerts at the day of iudgement.*

Fulke 1. Chriſtians are in the fauour of God, through the merits of Chriſt. And their iuſtice conſiſteth not of their owne merit, but of the mercie of God. *Hierom. cont. Pelag. lib.* 1. When the reward ſhall come, *he will crowne his gifts, not thy merits,* ſayth S. Auguſtine, *In Pſal.* 70. *Conc.* 2. Merite.

Rhem. 2. 20. I haue gained.) *Free wil with Gods grace doth merite.*

Fulke 2. The will, the worke, and the fruite thereof, and faith from whence it floweth, are all the gifts of God, and no merite of man. *Our Lord and Sauiour, according to his mercie* (ſayth Didymus,) *geueth vs all things that may bring vs to ſaluation* Lib. 2. De Sp. ſanct. in fine. Freewill.

Rhem. 3. 34. Prepared for.) *This kingdom then is prepared for thoſe onely that do good workes: as Chriſt alſo ſignifieth elswhere, ſaying that it is not in his power to giue it otherwiſe.* See the annot. c. 20, 23.

Fulke 3. This kingdome, is prepared for the elect of God, who if they liue vntill by hearing of the word of God, they may haue faith, they are alwaies fruitfull of good workes, though not of theſe here named. For Lazarus the begger, was not able to feede, clothe, or harbour Chriſt, yet was he full of faith, patience, humilitie, praiers, &c. Good workes.

ANNOTATIONS. CHAP. XXV.

Rhem. 4. 1. Virgins.) *Theſe virgins fiue wiſe, and fiue fooliſh, ſignifie that in the Church militant there be good and bad: which bad ſhal be ſhut out at the later day, although they haue lampes (that is faith) as the other, becauſe their lampes are out, that is, their faith is dead without charity and good workes to lighten them.* Greg. ho. 12. Good workes neceſſary.

They

Fulke.4. They that haue a dead faith, voide of good workes, whether the lampe ſignifie faith or charitie, ſhall not be admitted into the kingdome of heauen. A dead faith.

Rhem. 1. Lampes.) *Theſe lampes lighted, be good workes, namely of mercie, and the laudable conuerſation which ſhineth before men.* Aug. epi. 120, c. 33.

3. Oyle.) *This oyle is the right inwarde intention directing our workes to Gods glory, and not to the praiſe of our ſelues in the ſight of men.* Aug. epi. 120, c. 33. Right intention.

27. With vſurie.) *Vſurie is here taken for the lawfull gaine that a man getteth by well employing his goods. when God giueth vs any talent or talents, he looketh for vſurie, that is, for ſpirituall increaſe of the ſame by our diligence and induſtrie.*

29. That which he ſeemeth to haue.) *He is ſaide to haue Gods giftes, that vſeth them, and to ſuch an one God will increaſe his giftes. He that vſeth them not, ſeemeth to haue, rather then hath them. and from him God will withdrawe that which before he gaue.* We muſt vſe Gods gifts.

32. Separate.) *Loe here is the ſeparation, for in the Church militant they liued both together. As for Heretikes, they went out of the Church before, and ſeparated themſelues, and therefore are not to be ſeperated here, as being iudged already.* Good and bad in the Church.

Rhem. 5. 34. Come ye, 41. get ye away.) *It is no incongruitie that God ſhould ſay, Goe into euerlaſting fire, to them that by their free will haue repelled his mercie: and to the other, Come ye bleſſed of my father, take the kingdome prepared for them, that by their free will haue receiued faith, and confeſſed their ſinnes and done penance.* Aug. lib. 2. act. cum Fel. Manich. cap. 8. Heauen is the reward of good workes, and Hell of the contrary.

Fulke. 5. S. Auguſtine, as he confeſſeth in his retractations, hauing to doe againſt the Manichees, which helde that men were of euill will, by creation of the euill God, defendeth the freedome of will from coaction by nature, and not from the thraldome of ſinne through the firſt mans fall. For euen in ỹ ſame chapter, he writeth vpon the ſaying of S. Paul, I ſee another lawe in my members, reſiſting the lawe of my mind, and bringing me captiue vnder the lawe of ſinne, which is in my members. *It is manifeſt that this came of the propagation of the firſt ſinne of Adam, and of euill cuſtome.* Againe, that they haue all goodneſſe onely of God, in the ſame place he ſheweth, where he ſaith, of thoſe that by free-will haue receiued the faith of Chriſt. *They haue confeſſed their ſinnes, repented, diſpleaſed themſelues, ſuch as they haue bene, and haue pleaſed him, being ſuch as they were made by him.* Free-will.

Rhem. 6. 35. You gaue me.) *Hereby we ſee howe much almes-deedes and all workes of mercie preuaile towardes life euerlaſting, and to blot out former ſinnes.* Aug. in pſ. 49.

Fulke. 6. You falſifie S. Auguſtine, he hath no ſuch ſaying vpon that pſalme, but contrariwiſe he ſaith, *Hoc ſacrificium, &c. This is the ſacrifice of prayſe, to giue thankes to him of whom thou haſt what good ſoeuer thou haſt, and by whoſe mercie, whatſoeuer euill thou haſt of thine owne, is forgiuen thee.* Alſo againſt merite of workes he is plentifull vpon that pſalme: yea euen where he ſaith, *The widowe bought as much for two mites, as Peter leauing his nettes, as Zacheus giuing halfe his patrimonie. The kingdome of heauen is ſo much worth, as thou haſt:* meaning, that God regardeth not the value of the worke, as an equall price, for the kingdome which he giueth, of his meere and free grace, to his elect. Merite.

Rhem. 7. 42. Gaue me not.) *He chargeth them not here that they beleeued not, but that they did not good workes. For ſuch did beleeue, but they cared not for good workes, as though by dead faith they might haue come to heauen.* Aug. de fid. & op. cap. 15. & ad Dulcit. q. 2. to 4.

Fulke. 7. A liuely faith that doeth iuſtifie, is alwayes fruitefull of good workes, and as S. Auguſtine ſaith, *A good life is inſeperable from that faith which worketh by loue,* de fide & oper. cap. 24. A liuely faith.

CHAP. XXVI.

To the Councel of the Iewes, Iudas by occaſion of Marie Magdalens ointment, doth ſell him for litle. 17. After the Paſchal lambe, 26. he giueth them that bread of life (promiſed Io. 6.) in a myſticall Sacrifice or Separation of his Body and Blood. 31. And that night he is after his prayer 47. taken of the Iewes men, Iudas being their captaine: and forſaken of the other eleuen for feare: 57. is falſely accuſed, and impiouſly condemned of the Iewes Councel, 67. and ſhamefully abuſed of them: 69. and thriſe denied of Peter: All, euen as the Scriptures and himſelfe had often foretolde.* * Fulke. not the ſacrifice of the maſſe.

The Paſſion according to S. Matthew in theſe two chapters, is the Goſpel at Maſſe vpon PalmeSunday. TENEBRE wedneſday. Mar. 14, 1. Luke 22, 1.

AND it came to paſſe, when IESVS had ended all theſe wordes, hee ſaide to his Diſciples,

AND it came to paſſe, when Ieſus had finiſhed all theſe things, he ſaide vnto his diſciples,

2 You knowe that after two dayes ſhall be Paſche, and the Sonne of man ſhalbe deliuered to be crucified.

2 **Ye knowe that after two dayes is the feaſt of Paſſeouer, and the ſonne of man is betrayed to be crucified.* Mar. 14. 1. luke 22. 1.

3 Then were gathered together ỹ chiefe Prieſts & ancients of ỹ people into the court of the high Prieſt, who was called Caiphas:

3 **Then aſſembled together the chiefe prieſts and the Scribes, and the elders of the people vnto the palace of the high prieſt, which was called Caiaphas,* Iohn 11. 47.

4 And they conſulted howe they might by ſome wile apprehend IESVS, and kil him.

4 *And held a counſell, that they might take Ieſus ſubtilly, and kill him.*

5 But they ſaide, Not on the feſtiuall day, leſt perhaps there might be a tumult among the people.

5 *But they ſaide, Not on the feaſt* day, *leaſt there be an vprore among the people.*

Mar. 14, 3. Io. 12, 3.

6 And *when IESVS was in Bethania in the houſe of Simon the Leper,

6 **When Ieſus was in Bethanie, in the houſe of Simon the leper,* Mar. 14. 3. iohn 11. 2.

7 There came to him a woman hauing an alabaſter

7 *There came vnto him a woman, hauing an*

alabaſter-boxe of precious ointment, and powred it out vpon his head as he ſate at the table.

8 And the Diſciples ſeeing it, had indignation ſaying, whereto is ‖ this waſte?

9 For this might haue bin ſold for much, and giuen to the poore.

10 And IESVS knowing it, ſaide to them: why doe you moleſt this womã? for ſhe hath wrought a ‖ good worke vpon me.

11 For the poore you haue alwayes with you: but me ‖ you haue not alwayes.

12 For ſhe in powring this ointment vpon my body: hath done it to burie me.

13 Amen I ſay to you, whereſoeuer this Goſpel ſhalbe preached in the whole world, that alſo which ſhe hath done, ‡ ſhall be reported for a memorie of her.

Mar.14,10. Luk.22,3. 14 *Then went one of the Twelue, which was called Iudas Iſcarioth, to ẏ chiefe Prieſts,

15 And ſaid to thẽ, what will ye giue me, and I will deliuer him vnto you? But they appointed vnto him thirtie pieces of ſiluer.

16 And from thencefoorth he ſought opportunitie to betray him.

MAVNDY thurſday. Mar.14,12. Luk.22,7. 17 And *the firſt day of the Azymes the Diſciples came to IESVS, ſaying, where wilt thou ẏ we prepare for thee to eate ẏ Paſche?

18 But IESVS ſaide, Goe ye into the citie to a certaine man: & ſay to him, The Maſter ſaith, My time is at hand, ẅ thee doe I make the Paſche with my Diſciples.

19 And the Diſciples did as IESVS appointed them, and they prepared the Paſche.

20 But when it was euen, hee ſate downe with his ‖ twelue Diſciples.

21 And while they were eating, he ſaide: Amen I ſay to you, that one of you ſhall betray me.

22 And they being very ſad, began euery one to ſay, Is it I Lord?

Pſal.40,10. 23 But he anſwering ſaide, *He that dippeth his hand with me in the diſh, he ſhal betray me:

24 The Sonne of man in deede goeth as it is written of him: but wo be to that man, by whom the Sonne of man ſhalbe betrayed. It were good for him, if that man had not bin borne.

25 And Iudas that betrayed him, anſwering ſaid, Is it I Rabbi? He ſaith to him, Thou haſt ſaid.

1.Cor.11, 24. 26 And *whiles they were at ſupper, IESVS ‖ tooke bread, and ‖ bleſſed, and brake: and he gaue to his Diſciples, and ſaide, Take ye, and eate: ‖ THIS IS ‖ MY BODY.

27 And

alabaſter boxe of precious ointment, and powred it on his head as he ſate at the boord.

8 But when his Diſciples ſawe it, they had indignation, ſaying, To what purpoſe is *this waſte?*

9 This ointment might haue beene ſolde for much, and giuen to the poore.

10 When Ieſus vnderſtood that, he ſaide vnto them, Why trouble ye the woman? for ſhe hath wrought a good worke vpon me.

*11 *For ye haue the poore alwayes with you,* Deut.15.11 *but me ye haue not alwayes.*

12 For in that this woman hath caſt this ointment on my body, ſhe did it to burie me.

13 Verily I ſay vnto you, Whereſoeuer this goſpel ſhall be preached in the whole worlde, there ſhall alſo this that this woman hath done, be tolde for a memoriall of her.

*14 *Then one of the twelue, called Iudas Iſcariot, went vnto the chiefe prieſts,* Mar.14.10. luke 22.4.

15 And ſaid vnto them, What wil ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie ſiluer pieces,

16 And from that time forth, he ſought opportunitie to betray him.

*17 *The firſt* day *of ſweete bread, the diſciples came to Ieſus, ſaying vnto him, Where wilt thou that wee ſhall prepare for thee to eate the Paſſeouer?* Mar.14.12. luke 22.7.

18 And he ſaide, Goe into the citie to ſuch a man, and ſay vnto him, The maſter ſaith, My time is at hand, I make the Paſſeouer at thy houſe with my diſciples.

19 And the Diſciples did as Ieſus had appointed them, and they made ready the Paſſeouer.

*20 *When the Euen was come, he ſate downe with the twelue.* Mar.14.8. luke 22.14. iohn 13.21.

21 And as they did eate, he ſaide, Verily I ſay vnto you, that one of you ſhall betray me.

22 And they being exceeding ſorowfull, began euery one of them to ſay vnto him, Lorde, is it I?

23 He anſwered, and ſaide, He that hath dipped his hand with me in the diſh, the ſame ſhall betray me.

24 The ſonne of man truely goeth as it is written of him: but woe vnto that man by whom the ſonne of man is betrayed: It had beene good for that man if he had not bene borne.

25 Then Iudas, which betrayed him, anſwered, and ſaide, Maſter, is it I? He ſaide vnto him, Thou haſt ſaid.

*26 When they were eating, *Ieſus, when he had taken the bread, and giuen thankes, he brake* it *and gaue* it *to the Diſciples, and ſaid, Take ye, eate ye, this is my body.* 1.Cor.11.24

27 *And*

27 And taking ỹ chalice, ‖ he gaue thanks: and gaue to thẽ, saying: Drinke ‡ ye al of this.

‡ See the margent note *Mar.14.23.*

28 For THIS IS ‖ MY BLOOD OF THE NEVV TESTAMENT, VVHICH SHALL BE SHED FOR MANY VNTO REMISSION OF SINNES.

29 And I say to you, I wil not drinke from hencefoorth of this ‖ fruite of the vine, vntill that day when I shall drinke it with you new in the kingdome of my father.

THVRSDAY night.

30 And an hymne being saide, they went forth vnto Mount-oliuet.

The NOCTVRNE of Mattins in the Churches Seruice, answereth to this night part of our Saiours passion, and so consequently the other Canonicall houres to the rest. Zach.13,7. Io.13,38.

31 Then IESVS saith to thẽ, All you shall be scandalized in me, in this night. For it is written, *I will strike the pastor, and the sheepe of of the flocke shalbe dispersed.*

32 But after I shall be risen againe, I will goe before you into Galilee.

33 And Peter answering, said to him, Although all shalbe scandalized in thee, I will neuer be scandalized.

34 IESVS said to him, Amen I say to thee, that in this night before the cocke crow, thou shalt denie me thrise.

35 *Peter saith to him, Yea, though I shoulde die with thee, I will not denie thee. Likewise also said all the Disciples.

36 Then IESVS commeth with them into a village called Gethsémani: and he saide to his Disciples, Sit you here til I goe yonder, and pray.

37 And taking to him Peter and the two sonnes of Zebedee, he began to waxe sorowfull, and to be sad.

38 Then he sayth to them: My soule is sorowfull euen vnto death: stay here, & watch with me.

39 And being gone forward a litle, he fell vpon his face, praying, and saying, My father, if it be possible, let this chalice passe from me. neuertheless ‖ not as I will, but as thou.

40 And he commeth to his disciples, and findeth them sleeping, and he saith to Peter, Euen so? Coulde you not watch one houre with me?

41 ‖ Watch ye, and pray that ye enter not into tentation. The spirit in deede is prompt, but the flesh weake.

42 Againe the second time he went, and prayed, saying, My father, if this chalice may not passe, but I must drink it, thy wil be done.

43 And he commeth againe, and findeth them sleeping: for their eyes were become heauie.

44 And leauing thẽ, he went againe: & he prayed ỹ third time, saying ỹ selfe same word.

45 Then

27 And when he had taken the cup, and giuen thankes, he gaue it them, saying, Drinke ye all of it:

28 For this is my blood of the new testament, that is shed for many for the remission of sinnes.

29 But I say vnto you, I will in no wise drinke hencefoorth of this fruite of the vine-tree, vntill that day when I drinke it newe with you in my fathers kingdome.

30 And whẽ they had praised God, *they went out vnto the mount of Oliues.*

*31 *Then saith Iesus vnto them, All ye shalbe offended because of me this night: For it is writtẽ, * I will smite the shepheard, and the sheepe of the flocke shalbe scattered abroad.* Mar.14.27. iohn 16.30. Zach.13.7.

*32 But after I am risen againe, * I will goe before you into Galilee.* Mar.14.28. and 16.7.

33 Peter answered, & said vnto him, Though all men shall be offended because of thee, yet will I neuer be offended.

*34 Iesus saide vnto him, * Verily I say vnto thee, that in this same night before the cocke crowe, thou shalt denie me thrise.* Iohn 13.38.

35 Peter said vnto him, Though I should die with thee, yet will I by no maner of meanes denie thee. Likewise also said all the disciples.

*36 *Then commeth Iesus with them vnto a place called Gethsemane, and saieth vnto the disciples, Sitte yee there while I goe and pray yonder.* Mar.14.32. luke 22.39.

37 And when he had taken with him Peter, and the two sonnes of Zebedee, he began to be sorowfull and heauie.

38 Then saide Iesus vnto them, My soule is exceeding heavie, euen vnto the death: tarie ye here, and watch with me.

39 And when he had gone a litle further, he fell flatte on his face, praying, and saying, O my father, if it be possible, let this cuppe passe from me: neuertheless, not as I will, but as thou wilt.

40 And he commeth vnto the Disciples, and findeth them a sleepe, and saieth vnto Peter, What, coulde yee not watch with me one houre?

41 Watch and pray, that ye enter not into temptation: The spirit in deede is willing, but the flesh is weake.

42 He went away againe the second time, and prayed, saying, O my father, if this cup may not passe away from me, except I drinke it, thy will be fulfilled.

43 And whẽ he came, he findeth them a sleepe againe: for their eyes were heauie.

44 And he left them, and went againe and prayed the third time, saying the same wordes.

 45 Then

45 Then hee commeth to his Disciples, and saith to thē, Sleepe ye now and take rest: beholde ẏ houre approcheth, and the Sonne of man shalbe betraied into ẏ hāds of sinners.

46 Rise, let vs goe: behold he approcheth that shall betray me.

Io.18,3. 47 *As he yet spake, behold Iudas one of the Twelue came, and with him a great multitude ẇ swordes and clubbes, sent from the chiefe Priests & the auncients of the people.

48 And he that betrayed him, gaue them a signe, saying, whomsoeuer I shall kisse, that is he, holde him.

49 And forthwith comming to IESVS, he said, Haile Rabbi. And he kissed him.

50 And IESVS said to him, Frend, wherefore art thou come? Then they drew neere, and laid hands on IESVS, and held him.

51 And beholde one of them that were with IESVS, stretching forth his hand, drew out his sword: and striking the seruant of the high Priest, cut of his eare.

52 Then IESVS saith to him, Returne thy sworde into his place: for all that take the sword, shall perish with the sword.

53 Thinkest thou that I cannot aske my Father: and he will giue me presently more then twelue legions of Angels?

54 Howe then shall the Scriptures be fulfilled, that so it must be done?

55 In that houre IESVS said to the multitudes: You are come out as it were to a theefe with swordes and clubbes to apprehend me: I sate dayly with you teaching in the temple: and you laid no hands on me.

56 And all this was done, that the Scriptures of the Prophets might be fulfilled. Thē the disciples all leauing him, fled.

57 But they taking hold of IESVS led him to Caiphas the high Priest, where the Scribes and auncients were assembled.

58 And Peter folowed him a farre of, euē to the court of the high Priest. And going in he sate ẇ the seruants, ẏ he might see the end.

59 And the chiefe Priests and the whole Councel sought false witnes against IESVS, that they might put him to death:

60 And they founde not, whereas many false witnesses had come in. And last of all there came two false witnesses:

Io.2,19. 61 And they said, *This man said, I am able to destroy the temple of God, and after three dayes to reedifie it.

62 And the high Priest rysing vp, saide to him: Answerest thou nothing to the things which these doe testifie against thee?

63 But

45 Then commeth hee to his disciples, and saith vnto them, Sleepe hencefoorth, and take your rest, beholde, the houre is at hande, and the sonne of man is betrayed into the handes of sinners.

46 Rise, let vs be going: behold, he is at hand that doeth betray me.

*47 *While he yet spake, loe, Iudas one of the twelue came, and with him a great multitude with swordes and staues from the chiefe priestes and elders of the people.* Mar.14.43. luke 22.47. iohn 18.3.

48 But he that betrayed him, gaue them a token, saying, Whomsoeuer I shall kisse, that same is he, hold him fast.

49 And foorthwith when he came to Iesus, he said, Haile master: and kissed him.

50 And Iesus saide vnto him, Friend, wherefore art thou come? Then came they and laide handes on Iesus, and tooke him.

51 And behold, one of them which were with Iesus, stretched out his hand, and drew his sword, and after that he had striken a seruant of the hie priestes, he smote of his eare.

*52 Then saide Iesus vnto him, Turne backe thy sworde into his place: * for all they that take the sword, shall perish with the sword.* Gen.9.6. apoc.13.10.

53 Thinkest thou that I cannot nowe pray to my father, and he shall cause to stand by me more then twelue legions of Angels?

*54 But howe then shall the scriptures be fulfilled, *that thus it must be?* Esa,53.10.

55 In that same houre said Iesus to the multitudes, Ye be come out as it were vnto a thiefe with swords and staues for to take me: I sate dayly with you teaching in the temple, and ye tooke me not.

*56 But all this was done that the scriptures of the Prophets might be fulfilled. * Then all the disciples hauing forsaken him, fled.* Lamen.4.20 mat.20.31.

*57 *But they that had taken Iesus, led him away to Caiaphas the hie priest, where the scribes and the elders were assembled.* mar.4.53. luke 22.54. iohn 18.14.

58 But Peter folowed him a farre off, vnto the hie priests palace, & went in, and sate with the seruants to see the end.

*59 *The chiefe priests and elders, and all the counsaile, sought false witnesse against Iesus, to put him to death,* Mar.14.55.

60 But found none: yea, when many false witnesses came, yet found they none. At the last came two false witnesses,

61 And said, This felowe *said, *I am able to destroy the temple of God, and to build it in three dayes.* Iohn 2.19.

62 And the chiefe priest arose, and saide vnto him, Answerest thou nothing? What is ẏ which *these witnesse against thee?*

63 But

63 But IESVS helde his peace. And the high Prieſt ſaid to him: I adiure thee by the liuing God, that thou tel vs if thou be Chriſt the Sonne of God.

64 IESVS ſaith to him, Thou haſt ſaide. neuertheles I ſay to you, hereafter you ſhall Dan.7,13. ſee * the Sonne of man ſitting on the right hand of the power of God, and comming in the cloudes of heauen.

65 Then the high Prieſt rent his garmẽts, ſaying, He hath blaſphemed, what neede we witneſſes any further? behold, now you haue heard the blaſphemie,

66 How thinke you? But they anſwering ſaid, He is guiltie of death.

67 Then did they ſpit on his face, & buffeted him, and other ſmote his face with the palmes of their hands,

68 Saying, Prophecie vnto vs O Chriſt: who is he that ſtrooke thee?

69 But Peter ſate without in the court: and there came to him one ‖ wenche, ſaying: Thou alſo waſt with IESVS the Galilean.

70 But he denied before them all, ſaying, I wot not what thou ſayeſt.

71 And as he went out of the gate, an other wenche ſaw him, and ſhe ſaith to them that were there, And this felow alſo was with IESVS the Nazarite.

72 And againe he denied with an othe, That I know not the man.

73 And after a litle they came that ſtood by, and ſaid to Peter, Surely thou alſo art of them: for euen thy ſpeach doth bewray thee.

To this time the LAVDES do anſwere in the Churches ſeruice.

74 Then he began ‖ to curſe & to ſweare that he knewe not the man. And incontinent the cocke crewe.

75 And Peter remembred the word of IESVS which he had ſaide, Before the cocke crow, thou ſhalt deny me thriſe. And going forth, ‖ he wept bitterly.

63 But Ieſus held his peace. And the chiefe prieſt anſwered, and ſaid vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Chriſt the ſonne of God?

*64 Ieſus ſaith vnto him, Thou haſt ſaid: Neuertheleſſe, I ſay vnto you, * Hereafter ſhall ye ſee the ſonne of man ſitting on the right hand of the power* of God, *and comming in the cloudes of the skie.* Matt.16.27. rom.14.10. 1.theſ.4.14.

65 Then the hie prieſt rent his clothes, ſaying, He hath ſpoken blaſphemie: what neede we of any moe witneſſes? Beholde, nowe ye haue heard his blaſphemie.

66 What thinke ye? They anſwered and ſaid, He is worthy to die.

*67 *Then did they ſpit in his face, and buffeted him with fiſts, and other ſmote him on the face with the palme of their hands,* Eſai 50.6.

68 Saying, Prophecie vnto vs, O Chriſt, who is he that ſmote thee?

*69 *Peter ſate without in the palace: And a damoſell came vnto him, ſaying, Thou alſo waſt with Ieſus of Galilee.* Mar.14.66. luke 22.55. iohn 18.25.

70 But hee denied before them all, ſaying, I wote not what thou ſayeſt.

71 When he was gone out into the porche, an other wench *ſawe him, and ſaid vnto them that were there, This felow was alſo with Ieſus of Nazareth.*

72 And againe he denied with an othe, I do not know the man.

73 And after a while came vnto him they that ſtoode by, and ſaide to Peter, Surely thou art euen one of them: for thy ſpeach bewrayeth thee.

74 Then began he to curſe and to ſweare, ſaying, *I knowe not the man. And immediately the cocke crew.*

75 And Peter remembred the wordes of Ieſu, which ſaid vnto him, Before the cocke crowe, thou ſhalt deny me thriſe. And he went out, and wept bitterly.

MARGINALL NOTES. CHAP. XXVI.

Rhem. 1. 13. **Shal be reported.)** *Hereby we learne that the good workes of Saints are to be recorded & ſet forth to their honour in the Church after their death. Whereof riſe their holy dayes and Commemorations.*

Fulke. 1. The good works of Saints may be recorded & ſet forth in the Church to the honour of God, without their holy dayes and commemorations. For Chriſt inſtituted no holy day of Mary Magdalen, nor any ſuch matter, as the Popiſh commemorations are, nor commaunded any Image of her fact to be made, but a memorie by preaching the Goſpel. Saints holy dayes.

ANNOTATIONS. CHAP. XXVI.

Rhem. 2. 8. **This waſt.)** *Coſt beſtowed vpon Chriſtes body then aliue, being to the ſame not neceſſary, ſeemed to the diſciples loſt and fruitles: ſo the like beſtowed vpon the ſame body in the Sacrament, vpon altars, or Churches, ſeemeth to the ſimple loſt, or leſſe meritorious, then if the ſame were beſtowed vpon the poore.* Coſt vpon Churches, altars, &c.

Fulke. 2. That which the woman did by ſpeciall inſtinct of the ſpirit of God, was by Gods appointment neceſſary to teſtifie his burial to be at hand. As for the coſt beſtowed vpon the Popiſh Sacrament, ſuppoſe it were the ſame body of Chriſt, yet hauing no maner of vſe of ſuch things, nor he requiring any ſuch thing to be beſtowed on it, were loſt, and might be much better employed on the poore: whom frõ this time forward, he cõmandeth to be fed, clothed, harboured in his ſtead. For he ſhal not ſay, whatſoeuer ye beſtowed vpon the Sacrament, altars, Churches, &c. But whatſoeuer ye did to any of theſe litle ones, ye did it to me. On Churches whatſoeuer is more Church ornaments.

more then for conuenience and comlines, were better bestowed on the poore that neede it.

Rhem. 3. 10. Good works.) *Cost bestowed for religion, deuotion, and signification, is a meritorious worke, and often more meritorious then to giue to the poore, though both be very good, and in some case the poore are to be preferred: yea* in certaine cases of necessitie, the Church wil breake the very consecrated vessels and iewels of siluer and gold, and bestow them in workes of mercy. But we may remember very wel, and our fathers knew it much better, that the poore were then best releeued, when most was bestowed vpon the Church.

Releefe of the poore. Ambrof. li. 2. Off. c. 28.

Fulke. 3. The worke which the woman did by special instinct of Gods spirit, was a good worke, but not meritorious. As for the superstitious works of them that beautifie Idolatrie with their riches, is neither good, nor meritorious. That which Ambrose did, the Popish Church will not doe, for he brake the vessels vsed in the mysteries, to redeeme captiues: and saith, *The Church hath gold, not to keepe it, but to giue it out, and to helpe in necessities, What neede we to keepe that which helpeth nothing.* Yet with Papists gay and precious shewes helpe much to deuotion. Yet Ambrose saith further in the person of Christ: *The Sacraments require no golde, neither doe they please me in golde which are not bought with gold, the ornament of the Sacraments, is the redemption of captiues.* If the Papists breake their Chalices, it shalbe rather to mainteine warre against the professours of ỹ Gospel, then to redeeme Christian captiues out of the hand of the Turkes & miscreants. Where you say the poore were best relieued, when most was bestowed on Churches, it is vntrue. Gods name be praised, the poore that be impotent in deede, haue better prouision for them in such places as the Gospel is receiued, then euer they had in Poperie, as the Hospitals erected for the orphanes, widowes, aged, and diseased, are a plentifull testimonie.

Church ornaments.

Reliefe of the poore.

Rhem. 4. 11. Haue not.) *We haue him not in visible maner as he conuersed on the earth with his disciples, needing releefe like other poore men: but we haue him after another sort in the B. Sacrament, and yet haue him truly & really the selfe same body. Therfore he saith, they should not haue him, because they should not so haue him, but after an other maner. as when he said* Luc. 24. *as though he were not then with them,* When I was with you.

Christ alwayes with vs in the B. Sacrament.

Fulke. 4. This vaine new found glosse, is confuted by S. Augustines auctoritie, vpon the same word. *Ioh. 12. Tract. 50. Loquebatur de præsentia corporis, &c. He spake of the presence of his body: for according to his maiestie, according to his vnspeakable and inuisible grace, it is fulfilled which he said, I am with you alwayes vnto the ende of the world. But according to the flesh, which the word tooke vpon him, according to that he was borne of the Virgine, according to that he was apprehended of the Iewes, that he was nailed to the tree, that he was taken downe from the Crosse, that he was wrapped in linen clothes, that he was layd in the Sepulchre, that he was manifested in his resurrection, You shall not alwayes haue me with you. Why so? For he was conuersant with his disciples 40. dayes, according to the presence of his body, and they waiting on him by seeing, not by following, he ascended into heauen and he is not here: for there he sitteth at the right hand of the father. And he is here, for he departed not in the presence of his Maiestie. Or els. According to the presence of his Maiestie we haue Christ alwayes: according to the presence of his flesh he said rightly to his disciples, but me you shall not haue alwayes.* Likewise S. Hierome vpon this place saith, *Sed mihi videtur, &c. Me thinketh he speaketh of his corporal presence.* S. Bede also vpõ this place writeth: *Se non semper, &c. He saith he wil not alwayes tary with his Apostles in presence of his body, whom he neuer left in power of his diuinitie.* And vpon Ioh. 12. he saith: *Christ should remaine with them but a short time corporally.* The ancient fathers vnderstood this, not of the maner of his presence visible or inuisible, but of the presence of his body in deede, neither euer hard they of that fantastical exposition.

The persons of Christs bodie in the Sacrament.

Rhem. 5. 20. Twelue.) *It must needes be a great mystery that he was to worke in the institution of the new Sacrifice by the marueious transmutation of bread and wine into his body and bloud. Whereas he admitted none (although many present in the citie) but the twelue Apostles, which were already taught to beleeue it without contradiction,* Io. 6, *and were to haue the administration and consecration thereof by the Order of Priesthod, which also was there geuen them to that purpose. Whereas at the eating of the Paschal lambe al the familie was wont to be present.*

A wonderful mysterie in the institution of the B. Sacrament.

Fulke. 5. That he sate downe with the twelue, it foloweth not, that only the twelue were present at the Pascal lambe, but that all the twelue were present: Yea by the institution of the Sacrament of the Pascal lambe, where it is commanded that none of it be reserued, it is manifest that there were more of his disciples present, beside the twelue. For thirtene persons could not eate a lambe of a yere old, and not being satisfied with that, haue other meate to make vp their supper, as it is plaine by dipping the soppe in the platter, that there was other meate then the rosted lambe, which had no sauce or broth, but herbes. Therefore, all this fantasie of the new sacrifice, and transmutation of bread and wine, into his body and bloud, with the order of Priesthod there giuen them, (this foundation of onely twelue present being ouerthrowne) falleth to the ground. And where you say, the order of Priesthod was giuen them at this Supper, other of your fellowes thinke not, till after his resurrection, Iohn 20. 21.

Exod. 12.

Iohn 13. 19.

Sacrifice of the Masse.

Transubstantiation.

Rhem. 6. 26. He tooke bread.) *Here at once is instituted, for the continuance of the external office of Christes eternall Priesthod according to the order of Melchisedec, both a Sacrifice and a Sacrament, though the Scriptures giue neither of these names to this action: and our Aduersaries without all reason or religion accept in a sort the one, and vtterly deny the other. A Sacrifice, in that it is ordeined to continue the memory of Christes death and oblation vpon the Crosse, and the application of the general vertue thereof to our particular necessities, by consecrating the seuerall elements, not into Christs whole person as it was borne of the virgin or now is in heauen, but the bread into his body apart, as betrayed, broken, and giuen for vs: the wine into his bloud apart, as shed out of his body for remission of sinnes and dedication of the new Testament, which be conditions of his person as he was in sacrifice and oblation. In which mystical & vnspeakable maner, he would haue the Church to offer and sacrifice him dayly, and he in mysterie and Sacrament dieth, though now not only in heauen, but also in the Sacrament: he be in deede* per Concomitantiam (*as the Church calleth it, that is, by sequele of al his parts to ech other*) *whole, aliue, and immortal. Which point because our Aduersaries vnderstand not,* not knowing the Scriptures nor the power of God, *they blaspheme, and abuse the people to their damnation. It is also a Sacrament, in that it is ordeined to be receiued into our bodies and to feede the same to resurrection and immortalitie, and to giue grace and saluation to our soules, if we worthely receiue it.*

The holy Eucharist is both a Sacrifice and a Sacrament.

Mat. 22. 29.

Fulke. 6. Here are many words of the institution of a sacrifice, continuance of Christes Priesthod in the oblation of the same, a new death of Christ in the Sacrament, concomitance, &c. but no argument out of the text, no auctoritie of other places of Scripture, no testimonie out of the auncient fathers alleadged for them. Yet are we condemned

Sacrifice of the Masse.

condemned of ignorance,not to vnderſtand nor to know the Scriptures,nor the power of God. Yet we be not ſo dull witted,but we vnderſtand what you meane by your ſacrifice,tranſubſtantiation,concomitance, & other ſuch prophane noueltie and vanities of voyces,which the Scripture knoweth not, nor you are able to ſhewe one iote of the Scripture for them.But let vs cõſider the parts of this note: Firſt you ſay,here is inſtituted both a ſacrifice and a Sacrament, though the Scriptures giue neither of theſe names to this action. As though our contention were for the name, rather then for the thing it ſelfe. The one you ſay,we accept in a ſort,the other we vtterly denie, without all reaſon or religion. The name of Sacrament, becauſe it ſignifieth that which this action is made by Chriſt,as we finde in the Scripture, namely an holy ſigne, we accept I am ſure with good reaſon and religion,& in ſuch ſort as the ancient fathers of the Latine Church, from whoſe tongue,this name of Sacrament is borowed,did acknowledge this action to be a Sacrament. The other terme we doe not vtterly denie,but in a ſort. For in ſuch ſort as the ancient fathers did call this action a ſacrifice,by a *metonomie* vnproperly,becauſe it is a memory of the onely ſacrifice of Chriſts death, and by *ſynecdoche*, becauſe the Sacrifice of praiſe and thankeſgiuing is offred to God for the redemption of the world in the celebration of this action: In this ſort I ſay,we doe not vtterly denie,the terme of ſacrifice. But in ſuch ſort,as the Papiſts take it,to be a ſacrifice propitiatorie,wherein the naturall body and blood of Chriſt,are offred to God the father by the Prieſt in his Maſſe,for the ſinnes of the quicke and the dead,(howſoeuer the matter in compaſſe of ſtrange wordes and phraſes be ſhrowded,to hide the horrible blaſphemie therein conteined)we vtterly deny the name of ſacrifice, Becauſe no ſuch thing was inſtituted by Chriſt,but it is manifeſtly contrary to the Scriptures.And this I thinke is good reaſon and religion,to denie that which is not,and is fained to be,to the derogation of the glory of our redemption,by the only ſacrifice of Chriſt. And thus much for the name,now for the thing. You ſay it was inſtituted for the continuance of the external office of Chriſts eternal Prieſthod according to the order of Melchiſedech.This I ſay,is a falſe ſurmiſed ende: for the continuance of Chriſts Prieſthod,is only in his owne perſon,and paſſeth not from him(as the Apoſtle ſaith) ἀπαράβατον ἔχει,&c.He hath a Prieſthod that paſſeth not by ſucceſſion,wherefore,he is able for euer to ſaue thoſe that come vnto God by him,alwayes liuing,that he may make interceſſion for them, *Heb.*7.24.25. This is the continuance of his Prieſthod according to the order of Melchiſedech. As for that prophane noueltie,of the externall office of Chriſtes Prieſthod,becauſe the Scripture teacheth it not,it is to be hiſſed out of the Church of Chriſt. The Apoſtle in the chapter before named,referring to Chriſt,whatſoeuer of Melchiſedech pertained to Chriſt,maketh mention of no ſuch external office. Beſide,that this fained cõtinuance,of the external office of Prieſthod,is contrary to the Scripture.Which teacheth that the Prieſthod after the order of Melchiſedech,is proper only to Chriſt, who is the eternal ſonne of God,without father in reſpect of his manhod, without mother in reſpect of his Godhead, hauing neither beginning of his dayes,nor end of life,which can agree to none but to our Sauiour Chriſt,*Heb.*7.3. Therfore your Popiſh prieſthod,chalenging the continuance of Chriſtes external office of Prieſthod after the order of Melchiſedech,is an horrible blaſphemie againſt the eternal Prieſthod of the Sonne of God. Further,you ſay: *It is a ſacrifice in that it is ordeined to continue the memory of Chriſtes death and oblation vpon the Croſſe:* So in deede the fathers doe figuratiuely and vnproperly call it, as I haue ſhewed before. And this were tollerable, if you would proceede no further. But you adde,that *it is a Sacrifice to continue the application of the generall vertue of Chriſts death to our particular neceſſities by conſecrating,&c.* Whereby you meane tranſubſtantiation of the elemẽts,into the natural body and bloud of Chriſt. But the Scripture teacheth vs,that the holy Ghoſt, through faith, applieth the benefits of Chriſts death vnto vs for our redemption and ſaluation, & not ỹ Prieſt by his Maſſe,*Rom.*8.2.*Gal.*3.13.4.Where you ſay moreouer,ỹ the *wine is conſecrated into his bloud a part,as ſhed out of his body,&c:* You ouerthrow your owne poſition of the vnbloudie ſacrifice,which you ſay,you offer without ſhedding of bloud. Againe you ſay, in *this myſtical and vnſpeakable maner, he would haue the Church to offer and ſacrifice him dayly.* But Chriſt neuer gaue out any word,whereby you might gather that he would ſuch a thing. Beſide, the Scripture is plaine,he would not any ſuch ſacrifice of himſelfe, to be offered by other, which did not oftentimes offer himſelfe, (for then he ſhould haue died often)but once for al,and found by that one oblation,eternal redemption,and made perfect for euer,thoſe that are ſanctified,*Heb.*9.12 *and* 25.*and cap.*10.14.Therefore he needeth not to be offered by any other And where you ſay,that in myſtery and Sacrament he dieth,it is contrary to the Scripture, which ſaith,he dieth no more,*Rom.*6.9.For ſeeing, for Chriſtes preſence in myſterie and Sacrament,you admit no figure,I cannot but vnderſtand an horrible myſterie of Chriſts daily dying in your Sacrifice of the Maſſe. But if you ſay the dying in Sacrament,is figuratiue,it wil folow, that the preſence in Sacramẽt is alſo figuratiue. And touching your high point of concomitance, which you ſay,we vnderſtand not,where you ſaid, the wine is *conſecrated into his bloud apart,as ſhed out of his body,&c. which was the condition of his perſon as he was in ſacrifice and oblation:* I demaunde of you, whether the bloud that was ſhedde out of the bodie of Chriſt vpon the Croſſe, was by Cõcomitance,his whole body and ſoule,manhod and God? if it were not,(as I hope you wil ſay it was not)why then in yout ſacrifice is that in the cup,by concomitance, not only the bloud, but alſo the body of Chriſt, his ſoule,manhod,and Godhead?

Laſt of all,when you come to the Sacrament, as a matter of ſmall moment, in compariſon of the Sacrifice, you knit it vp in two lines, not expreſſing what it is in deede, but affirming of it, that in deede it doeth not. For not the Sacrament,*but the thing or matter of the Sacrament,*(as S.Auguſtine calleth it,)which is the body and bloud of Chriſt,feedeth our ſoules.This Sacrament therfore is an holy ſigne,and ſeale of our ſpiritual nouriſhment vnto eternal life,by the very body and bloud of Chriſt, which is the ſpirituall matter, repreſented by this ſigne,and who giueth grace,which is not receiued of any,but vnto eternal life,as ſaith Auguſtine,*In Ioan.Tr.*26. where you adde the condition of receiuing it worthily,it is contrary to your owne principle, that Sacraments of the worke wrought,doe giue grace, ſo the receiuer doeth not withſtand. But there is more required of him, that ſhall receiue worthily, then not to withſtand. In Ioan.Tr.26.

Rhem.7. 26. Bleſſed. *Our Aduerſaries for the two wordes that are in Greeke & Latin,* benedixit,*and* gratias egit,he bleſſed,he gaue thankes,*vſe only the later, of purpoſe to ſignifie that Chriſt bleſſed not nor conſecrated the bread and the wine,*

and

and so by that blessing wrought any effect vpon them, but gaue thankes only to his father, as we doe in saying grace. But the trueth is that the word εὐλογεῖν, *signifieth properly to blesse, and is referred to the thing that is blessed, as* Luc.9. *of the fishes,* ἐυλόγησεν αὐτὰς, benedixit eis, he blessed them, *and therby wrought in them that wonderful multiplication. So the blessing of God is alwayes effectuall: and therefore here also he blessed the bread, and by that blessing, with the wordes folowing, made it his body.* Ambr.li.de his qui initi.myst.c.9.Aug.ep.59.ad Paulinum. *Now whereas taking the cuppe it is said,* he gaue thankes. *We say that it is al one with blessing, and that he blessed the cuppe, as before the bread: as it is euident by these words of S.Paul,* Calix cui benedicimus, *the cuppe which we blesse: and therfore he calleth it,* Calicem benedictionis, *the cuppe of blessing, vsing the same Greeke word that is spoken of the bread. But why is it then said here, he gaue thankes? because we translate the wordes faithfully as in the Greeke and the Latin, and because the sense is all one, as we are taught by S. Paul before alleaged, and by the fathers, which cal this geuing of thankes ouer the cuppe or ouer the bread, the blessing thereof. S.Iustin.* in fin.2.Apol.Panem Eucharistiſatum: *S.Irenee* li 4.c.34.Panem in quo gratiæ actæ sunt. *S.Cyprian* de cœn dom. Calix solemni benedictione sacratus. *that is,* The bread blessed by geuing thankes vpon it, The cuppe consecrated by solemne blessing.

The blessing of Christ referred to the creatures and working an effect in them. Consecration. τὸν ἄρτον εὐχαριστηθέντα.

Fulke 7. Here is wrangling about words, to no purpose, where the one Euangelist saith, he blessed, the other saith, he gaue thankes. Yea the same Euangelist saith, of the one part of the Sacrament, he blessed, of the other part, he gaue thankes: therefore to blesse and to giue thankes in this place, is all one: and seeing thankesgiuing is not referred to the bread, no more is blessing. For if the Euangelists had ment to referre it to the bread, they would haue added an *accusatiue* case, as *Luke* 9. What then? doe we meane, none other blessing or giuing of thankes, then we doe in saying grace at our ordinary refections? Yes verely. We meane solemne blessing, which is praise and thankesgiuing, by which the creatures are prepared to this holy action, as *Oecumenius* writeth: agreeable with the sayings of the Apostle Paul, and of the auncient fathers *Iustinus, Irenæus, Cyprianus,* not meaning the whole consecrating to consist in this blessing or thankesgiuing, but a part only: nor as you say: in that blessing, with the wordes following, which you vnderstand to be none but these: *This is my body*: But in the whole action according to Christes institution: whereunto are required, taking, eating, drinking, shewing of the Lords death. But where you ioyne blessing with the wordes which you call of consecration, to make it his body, you dissent from other elder Papists, which holde, that these words only, without any blessing, but with the Priests intention, doe make the body of Christ. If you be better aduised, nowe to take in blessing and thankesgiuing, I hope you will shortly consent, to admit eating, drinking, and shewing of our Lords death, to be parts of the consecration.

Blessing of the bread. Consecration. 1.Cor.10. The Schole-men.

S Ambrose whom you cite, speaketh of the Sacrament which is receiued, *Sacramẽtum istud quod accipis, &c. This Sacrament which thou receiuest, is made by the word of Christ. And by these Sacraments, Christ feedeth his Church by which the substance of the soule is strengthened.*

S.Augustine also *Ep.*59.saith, *Prayers are made when that which is vpon the table, is blessed and sanctified, and broken to be distributed.* Againe, *In the sanctification and preparation of distribution of this Sacrament, I thinke the Apostle commaunded prayers properly to be made.* Againe, *Which things being ordered, and so worthy a Sacrament being participated, thankesgiuing concludeth all.* Therefore neither Ambrose nor Augustine, vnderstand your Magical kinde of consecration, by crossing and murmuring of wordes with one breath, within which you conclude your Popish consecration.

Rhem.8. 26. This is.) The bread and the wine be turned into the body and bloud of Christ by the same omnipotent power by which the world was made, and the word was incarnate in the wombe of the Virgin. Damasc.li. 4.c.14.Cypr.de Cœn.Domini.Amb.li.de myst.init.c.9. Transubstantiation.

Fulke. 8. Damascene, although he liued in a corrupt time, meaneth not Transubstantiation, which was not inuented in his time, but the spirituall and supernatural change of the elements in the faithfull receiuer, into the diuine food of our soules, which is the flesh & bloud of Christ, as appeareth first by his comparison, of the like change of the water in baptisme, by grace of the holy Ghost, into the lauer of regeneration. So he saith, *To the bread and wine which we are accustomed to eate, he hath ioyned his Godhead, and made them his body & blood, that by things accustomed, and that are according to nature, we may be conuersant in things which are aboue nature. His body is truely vnited to the Godhead, the body which is of the holy Virgine. Not that the same body which was taken vp into heauen commeth downe, but that the same bread and wine are changed into the body and bloud of God. If you require the maner how it is done, it sufficeth to heare that it is done by the holy Ghost, as the Lord, of the holy mother of God, by the holy Ghost made flesh to subsist to himselfe, and in himselfe.* These wordes declare his meaning, to be of a spirituall and supernatural change, not of a corporall change of the bread and wine whereunto he saith Christ hath ioyned his Godhead, that by eating of bread and drinking of wine, which be things accustomed and naturall, we might be acquainted with things supernaturall. But if his wordes of transmutation, or changing, doe seeme to import a Popish Transubstantiation: Then marke these words, in which he vseth the terme μετουσία, which if there be any Greeke word for transubstantiation, might signifie the change of being or of substance. Yet he taketh it for communication. For exhorting men with earnest affection, to come to the Communion, he saith, τῇ θείᾳ ἄνθρακος, &c. *Let vs be partakers of that diuine fire coale, that the fire of the desire, which is in vs, taking fiering of that coale, may burne vp our sumes, and lighten our hearts, and that by participation of the diuine fire, we may be fiered and Deified.* I thinke no man doubteth, but this whole speach is figuratiue: and so is the rest. Cyprians words are these: *Panis iste, &c. This bread which our Lord did reach vnto his disciples, being changed not in shape, but in nature, by almightie power of the worde, is made flesh: and as in the person of Christ, the humanitie was seene, and the diuinitie was hidden, so the diuine essence, hath vnspeakably infused it selfe, into the visible Sacrament, that deuotion might be vnto religion about the Sacrament, and a more sincere accesse vnto the trueth, whose body the Sacraments are, might be open vnto the participation of the spirit.* This auctor by change in nature, meaneth not change of substance, but of the qualities or properties of natural bread, whose nature is to feede the body, whereas this bread is made to nourish the soule. Therefore he saith: *That which meate is to the flesh, faith is to the soule, that meate is to the body, the word is to the spirit.* Againe, *Therefore the eating of this flesh, is a certaine earnest affection, & desire to continue in him.* Againe, *when we doe these things, we prepare not our teeth to bite, but with* Transubstantiation.

ſincere faith we breake and diuide this holy bread. And the vndoubted Cyprian (for of the auctor of this worke it is vncertaine) in his Epiſtle *ad Magnum lib.1.Ep.6.* expreſly calleth the Lords bodie bread moulded together of many graines, and his bloud wine, which is preſſed out of cluſters of grapes. Againe: *Lib.2.Ep.3. Cæcilio,* he ſaith: *The bloud of Chriſt, is not water but wine.* Theſe wordes are plaine againſt tranſubſtantiation. Ep.63.

Neither doth S. Ambroſe, by the change which is wrought in the Sacrament by the wordes of Chriſt, meane, the Popiſh pretended change: for of the bread and the wine, when they are conſecrated by the word of God he ſaith: *If there were ſuch force in the word of our Lord Ieſus, that thoſe things began to be, which were not, how much more effectuall in working, is it, that they may be ſtill which they were, and alſo be changed into another thing?* An example hereof he giueth in euery Chriſtian man: *Tu ipſe eras, &c. Thou thy ſelfe waſt, but thou waſt an olde creature, but after thou waſt conſecrated, thou begaueſt to be a newe creature.* Here the change is manifeſt not in ſubſtance, but in qualitie. And euen in the chapter by you cited, his words are euident to declare, that he ſpeaketh of no tranſubſtantiation. For after he hath ſaid, that our Lord Ieſus, contrary to the order of nature, was borne of a virgine, he addeth: *Vera vtiq;, &c. It was the true fleſh of Chriſt that was crucified, that was buried: therefore this is truly a Sacrament of that fleſh. Our Lord Ieſus crieth out: This is my bodie, before the bleſſing of the heauenly wordes, it is called another kind: after conſecration the bodie of Chriſt is ſignified. He him ſelfe ſaith, it is his bloud, before conſecration, it is called another thing, after conſecration it is named bloud.* Alſo by the ſame argument, of the ſupernaturall generation of Chriſt by the holy Ghoſt of the virgine Marie, he proueth the truth of regeneration in Baptiſme, where there is no change of ſubſtance, but in qualities and conditions. Therefore in the one Sacrament, he meaneth no more tranſubſtantiation, then in the other. De iis qui myſter. Cap. 9.

Rhem. 9. 26. My bodie.) He ſaid not, This bread is a figure of my body: or, This wine is a figure of my bloud: but, This is my body, and, This is my bloud. Damaſc. li. 4. c. 14. Theophyl. in hunc locum. Conc. 2. Nic. act. 6, 10. 4. eiuſdem actionis in fine. *when ſome Fathers cal it a figure or ſigne, they meane the outward formes of bread and wine.* No figuratiue but a real preſence.

Fulke. 9. The text is plaine, he ſaid, This is my bodie, This is my bloud, to declare, that he gaue to the faith of the worthy receiuer, his very body and bloud, by thoſe outward elements of bread and wine, which are figures and ſignes of his body and bloud. And therefore, though he ſayd not, This is a figure or ſigne of my body, & bloud: yet he ſaid in the ſame ſence: *This cup is the New Teſtament in my bloud.* By which forme of ſpeach, he declared, that the viſible element is a ſigne or ſeale of the Newe Teſtament eſtabliſhed in his bloud, ſhed on the Croſſe, and not conuerted or turned into his bloud. For his naturall bloud, is not the Newe Teſtament in his bloud, neither is the cuppe properly, but figuratiuely, the Newe Teſtament. Wherefore it remaineth, that it is a Sacrament, that is, an holie ſigne and ſeale of the Newe Teſtament, confirmed by the death and bloud ſhedding of Chriſt. And ſo the ancient Fathers doe meane, when they call the bread a figure or ſigne of his bodie, and not the outward formes or accidents of bread, ſeparated from the ſubſtance of bread, for of that monſter they neuer heard. Tertullian againſt Marcion, which denied Chriſt to haue a true body, writeth thus. *The bread which he tooke and diſtributed to his Diſciples, he made his body, ſaying, This is my body, that is, a figure of my body, now it had not bene a figure, except he had had a true body. For a void thing, which is a fantaſie, could not haue a figure. Or if he feyned the bread to be his body, becauſe he lacked a true body, he ought to haue deliuered the bread for vs. It would haue made for Marcions vanitie, that the bread ſhould haue bene crucified.* Theſe wordes of Tertullian declare, that he meaneth the bread to be a figure of Chriſtes true bodie, and not the accidents of bread. For if this fantaſie of tranſubſtantiation, had bene thought of in thoſe daies, Marcion would haue taken hold of the aboliſhing of the ſubſtance of bread, to proue the bodie of Chriſt to be onely in forme or ſhewe, and not in deede, as the bread which is turned into it is. Againe, he might haue confirmed his hereſie, that the world was not created by God the father of our Lord Ieſus Chriſt, ſeeing he did away the creature of bread, to make it his bodie. But Tertullian *Lib.* 5. ſayth: *By the Sacrament of the bread, and the cuppe nowe in the Goſpell, we haue proued the truth of our Lordes bodie and bloud, againſt the phantaſme of Marcion.* Likewiſe S. Auguſtine ſayth: *Nam ex eo, &c. For of that it is written, that the bloud of a beaſt is the ſoule of it, beſide that I ſayd, that it pertayneth not to me, what becommeth of the ſoule of a beaſt, I may alſo interprete that precept in a ſigne. For our Lord doubted not to ſay, This is my bodie, when he gaue the ſigne of his bodie. Cont. Adimant. cap.* 12. The bloud of a beaſt is a ſigne of the ſoule, or life thereof, ſo is the bread a ſigne of the bodie of Chriſt. What place is here for accidents of bread, to be called the ſigne of his bodie? except you will ſay, the accidents of bloud, were forbidden in the Lawe, and not the bloud it ſelfe. But bloud it ſelfe, as a ſigne of the life of the beaſt, was forbidden to be eaten, as bread is giuen to be eaten, as a ſigne of Chriſt. Other ancient Fathers, are alſo in plaine wordes directly againſt tranſubſtantiation, as Chryſt. *In Epiſt. ad Cæſarium. Theodoret. Dial.* 2. Gelaſius Biſhop of Rome *contra Eutychen.* All theſe in plaine wordes affirme, the ſubſtance of bread & wine, to remaine after conſecration. Cont. Marc. lib. 4. Tranſubſtantiation.

Rhem. 10 28. Bloud of the new Teſtament.) *As the old Teſtament was dedicated with bloud in theſe wordes,* This is the bloud of the Teſtament &c. Heb. 9. *ſo here is the inſtitution of the new Teſtament in Chriſtes bloud, by theſe wordes,* This is the bloud of the new Teſtament &c. *which is here myſtically ſhed, and not only afterward vpon the Croſſe: for the Greeke is the preſent tenſe in al the Euangeliſtes, and S. Paul: and likewiſe ſpeaking of the body* 1. Cor. 11. *it is in the Greeke the preſent tenſe, and* Luc. 22. *and in the Latin here. And the Heretikes them ſelues ſo put it in their tranſlations.* ἐκχυνόμενον. κλώμενον. διδόμενον.

Fulke 10. The bloud of Chriſt, was not myſtically ſhed in the Sacrament, but as it is myſtically preſent. The Apoſtles and Euangeliſts, vſing the preſent tenſe for the future, doe ſignifie, that the paſſion of Chriſt was euen at hand. And therefore your vulgar Interpreter, according to the ſence, hath truly tranſlated the word, by the future tenſe. For it is not onely ſaid, that his bloud is ſhed, but it is added, for many, vnto remiſſion of ſinnes, and his bodie is broken, which was not but on the Croſſe. For if the bloud of Chriſt was ſhed for the remiſſion of the ſinnes of the world in the Sacrament, the paſſion of Chriſt was needles: and ſo to eſtabliſh your blaſphemous ſacrifice of the Maſſe, you make voide and fruſtrate, the moſt glorious and onely ſacrifice propitiatorie for ſinnes, offered by our Sauiour Chriſt vpon the Croſſe. Sacrifice of the Maſſe.

Rhem. 11 29. Fruite of the vine.) *S. Luke putteth theſe wordes before he come to the conſecration, whereby it ſeemeth*

that he speaketh of the wine of the Paschal lambe, and therfore nameth it, the fruite of the vine. but if he speake of the wine which was now his bloud, he nameth it notwithstanding wine, as S. Paule nameth the other bread, for three causes: first because it was so before: as Eue is called Adams bone, and, Aarons rod deuoured their roddes: *whereas they were not now roddes, but serpents. And,* He tasted the water turned into wine: *whereas it was now wine and not water: and such like. secondly, because it keepeth the formes of bread and wine, and things are called as they appeare: as when Raphael is called a yong man* Tob. 5. *and,* Three men appeared to Abraham Gen. 18. *whereas they were three Angels. thirdly, because Christ in this Sacrament is very true and principal bread and wine, feeding and refreshing vs in body and soule to euerlasting life.*

The elements after consecration called bread & wine. Gen. 2. Exo. 7. Io. 2.

Fulke 11. Vaine shifts against the plaine truth of the text, and the euident words thereof. The demonstratiue Pronoune This, declareth, that he spake of the wine in his hand. And so the ancient Fathers haue alwaies taken it. Clemens Alexandrinus sayth: *Quod autem vinum esset, &c. That it was wine which was blessed, he sheweth againe, saying to his Disciples, I wil not drinke of the fruite of this vine, Pædagog. l. 2. Cap. 2.* S. Cyprian vpon these wordes of the fruite of the vine, which he calleth the creature of the vine inferreth: *Qua in parte, &c. In which part we find, that the cuppe which our Lord offred, was mixt, and that it was wine which he called his bloud. Ep. 65. Cæcilio.* Chrysostome also vpon ỹ same text, sayth: *He ment to tul vp by the rootes, a certaine pernicious heresie, of them which vse water in the mysteries, so that he shewed, that when he deliuered this mysterie, he deliuered wine. and now after his resurrection, in the bare table of the mysterie, he vsed wine. He saith, Of the fruite of the vine, which truly bringeth forth wine, and not water. In Math. Hom. 83.* Seeing Christ therefore deliuered wine, as the text and the Fathers say, your three causes are vaine. For the Sacrament is called bread and wine, because it is so indeede, although it be also called the bodie and bloud of Christ, as it is indeede, after a spirituall maner, to the worthy receiuer. But to examine your causes a litle: you say, *S. Paule nameth it bread, because it was so before, as Eue is called Adams bone.* But Eue was not called Adames bone, absolutely, but bone of his bones, and flesh of his flesh. And that she was in deede, at that present in respect of her bodie, for I suppose you will not say, her soule was made of Adams bone. Likewise in your second example: Aarons rodde deuoured their roddes, Moses calleth it Aarons rodde, that it was when he wrote, namely a rodde, and the Sorcerers roddes were not true Serpents, but in shew. Therefore S. Augustine sayth of Aarons rodde: *The thing was called by that name, from whence it was turned, and into which it was returned againe, therefore it ought to be called that which it was principally. Quæst. sup. Exod. lib. 2. Quæst. 21.* Your third example of water turned into wine, is most impertinent: for there it is expressed, both what it was before the turning, and what it was after. Your second forged cause, *for that some things are called as they appeare, and not as they are, as Angels are called men,* is also vnlike your matter, for the Angels that appeared, were not phantasticall shewes or accidents, but they appeared in very bodies as of men, which they assumed for the time, as it is plaine by the text: your third cause is also vaine: *that the Sacraments should be called bread and wine, because Christ is the true bread and wine feeding vs in bodie and soule vnto eternal life.* for S. Paule nameth it bread, in them which eate it vnworthily, to their condemnation.

Transubstantiation.

Rhem. 39. Not as I wil.) *A perfect example of obedience and submitting our self and our willes to Gods will and ordinance in al aduersitie: and that we should desire nothing temporal, but vnder the condition of his holy pleasure and appointment.*

Rhem. 12 41. Watch and pray.) *Hereof came Vigils and Nocturnes, that is, watching and praying in the night, commonly vsed in the Primitiue Church of al Christians, as is plaine by S. Cyprian and * S. Hierom: but afterward and vntil this day, specially of religious persons.*

De Orat. Do. nu. 15. Vigils and Nocturnes. * Adu. Vigilant. ep. 13. Popish Vigils.

Fulke. 12. Watching vnto praier is commended in this place, and in many other of the Scripture. And therefore in the Primitiue Church they had set times of watching in praier. But your vigils, that is, holy day eues, and nocturnes, that is a certaine taske of Psalmes, and other prayers, are rather mockeries of watches and prayers, then either that which Christ willed his Disciples to doe, or the Primitiue Church vsed: although you say your religious persons vse them still.

Rhem. 69. Wench.) *S. Gregorie declaring the difference of the Apostles before the receiuing of the holy Ghost and after, saith thus:* Euen this very Pastor of the Church him self, at whose most sacred body we sitte, how weake he was, the wenche can tel you: but how strong he was after, his answer to the high Priest declareth, Act. 5. 29: We must obey God rather then men. Greg. ho. 20. in Euang.

The vertue of the holy Ghost

74. To curse.) *A goodly example and warning to mans infirmitie, and to take heede of presumption, and to hang only vpon God in tentations.*

Mans infirmitie.

Rhem. 13 75. Wept bitterly.) *S. Ambrose in his Hymne that the Church vseth at Laudes, speaking of this, saith,* Hoc ipsa Petra ecclesiæ canente, culpam diluit. *when the Cocke crewe, the Rocke of the Church him self washed away his fault.* S. Augustine 1. Retract. c. 21.

Peters teares and repentãce.

Fulke 13. If you allodge this for the rocke of the Church, there hath bene inough said vpon the 16. Chapiter. If for washing away his sinnes, to insinuate that his teares were a satisfaction of them: The same Ambrose sayth againe *In Luc. cap. 22. Lachrymas eius lego, satisfactionem non lego. I read his teares, I read not his satisfaction.*

Sarisfaction.

CHAP. XXVII.

The cheefe of the Iewes accuse him to Pilate the Gentil (his betrayer, and the Iudge, and the Iudges wife, testifying in the meane time manifoldly his innocencie:) 20 and perswade the common people also not only to preferre the murderer Barabbas, but also to crie, CRVCIFIGE: *(Al, to the reprobation of their whole nation, and nothing but fulfilling the Scriptures.) 27 After many illusions, 31 he is crucified by the Gentils. 38 which the Iewes seeing, do triumph as if they had now the victorie. 45 But euen then by many wonderful workes he declareth his might, to their confusion. 57 Finally being buried, they to make al sure, set souldiars to keepe his sepulcher.*

PRIME or Hora prima in the Churches Seruice.

AND when morning was come, al the cheefe Priestes and auncients of the people consulted together against IESVS, that

*WHen the morning was come, * all the chiefe Priests and Elders of the people helde a counsel against Iesus to put him to death,*

Mar. 15. 1. luke 22. 66. iohn 18. 28.

that they might put him to death.

Good Friday. 2 And they brought him bound and deliuered him to Ponce Pilate the Preſident.

3 Then Iudas that betraied him, ſeeing that he was condemned, ‖ repenting him, returned the thirtie ſiluer peeces to the cheefe Prieſtes and auncients,

4 Saying, I haue ſinned, betraying iuſt bloud. But they ſaid, what is that to vs? looke thou to it.

5 And caſting downe the ſiluer peeces in the temple, he departed: and went & ‖ hanged him ſelf with an halter.

6 And the cheefe Prieſtes hauing taken the ſiluer peeces, ſaid, It is not lawful to caſt them into the ‡ Corbana: becauſe it is the price of bloud.

‡ This Corbana was a place about the Temple, which receiued the peoples gifts or offerings. See Mar. 12, v. 42.

7 And after they had conſulted together, they bought with them the potters field, to be a burying place for ſtrangers.

8 For this cauſe that field was called *Haceldama*, that is, *the field of bloud*, euen to this preſent day.

Zach. 11, 12. 9 Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying, *And they tooke the thirtie peeces of ſiluer, the price of the priced, whō they did price of the childrē of Iſrael:*

10 And they gaue them into the potters field, as our Lord did appoint to me.

11 And Iesvs ſtoode before the Preſident, and the Preſident asked him, ſaying, Art thou the King of the Iewes? Iesvs ſayth to him, Thou ſayeſt.

12 And when he was accuſed of ỹ cheefe Prieſtes & auncients, he anſwered nothing.

13 Then Pilate ſaith to him, Doeſt thou not heare how many teſtimonies they alleage againſt thee?

14 And he anſwered him not to any word: ſo that the Preſident did maruel excedingly.

Hora tertia of the Churches ſeruice. 15 And vpon the ſolemne day the Preſident had accuſtomed to releaſe vnto the people one priſoner whom they would.

16 And he had then a notorious priſoner, that was called Barabbas.

17 They therfore being gathered together, Pilate ſaid: whom wil you that I releaſe to you, Barabbas, or Iesvs that is called Chriſt?

18 For he knewe that for enuie they had deliuered him.

19 And as he was ſitting in place of iudgement, his wife ſent vnto him, ſaying: Haue thou nothing to doe with that iuſt man. for I haue ſuffred many things this day in my ſleepe for him.

death.

2 And when they had bound him, they led him away, and deliuered him to Pontius Pilate the Deputie.

3 Then Iudas, which had betraied him, when he ſawe that he was condemned, repented him ſelfe, and brought againe the thirtie ſiluer peeces to the chiefe Prieſts and Elders,

4 Saying, I haue ſinned, in that I haue betraied the innocent blood. And they ſaid, What is that to vs? ſee thou to that.

*5 And when he had caſt downe the peeces of ſiluer in the Temple, he departed, * and went his way, and hanged him ſelfe.* Act. 1. 18.

6 And the chiefe prieſts tooke the ſiluer peeces, *and ſaid, It is not lawfull for to put them into the treaſurie, becauſe it is the price of blood.*

7 And when they had taken counſell, they bought with them the potters field, to bury ſtrangers in.

*8 Wherfore that field was called, * The field of blood vntill this day.* Act. 1. 19.

*9 (Then was fulfilled that which was ſpoken by Ieremie the Prophet, ſaying, * And they tooke the thirtie ſiluer* pieces, *the price of him that was valued, whom they bought of the children of Iſrael:* Zach. 11. 12.

10 And gaue them for the potters field, as the Lord appointed me.)

11 Ieſus ſtood before the Deputie, and the Deputie asked him, ſaying, Art thou the King of the Iewes? Ieſus ſayth vnto him, Thou ſaieſt.

*12 * And when he was accuſed of the chiefe Prieſts and Elders, he anſwered nothing.* Mar. 15. 3.

13 Then ſayth Pilate vnto him, Heareſt thou not how many things they witneſſe againſt thee?

14 And he anſwered him to neuer a word: in ſo much that the Deputie maruailed greatly.

*15 * At that feaſt the Deputie was woont to let looſe vnto the people a priſoner, whom they would.* Mar. 15. 6. Iuke 23. 17.

16 He had then a notable priſoner, called Barabbas.

17 Therefore when they were gathered together, Pilate ſaid vnto them, Whether will ye that I giue looſe vnto you Barabbas, or Ieſus, which is called Chriſt?

18 For he knew that for enuie they had deliuered him.

19 When he was ſet downe on the iudgement ſeate, his wife ſent vnto him, ſaying, Haue thou nothing to doe with that iuſt man: For I haue ſuffered many things this day in a dreame becauſe of him.

 20 But 20 * But

20 But the cheefe Preestes and aunci-
ents perswaded the people, that they should
aske Barabbas, and make Iesvs away.

21 And the President answering, said to
them: whether wil you of the two to be re-
leased vnto you? But they said, Barabbas.

22 Pilate saith to them, what shal I doe
then with Iesvs that is called Christ? They
say al, Let him be crucified.

23 The President said to them, Why
what euil hath he done? But they cried the
more, saying, Let him be crucified.

24 And Pilate seeing that he nothing
preuailed, but rather tumult was toward: ta-
king water he washed his hands before the
people, saying, I am ‖ innocent of the bloud
of this iust man: looke you to it.

25 And ỹ whole people answering, said,
His bloud be vpon vs, & vpon our children.

26 Then he released to them Barabbas,
and hauing scourged Iesvs, deliuered him
vnto them for to be crucified.

27 Then the Presidents souldiars taking
Iesvs into the Palace, gathered together
vnto him the whole band:

Io.19,2. 28 *And stripping him, put a scarlet
cloke about him,

29 And platting a crowne of thornes, put
it vpon his head, and a reede in his right
hand. And bowing the knee before him, they
mocked him, saying, Haile king of ỹ Iewes.

30 And spitting vpon him, they tooke
the reede, and smote his head.

31 And after they had mocked him, they
tooke of the cloke from him, and put on him
his owne garments, and led him away to
crucifie him.

32 And in going they found a man of
Cyrene, named Simon: him they forced to
take vp his crosse.

Hora sexta in the Churches Seruice. 33 And they came into the place that is
called Golgotha, which is, the place of Cal-
uarie.

34 And they gaue him wine to drinke
mingled with gall. And when he had tasted,
he would not drinke.

35 And after they had crucified him, they
deuided his garments, casting lottes: that it
might be fulfilled which was spoken by the
Ps.21,19. Prophet, saying: *They deuided my garments
among them: and vpon my vesture they did cast
lottes.*

36 And they sate and watched him.

37 And they put ouer his head his cause
written, This is Iesvs the king of
the Iewes.

38 Then

20 *But the chiefe Priests and Elders per-* Mar.15.11.
swaded the people that they should aske Barab- luke 23.17.
bas, and destroy Iesus. iohn 18.40.
act.3.14.

21 *The Deputie answered, and said vnto*
them, Whether of the twaine will ye that I let
loose vnto you? They said, Barabbas.

22 *Pilate said vnto them, What shall I doe*
then with Iesus which is called Christ? They all
said vnto him, Let him be crucified.

23 *The Deputie said, What euill hath he*
done? But they cried exceedingly, saying, Let
him be crucified.

24 *When Pilate saw that he could preuaile*
nothing, but that more businesse was made, he
tooke water, and washed his hands before the
people, saying, I am innocent of the blood of this
iust person: see ye to it.

25 *Then answered all the people, and said,*
His blood be on vs, and on our children.

26 *Then let he Barabbas loose vnto them,*
and when he had scourged Iesus, he deliuered
him to be crucified.

27 *Then the souldiers of the deputie, when* Mar.15.16.
they had taken Iesus into the common hall, ga- iohn 19.1.
thered vnto him all the band of souldiers.

28 *And when they had stripped him, they*
put on him a scarlet robe:

29 *And when they had platted a crowne of*
thornes, they put it vpon his head, and a reede in
his right hand: and when they had bowed the
knee before him, they mocked him, saying, Haile
king of the Iewes.

30 *And when they had spit vpon him, they*
tooke the reede, and smote him on the head.

31 *And after that they had mocked him,*
they tooke the robe of him, and put his owne rai-
ment on him, and led him away to crucifie him.

32 *And as they came out, they found a man* Mar.15.21.
of Cyrene, Simon by name: him they compelled luke 23.26.
to beare his crosse.

33 *And when they were come vnto a place* Mar.15.22.
called Golgotha, that is to say, a place of a skull, luke 23.32.
iohn 19.16.

34 *They gaue him vineger to drinke, min-*
gled with gall: and when he had tasted thereof,
he would not drinke.

35 *When they had crucified him, they* Mar.15.24.
parted his garments, casting lots: that it might
*be fulfilled which was spoken by the Prophet. **
They parted my garments among them, and Psal.22.19.
vpon my vesture did they cast lots.

36 *And sitting downe, they watched him*
there:

37 *And set vp ouer his head his accusation*
written, THIS IS IESVS, THE
KING OF THE IEWES.

38 *Then*

38 Then were crucified with him two theeues: one on ỹ right hand,& one on ỹ left.

39 And they that paſſed by, blaſphemed him,wagging their heads,

40 And ſaying, Vah, thou that deſtroyeſt the temple of God, and in three dayes doeſt reedifie it: ſaue thine owne ſelfe: ‖ if thou be the ſõne of God,come downe from ỹ Croſſe.

41 In like maner alſo the chiefe Prieſtes with the Scribes and ancients mocking,ſaid:

42 He ſaued other: him ſelfe he cannot ſaue: if he be the King of Iſrael,let him nowe come downe from the Croſſe, and we will beleeue him.

Pſa.21,9. Sap.2,18. 43 *He truſted in God: let him nowe deliuer him if he will: for he ſaid,That I am the the ſonne of God.

44 And the ſelfe ſame thing the theeues alſo that were crucified with him, reproched him withall.

45 And from ỹ ſixt houre,there was darkneſſe made vpon the whole earth, vntill the ninth houre.

46 And about the ninth houre IESVS cried with a mighty voyce, ſaying, *Eli,Eli,lamma-ſabacthani?* that is, *My God,my God,* ‖ *why haſt thou forſaken me?*

47 And certaine ỹ ſtood there and heard, ſaid,He calleth Elias.

48 And incontinent one of them running, tooke a ſponge, and filled it w̃ vinegre: and put it on a reede,and gaue him to drinke.

49 And other ſaid, Let be,let vs ſee whether Elias come to deliuer him.

50 And IESVS againe crying w̃ a mighty voyce,yelded vp the ghoſt.

HORA NONA in the Churches Seruice. 51 And behold ỹ vele of ỹ temple was rent in two peeces, frõ the top euen to ỹ botome. & the earth did quake,and ỹ rocks were rent,

52 And the graues were opened: and many bodies of the ſaincts that had ſlept,roſe.

53 And they going foorth out of ỹ graues after his reſurrection, came into the holy citie: and appeared to many.

54 And the Centurion and they that were with him watching IESVS,hauing ſeene the earth-quake and the things that were done, were ſore afraid,ſaying,In deede this was the ſonne of God.

55 And there were there many women a farre of, which had folowed IESVS from Galilee,miniſtring vnto him:

HORA VESPERARVM, or,Euenſong. 56 Among whom was Marie Magdalen, and Marie the mother of Iames and Ioſeph, and the mother of the ſonnes of Zebedee.

57 And when it was euening, there came a certaine

38 Then are there two theeues crucified with him: one on the right hand, and another on the left.

39 They that paſſed by, reuiled him, wagging their heads,

*40 And ſaying, *Thou that deſtroyeſt the temple, and buildeſt it in three dayes, ſaue thy ſelfe: If thou be the ſonne of God, come downe from the croſſe.* Iohn 2.19.

41 Likewiſe alſo the high Prieſtes mocking him, with the Scribes and Elders, ſaid,

42 He ſaued other, him ſelfe can he not ſaue: If he bee the King of Iſrael, let him nowe come downe from the croſſe, and wee will beleeue him.

*43 *He hath truſted in God, let him deliuer him nowe if he will haue him: for he ſaid, I am the ſonne of God.* Pſal.22.9. wiſd.2.18.

44 The theeues alſo which were crucified with him, caſt the ſame in his teeth.

45 From the ſixth houre was there darkeneſſe ouer all the land, vnto the ninth houre.

46 And about the ninth houre, Ieſus cried with a loud voyce, ſaying, Eli,Eli, Lamaſabachthani, *that is to ſay, * My God, my God, why haſt thou forſaken me?* Pſal.22.8.

47 Some of them that ſtoode there, when they heard that, ſaid, This man calleth for Elias.

*48 And ſtraightway one of them ranne, *and tooke a ſponge, and when he had filled it full of vineger, and put it on a reede, he gaue him to drinke.* Pſal.69.22.

49 The reſt ſaid, Let be, let vs ſee whether Elias will come to ſaue him.

50 Ieſus, when he had cried againe with a loud voyce, yeelded vp the ghoſt.

*51 *And beholde, the vaile of the temple was rent in two partes, from the toppe to the bottome, and the earth did quake, and the ſtones rent,* 1.Chr.3.14.

52 And graues were opened, and many bodies of ſainctes which ſlept, aroſe.

53 And after that they were come out of the graues after his reſurrection, came into the holy citie, and appeared vnto many.

54 When the Centurion, and they that were with him watching Ieſus, ſawe the earthquake, and thoſe things that were done, they feared greatly, ſaying, Truely this was the ſonne of God.

55 And many women were there (beholding him afarre off) which followed Ieſus from Galilee, miniſtring vnto him.

56 Among which was Marie Magdalene, and Marie the mother of Iames and Ioſes, and the mother of Zebedees children.

*57 *When the Euen was come, there came a* Mar.15.42. luke 23.50. iohn 19.38.

a certaine rich man of Arimathæa,named Ioseph, who also him self was disciple to IESVS.

58 He went to Pilate,and asked the body of IESVS. Then Pilate commanded that the body should be deliuered.

HORA COMPLETORII, or, Complin,

59 And Ioseph taking the body, ‖ wrapt it in cleane sindon,

60 And laide it in his owne newe monument, which he had hewed out in a rocke. And he rolled a great stone to the doore of the monument, and went his way.

61 And there was there Marie Magdalene, & the other Marie, sitting ouer-against the sepulchre.

SATVRDAY called Sabbatum sanctum,

62 And the next day, which is after the Parascеue, the cheefe Priestes and the Pharisees came together to Pilate,

63 Saying, Sir,we haue remembred, that that seducer said yet liuing, After three dayes I will rise againe.

64 Command therefore the sepulchre to be kept vntill the third day: lest perhaps his Disciples come,and steale him,and say to the people,He is risen from the dead: and the last errour shalbe worse then the first.

65 Pilate saide to them, You haue a gard: goe,gard it as you knowe.

66 And they departing, made the sepulchre sure:sealing vp ỹ stone, with watchmen.

rich man from the citie of *Arimathæa, named Ioseph, which also him selfe was Iesus disciple.*

58 He went to Pilate, and begged the body of Iesus: then Pilate commaunded the body to be deliuered.

59 And when Ioseph had taken the body, he wrapped it in a cleane linnen cloth,

60 And laide it in his newe tombe which he had hewen out in the rocke: and when he had rolled a great stone to the doore of the sepulchre, he departed.

61 And there was Marie Magdalene, and the other Marie sitting ouer against the sepulchre.

62 The next day that followed the day of preparing, the high Priestes and Pharisees came together vnto Pilate,

63 Saying, Sir, we remember that this deceiuer said while he was yet aliue, After three dayes I arise againe.

64 Commaunde therefore, that the sepulchre be made sure vntill the third day, least his disciples come by night, and steale him away, and say vnto the people, He is risen from the dead: and the last errour shall be worse then the first.

65 Pilate said vnto them. Ye haue the watch, goe your way, make it as sure as ye knowe.

66 So they went, and when they had sealed vp the stone, they made the sepulchre sure with the watch.

ANNOTATIONS. CHAP. XXVII.

Rhem. 3. Repenting him.) *Note howe spedily the plague of God falleth after sinne, and specially men must note what torment of conscience, and desperation often foloweth the sheading of innocent blood.* Horrour of conscience.

5. Hung him selfe.) *If he had rightly repented, notwithstanding his horrible treason, he might haue obteyned mercie: but by hanging himselfe he tooke away all meanes of mercie and saluation, because he died finally impenitent.* Desperation.

Rhem.1. 24. Innocent of his blood.) *Though Pilate was much more innocent then the Iewes, and would haue beene free from the murder of our Sauiour, seeking al the meanes that he could (without offending the people & the Emperors lawes) to dimisse him: Yet he is damned for being the minister of the peoples wicked will against his owne conscience. euen as all officers be, and specially the Iudges and Iuries which execute lawes of temporall Princes against Catholike men: for all such be guilty of innocent blood, and be nothing excused by that they execute other mens will according to the lawes, which be vniust. For they should rather suffer death themselues, then put an innocent man to death.* They that execute lawes against their conscience, are like to Pilate.

Fulke.1. They that execute godly lawes, against popish traytours and heretikes, be in no daunger of Pilates condemnation.

Rhem.2. 40. If thou be the Sonne.) *Maruel not, when thou heareſt our Sauiour in the B. Sacrament mocked at, or seest him abused of wicked men, that he straight reuengeth not such blasphemies: or that he sheweth not himselfe there visibly and to the senses, when faithles Heretikes will say, Let me see him, tast him, &c. for he suffered here the like on the Crosse, when he might at his will haue come downe with as much ease as he rose when he was dead.* Christ derided in the B. Sacrament, euen as vpon ỹ Crosse.

Fulke.2. You must first proue, that Christ is as verely present in your popish singing cake, as he was present on the crosse, and had by many arguments approued him selfe to be ỹ sonne of God, or els your comparison is vaine and ridiculous.

Rhem.3. 46. Why hast thou forsaken me?) *Beware here of the detestable blasphemie of Caluin and the Caluinists. who thinking not the bodily death of Christ sufficient, say, that he was also here so forsaken and abandoned of his Father, that he sustained in soule and conscience the very feares and torments of the damned. And to take away the Article of his descending into Hell after his death, (which was with triumph and not in paine,) they say that his descending was nothing els, but that his soule suffered the very paines of Hell vpon the Crosse. whereas in deede by these wordes out of the Psalme, our Sauiour will signifie no more but that his paines (being nowe so long on the Crosse and ready to die) were very great, and therefore according to the infirmitie of his humane nature, for very anguish (as before in the gardē when he was but toward his passion) he saith he was forsaken, for two causes, first because it was the will of God not to deliuer him, but that he should die: secondly, because his diuine nature did so represse it selfe for the time, that he felt no comfort thereof at all, but was left to die in extreme paines as a mere man.* *Catechis. Cal. & Instit. lib. 2.16.* Caluins blasphemie.

Fulke.3. Caluine blasphemeth not, but honoureth our Sauiour Christ, when he saith, that he suffered in soule the wrath of God due for the sinnes of the world: which also he began to suffer in the garden, when he felt no torment of body, but yet was in such an extreme agonie, that his body did sweate drops of blood, which was not

feare

feare of bodily paine or death onely, for then he had beene of greater infirmitie, then many of his ſeruants, which through faith in him, haue reioyced in both. Therefore it was the burthen of ſinne, which he bare, and the curſe of God due vnto ſinne, which he tooke vpon him, to deliuer vs from ſinne, and the puniſhment thereof, and not onely the bodily paine of death that enforced him that was God, to complaine that he was forſaken of God. As for the triumph ouer hell gained by his death, Caluine doth not denie, and what by Scripture you can proue, of the deſcent of his ſoule into hell after his death, it ſhalbe yeelded vnto you.

Rhem.4. 59. Wrapped.) *This honour and duetie done to Chriſtes body being dead, was maruelous gratefull & meritorious. And this wrapping of it in cleane ſindon may ſignifie by S. Hierom, that the body of our Lord is to be wrapped not in gold, pretious ſtones, and ſilke, but in pure linnen. And ſo in the whole Church it is obſerued by* * *S. Silueſters conſtitution, that the Corporall whereupon our Lordes body lieth on the altar, muſt be pure and plaine linnen.*

Reuerent vſing of our L. Body. Corporals. *S. Hiero. in hunc locum.* *to 1. Concil.

Fulke.4. The honour done to Chriſtes dead body, was no doubt gratefull, as a token of their faith and loue towards him, but meritorious you cannot proue it. S. Hierome ſpeaketh not of the laying of the Sacrament on the altar in the corporall: for there was no ſuch laying and wrapping of it in S. Hieroms time. But he ſpeaketh of a ſpirituall vnderſtanding, which afterward he expreſſeth when he ſayth, *He wrappeth Ieſus in a cleane ſindon, which ſhall receiue him in a pure mind*, And of the miniſtration of the Lords ſupper he ſaith, *None is richer then he which carieth the Lords body in a wicker basket, and his blood in a glaſſe.* And if it be S. Silueſters cõſtitution (as you ſay) that the corporal whereon our Lords body lieth, muſt be pure linen: why doe you lay it vpon a gilt patten, and carie his blood (which by concomitance you wot is his body alſo) in a gilt chalice? Againe you haue a certaine poke for reſeruation: whether you call it corporall, or corporax, lined in deede with linen, but the outſide is ſilke, gold, ſiluer, and pearles, &c. Howe doth that, and euen your Pixe and Canapie, agree with Silueſters conſtitution? I would alſo haue meruailed, why you lay the body of Chriſt, as it was buried, but that you told vs before, that he dieth in myſterie and ſacrament, and therefore belike he muſt be wrapped in ỹ corporal & buried. But the decree is as truely S. Silueſters, as it is true that the ſame authors affirme, that Conſtantine was baptized by him after he was cleanſed of a leproſie: which the auncient hiſtories proue to be falſe, Euſeb. in vita Conſtantini lib.4. who was preſent at his baptiſme in Nicomedia, as ſeemeth by hiſt. tripartit. lib.3. cap.12.

Apocalips.

CHAP. XXVIII.

He riſeth againe the third day, and (the blind moſt obſtinate Iewes by briberie working to their owne reprobation) he appeareth to his Diſciples in Galilee (as both before his paſſion he foretolde them Mat.26. and nowe after his reſurrection, firſt the Angel, then alſo himſelfe appointed by the women) 18. *and ſendeth them to all Nations, to builde his Church among the Gentiles.*

The Goſpel for the night Maſſe of Chriſtes Reſurrection. which is nowe vſed to be ſaid on Eaſter eue in ỹ morning. EASTER day. Mar.16,1. Luk.24,1. Io.20,1.

AND in the euening of the Sabboth which dawneth on the firſt of the Sabboth, came Marie Magdalene, and the other Marie ‖ to ſee the ſepulchre.

2 And beholde there was made a great earth-quake. For an Angel of our Lord deſcended from heauen: and comming, rolled backe the ſtone, and ſate vpon it:

3 And his countenance was as lightning: and his garment as ſnow.

4 And for feare of him, the watchmen were frighted, and became as dead.

5 And the Angel anſwering ſaide to the women, Feare not you. for I knowe that you ſeeke IESVS that was crucified.

Mat.29,32. 6 He is not here: for he is riſen, * as he ſaid. come, and ſee the place where our Lord was laid.

7 And going quickly, tell ye his Diſciples that he is riſen: and beholde he goeth before you into Galilee. there you ſhall ſee him. loe I haue foretolde you.

8 And they went forth quickly out of the monument with feare and great ioy, running to tell his Diſciples.

9 And beholde IESVS mette them, ſaying, All haile. But they came neere and tooke holde of his feete, and adored him.

10 Then

*IN the latter * ende of the Sabboth day, which dawneth the firſt* day *of the weeke, came Marie Magdalene, and the other Marie to ſee the ſepulchre.* Mar.16.1. iohn 20.1.

2 And behold, there was a great earthquake, for the angel of the Lord deſcended from heauen, and came & rolled backe the ſtone from the dore, and ſate vpon it.

3 His countenance was like lightning, and his raiment white as ſnow

4 And for feare of him the keepers did ſhake and became as dead men.

5 The angel anſwered, and ſaid vnto the women, Feare ye not: for I know that ye ſeeke Ieſus, which was crucified.

6 He is not here, he is riſen, as he ſaide, Come, ſee the place where that the Lord was laid,

7 And goe quickly, and tell his diſciples that he is riſen from the dead. And beholde, he goeth before you into Galilee, there ſhall ye ſee him: loe, I haue tolde you.

8 And they departed quickly from the ſepulchre, with feare and great ioy, and did runne to bring his diſciples worde.

9 And as they went to tell his Diſciples, beholde, Ieſus met them, ſaying, All haile. And they came, and helde him by the feete, and worſhipped him.

10 Then IESVS said to them, Feare not. goe, tell my brethren that they goe into Galilee, there they shall see me.

11 Who when they were departed, beholde certaine of the watchmen came into the citie, and told the chiefe Priests all things that had bene done.

12 And being assembled together ẇ the auncients, taking counsell, they gaue a great summe of money to the souldiars,

13 Saying, Say you, That his Disciples came by night, and stole him away when we were a sleepe.

14 And if the President shal heare of this, we will persuade him, and make you secure.

15 But they taking the money, did as they were taught. And this worde was bruited abroad among the Iewes, euen vnto this day.

The Gospel vpon Friday in Easter weeke.

16 And the eleuen Disciples went into Galilee, vnto the mount where IESVS had appointed them.

17 And seeing him they adored, but some doubted.

18 And IESVS comming neere spake vnto them, saying. All power is giuen to me in heauen and in earth.

The Gospel in the feast of the B. Trinitie.

19 ‖Going therefore teach ye all nations: BAPTIZING THEM IN THE NAME OF THE FATHER AND OF THE SONNE AND OF THE HOLY GHOST,

20 Teaching them to obserue all things whatsoeuer I haue commaunded you, and beholde I am with you ‖all dayes, euen to the consummation of the world.

10 Then saide Iesus vnto them, Be not afraid: goe tell my brethren that they goe into Galilee, and there shall they see me.

11 When they were gone, beholde, some of the watch came into the Citie, and shewed vnto the high Priestes all the things that were done.

12 And when they were assembled with the Elders, and had taken counsell, they gaue large money vnto the souldiers,

13 Saying, Say ye, His Disciples came by night, and stole him away while we slept.

14 And if this come to the Deputies eares, *wee will perswade him, and make you carelesse.*

15 So they, when they had taken the money, did as they were taught. And this saying was noysed among the Iewes vntill this day.

16 Then the eleuen disciples went away into Galilee, into a mountaine where Iesus had appointed them.

17 And when they sawe him, they worshipped him: but some doubted.

18 And Iesus came, and spake vnto them, saying, All power is giuen vnto me in heauen and in earth.

*19 *Goe ye therefore, and teach all nations,* Mar.16.15. *baptizing them in the name of the father, and of the sonne, and of the holy ghost:*

20 Teaching them to obserue all thinges whatsoeuer I haue commaunded you: and loe, I am with you alway, euen vnto the ende of the world.

ANNOTATIONS. CHAP. XXVIII.

Rhem. 1. 1. To see the Sepulcher.) *The deuout women came to visite our Sauiours Sepulcher, and for their deuotion first deserued to knowe the Resurrection, and to see him risen. The honour of the which Sepulcher and the Pilgrimage thereunto in the Primitiue Church, S. Hierome declareth in these wordes,* The Iewes sometime honoured Sancta Sanctorum, because there were the Cherubs, and the Propitiatorie, and the Arke of the Testament, Manna, Aarons rod, and the golden altar. Doth not the Sepulcher of our Lord seeme vnto thee more honorable? Which as often as we enter into, so often doe we see our Sauiour lie in the sindon: and staying there a while, we see the Angel againe sit at his feete, and at his head the napkin wrapped together. The glorie of whose Sepulchre, we knowe was long prophecied before Ioseph hewed it out, by Esay saying, And his rest shalbe honour: to witte, because the place of our Lords buriall should be honoured of all men. *And at this present, notwithstanding the Turkes dominion, yet doe the Religious Christian Catholike men by Gods mightie prouidence keepe the holy Sepulcher, which is within a goodly Church, and Christians come out of all the world in Pilgrimage to it.*

The holy Sepulcher, and Pilgrimage thereunto. In Ep. 17. Paula & Eustoch. ad Marcel. to 1. Esa. 11.

Fulke. 1. The cause of the womens comming, is expressed in the text, to finish the office of solemne buriall, which they intended, and were interrupted by the Sabboth. Their desert ỹ Scripture doth neuer make cause of Gods free gift. The visitation of the Sepulchre in S. Hieroms time, was not for merit, as merit is accõpted of Papists, but by sight of the place, to stirre vp their mindes, to the consideration of the benefites of Christes death, buriall, and resurrection, as the place you cite out of S. Hierome doth testifie, litle fauouring popish superstition.

Pilgrimage to Ierusalem.

Rhem. 19. Going then.) *Commission to baptize and preache to all Nations giuen to the Apostles, and grounded vpon Christes soueraigne authoritie, to whom was giuen all power in heauen and in earth.*

The Catholike Church to be gathered of all Nations,

Rhem. 2. 20. With you all dayes.) *Here Christ doth promise his concurrence with his Apostles and their successors, as well in preaching as ministring the Sacraments, and his protection of the Church neuer to cease till the worldes ende: contrary to our Aduersaries, saying that the Church hath failed many hundred yeeres till Luther and Caluin.*

And Christes continuall protection of the same Church.

Fulke. 2. An impudent slaunder. We neither say nor thinke, that the Church hath failed many hundred yeeres til Luther, and Caluine: but we doe constantly beleeue, that it hath alwayes continued, and alwayes shall continue, to the ende of the world.

Slaunder.

Here endeth the Gospel by S. Matthewe.

THE ARGVMENT OF S. MARKES GOSPEL.

Rhem. . *Markes Gospel may be wel diuided into foure partes.*

The first part, of the preparation that was made to the manifestation of Christ: chap.1. in the beginning.

The Second, of his manifesting himselfe by Preaching and Miracles, and that in Galilee: the residue of the 1. chap. vnto the 10. chap.

The third, of his comming into Iurie, towards his Passion: chap.10.

The fourth of the Holy weeke of his Passion in Hierusalem: chap.11. to the end of the booke.

Of S. Marke and his conuersation with the two Apostles S. Paul and S. Barnabee, we haue at large Act.12. and 15. somewhat also Col.4. & 2.Tim.4. and to Philemon. Moreouer of his familiaritie with the Prince of the Apostles S. Peter, we haue 1.Pet.5. For so it pleased our Lord, that only two of the Euangelists should be of his twelue Apostles, to wit, S. Matthew and S. Iohn. The other two, S. Marke and S. Luke, he gaue vnto vs of the Disciples of his two most principal and most glorious Apostles S. Peter and S. Paul. Whose Gospels therefore were of Antiquitie counted as the Gospels of S. Peter and S. Paul themselues.

Marke the disciple & interpreter of Peter (*saith S. Hieroni*) according to that which he heard of Peters mouth, wrote at Rome a briefe Gospel at ỹ requeſt of the Brethren (*about 10. or 12. yeres after our Lords Ascension.*) Which when Peter had heard, he approued it, and with his authoritie did publish it to the Church to be read, as Clemens *Alexandrinus* writeth li.6. hypotypos. In Catal. Script. Eccleſiast.

Rhem. 1. *In the same place S. Hierom addeth, how he went into Egypt to preach, and was the first Bishop of the chiefe Citie there, named Alexandria: and how Philo Iudæus at the same time seeing & admiring the life and conuersation of the Christians there vnder S. Marke, who were Monkes, wrote a booke thereof, which is extant to this day. And not onely S. Hierom (in Marco, & in Philone) but also Eusebius Hist. li.2. ca.15.16.17. Epiphanius Secta 29 Nazaræorum, li.1. to 2. Cassianus de Instit. Cænobiorum li.2. c.5. Sozomenus li.1. c.12. Nicephorus li.2. c.15. and diuerse do make mention of the said Monkes out of the same Authour. Finally,* He died (*saith S. Hierom*) the 8. yere of Nero, and was buried at Alexandria, Anianus succeeding in his place. *But from Alexandria he was *translated to Venice, Anno Dom.* 830. Philo de Supplicibus. In Catalogo.

Fulke 1. The booke that *Philo* did write, is of a sect of Iewes, not Christians, such as *Iosephus* describeth the *Esses*. And S. Hieronym confesseth, that he writeth it as in praise of his owne nation. *In Mar.* Who also saith, the life of all Christians, at that time, was such as Monkes in his time endeuoured to be, so that they had no special order of Monkes in that time, except all Christians were Monkes. *Epiphanius* saith, this booke of Philo, was intituled, περὶ ἰουδαίων, which name, though he labour to draw to Christians, by his coniectures, as though it were deriued of *Iesse Dauides* father, or of Iesus, before the name of Christians was published from *Antiochia*: yet it is most like, that *Philo* ment the same, whom *Iosephus* calleth *Essenos*, and euen that description of them, which *Eusebius* transcribeth out of *Philo*, though he would draw it to Christians, is plaine ynough for that sect of the Iewes, and vnlike to the profession of Christians, except in certeine ceremonies, of praying, fasting, and such like, which the Iewes & especially the secte of the *Essenes*, obserued. *For they had* (saith he) *the written bookes of men of old time, which being Auctors of their sect, left them many monuments of the forme of allegorical interpretations.* Which though *Eusebius* doe vnderstand of the writings of the Apostles and Euangelists: yet it is certaine, that the Apostles and the Euangelists, being many then liuing, or not long before that time when *Philo* did write, could not be called by him παλαιοὶ ἄνδρες, men of ancient time. Therefore as *Epiphanius* and Hierom saith, they were common Christians of that time, or els as it is most like, a secte of Iewish *Essens*, somewhat like indeede to Popish Cloysterers. Antiquitie of Monkes.

Rhem. 2. *It is also to be noted, that in respect of S. Peter, who sent S. Marke his scholer to Alexandria, and made him the first Bishop there, this See was esteemed next in dignitie to the See of Rome, and the Bishop thereof was accompted the chiefe Metropolitane or Patriarch of the East, and that by the first Councel of Nice. Whereof see S. Leo ep.53. S. Gregorie li.5. ep.60. & li.6. ep.37.* *Naucler. generat.28.

Fulke. 2. The See of *Alexandria*, by the Councel of *Nice*, without any respect of S. Marke sent thither by Peter, was iudged equal to the See of Rome. For if they had had respect to Peter, they would haue preferred the See of *Antioche* where Peter himselfe sate, rather then *Alexandria*, where Marke sent by Peter, did sit. The sixt Canon, is plaine. They decree, *that the anciẽt custome be obserued, that the Bishop of Alexandria, haue the ouersight of the Churches of Egypt, Lybia, and Pentapolis, because the Bishop of Rome hath the like auctoritie of the Churches neere the Citie,* Which *Ruffinus* called *Suburbicarias li.1. cap.6.* In deede Leo bishop of Rome, could not brooke the decree of the generall Councel of *Chalcedon*, by which the bishop of *Constantinople* was not onely preferred before the bishop of *Alexandria*, but also made equal with the bishop of Rome, and therefore writeth to *Anatolius* bishop of *Constantinople*, to dissuade him, as also to *Martian* the Emperour, & to *Pulcheria* the Empresse, to haue the decree staied, but for all his gainesaying and labour against it, the Councel decreed it. For in matters of discipline and gouernmẽt of the Church, the fathers of *Chalcedon* knew, they had as great authoritie as the fathers of *Nice*. Or as the fathers of *Constantinople* the first, where the like decree was made, without any interruption or contradiction of the Romish See, which now in the time of Leo had gotten great stomacke, and therefore could not away with it. No marueile then if Gregorie, comming after Leo, did not well allow it. Yet *lib.5. ep.60.* he is content that in as much as Marke was sent to *Alexandria* by Peter, he himselfe being bishop of Rome, should seeme *to haue auctoritie ouer the seate of the disciple, for the masters sake, and the bishop of Alexandria, should haue authoritie ouer the seate of the master* (that was Rome) *for the disciples sake.* This was greater modestie, then any of his successors would euer shewe. In the other Epistle, you quote *lib.6. ep.37.* He acknowledgeth three Sees of Peter, all equal in Principalitie, *Antioche, Rome* and *Alexandria*. And where as *Eulogius* bishop of *Alexandria*, had ascribed as much to himselfe, (as sitting in *Peters Chaire* euen by Gregories confession,) as he did vnto Gregorie: he answereth in these wordes, *Et cum me specialis honor, &c. And whereas speciall honour by no meanes doeth delight me, yet I reioyced greatly that you (most holy) gaue vnto your self, the same that you bestowed vpon me.* Thus was Gregory a more fellowlike bishop then those that came after him, which can abide no man to sit in *Peters Chaire*, but themselues, no man to haue principalitie of dignitie, or special honour, but themselues. Thus while you wil needes bring in the dignitie of Peters disciple for his sake, vnwares you haue giuen *Peters Chaire* of Rome a mate. Peters Chaire. *Præsidere.*

THE

THE HOLY GOSPEL OF IESVS CHRIST ACCORDING to MARKE.

CHAP. I.

THE FIRST part of this Gospel: of the preparation to Christs manifestation.

*Iohn (*the Eremite of whom the Prophet) preaching penance, and liuing himself accordingly, baptizeth the people to prepare them to Christ, 7 telling them, that it is not his, but Christs Baptisme, in which they shal receiue the Holy Ghost. 9 IESVS there is manifested from heauen: 12 and by and by he also goeth into the wildernesse. 14 Beginning in Galilee, 16 after that he hath called foure Disciples, 21 he preacheth first in Capernaum, confirming his doctrine with beneficial Miracles, to the great admiration of al: 35 then also (but first retiring into the wildernes) in al the rest of Galilee with like miracles.*

*Fulk. No prophet nameth Iohn, the Eremite.

THE Translation of Rhemes.

THE beginning of the Gospel of IESVS CHRIST the sonne of God.

Mal.3,1. Esa.40,3. 2 As it is written in "Esay the Prophet, (*Behold I send mine Angel before thy face, who shall prepare thy way before thee,*)

"the prophets

3 *A voice of one crying in the desert, Prepare ye the way of our Lord, make straight his pathes.*

Mt.3,1. Lu.3,4. Io.1,15. 4 *Iohn was in the desert baptizing, and preaching the baptisme of penance ‡ vnto remission of sinnes.

5 And there went forth to him al the coũtrie of Iewrie, and al they of Hierusalem: and were baptized of him in the riuer of Iordan, ‖confessing‖ their sinnes.

6 And Iohn was ‖clothed with camels heare, & a girdle of a skinne about his loines: and he did eate locustes and wild honie.

7 And he preached, saying, There commeth a stronger then I after me: whose latchet of his shoes I am not worthie stouping downe to vnloose.

8 I haue baptized you ‖with water: but he shal baptize you with the holy Ghost.

9 And it came to passe: in those dayes came IESVS from Nazareth of Galilee: and was ‖baptized of Iohn in Iordan.

10 And forthwith cõming vp out of ỹ water, he saw the heauens opened, & ‖the Spirit as a doue descending, & remayning on him.

11 And a voyce was made from heauen, Thou art my beloued sonne, in thee I am wel pleased.

Mt.4,1. Lu.4,1. 12 And forthwith * the Spirit droue him out into ‖the desert.

13 And he was in the desert fourtie daies, and fourtie nightes: and was tempted of Satan. and he was with beastes, and the Angels ministred to him.

THE SECOND part of this Gospel: of Christs manifestation. Mat.4,12. Luc.4,14.

14 And * after that Iohn was deliuered vp, IESVS came into Galilee, preaching the Gospel of the kingdom of God,

15 And saying, That the time is fulfilled, and

THE Translation of the Church of England.

THE beginning of the Gospell of Iesus Christ, the sonne of God,

*2 As it hath bene written in the Prophets, *Behold, I send my messenger before thy face, which shall prepare thy way before thee,* Mala.3.1.

*3 *A voyce of him that crieth in the wildernesse, Prepare ye the way of the Lord, and make his pathes straight.* Esai 40.3. iohn 1.23. luke 3.4.

*4 *Iohn was baptizing in the wildernes, and preaching the baptisme of repentance for the remission of sinnes.* Matth.3 4.

*5 *And all the lande of Iurie, and they of Hierusalem, went out vnto him, and were al baptized of him in the riuer of Iordane, confessing their sinnes.* Matth.3.5.

*6 Iohn was clothed with camels heare, and with a girdle of a skinne about his loynes: *and he did eate locustes and wilde honie,* Leui.11.22.

*7 *And preached, saying, He that is stronger then I, commeth after me, whose shoe latchet I am not worthie to stoupe downe, and vnloose.* Matth. 3.12. luke 3.16. iohn 1.27.

8 I haue baptized you with water: but he shal baptize you with the holy Ghost.

*9 *And it came to passe in those dayes, that Iesus came from Nazareth* a citie *of Galilee, *and was baptized of Iohn in Iordane.* Actes 1.5. Matth. 3.14.

10 And assoone as he was come vp out of the water, he saw heauen open, and the spirit descending vpon him like a Doue. luke 3.22. iohn 1.33.

11 And there came a voyce from heauen, Thou art my deare Sonne, in whome I am well pleased.

*12 *And immediatly the spirit driueth him into wildernesse.* Matth.4.1. luke 4.1.

13 And hee was there in the wildernesse fourtie dayes tempted of Satan, and was with the wilde beastes, and the Angels ministred vnto him.

14 After that Iohn was deliuered to prison, **Iesus came into Galilee, preaching the Gospell of the kingdome of God,* Matth. 4.12. luke 4.14. iohn 4.43.

15 And saying, The time is come, and the king-

and the kingdom of God is at hand: be ‡ penitent, and beleeue the Goſpel.

Mat.4,18. Lu.5,2. 16 *And paſſing by the ſea of Galilee, he ſaw Simon and Andrew his brother, caſting nettes into the ſea (for they were fiſhers.)

17 And IESVS ſaid to them, Come after me, and I wil make you to become fiſhers of men.

18 And immediatly leauing their nettes, they folowed him.

19 And being gone thence a litle further, he ſaw Iames of Zebedee, and Iohn his brother, & them repairing their nets in the ſhip:

20 And forthwith he called them. And leauing their father Zebedee in the ſhippe with his hired men, they folowed him.

Mat.4,13. Lu.4,31. 21 And * they enter into Capharnaum, and he foorthwith vpon the Sabboths going into the Synagogue, taught them.

22 And they were aſtonied at his doctrine. for he was teaching them as hauing power, and not as the Scribes.

Luc.4,32. 23 And * there was in their Synagogue a man in an vncleane ſpirit: and he cried out,

24 Saying, What to vs and to thee IESVS of Nazareth? art thou come to deſtroy vs? I know who thou art, the Sainct of God.

25 And IESVS threatned him, ſaying, Holde thy peace, and goe out of the man.

26 And the vncleane ſpirit tearing him, and crying out with a great voyce, went out of him.

27 And they marueled al, in ſo much that they queſtioned among themſelues, ſaying, What thing is this? what is this newe doctrine? for with power he commaundeth the vncleane ſpirits alſo, and they obey him.

28 And the bruite of him went forth incontinent into al the countrie of Galilee.

Mat.8,14. Luc.4,42. 29 And immediatly * going forth out of the Synagogue, they came into the houſe of Simon and Andrewe, with Iames and Iohn.

30 And Simons wiues mother lay in a fit of a feuer: and forthwith they tel him of her.

31 And comming neere he lifted her vp taking her by the hand: and incontinent the ague left her, and ſhe miniſtred vnto them.

32 And when it was euening after ſunne ſet, they brought to him al that were il at eaſe and that had deuils.

33 And al the citie was gathered together at the doore.

34 And he cured many that were vexed with diuers diſeaſes: and he caſt out many deuils, and he ſuffered not them to ſpeake that

kingdome of God is at hande: repent, ye, and beleeue the Goſpell.

Matth.4.18. luke 5.2. *16 *As he walked by the ſea of Galilee, he ſaw Simon, and Andrew his brother, caſting nets into the ſea (for they were fiſhers.)*

17 And Ieſus ſaid vnto them, Followe me, and I will make you to become fiſhers of men.

18 And ſtraightway they forſooke their nets, and followed him.

19 And when hee had gone a litle further thence, he ſawe Iames the ſonne *of Zebedee, and Iohn his brother, which alſo were in the ſhip mending their nets.*

20 And anon hee called them: and they left their father Zebedee in the ſhippe with the hired ſeruants, and followed him.

Matth.4.13. luke 4.31. *21 *And they came into Capernaum, and ſtraightway on the Sabboth dayes, he entred into the Synagogue, and taught.*

Matth.7.28. luke 4.32. *22 *And they were aſtonied at his learning: for hee taught them as one that had authoritie, and not as the Scribes.*

Luke 4.32. *23 *And there was in their Synagogue, a man vexed with an vncleane ſpirit, and he cried aloude,*

24 Saying, Let vs alone, what haue we to doe *with thee, thou Ieſus of Nazareth? Art thou come to deſtroy vs? I knowe thee what thou art,* euen *that holy one of God.*

25 And Ieſus rebuked him, ſaying, Holde thy peace, and come out of him.

26 And when the vncleane ſpirit had torne him, and cried with a loude voyce, hee came out of him.

27 And they were all amazed, inſomuch that they demaunded one of another among themſelues, ſaying, What thing is this? What newe doctrine is this? For with auctoritie commandeth he the fowle ſpirits, and they doe obey him.

28 And immediatly his fame ſpread abroad throughout all the region bordering on Galilee.

Matth.8.14. luke 4.32. *29 *And foorthwith, when they were come out of the Synagogue, they entred into the houſe of Simon, and Andrewe, with Iames and Iohn.*

30 But Simons wiues mother lay ſicke of a feuer: and anon they tell him of her.

31 And he came and tooke her by the hand, and lift her vp: and immediately the feuer forſooke her, and ſhe miniſtred vnto them.

32 And at Euen, when the ſunne was downe, they brought vnto him all that were diſeaſed, and them that were vexed with deuils:

33 And all the citie was gathered together at the doore.

34 And he healed many that were ſicke of diuers diſeaſes, and caſt out many deuils, & ſuffered not

that

that they knew him.

35 And riſing very early, and going forth he went into ‖ a deſert place: and there he prayed.

36 And Simon ſought after him, and they that were with him.

37 And when they had found him, they ſaid to him, That al ſeeke for thee.

38 And he ſaith to them, Let vs goe into the next townes and cities, that I may preach there alſo: for to this purpoſe am I come.

39 And he was preaching in their Synagogs, and in al Galilee: and caſting out deuils.

Mt.8,2. Lu.5,12. 40 And a *leper commeth to him beſeeching him: and kneeling down ſaith to him, If thou wilt, thou canſt make me cleane.

41 And IESVS hauing compaſsion on him, ſtretched forth his hand: and touching him, he ſaith vnto him, I wil, be thou made cleane.

42 And when he had ſpoken, immediatly the leproſie departed from him, & he was made cleane.

43 And he threatned him, and forthwith caſt him forth.

‡ Our Sauiour euen when he healed the leper by extraordinarie miraculous power, would not yet breake order, but ſent the partie to the Prieſt. Leu.14,3. 44 And he ſaith to him, See thou tel no body: but goe, ſhew thy ſelfe ‡ to the high prieſt, and offer for thy cleanſing the things that *Moyſes commaunded, for a teſtimonie to them.

45 But hee being gone forth, began to publiſh, and to blaſe abrode the word: ſo that now he coulde not openly goe into the citie, but was abrode in deſert places, and they came together vnto him from al ſides.

not the deuils to ſpeake, becauſe they knewe him.

35 And in the morning very early before day, Ieſus, when he was riſen vp, went out, and departed into a ſolitarie place, and there prayed.

36 And Simon, and they that were with him, followed after him:

37 And when they had founde him, they ſaide vnto him, All men ſeeke for thee.

38 And he ſaid vnto them, Let vs go into the next townes, that I may preach there alſo: for therefore am I come.

39 And he preached in their Synagogues in al Galilee, and caſt the deuils out.

*40 * And there came a leper to him, beſeeching him, and kneeling downe to him, and ſaying vnto him, If thou wilt, thou canſt make mee cleane,* Matth.8.2. luke 5.12.

41 And Ieſus, hauing compaſſion on him, when he had put forth his hand, touched him, and ſaith vnto him, I will, be thou cleane.

42 And as ſoone as he had ſpoken, immediatly the leproſie departed from him, and he was made cleane.

43 And after hee had giuen him a ſtraight commandement, he ſent him away forthwith:

*44 And ſaith vnto him, See thou ſay nothing to any man: but get thee hence, ſhewe thy ſelfe to the Prieſt, * & offer for thy clenſing thoſe things which Moſes commanded, for a witneſſe vnto them.* Leui.14.4. luke 5.12.

*45 * But he, as ſoone as he was departed, began openly to declare many thinges, and to publiſh this rumour: inſomuch, that Ieſus coulde no more openly enter into the citie, but was without in deſert places: and they came to him from euery quarter.*

MARGINALL NOTES. CHAP. I.

Rhem.1. 4. Vnto remiſſion.) *Iohns baptiſme put them in hope only of remiſſion of ſinnes as a preparatiue to Chriſtes Sacrament by which ſinnes were in deede to be remitted.* Aug.li.5.de bapt.c.10.

Fulke. 1. Forgiueneſſe of ſinnes is only in Chriſt: yet was the baptiſme of Iohn, a true ſeale of forgiueneſſe of ſinnes by Chriſt, as the baptiſme of Chriſtes Diſciples was. As for the *preparatiue to Chriſtes Sacrament, by which ſinnes were indeede to be remitted*, be your owne wordes and none of S. Auguſtines: who was in deede deceiued, becauſe he ſuppoſed, that ſome were baptiſed againe by Paul, which had receiued Iohns baptiſme, which the text rightly tranſlated, doeth not ſay: yet he concludeth the matter in theſe wordes: *Tamen ne quiſquam, &c. Yet leſt any man ſhould contend, that euen in the baptiſme of Iohn, ſinnes were forgiuen, after ſome larger ſanctification to be giuen by the baptiſme of Chriſt, vnto thoſe whom Paul commaunded to be baptized againe, I doe not greatly ſtriue.* Iohns baptiſme. Acts.19.

Rhem.2. 15. Be penitent.) *He doeth not preach beleefe or faith only, but penance alſo.*

Fulke. 2. No Chriſtian man doeth preach faith onely without repentance, or voyde of good workes, though they preach, that faith without workes doeth iuſtifie. Faith onely.

ANNOTATIONS. CHAP. I.

Rhem.3. 5. Confeſſing their ſinnes. *A certaine confeſſion of ſinnes there was euen in that penance which Iohn preached, and which was made before men were baptized. Whereby it is clere that Iohn made a preparation to the Sacrament of Penance which afterward was inſtituted by Chriſt, as wel as he did by baptizing prepare the way to Chriſtes baptiſme.* Confeſſion.

Fulke. 3. You are neuer able to prooue, that Chriſt did inſtitute any Sacrament of penance. Iohn by his doctrine and baptiſme, which was the ſeale thereof, prepared a way to Chriſt, but not to the baptiſme of Chriſt, for he preached not his owne baptiſme, but the waſhing away of our ſinnes by Chriſt: therefore he alſo was a miniſter of the baptiſme of Chriſt. The Popiſh Sacrament of penance.

5. Their

Rhem.4. 5 Their ſinnes.) *He doth not ſay that they confeſſed themſelues to be ſinners, which may be done by a general confeſſion: but that they confeſſed their ſinnes, which is a particular confeſſion.* — Particular confeſſion.

Fulke.4. If he heard a particular confeſſion of ſinnes, of ſo many thouſands as he baptized, he needed to haue exerciſed his office more yeeres, then he did moneths. — Confeſsion or ſhrift.

6 Clothed.) *The holy Ghoſt thought it worthy of ſpecial reporting how ſtraitly this Prophete liued, and how he abſtained from delicate meates and apparel.* See.Mat.c.3. — Iohns example of penance.

Rhem.5. 8 With water.) *Iohn with water only, Chriſt with the holy Ghoſt, not only, as the Heretikes hold, that ſay water is not neceſſary, but with water and the holy Ghoſt, as it is plaine Io.3.* vnles a man be borne againe of water and the Holy Ghoſt, he ſhal not enter into the kingdome of heauen. — Baptiſme in water. *Calu.4. inſt.c.16.*

Fulke.5. Chriſt baptiſed none with water, Ioan.4.2. Notwithſtanding, the baptiſme with water by his miniſters, is neceſſary, if it may be had according to Chriſtes inſtitution, neither doth *Caluine* teach otherwiſe. But if it can not be had in them that are preuented by death, the lacke of water ſhall not depriue Gods children of their inheritance. *Ambroſe de obitu Valentin. Imper.* doubteth not of the ſaluation of the Emperour, which was ſlaine before he was baptized. *Sed audiui vos dolere. &c. But I haue heard* (ſayth he) *that you are grieued, becauſe he receiued not the Sacrament of baptiſme. Tell me what other thing is there in vs but a will, but a requeſt?* Further he citeth the ſaying of the wiſe man, *The iuſt by what death ſo euer he be preuented his ſoule ſhalbe in reſt.* And the example of Martyrs which were ſlaine before they were baptized, *who if they be waſhed in their owne blood* (ſaith he) *this mans will hath waſhed him.* And the text of Iohn 3, maketh no more for the neceſſitie of water, then the like Iohn 6. for giuing the communion to infants, Except ye eat the fleſh of the Sonne of man. &c. — The neceſsitie of baptiſme. Slander.

Rhem. 9 Baptiſed of Iohn.) *The humility of Chriſt not diſdaining his ſeruants baptiſme, which is an example for al faithful not to diſdaine Chriſts Sacraments of any Prieſt be he neuer ſo ſimple, being by the Catholike Church lawfully called.* Aug.lib.5. de bapt.c.9.

Rhem. 10 The ſpirit.) *Expreſſe mention of the B. Trinitie. the Father ſpeaketh from heauen, the Holy Ghoſt appeareth in the likeneſſe of a doue, the Sonne alſo is recommended vnto vs.* Ambroſ.lib.1.de Sacram.c.5. — The B. Trinitie

Rhem.6. 12 Deſert.) *Chriſt doing penance by long faſting, ſolitarineſſe, and conuerſing with wilde beaſtes, gaue example and inſtruction to the Church for Lent faſt, and to holy Eremites of retiring themſelues to the wilderneſſe and prayer.* — Chriſts example of penance

Fulke.6. Blaſphemie: Chriſt was free from ſinne, and therefore needed no repentance. But if to ſalue the matter you ſay, that doing penance is nothing but faſting and ſuch exerciſes of an auſtere and ſtreight life: then with you, there may be doing of penance without repentance and ſorowe for ſinnes. For Lent faſt, and Eremites, See Math.3.c.4. the notes there. — Chriſt did no penance.

Rhem. 35 Deſert place.) *Chriſt vſed very often to retire into ſolitary places, no doubt for our example, to teach vs that ſuch places are beſt for prayer and contemplation, and that we ſhould often retire our ſelues from worldly matters to ſolitary meditation of heauenly things.* — Solitarie contemplation.

CHAP. II.

Againſt the Scribes and Phariſees he defendeth firſt his power to remitte ſinnes in earth, 23 and his eating with ſinners (as being the Phyſicion of ſoules, ſignified in thoſe his miraculous cures vpon bodies): 18 then alſo he defendeth his Diſciples, not hauing as yet any faſtes by him preſcribed vnto them, and plucking eares of corne vpon the Sabboth: ſignifying withal that he wil change their ceremonies.

Mt 9,1. Lu.5,18. AND againe he entred into Capharnaum after ſome daies, and it was heard that he was in the houſe,

2 And many came together, ſo that there was no place no not at the doore, and he ſpake to them the word.

3 And they came to him bringing one ſicke of the palſey, who was caried of foure.

4 And when they could not offer him vnto him for the multitude, they ‖ vncouered the roofe where he was: and opening it they did let downe the couch wherein the ſicke of the palſey lay.

‡ Our Lord is moued to be merciful to ſinners by other mens faith and deſires, & not only by ſ̄ parties owne meanes alway. Iob.14,5. Eſa.43,25.

5 And when IESVS had ſeene ‡ their faith, he ſaith to the ‖ ſicke of the palſey, Sonne, ‖ thy ſinnes are forgiuen thee.

6 And there were certaine of the Scribes ſitting there and thinking in their hartes,

7 Why doth he ſpeake ſo? he blaſphemeth. * who can forgiue ſinnes but only God?

8 Which by & by IESVS knowing in his ſpirit,

*AFter a fewe dayes alſo, * hee entred into Capernaum againe, and it was noyſed that he was in the houſe,* Matt.9.1.

2 And anon many were gathered together, inſomuch *that now there was no roome to receiue* them, *no not ſo much as about the doore: and he preached the word* of the Goſpel *vnto them.*

3 And they come vnto him, bringing one ſicke of the palſie, which was borne of foure men.

4 And when they could not come nigh vnto him for preaſſe, they vncouered the roofe of the houſe *that he was in: and when they had broken vp the roofe, they doe* with cordes *let downe the bed wherein the ſicke of the palſie lay.*

5 When Ieſus ſawe their faith, he ſayd vnto the ſicke of the palſie, Sonne, thy ſinnes be forgiuen thee.

6 But there were certaine of the Scribes ſitting there, and reaſoning in their hearts,

*7 Why doeth hee thus ſpeake blaſphemies? * Who can forgiue ſinnes but God onely?* Iob 14.4.

8 And immediatly, when Ieſus perceiued in esai.43.25.

spirit, that they so thought within themselues, saith to them, why thinke you these things in your hartes?

9 Whether is easier, to say to the sicke of the palsey, Thy sinnes are forgiuen thee: or to say, Arise, take vp thy couche, and walke?

10 But that you may knowe that ‖ the Sonne of man hath powēr ‖ in earth to forgiue sinnes (he saith to ỹ sicke of the palsey)

11 I say to thee, Arise, take vp thy couche, and goe into thy house.

12 And forthwith he arose: and taking vp his couche, went his way in the sight of al, so that al marueled, and glorified God, saying, That we neuer saw the like.

13 And he went forth againe to the sea: and al the multitude came to him, and hee taught them.

Mt.9,9. Lu.5,27. 14 And when he passed by, * he saw Leui of Alphæus sitting at the custome place: and he saith to him, Folow me. And rising vp he folowed him.

15 And it came to passe, as he sate at meat in his house, many Publicans and sinners did sit downe together with IESVS and his Disciples. for they were many, who also folowed him.

16 And the Scribes and the Pharises seeing that he did eate with Publicans and Sinners, sayd to his Disciples, why doth your Maister eate & drinke ẅ Publicans & sinners?

17 IESVS hearing this, saith to them, The whole haue not neede of a Physicion, but they that are il at ease. for I came not to call the iust, but sinners.

Mt.9,13. Lu.5,32. 18 And * the disciples of Iohn and the Pharisees did vse to fast: and they come, and say to him, why do the disciples of Iohn and of the Pharisees fast: but thy disciples do not fast?

19 And IESVS said to them, why, can ỹ children of the mariage fast, as long as the bridegrome is with them? So long time as they haue the bridegrome with them, they can not fast.

20 But the daies wil come when the bridegrome shal be taken away from them: and then they shal ‡ fast in those daies.

‡ He foretelleth that fasting shal bee vsed in his Church, no lesse then in ỹ old law or in the time of Iohn the Baptist. *See Mat. 9,9,15.*

21 No body soweth a peece of raw cloth to an old garment: otherwise he taketh away the new peecing from the old, and there is made a greater rent.

22 And no body putteth new wine into old bottels: otherwise the wine bursteth the bottels, and the wine wil be shed, and the bottels wil be lost. but new wine must be put into

his spirit that they so reasoned within themselues, he saith vnto them, Why reason ye such things in your hearts?

9 Whether is it easier to say to the sicke of the palsie, Thy sinnes be forgiuen thee or to say, Arise, take vp thy bed and walke?

10 But that ye may know that the sonne of man hath power in earth to forgiue sinnes, (He saith to the sicke of the palsie,)

11 I say vnto thee, Arise, and take vp thy bed, and get thee hence into thine house.

12 And immediatly he arose, tooke vp the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We neuer sawe it on this fashion.

Matth.9.9. luke 5.27. *13 * And hee went againe by the sea side, and all the people resorted vnto him, and hee taught them.*

14 And as Iesus passed by, he sawe Leui the sonne *of Alphee sitting at the receite of custome and sayd vnto him, Followe me. And he arose and followed him.*

15 And it came to passe, that when Iesus sate at meate in his house, many publicanes and sinners sate also together at meate with Iesus and his Disciples: for there were many, and they followed him.

16 And when the Scribes and Pharisees sawe him eate with Publicanes and sinners, they saide vnto his Disciples, How is it that he eateth and drinketh with Publicanes and sinners?

17 When Iesus heard that, *hee saieth vnto them, They that be whole, haue no neede of the physicion, but they that are sicke: I came not to call the righteous, but sinners to repentance.*

1.Tim.1.13. matth.9.14. lnke 5.33. *18 * And the disciples of Iohn, and of the Pharisees did fast: and they come and say vnto him, Why doe the disciples of Iohn, & of the Pharisees fast, but thy disciples fast not?*

19 And Iesus said vnto them, Can the children of the bride chamber fast, while the bridegrome is with them? As long as they haue the bridegrome with them, they cannot fast.

20 But the dayes will come, when the bridegrome shalbe taken away from them, and then shal they fast in those dayes.

21 No man also soweth a piece of new cloth vnto an olde garment: otherwayes, his new piece taketh away somewhat *from the olde* garment, *and so the rent, is made worse.*

22 And no man powreth new wine into olde vessels, els the new wine doeth burst the vessels, and the wine runneth out and the vessels will be marred: But newe wine must bee put into new

into new bottels.

Mt.12,1. Lu.6,1. 23 And *it came to passe againe when he walked through the corne on the Sabboths, and his Disciples began to goe forward and to plucke the eares.

24 And the Pharisees said to him, Behold, why do they on the Sabbothrs that which is not lawful?

25 And he said to them, Did you neuer read what Dauid did, when he was ‖in necessity, & him self was an hungred and they that were with him?

1,Re.21,6. 26 How * he entred into the house of God vnder Abiathar the high Priest, and did eate the loaues of Proposition, which it was Leu.24,9. not lawful to eate * but for the Priests, and did giue vnto them which were with him?

*The maker of the law may abrogate or dispence when and where for iust cause it seemeth good to him.

27 And he said to them, The Sabboth was made for man, and not man for the Sabboth.

28 Therefore the sonne of man is ‡ Lord of the Sabboth also.

new vessels,

*23 * And it came to passe, that hee went thorow the corne fieldes on the Sabboth dayes, and his disciples began by the way to plucke the eares of corne.* Matth.12.1. luk.6.2.

24 And the Pharisees said vnto him, Behold, why doe they on the Sabboth dayes that which is not lawfull?

*25 And he said vnto them, * Haue ye neuer read what Dauid did, when hee had neede, and was an hungred, both he, and they that* were *with him?* 1.Reg.21.6.

*26 How he went into the house of God in the dayes of Abiathar the high Priest, and did eate the shew bread, * which was not lawfull to eate but for the Priests, and gaue also to them which were with him?* Exod.29.33. leuit.8.31.

27 And he said vnto them, The Sabboth was made for man, and not man for the Sabboth,

28 Therefore is the sonne of man Lord also of the Sabboth.

ANNOTATIONS. CHAP. II.

Rhem. 4 Vncouered.) *Such diligence ought to be vsed to bring sinners to Christ in his Sacraments, as was vsed to procure this man and others, by Christ, the health of their bodies.*

Rhem. 5 Sicke of the palsey.) *Such as this man was in body by dissolution of his limmes, such also was he in soule by the noisome desires of the world occupying his hart, and withdrawing him from al good workes.* Aug.de Pastor.c.6.to.9.

Rhem.1. 5 Thy sinnes.) *Hereby it appeareth that Christ healed this sicke man first in his soule, before he tooke away his bodily infirmitie: which may be an instruct on for al men in bodily disease, first to call for the Sacraments, which be medicines of the soule. As hereby also may be gathered that many diseases come for sinne, & therefore can not be healed til the sinnes be remitted.* The Sacraments to be called for in sicknes.

Fulke.1. Seeing sicknes cõmeth for sinne, men in sicknes ought first to repent of their sinnes. For ỹ Sacraméts without repentance, doe nothing auaile, in them that be of yeeres of discretion. But when they are truely penitent of their sinnes, to cõfirme their faith in ỹ promises of God cõcerning ỹ remissiõ of sinnes, they may desire ỹ Sacrament of the Lords supper: other Sacraments, for men baptized, ỹ Church of God doeth not acknowledge. Sacraments.

Rhem.2. 10 The Sonne of man.) *As Christ proueth vnto them, that him self as man, and not as God only, hath power to remitte sinnes, by that in all their sights he was able to doe miracles and make the sickman sodenly arise: so the Apostles hauing power graunted them to doe miracles, though they be not God, may in like maner haue authority from God to remitte sinne, not as God, but as Gods ministrs.* Man hath power to remit sinnes.

Fulke.2. The Sonne of man did forgiue sinnes properly, as he was God, his Apostles by assuring men of Gods forgiuenes as Gods ministers, did also forgiue sinnes. See the notes vpon Math.9. Remission of sinnes.

Rhem.3. 10 In earth.) *This power that the Sonne of man hath to remitte sinnes in earth, was neuer taken from him, but dueth still in the Sacraments, and ministers, by whome he remitteth sinnes in the Church, and not in heauen only. For concering sinne, there is one court of conscience in earth, and an other in heauen: and the iudgement, in heauen foloweth and approueth this on earth: as is plaine by the wordes of our Sauiour to Peter first, and then to al the Apostles.* Whatsoeuer you shal bind vpon earth, shal be bound in heauen: Whatsoeuer you shal lose vpon earth, shal be loosed in heauen: *whereupon S.Hierome saith,* That Priests hauing the keyes of the kingdome of heauen, iudge after a sort before the day of iudgement. *And S.Chrysost.lib.3.de Sacerd, haud.post princip.* more at large. Christ remitteth sinnes by the Priests ministerie. Mt.16.19. Mt.18 18. *ad Heliod. ep.1.*

Fulke.3. God only forgiueth sinnes absolutely and properly: his ministers follow the sentence of Gods word in bynding and loosing, remitting and retcyning of sinnes, or els they loose their labour. And though their sentence be giuen before the day of iudgement, yet it is according to the sentence that God before them, gaue in his holy word, by which they know, who is to be bound and who to be loosed: Hierom in Math.16, See more the notes in Math.9.

Rhem. 25 In necessity.) *In necessity many things be done without sinne, which els might not be done: and so * the very chalices and consecrated iewels and vessels of the Church in cases of necessity are by lawful authority turned to profane vses: which otherwise to alienate to a mans priuate commoditie is sacrilege.* *Amb.li.2. off.c.28.*

CHAP. III.

The blind Pharisees seeking his death for doing good vpon the Sabboth, he meekely goeth out of the way: where the people that flocke vnto him, and his Miracles, are innumerable. 13 Yea to his Twelue also (hauing neede of moe workemen) he geueth power to worke Miracles. 20 He so occupieth him self for soules, that his kinne thinke him madde. 22 The Scribes of Hierusalem come so farre, and yet haue nothing but absurdly to blaspheme his casting out of Diuels, to their owne damnation. 31 That the Iewes should not (after their maner) thinke it ynough, that he is of their bloud, he telleth that such rather are deere to him, as keepe Gods commaundements.

Mt.12,9. Lu.6,6.

AND he entred againe into the Synagogue, and there was a man there that had a withered hand.

2 And they watched him whether hee would cure on ỹ Sabboths: that they might accuſe him.

3 And he ſaith to the man that had the withered hand, Riſe vp into the middes.

4 And he ſaith to them, Is it lawful on the Sabboths to doe wel or il? to ſaue a ſoule, or to deſtroy? but they held their peace.

5 And looking round about vpon them with anger, being ſorowful for the blindnes of their hart, he ſaith to the man, Stretch forth thy hand. And he ſtretched it forth: and his hand was reſtored vnto him.

6 And the Phariſees going forth, immediatly made a conſultation with the Herodians againſt him how they might deſtroy him.

7 But IESVS with his Diſciples retired to the ſea: and a great multitude from Galilee and Iewrie folowed him,

8 And from Hieruſalem, and from Idumæa, and beyond Iordan. And they about Tyre and Sidon, a great multitude, hearing the things which he did, came to him.

9 And he ſpake to his Diſciples that a boate might attend on him becauſe of the multitude, leſt they ſhould throng him.

10 For he healed many, ſo that there preaſed in vpon him for ‡ to touch him, as many as had hurts.

11 And the vncleane ſpirites, when they ſaw him, fel downe vnto him: and they cryed ſaying,

12 ‖Thou art the ſonne of God. And he vehemently charged them that they ſhould not diſcloſe him.

Mt.5,1.10,1 Lu.6,12.9,1.

13 And * aſcending into a mountaine, he called vnto him whom he would him ſelf: and they came to him.

14 And he made that ‖ twelue ſhould be with him, and that he might ſend them to preach.

15 And he gaue them power to cure infirmities, and to caſt out diuels.

16 And he gaue to Simon the name ‖Peter.

17 And Iames of Zebedee, and Iohn the brother of Iames: and he called their names, *Boanerges*, which is, *the ſonnes of thunder.*

18 And Andrew and Philippe, and Bartlemew and Mathew, and Thomas and Iames of Alphæus, and Thaddæus and Simon Cananæus,

19 And

AND he entred againe into the Synagogue, and a man was there which had a withered hand: Matth.12.9. luk.6.6.

2 And they watched him, whether hee would heale him on the Sabboth day, that they might accuſe him.

3 And he ſaid vnto the man which had the withered hand, Ariſe, and ſtand *in the mids.*

4 And he ſaith vnto them, Is it lawful to doe good on the Sabboth dayes, or to doe euil? to ſaue life, or to kill? But they held their peace,

5 And when he had looked round about on them with anger, mourning for the hardneſſe of their hearts, he ſaith vnto the man, Stretch forth thine hand. And he ſtretched it out: and his hand was reſtored as whole as the other.

6 And the Phariſes departed, and ſtraightway gathered a counſel with the Herodians againſt him, that they might deſtroy him.

7 But Ieſus auoyded, with his diſciples, to the ſea: and a great multitude followed him from Galilee, and from Iurie,

8 And from Hieruſalem, and from Idumæa, & from the region which is *beyond Iordane, and they that dwelt about Tyre and Sidon, a great multitude, when they had heard what things he did, came vnto him.*

9 And Ieſus commanded his diſciples that a ſhip ſhould waite on him, becauſe of the people, leaſt they ſhould throng him.

10 For he had healed many, inſomuch *that they preaſſed vpon him for to touch him, as many as had plagues.*

11 And the vncleane ſpirites, when they ſawe him, they fell downe before him at his feete, *and cryed, ſaying, Thou art the ſonne of God.*

12 And he ſtraightly charged them, that they ſhould not make him knowen.

*13 * And he goeth vp into a mountaine, & calleth vnto him whom he would: and they came vnto him.* Matth.10.1. luk.9.1.

14 And he ordeined twelue, that they ſhould be with him, and that he might ſend them forth to preach:

15 And that they might haue power to heale ſickneſſes, and to caſt out deuils.

16 And he gaue vnto Simon to name, Peter.

17 And he called Iames the ſonne *of Zebedee, and Iohn Iames brother (and gaue them names, Boanerges, which is to ſay, The ſonnes of thunder.)*

18 And Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and Iames the ſonne *of Alphee, and Thaddæus, and Simon the Cananite,*

19 And

19 And Iudas Iſcariot, who alſo betrayed him.

20 And they come to a houſe: and the multitude reſorteth together againe, ſo that they could not ſo much as eate bread.

21 And when his had heard of it, they went forth to lay hands on him. For they ſaid, That he was become ‡ mad.

‡ See here the conceit of worldly friends who thinke the Zeale of Religion, madnes: and therefore count them mad, that are zelous in Gods cauſe, and for the Catholike faith: and the more Zelous, the more mad.

22 And the Scribes which were come downe from Hieruſalem, ſaid, *That he hath Beelzebub: and that in the prince of deuils he caſteth out deuils.

* Mat.12,24. Luc.11,15.

23 And after he had called them together, he ſaid to them in parables, How can Satan caſt out Satan?

24 And if a ‖kingdom be deuided againſt it ſelfe, that kingdom can not ſtand.

25 And if a houſe be deuided againſt it ſelfe, that houſe cannot ſtand.

26 And if Satan be riſen againſt himſelf, he is deuided, and can not ſtand, but hath an end.

27 No body can rifle the veſſell of the ſtrong, being entred into his houſe, vnles he firſt binde the ſtrong, and then ſhall he rifle his houſe.

28 Amen I ſay to you, that all ſinnes ſhal be forgiuen the ſonnes of men, and the blaſphemies wherewith they ſhall blaſpheme.

29 But he that ſhall blaſpheme againſt the holy Ghoſt, he hath not forgiueneſſe for euer, but ſhall be guilty of an ‖ eternall ſinne.

30 Becauſe they ſaid, He hath an vncleane ſpirit.

Mt.12,46. Lu.8,19. 31 And * there come his mother & brethren: and ſtanding without they ſent vnto him calling him,

32 And the multitude ſate about him: & they ſay to him, Behold thy mother and thy brethren without ſeeke thee.

33 And anſwering them, he ſaid, ‖ who is my mother and my brethren?

34 And looking about vpon them which ſate round about him, he ſaith, Behold my mother and my brethren.

35 For whoſoeuer ſhall doe the will of God, he is my brother and my ſiſter and mother.

19 And Iudas Iſcariot which alſo betrayed him: and they come into an houſe.

20 And the people commeth together againe, ſo that they could not ſo much as eate bread.

21 And when they that belonged vnto him, heard of it, *they went out to lay hands vpon him, for they ſaid, He is mad.*

*22 And the Scribes which came downe from Hieruſalem, ſayd, * He hath Beelzebub, and by the prince of the deuils, caſteth he out deuils.* Matth.9.34. and 12.24. luke 11.14.

23 And when he had called them vnto him, he ſaid vnto them in parables, How can Satan caſt out Satan?

24 And if a realme bee diuided againſt it ſelfe that realme cannot endure.

25 And if a houſe be diuided againſt it ſelfe, that houſe cannot continue.

26 And if Satan make inſurrection againſt himſelfe, and be diuided, he cannot continue, but hath an ende.

27 No man can enter into a ſtrong mans houſe, and take away his goods, except he will firſt bind the ſtrong man, and then will ſpoile his houſe.

*28 * Verily I ſay vnto you, All ſinnes ſhall bee forgiuen vnto the children of men, and blaſphemies, wherewith ſoeuer they ſhall blaſpheme:* Matt.12.38. luke 12.10. iohn 5.16.

29 But hee that ſhall blaſpheme againſt the holy ghoſt, hath neuer forgiueneſſe, but is in danger of eternall damnation.

30 For they ſayd, He hath an vncleane ſpirite.

*31 * There come his mother, and his brethren, and ſtanding without, ſent vnto him, calling him.* Matt.12.46. luke 8.19.

32 And the people ſate about him, and ſayd vnto him, Behold, thy mother, and thy brethren, and thy ſiſters ſeeke for thee without.

33 And he anſwered them, ſaying, Who is my mother, or my brethren?

34 And when he had looked round about on them which ſate about him, he ſayd, Behold my mother and my brethren.

35 For whoſoeuer ſhall doe the will of God, the ſame is my brother, and my ſiſter, and mother.

MARGINALL NOTES.

Rhem. 1. 10 To touch him.) *The onely touching of Chriſtes holy perſon, or any part of his clothes, or whatſoeuer belonged to him, did heale all diſeaſes.*

Fulke 1. Touching of Chriſt. Chriſt did heale them that touched him by faith, otherwiſe only touching of him, or his garments, was no benefit to any that were void of faith. *Ambr. in Luc. lib. 6. c.* 8. Iudas kiſſed him, the ſouldiers ſtripped him, the high prieſts ſeruants ſmote him, the people thronged and preſſed him. But they touched him (ſaith S. Bede) which receiued his faith and loue in a true heart. *In Marc. lib.* 1. *c.* 3.

ANNOTATIONS. CHAP. III.

Rhem. 2. 13 Thou art the Sonne.) *The confession of the truth is not gratefull to God, proceeding from euery person. The diuell acknowledging our Sauiour to be the sonne of God, was bidden hold his peace: Peters confession of the same was highly allowed and rewarded.* Aug.tract.10.in ep.Ioan.Ser.30.31.de verb.Apostoli. *Therefore neither Heretikes sermons must be heard, no not though they preach the truth. So is it of their prayer and seruice, which being neuer so good in it selfe, is not acceptable to God out of their mouthes, yea it is no better then the howling of wolues.* Hiero.in 7.Osee.

Sermons, Seruice, and praier of Heretikes.

Fulke. 2. Of them that preach the trueth, we may heare the sermons: and if their prayers be good, we may be partakers of their prayers. For why should we iudge them heretikes that preach the trueth and pray rightly? If they be heretikes closely to themselues, they hurt themselues and not vs, which communicate with the trueth which they professe openly, and not with heresie which they hold priuily. But if they preach heresie, though they preach some trueth among, as all heretikes doe, the weake shall do well to forbeare their sermons, and all men ought to refuse communion or fellowship in prayers and sacraments with them.

Communion with heretikes.

Rhem. 14 Twelue.) *This number of twelue Apostles is mysticall and of great importance (as appeareth * by the choosing of Mathias into Iudas place to make vp againe this number) prefigured in the 12. Patriarkes,* Gen.49. *the 12. Princes of the children of Israel.* Num.1. *the 12. fountaines found in Elim,* Exod. 15. *the 12. precious stones in the Rationall of Aaron,* Exod.39. *the 12. Spies sent by Moyses,* Num.13. *the 12. stones taken out of Iordan whereof the Altar was made,* Iosu. 4. *the 12. loues of Proposition,* Leuit.24.&c.Anselm.in Mt.c.10. *And these are the 12. foundations of heauenly Hierusalem.* Apoc.21.

The number of Twelue, mysticall. Act.1.

Rhem.3. 16 Peter.) *Peter in numbering the Twelue is alwaies the first, & his name is so giuen him for signification of his calling to be the * Rocke or Foundation of the Church vnder Christ: as here also the name* BOANERGES *is giuen to other two Apostles for signification, and so names els where in the old Testament and in the new.*

Peters preeminence. Mt.16.

Fulke. 3. Peter is not alwayes named first, for S.Paule nameth Iames before him, Gal.2 9.and 1.Cor.9.5. he nameth him last of all the Apostles. And albeit when the twelue are named, Peter is named first, it prooueth no greater auctoritie of Peter, then of the foreman of a Iurie who is called first for order sake, yet hath no power or auctoritie ouer his fellowes. So was Peter a foundation stone, and all the twelue were the same, as you confesse, vpon the 14. verse of this chapter. But of Peters primacie, see more in the notes. Math.16.

Peters primacie.

Rhem. 24 Kingdom against kingdome.) *As this is true in all Kingdoms and Common-weales where Ciuill dissension reigneth, so is it specially verified in heresies and Heretikes, which haue alwaies diuisions among themselues as the plague of God, for diuiding themselues and others from the Church.*

Dissension of Heretikes. Greg.li.4.ep.3.

Rhem.4. 29 Eternall sinne.) *That which is here called eternall, is (as S.Matthew expresseth it) that which shall neither be remitted in this life, nor in the life to come. Where we learne by S. Marke, that there are also sinnes not eternall: and by S. Matthew, that they are such as shall be forgiuen either here, or in the life to come.*

Mt.12,32. Venial sinnes forgiuen after death. Purgatory.

Fulke. 4. That all sinnes are pardonable (except the sinne against the holy ghost) we see it plaine by the text: that any sinne shall be forgiuen after death, which is not forgiuen in this life, no Logitian in *Rhemes*, can conclude in a true syllogisme, either out of S.Marke, or S. Matth. See the notes vpon Matth.12.32.

Rhem. 5. 33 Who is my mother?) *Neither is it here said, that he had no mother, as some vpon these words falsly gather: nor ingratitude to our parents is taught vs by this answer: but we be hereby admonished to preferre the spirituall mother of the faithfull, which is the Church Catholike, and our brethren in her, and their spirituall good, aboue our carnall parents or kinne. For so our Maister being occupied here about heauenly things, accounted all them his mother and brethren, which did the will of his Father. in which number our Lady his mother was also included, for she did his fathers will.* Aug.ep.38. *Yea and aboue all others, because she had so much grace giuen her that she neuer sinned not so much as venially in all her life.* Aug.de nat.& grat.c.36.

Spiritual kined and busines preferred before carnall and worldly. The B.Virgin without sinne.

Fulke 5. That the blessed virgin Mary the Mother of God neuer sinned, not so much as venially in all her life, it is a blasphemous heresie against our Sauiour Christ Iesus: Who came to saue that was lost, and had his name for because he should saue his people from their sinnes, Matt.1. Who did not vniustly reprehend her.Luke 2.49.& Iohn 2.4. It is contrary to the Scripture in many places. *There is no man that sinneth not* saith Salomon. 2.Reg.8. 46. *There is no difference* saieth S.Paule. *All haue sinned, and are depriued of the glory of God being iustified freely by his grace, through the redemption which is in Iesus Christ.* Rom.3.23. what were the auctoritie of S.Augustine, against these and many such so cleere testimonies of the holy scripture? But in truth, you do falsly ascribe this heretical saying to S.Augustine, who hath no such assertion. But when the Pelagians named a great many holy men and women, who (as they said) sinned not, and last of all the mother of our Lord and Sauiour, which they sayd, it was necessary vnto pietie, to confesse, to be without sinne. S.Augustine answereth. *Except the holy virgin Mary, of whom I will haue no question for the honour of our Lord when we talke of sinnes. For whence know we that more grace was giuen to her to ouercome sinne of all partes, which obtained to conceiue and to bring forth him whom it is certaine to haue had no sinne. This virgine then excepted, if we could haue them together all those holy men and women when they liued, and haue asked whether they were without sinne, what thinke we they would haue answered?* In this speech we see, although S.Augustine will haue no question of her sinne, yet he doth not affirme that she neuer sinned. And elsewhere, he vtterly ouerthrew the ground of this your heresie, affirming that she was conceiued in Originall sinne. *Et quid incoinquinatius &c. And what is more vndefiled, thē that wombe of the virgine, whose flesh although it came of the propagation of sinne, yet it conceiued not of the offspring of sinne. De genes. ad liter. lib.10.cap.18.*

The virgin Mary not free from all sinne.

CHAP. IIII.

The parables (in which he speaketh to the Iewes, because they were reprobate) he expoundeth to his Disciples, shewing that in his sowing, three partes of foure shall perish, through the fault of the hearers. 21 and that his seruants must confesse their faith, 24 and vse their gifts (contrary to those stonie and thornie hearers.) 26 and that his Church (notwithstanding the losing of those three partes of the seede) shall be brought by his prouidence to the harueft, that is, to the end of the

the world : 30 growing ouer all in time, though in the beginning it be as the litle muſtard ſeed, 35 and though ſuch tempeſts of perſecution in the ſea of this world do riſe againſt it.

Mr.13,1. Lu.8,4.

AND againe he began to teach at the ſea ſide : and a great multitude was gathered together vnto him, ſo that he went vp into a boate, and ſate in the ſea, and all the multitude about the ſea was vpon the land :

2 And he taught them in parables many things, and ſaid to them in his doctrine,

3 Heare ye : Behold, the ſower went forth to ſow.

4 And whiles he ſoweth, ſome fel by the way ſide, and the foules of the aire came, and did eate it.

5 And other ſome fell vpon rocky places where it had not much earth : and it ſhot vp immediatly, becauſe it had no deepnes of earth :

6 And when the ſunne was riſen, it parched, and becauſe it had not roote, it withered.

7 And ſome fel among thornes : and the thornes grew vp, and choked it, and it yelded not fruite.

8 And ſome fel vpon good ground : and it yelded fruite that grew vp and increaſed, and it brought forth, one thirtie, one ſixtie, and one an hundred.

9 And he ſaid, He that hath eares to heare, let him heare.

10 And when he was alone, the Twelue that were with him, asked him the parable.

11 And he ſaid to them, To you it is giuen to know the myſterie of the kingdom of God : but to ‡ thē that are without, al things are done in parables :

Eſa.6,9. 12 That *ſeeing they may ſee, & not ſee : and hearing they may heare, and not vnderſtand : ‖ leſt at any time they ſhould be conuerted and their ſinnes be forgiuen them.

13 And he ſaith to them, Do you not know this parable? and how ſhall you know all parables?

14 He that ſoweth : ſoweth the word.

15 And they by the way ſide, are theſe : where the word is ſowen, and when they ſhall haue heard, immediatly commeth Satan, & taketh away the word that was ſowen in their hartes.

16 And they likewiſe that are ſowen vpō the rocky places, are theſe : who when they heare the word, immediatly with ioy receiued it.

17 And they haue not root in thēſelues, but are tēporal : afterward whē tribulatiō is riſē & perſe-

Matth.13.1. luke 8.4.

*AND * he began againe to teach by the ſea ſide : and there gathered vnto him much people, ſo that he entred into a ſhip, and ſate in the ſea : and all the people was by the ſea ſide on the ſhore.*

2 And hee taught them many things by parables, and ſaid vnto them in his doctrine,

3 Hearken, Behold, there went out a Sower to ſowe :

4 And it fortuned as he ſowed, that ſome fell by the wayes ſide : & the fowles of the aire came, and deuoured it vp.

5 Some fell on ſtonie ground, where it had not much earth : and immediatly it ſprang vp, becauſe it had no depth of earth.

6 But as ſoone as the ſunne was vp, it caught heate, and becauſe it had no roote, it withered away.

7 And ſome fell among thornes, and the thornes grew vp, and choked it, and it gaue no fruit.

8 And ſome fell on good ground, and did yeld fruite that ſprang vp, and grew, and brought forth, ſome thirtie, and ſome ſixtie, and ſome an hundred.

9 And he ſaid vnto them, He that hath eares to heare, let him heare.

10 And when he was alone, they that were about him with the twelue, asked of him the parable.

11 And he ſaid vnto them, Vnto you it is giuen to know the myſterie of the kingdom of God : but vnto them that are without, all things are done by parables,

Eſai 6.9. matt 13.14. luke 8.10. iohn 12.40. actes 28.26. rom.11.8.

*12 * That when they ſee, they may ſee, and not diſcerne : and when they heare, they may heare, and not vnderſtand, leaſt at any time they ſhould turne, and their ſinnes ſhould be forgiuen them.*

13 And he ſaid vnto them, Know ye not this parable? And how then will ye know all parables?

14 The Sower ſoweth the word.

15 And they that receiued ſeede *by the way ſide, are thoſe where the word is ſowen, but when they haue heard, Satan commeth immediatly, and taketh away the word that was ſowen in their hearts.*

16 And likewiſe they that receiue ſeede into the ſtonie ground, are they, which when they haue heard the worde, at once receiue it with gladneſſe :

17 Yet haue no roote in themſelues, and ſo endure but a time : and anon when trouble and

perſecution for the word, forthwith they are ſcandalized.

18 And other there be that are ſowen among thornes: theſe are they that heare the word,

19 And the cares of the world and the deceitfulneſſe of riches, and concupiſcences about other things entring in choke the word, and it is made fruiteles.

20 And theſe are they that were ſowen vpō the good ground, which heare the word and receiue it, and yeld fruite one thirtie, one ſixtie, and one an hundred.

Lu.8,16. ‡ Chriſt came not to teach his doctrine in corners and hucker mucker, as Heretikes doe, but to lighten the whole world therewith.

21 And he ſaid to them, * Commeth a candel to be put ‡ vnder a buſhell, or vnder a bed? & not to be put vpon the candleſticke?

22 For there is nothing hid, which ſhall not be made manifeſt: neither was any thing made ſecret, but that it ſhall come to light.

23 If any man haue eares to heare, let him heare.

Lu.8,18. ‖ To you that heare.

24 And he ſaid to them, See what you heare. * In what meaſure you mete, it ſhall be meaſured to you againe, and more ſhal be giuen ‖ to you.

25 For he that hath, to him ſhal be giuen: & he that hath not, that alſo which he hath, ſhall be taken away from him.

26 And he ſaid, So is the kingdome of God, as if a man caſt ſeede into the earth,

27 ‖ And ſleepe, and riſe vp night and day, and the ſeede ſpring, and grow vp whiles he knoweth not.

28 For the earth of it ſelfe bringeth forth fruite, firſt the blade, then the eare, afterward the full corne in the eare.

29 And when the fruite hath brought out it ſelfe, immediatly he putteth in the ſickle, becauſe harueſt is come.

Mat.13,31. Luc.13,19. 30 * And he ſaid, To what ſhall we liken the kingdom of God? or to what parable ſhall we compare it?

31 As a ‖ muſtard ſeede: which when it is ſowen in the earth, is leſſe then all the ſeedes that are in the earth:

32 And when it is ſowen, it riſeth vp, and becommeth greater then all herbes, and maketh great boughes, ſo that the ‖ birdes of the aire may dwell vnder the ſhadow thereof.

33 And with many ſuch parables he ſpake to them the word, according as they were able to heare:

34 And without parable he did not ſpeake vnto them: but apart, he explicated all things to his Diſciples.

35 And

perſecution ariſeth for the wordes ſake, immediatly they are offended.

18 And thoſe be they that receiue ſeede among thornes: and they are ſuch as heare the word,

*19 And the cares of this world, * and the deceitfulneſſe of riches, & the luſtes of other things entring in, choke the worde, and it is made vnfruitfull.* 1.Tim.6.17.

20 And they which receiued ſeede into good ground, are ſuch as heare the word, and receiue it, ſo that one corne doth bring forth thirtie, ſome ſixtie, ſome an hundred.

*21 And he ſaid vnto them, * Is the candle lighted to be put vnder a buſhell, or vnder the table? and not to be put on a candleſticke?* Matth.5.15. luke 8.16. and 11.33.

*22 * For there is nothing ſo priuie, that ſhall not be opened: neither hath it bene ſo ſecret, but that it ſhall come abroad.* Matt.10.26. luke 8.17. and 12.2.

23 If any man haue eares to heare, let him heare.

*24 And he ſaid vnto them, Take heede what ye heare: * With what meaſure ye mete, with the ſame ſhall it be meaſured to you againe: And vnto you that heare, ſhall more be giuen.* Matth.7.2. luke 6.38.

*25 * For vnto him that hath, ſhall it be giuen: and from him that hath not, ſhall be taken away, euen that which he hath.* Matt.13.12. and 25.29. luke 8.18. and 19.26.

26 And he ſaid, So is the kingdome of God, euen as if a man ſhould ſow ſeed in the ground,

27 And ſhould ſleepe, and riſe night & day, and the ſeed ſhould ſpring and grow vp, he knoweth not how.

28 For the earth bringeth foorth fruit of her ſelfe, firſt the blade, then the eare, after that the full corne in the eare.

29 But when the fruite is brought forth, anon he thruſteth in the ſickle, becauſe the harueſt is come.

*30 And he ſaid, * Whereunto ſhall we liken the kingdome of God? Or with what compariſon ſhall we compare it?* Matt.13.31. luke 13.19.

31 It is like a graine of muſtard ſeed: which when it is ſowen in the earth, is leſſe then all ſeeds that be in the earth:

32 And when it is ſowen, it groweth vp, and is greater then all herbes, and beareth great braunches, ſo that the fowles of the aire may make their neſtes vnder the ſhadowe of it.

*33 * And with many ſuch parables preached he the worde vnto them, as they were able to heare it.* Matt.13.34.

34 But without parable ſpake he not vnto them: but when they were alone, he expounded all things to his diſciples.

*35 * And*

35 And he ſaith to them in that day, whē euening was come, * Let vs paſſe ouer to the other ſide.

Mt.8,23. Lu.8,22.

36 And diminiſſing the multitude, they take him ſo as he was in the boate: & there were other boates with him.

37 And there aroſe a great ſtorme of winde, and the waues bette into the boate, ſo that the boate was filled.

38 And he was in the hinder part of the boate ſleeping vpon a pillow: and they raiſe him, and ſay to him, Maiſter doth it not pertaine to thee that we periſh?

39 And riſing vp he threatened the winde, and ſaid to the ſea, Peace, be ſtil. And the winde ceaſed: and there was made a great calme.

40 And he ſaid to them, Why are you feareful? neither yet haue you faith? And they feared with great feare: and they ſaid one to an other, Who is this (thinkeſt thou) that both winde and ſea obey him?

*35 *And the ſame day when the Euen was come, he ſaith vnto them, Let vs paſſe ouer vnto the other* ſide.

Matth. 8. 23. luke. 8. 22.

36 And they left the people, and tooke him, euen as he was in the ſhip, and there were alſo with him other litle ſhips.

37 And there aroſe a great ſtorme of winde, and the waues daſhed into the ſhip, ſo that it was now full.

38 And he was in the ſterne aſleepe on a pillow: and they awake him, and ſay vnto him, Maſter, careſt thou not that we pēriſh?

39 And he aroſe, and rebuked the winde, and ſaid vnto the ſea, Peace, and be ſtill: and the winde ceaſſed, and there followed a great calme.

40 And he ſaide vnto them, Why are yee fearefull? How is it that ye haue no faith?

41 And they feared exceedingly, and ſaid one to another, Who is this, that both the winde and the ſea obey him?

MARGINALL NOTES. CHAP. IIII.

Rhem. 1. ‡ 11. Them that.) *Such as be out of the Church, though they heare and read neuer ſo much they cannot vnderſtand.* Bed in 4 Marc.

Fulke. 1. You ſlander S. Bede, he ſayth not ſo. For how ſhould heretikes be brought to the Church, if they did not profit by reading and hearing? How was S. Auguſtine when he was an heretike, brought to be a catholike, but by reading, and hearing of S. Ambroſe, as he himſelfe confeſſeth? Bedes wordes are theſe: *Illis ergo qui foris ſunt, &c. To them that are without, and come not neere to our Lords feet, that they may be partakers of his doctrine, all things are done in parables, both the works and the words of our Sauiour, for neither in thoſe woonders which he wrought, nor in thoſe ſecrets which he preached, they are able to know God, therefore they are not meet to atteine to remiſſion of ſinnes, which is to be atteined by grace of this faith.* Of theſe wordes it is plaine, that Bede ſpake not of euery one that is out of the Church, but of obſtinate deſpiſers of the trueth, which will not become ſcholars to our Sauiour Chriſt.

ANNOTATIONS. CHAP. IIII.

Rhem. 2. 12 Leſt they ſhould be conuerted.) *Theſe ſpeaches here and els where, we muſt not ſo vnderſtand as though he ſpake in parables of purpoſe and to this end, that the heavers might not vnderſtand, leſt they ſhould be conuerted: which were as much to ſay as that he would not haue them vnderſtand, nor be conuerted: but we muſt learne the true ſenſe of this very place in S. Matthew and in the Actes, where our Sauiour and S. Paul ſpeake thus,* They haue heard heauily, and haue ſhut their eies, leſt perhaps they may ſee, and vnderſtand, and be conuerted, and I heale them. *Whereby it is euident, that the ſpeaking in parables was not the cauſe (for many beſide the Apoſtles heard and vnderſtood) but themſelues would not heare, and vnderſtand, and be conuerted: and ſo were the cauſe of their owne wilful and obſtinate infidelity. And therefore alſo he ſpake in parables, becauſe they were not worthy to vnderſtand, as the other to whom he expounded the.*

God is not author of ſinne but mans owne will. Mr. 13. Act. 28.

Fulke. 2. We need not feare leſt in theſe ſpeeches God be made auctor of ſinne, for he withdraweth his grace from the wicked, and giueth them ouer to a reprobate minde, not as an euill auctor but as a righteous iudge: And both thoſe ſayinges are true, They haue ſhut their eyes that they ſhould not ſee, &c. And to them without all things are in parables, that ſeeing they may ſee and not ſee, &c. For thoſe that malitiouſly and obſtinately refuſe his grace offered, God will not haue them to ſee that they may take it. And Chriſt reuealed the trueth to his diſciples, not becauſe they were worthy, but becauſe through Gods grace they were willing to learne.

God is not auctor of euill.

Rhem. 27. And ſleepe.) *The Church, and Chriſts doctrine, (ſleepe we, wake we) increaſeth by the great prouidence of God, only the preachers muſt ſow, and plant, and water, and * God wil giue the increaſe, nouriſhing the ſeed in mens hearts. And therefore we may not giue ouer, or be impatient and ſolicitous, if we haue not alwayes good ſucceſſe: but doing our duty, commit the reſt to God.*

1. Cor. 3.

Rhem. 3. 31. Muſtard ſeed.) *If the Church and Truth had more and more decaied and beene obſcured after the Apoſtles time vnto ours, as the heretikes holde: then had it been great in the beginning, and ſmal afterward: where this Parable ſaith contrary, that it was a muſtard ſeed firſt, and afterward a great tree.* Vide Chryſ. to. 5 contra Gentiles in vita S. Babylæ Mart.

The Church viſibly increaſing.

Fulke. 3. We holde not, that the Church hath more and more decayed, or been obſcured ſince the Apoſtles time vntill ours, for we know it was ſpred further & acknowledged in a greater compaſſe of the earth, foure or fiue hundred yeeres after the Apoſtles times, then it was in the Apoſtles age. But that it is drawen into a ſmaller number

Slander.

number since Mahomette in the East, and the Pope in the West haue seduced great nations, he is wilfully blinde, that will not acknowledge. As for the trueth, it was most perfectly knowne in the Apostles times, albeit in matters necessary vnto saluation, it was neuer obscured from the faithfull members of the true church of Christ, in any age.

Rhem. 32. The birdes.) *Of all sectes or doctrine, Christs religion at the beginning was the smallest, and most contemptible: but the successe thereof farre passed al mans doctrine: in so much that afterward al the wisest and greatest of the world made their residence and reft therein.*

CHAP. V.

To the Gerasens (and in them to al men) Christ manifesteth how the Diuel of his malice would vse them, if he would permitte. 17 *and yet they like not their Saviours presence.* 21 *A woman Gentil, that began her sickness when the Iewes daughter began her life (signifying Abrahams time) he cureth by the way as he was comming to heale the Iewes: And euen then the Iewes do die, but yet them also he wil reuiue, as here the Iewes daughter.*

Mat.8,28. Luc.8,26.

AND they came beyond the straite of the sea into the countrie of the Gerasens.

2 And as he went out of the boate, immediatly there mette him out of the sepulchres a man in an vncleane spirit,

3 That had his dwelling in the sepulchres. and neither with chaines ‖ could any man now binde him:

4 For being often bound with fetters & chaines, he had burst the chaines, and broken the fetters. and no body could tame him.

5 And he was alwaies day and night in the sepulchres and in the mountaines, crying and cutting him self with stones.

6 And seeing IESVS a farre of, he ranne and adored him:

7 And crying with a great voice, said, What to me and thee IESVS the sonne of God most high? I adiure thee by God that thou torment me not.

8 For he said vnto him, Goe out of the man thou vncleane spirit.

9 And he asked him, What is thy name? And he saith to him, My name is Legion: because we are many.

10 And he besought him much, that he would not expel him out of the countrie.

11 And there was there about the mountaine a great heard of swine, feeding.

12 And the spirits besought him, saying, Send vs † into the swine, that we may enter into them.

13 And IESVS immediatly graunted vnto them. And the vncleane spirits going out, entred into the swine: and the heard with great violence was caried headlong into the sea, about two thousand, and were stifled in the sea.

14 And they that fed them, fled, and caried newes into the citie and into the fields. And they went forth to see what was done:

15 And they came to IESVS, and they see him that was vexed of the deuil, sitting, clothed,

‡ It is not without mysterie that the diuels desired, and Christ suffered them to enter into the swine, signifying that filthy liuers be meet dwelling places for diuels. *Aug. tract.6.in ep.Io.*

And they came ouer to the other side *of* the sea, *into the countrey of the Gadarenes.* Matth.8.28. luke.8.26.

2 And when he was come out of the ship, immediatly there met him from among the tombs, a man possessed *of an vncleane spirit,*

3 Which had his abiding among the tombes, and no man coulde binde him, no not with chaines.

4 Because that he had bene often bound with fetters and chaines, and the chaines had bene plucked asunder by him, and the fetters broken in pieces: neither could any man tame him.

5 And alwayes, night and day, he was in the mountaines, and in the tombes, crying, and all to cutting himselfe with stones.

6 But when he had spied Iesus a farre off, he ranne, and worshipped him,

7 And cryed with a loud voyce, and sayd, What haue I to doe with thee, Iesus, thou sonne of the most highest God? I require thee in the name of God, that thou torment me not.

8 (For he saide vnto him, Come out of the man, thou foule spirit.)

9 And he asked him, What is thy name? And he answered, saying, My name is Legion: for we are many.

10 And he prayed him instantly that he would not send them away out of the countrey,

11 But there was there nigh vnto the mountaines, a great heard of swine, feeding.

12 And all the deuils besought him, saying, Send vs into the swine, that we may enter into them.

13 And anon Iesus gaue them leaue. And the vncleane spirites went out, and entred into the swine, and the heard ran headlong into the sea (they were about two thousand) & were choked in the sea.

14 And the swineheards fled, and tolde it in the citie, and in the countrey. And they went out for to see what was done:

15 And they come to Iesus, and see him that was vexed with the feend, and had the legion, sitting,

clothed, & wel in his wittes: and they were afraid.

16 And they that had ſeen it, told them, in what maner he had beene dealt withal that had the diuel: and of the ſwine.

17 And they began to deſire him, that he would depart from their coaſtes.

18 And when he went vp into the boate, he that had been vexed of the diuel, began to beſeeche him that he might be with him,

19 And he admitted him not, but ſaith to him, Goe into thy houſe to thine, and tel them how great things the Lord hath done for thee, and hath had mercie vpon thee.

20 And he went his way, and began to publiſh in Decapolis how great thinges IESVS had done to him: and al marueled.

Mat.9,18. Luc.8.42.

21 *And IESVS had paſſed in boate againe ouer the ſtraite, a great multitude aſſembled together vnto him, and he was about the ſea.

Archſynagogue. cheefe gouerner of a Synagogue.

22 And there commeth one of the Archſynagogs, named Iaîrus: and ſeeing him, he falleth downe at his feete,

23 And beſought him much, ſaying, That my daughter is at the point of death, come, impoſe thy hands vpon her, that ſhe may be ſafe and liue.

24 And he went with him, and a great multitude folowed him, and they thronged him.

25 And a woman which was in an iſſue of bloud twelue yeeres,

26 And had ſuffred many things of many Phyſicions, and had beſtowed al that ſhe had, neither was any thing the better, but was rather worſe:

27 When ſhe had heard of IESVS, ſhe came in the preaſſe behind him, and touched his garment.

28 For ſhe ſaid, That ‖ if I ſhal touche but his garment, I ſhal be ſafe.

29 And forthwith the fountaine of her bloud was dried: and ſhe felt in her body that ſhe was healed of the maladie.

30 And immediatly IESVS knowing in him ſelf ‖ the vertue that had proceeded frō him, turning to the multitude, ſaid, Who hath touched my garments?

31 And his Diſciples ſaid to him, Thou ſeeſt the multitude thronging thee, and ſayeſt thou, Who hath touched me?

32 And he looked about to ſee her that had done this.

33 But the woman fearing and trembling, knowing what was done in her: came and

ſitting, and clothed, and in his right minde: and they were afraid.

16 And they that ſaw it, tolde them how it came to paſſe to him that was poſſeſſed with the deuill, and alſo of the ſwine.

17 And they began to pray him to depart out of their coaſtes.

18 And when he was come into the ſhip, he that had bene poſſeſſed with the deuill, prayed him that he might be with him.

19 Howbeit, Ieſus ſuffered him not, but ſaith vnto him, Goe home to thy friends, & ſhew them how great thinges the Lord hath done for thee, and had compaſſion on thee.

20 And he departed, and began to publiſh in Decapolis, how great thinges Ieſus had done for him: and all men did marueile.

21 And when Ieſus was come ouer againe by ſhippe vnto the other ſide, *much people gathered vnto him, and he was nigh vnto the ſea.*

*22 * And behold, there commeth one of the rulers of the Synagogue, Iairus by name: and when he ſaw him, he fell downe at his feete,* Matth. 9.18. luke 8.41.

23 And beſought him greatly, ſaying, My young daughter lyeth at point of death, I pray thee *come and lay thy hands on her, that ſhe may be ſafe, and ſhe ſhall liue.*

24 And Ieſus *went with him, and much people followed him, and thronged him.*

25 And there was a certaine woman which had beene diſeaſed of an iſſue of blood twelue yeeres,

26 And had ſuffered many thinges of many Phyſicians, and had ſpent all that ſhe had, and felt none amendment at all, but rather the worſe.

27 When ſhe had heard of Ieſus, ſhe came in the preſſe behinde him, and touched his garment.

28 For ſhe ſaid, If I may but touch his cloths, I ſhalbe whole.

29 And ſtraightway the fountaine of her blood was dried vp: and ſhe felt in her body that ſhe was healed of the plague.

30 And Ieſus immediately knowing in himſelfe that vertue proceeded from him, turned him about in the preaſſe, and ſaid, Who touched my clothes?

31 And his diſciples ſaid vnto him, Thou ſeeſt the people thruſt thee, and askeſt thou, Who did touch me?

32 And he looked round about, for to ſee her that had done this thing.

33 But the woman fearing and trembling, knowing what was done within her, came

and

and fel downe before him, and told him al the truth.

34 And he said to her, Daughter, thy faith hath made thee safe, goe in peace, and be whole of thy maladie.

35 As he was yet speaking, they come to ‖ the Archsynagogue, saying, That thy daughter is dead: why doest thou trouble the Maister any further?

‖ *from*

36 But IESVS hauing heard the word that was spokē, saith to the Archsynagogue, Feare not: ‖ only beleeue.

‖ *only*

37 And he admitted not any man to follow him, but Peter and Iames and Iohn the brother of Iames.

38 And they come to the Archsynagogs house, and he seeth a tumult, and folke weeping and wailing much.

39 And going in, he saith to them: Why make you this a doe and weepe? the wenche is not dead, but ‡ sleepeth.

‡ To Christ, that can more easily raise a dead man then we can doe one that is but a sleepe, death is but sleepe. *Aug. de verb. Do. Ser. 44.*

40 And they derided him. But he hauing put forth al, taketh the father & the mother of the wenche, and them that were with him, and they goe in where the wenche was lying.

41 And holding the wenches hand, he saith to her, *Talitha cumi*, which is being interpreted, ‖ *wenche* (I say to thee) *arise*.

‖ *wenche*

42 And forthwith the wenche rose vp, and walked. and she was twelue yeres old: and they were astonied with great astonishment.

43 And he commaunded them earnestly that no body should know it: & he bad that some thing should be giuen her to eate.

and fell downe before him, and tolde him all the trueth.

34 And he said vnto her, Daughter thy faith hath saued thee, goe in peace, and be whole of thy plague.

35 While he yet spake, there come from the ruler of the synagogues house, *certeine which said, Thy daughter is dead, why diseasest thou the master any further?*

35 As soone as Iesus heard the word that was spoken, he saieth vnto the ruler of the synagogue, Be not afraid, onely beleeue.

37 And he suffered no man to follow him, saue Peter, and Iames, and Iohn, the brother of Iames.

38 And he commeth to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly.

39 And when he was come in, he saieth vnto them, Why make ye this adoe, and weepe? the Damosell is not dead, but sleepeth.

40 And they laught him to scorne: but he after that he had put them all out, taketh the father and the mother of the Damosell, and them that were with him, and entreth in where the Damosell lay.

41 And when he had taken the Damosell by the hand, he sayeth vnto her, Talitha cumi, *which is, being interpreted, Damosell (I say vnto thee) arise.*

42 And straightway the Damosell arose, & walked, for she was of the age of twelue yeeres: & they were astonied out of measure.

43 And he charged them straightly that no man should know of it: and commanded to giue her meate.

ANNOTATIONS. CHAP. V.

Rhem. 3. Could bind him.) *We see here that mad men which haue extraordinary strength, are many times possessed of the diuel: as there is also a deafe and a dumme diuel, and vncleane spirits, which worke these effects in men, possessing their bodies. All which things infidels and carnal men folowing only nature and reason, attribute to natural causes: and the lesse faith a man hath, the lesse he beleeueth that the diuel worketh such things.* Profane & natural men.

Rhem. 1. 28. If I shall touch.) *So the good Catholike saith, if I might but touche one of his Apostles, yea one of his Apostles napkins, yea but the shade of one of his Saincts, I should be better for it.* Act. 5 *and* 19. See S. Chrys. to. 5. cont. Gent. in principio. in vit. Babylæ. *Yea S. Basil saith, He that toucheth the bone of a martyr, receiueth in some degree holinesse of the grace or vertue that is therein.* The touche of Relikes. *Basil. in ps. 115.*

Fulke. 1. When Christ dispenseth the miraculous gift of healing by touching of his garment, or his Apostles, or their napkins, or their shadow, the good Catholike conceiueth hope to be healed by such meanes. But since the gift of miracles is ceased, to looke for helpe or holinesse of such thinges, it is superstition, or tempting of God. Chrysostome in that place quoted, speaketh of the miracles done in the Primitiue church by the Apostles, and other which had the gift of working miracles in those times. That which S. Basile saith is this: He sheweth that the death of all the saintes of God (that is of all true Christians) is precious in the sight of God, as the Psalmist sayth: And although by the Iewish law, he that touched a dead body, was vncleane, and must wash his garmentes: Yet *now* (sayth he) *he that hath touched a martyres bones, receiueth a certaine participation of sanctification, of the grace, that rested in the bodie: therefore precious in the sight of the Lord is the death of his saincts*. By touching a martyres bones, he meaneth not superstitions touching (for which you abuse his words) but such touching, as is necessarie in them, that burie the saincts, or gather their bones together for buriall, after they be burnt or otherwise dispersed by their persecutors. As it is manifest, by the Iewish pollution by touching, which was the office of buriall, forbidden to the Priests. And the participation of sanctification which he nameth, is the holy communion or fellowship that Christians haue, with the saincts departed in the grace of God, wherof Miracles. Holinesse of creatures. Reliques.

of they were partakers in their life. Whereof they declare them ſelues to be partakers, which exerciſe ſuch offices of charitie, towards the bodies and bones of the Saincts and Martyrs departed. And this is the right meaning of Baſiles wordes, which you haue peruerted both in ſence and tranſlation. For what honour he thought meete to be giuen to the Martyrs, he teſtifieth in the Homilie vpon the Martyr Gordius *Hom.* 48. *It is the moſt ridiculous thing that can be* (ſayth he) *when the righteous deſpiſed the whole world, that we ſhould take vpon vs to ſet forth their full commendation, of a few things which they contemned. Therefore a remembrance is ſufficient for our perpetuall profite. For they haue no neede of any increaſe to their glorie, but a remembrance is needfull for vs, that we may imitate or follow them.* In theſe wordes Baſill declareth, that all other waies of honouring the Martyrs and Saincts departed, then by imitation, are vaine and ſuperfluous. And that a remembrance for imitation, is ſufficient for vs to take perpetuall profite by them. As for grace or vertue that is in their bones, to communicate to them that ſuperſtitiouſly touch them, is farre, both from his wordes, and from his meaning. Honour of Sanctes.

Rhem. 2. 30. Vertue.) *Vertue to heale this womans maladie, proceeded from Chriſt, though ſhe touched but his coate: ſo when the Saincts by their Relikes or garments do miracles, the grace and force thereof commeth from our Sauiour, they being but the meanes or inſtruments of the ſame.*

Fulke. 2. While the gift of miracles continued in the Church, it is true that the grace and force of them, came from our Sauiour. But that by relikes or garments of Saincts, Chriſt worketh miracles at this day, it is more needfull to proue, then to ſhew whence the grace and force of them doth come. Except you will aduouch, all the fained miracles rehearſed in your Legendes, and the bookes of Saincts liues, to be true: by this argument. Chriſt can worke miracles by reliques and garments of Saincts, *ergo* there is no queſtion to be made, but all miracles of the Legend were as truely done, as thoſe that be recorded in the Goſpell. Reliques. Miracles.

Rhem. 3. 36. Only beleeue.) *It is our common ſpeache, when we require one thing ſpecially, though other things alſo be as neceſſarie, and more neceſſarie. As the Phiſicion to his patient.* Only haue a good hart: *when he muſt alſo keepe a diet, & take potions, things more requiſite. So Chriſt in this great infidelity of the Iewes, required only that they would beleeue he was able to doe ſuch a cure, ſuch a miracle, and then he did it: otherwiſe it foloweth in the next Chapter,* He could not do miracles there becauſe of their incredulity. *Againe, for this faith he gaue them here and in al like places health of body, which they deſired. and therfore he ſaith not, Thy faith hath iuſtified thee: but, hath made the ſafe or whole. Againe this was the fathers faith, which could not iuſtifie the daughter. whereby it is moſt euident, that this Scripture, and the like, are foliſhely abuſed of the Heretikes to proue that only faith iuſtifieth.* Scripture fondly applyed to proue onely faith. V. 5.

Fulke 3. You would beare your ſottiſh diſciples the Papiſtes in hand, that we haue no better arguments to proue iuſtification by faith only without the workes of the lawe, then theſe wordes of our Sauiour, *Only beleeue.* And therefore you draw our Sauiours wordes, to be like a common inconſiderate ſpeech of ours, when the Phiſition ſaith, Only haue a good heart, where other things are neceſſary. But although the queſtion of iuſtification in this place be not handled ſpecially, nor directly: yet the wordes of our Sauiour Chriſt, declare generally, that to receiue any benefite from him, there is required at our hand nothing els but faith, that we may be able to receiue it. And yet he meaneth not a dead and ſolitarie faith, but a faith liuing, and which is fruitfull of good workes, yet not by the workes, but by the faith onely, his benefite is receiued. Hierome and Beda vpon this text, extende it to iuſtification by faith, as the very analogie from the bodie to the ſoule, doth leade them. Iuſtification by faith only.

Rhem. 41. Wenche ariſe.) *Chriſts miracles, beſides that they be wonders and waies to ſhew his power, be alſo ſignificatiue: as theſe which be corporally raiſed from death, put vs in minde of his raiſing our ſoules from ſinne. The Scripture maketh ſpecial mention only of three raiſed by our Sauiour. of which three, this wenche is one, within the houſe: an other, the widowes ſonne in Naim, now caried out toward the graue: the third, Lazarus hauing been in the graue foure daies, and therfore ſtinking. which diuerſity of dead bodies, ſignifie diuerſity of dead ſoules, ſome more deſperate then other, ſome paſt al mans hope, and yet by the grace of Chriſt to be reuiued and reclaimed.*

Aug de verb. Do. ſer. 44. By three dead are ſignified three kind of ſinners.

CHAP. VI.

In his owne country (ſignifying the reprobate Iewes) he is contemned, and therfore worketh litle in reſpect. 6 His Apoſtles preach euery where and worke miracles, ſo that King Herode (who ſhamefully killed Iohn Baptiſt) and others are ſtriken with great admiration. 30 After Iohns death he goeth into the Deſert, where great concurſe being vnto them, he feedeth 5000. with fiue loaues. 46 And after he hath praied long in the mountaine, he walketh vpon the ſea. 53 And with the very touche of his garments hemme he healeth innumerable.

Mt. 13, 54. Lu. 4, 16.

AND going out from thence, he went into his countrie: and his Diſciples followed him.

2 And when the Sabboth was come, he began to teach in the Synagogue: and many hearing him were in admiration at his doctrine, ſaying, How came this felow by al theſe things? and what wiſedom is this that is giuē to him, & ſuch vertues as are wrought by his hands?

3 Is not this ‖ the Carpenter, the ſonne of MARIE, the brother of Iames and Ioſeph and Iude and Simon? why, are not alſo his ſiſters here with vs? And they ‖ were ſcandalized

Matth. 13. 54 luke 4. 16.

*AND he * departed thence, and came into his owne countrey, and his Diſciples follow him.*

2 And when the Sabboth daye was come, he began to teach in the Synagogue: And many hearing him, were aſtonied, ſaying, From whence hath hee theſe thinges? And what wiſedome is this that is giuen vnto him, and ſuch mightie workes that are wrought by his handes?

3 Is not this the Carpenter, Maries ſonne, the brother of Iames and Ioſes, and of Iuda and Simon? And are not his ſiſters here with vs?

dalized in him.

4 And IESVS said to them, That there is not a Prophet without honour, but in his owne countrie, and in his owne house, and in his owne kinred.

5 And ‖ he could not doe any miracle there, but only cured a few that were sicke, imposing his hands.

6 And he marueled because of their incredulity, and he went about the townes in circuite teaching.

Mt.10,1. Lu.9,1. 7 *And he called the Twelue: and began to send them two and two, and gaue them power ouer vncleane spirits.

8 And he commaunded them that they should take nothing for the way, but a rod only: not skrippe, not bread, nor money in their purse,

9 But shod with sandals, and that they should not put on ‖ two coates.

10 And he said to them, whithersoeuer you shal enter into an house, there tarie til you depart thence.

11 And whosoeuer shal not receiue you, nor heare you: going forth from thence shake of the dust from your feete for a testimonie to them.

12 And going forth they preached that they should doe penance:

Ia.5,14. 13 And they cast out many diuels, and *anointed ‖ with ‡ oile many sicke, and healed them.

Mt.14,1. Lu.9,7. 14 And *king Herod heard (for his name was manifest) and he said, That Iohn the Baptist is risen againe from the dead, and therfore vertues worke in him.

15 And others said, That it is Elias. But others said, That it is a Prophet, as one of the Prophets.

16 Which Herode hearing, said, Iohn whom I beheaded, he is risen againe from the dead.

The Gospel vpon the decollation of S. Iohn Baptist Aug.29. 17 For the said Herod sent and apprehended Iohn, and bound him in prison for Herodias the wife of ‡ Philippe his brother, because he had maried her.

Leu.18,16, 20,21. 18 For Iohn said to Herod, *It is not lawful for thee to haue thy brothers wife.

19 And Herodias lay in waite for him: and was desirous to kill him, and could not.

20 For Herod feared Iohn, knowing him to be a iust and holy man: and he kept him, and by hearing him did many things: and he

And they were offended at him.

*4 Iesus sayde vnto them, *A Prophet is not without honour, but in his owne countrey, and among his owne kinne, and in his owne house.* Iohn 4.44.

5 And he could there doe no mightie worke: but layd his handes vpon a fewe sicke folke, and healed them:

*6 And he marueiled because of their vnbeliefe. *And he went about by the villages that lay on euery side, teaching.* Matth.9.35. luke 13.22.

*7 *And he calleth the twelue, and began to send them forth, two and two, and gaue them power against vncleane spirites,* Matth.10,1. luke 9.1.

8 And commaunded them that they should take nothing in their iourney, saue a staffe onely: no scrippe, no bread, no money in their purse:

*9 But shoulde be shooed with * sandales: and that they should not put on two coates.* Actes 12.8.

10 And he sayd vnto them, Whereseoeuer ye enter into an house, there abide till ye depart thence.

*11 *And whosoeuer shall not receiue you, nor heare you, when ye depart thence, * shake of the dust that is vnder your feete, for a witnesse against them: I say verily vnto you, it shal be easier for the Sodomites and the Gomorrheans in the day of iudgement, then for that citie.* Matth.10.14 luke 9,5. Actes 13.51. & 18.6.

12 And they went out, and preached, that men should repent.

13 And they cast out many deuils, and anointed many that were sicke, with oyle, and healed them.* Iames 5. 14.

*14 *And king Herode heard* of him, *(for his name was spred abroade:) and he sayd that Iohn Baptist was risen from the dead, and therefore mightie workes doe shewe foorth themselues in him.* Matth 14.1. luke 9.7.

15 Other said, That it is Elias. Some saide, That it is a Prophet, or as one of the Prophets.

*16 *But when Herode had heard of him, he said, It is Iohn, whom I beheaded, he is risen from death.* Luke 3.19.

17 For Herode him selfe had sent foorth and laide handes vpon Iohn, and bound him in prison for Herodias sake, his brother Philips wife, because he had married her.

*18 For Iohn said vnto Herode, *It is not lawfull for thee to haue thy brothers wife.* Leui.18.16.

19 Therefore Herodias laide waite for him, and would haue killed him, but she could not.

20 For Herode feared Iohn, knowing that he was a iust man, and an holy, and gaue him reuerence: and when he heard him, he did many things,

he heard him gladly.

21 And when a conuenient day was fallen, Herod made the ſupper of his birth-day to the Princes and the Tribunes and the cheefe of Galilee.

22 And when the daughter of the ſame Herodias came in, and had daunced, & pleaſed Herod, and them that ſate with him at the table: the King ſaid to the damſel, Aske of me what thou wilt, and I wil giue it thee.

23 And he ſware to her, That whatſoeuer thou ſhalt aske I wil giue thee, though the halfe of my kingdom.

24 Who when ſhe was gone forth, ſaid to her mother, what ſhal I aske? But ſhe ſaid, The head of Iohn the Baptiſt.

25 And when ſhe was gone in by and by with haſt to the King, ſhe asketh ſaying, I wil that forthwith thou giue me in a platter the head of Iohn the Baptiſt.

26 And the King was ſtroken ſad. Becauſe of his othe and for them that ſate together at table he would not diſpleaſe her:

27 But ſending the hangman, commaunded that his head ſhould be brought in a platter.

28 And he beheaded him in the priſon, and brought his head in a platter: and gaue it to the damſel, and the damſel gaue it to her mother.

29 Which his diſciples hearing came, and tooke his body: and they put it in a monument.

Lu.9,10. 30 And * the Apoſtles gathering together vnto Ieſus, made relation to him of al things that they had done and taught.

31 And he ſaid to them, Come apart into the deſert place, and reſt a litle. For there were that came and went, many: and they had not ſo much as ſpace to eate.

Mt.14,13. 32 And * going vp into the boate, they went into a deſert place apart.

33 And they ſaw them going away, and many knew: and they ranne flocking thither on foote from al cities, and preuented them.

34 And going forth, IESVS ſaw a great multitude: and he had compaſsion on them, becauſe they were as ſheepe not hauing a ſhepheard, and he began to teach them many things.

Mt.14,15. Lu.9,12. Io.6,5. 35 And * when the day was now farre ſpent, his Diſciples came to him, ſaying, This is a deſert place, and the houre is now paſt:

36 Dimiſſe

things, and heard him gladly.

21 And when a conuenient day was come, that Herode on his birth day made a ſupper to the lordes, high captaines, and chiefe eſtates of Galilee:

22 And when the daughter of the ſame Herodias came in, and daunced, and pleaſed Herode, and them that ſate at boorde alſo, the king ſaid vnto the Damoſell, Aske of me whatſoeuer thou wilt, and I will giue it thee.

23 And he ſware vnto her, Whatſoeuer thou ſhalt aske of me, I will giue it thee, euen vnto the one halfe of my kingdome.

24 And ſhe went foorth, and ſaid vnto her mother, What ſhall I aske? She ſaide, Iohn Baptiſtes head.

25 And ſhe came in ſtraightway with haſte vnto the king, and asked ſaying, I will that thou giue me by and by in a charger, the head of Iohn Baptiſt.

26 And the king was exceeding ſorie, howbeit *for his othes ſake, and for their ſakes which ſate at ſupper alſo, he would not caſt her off.*

27 And immediately the king ſent the hangman, & commanded his head to be brought in, and he went and beheaded him in the priſon,

28 And brought his head in a charger, and gaue it to the Damoſel, and the Damoſel gaue it to her mother.

29 And when his diſciples heard of it, *they came and tooke vp his bodie, and laide it in a tombe,*

*30 * And the Apoſtles gather themſelues together vnto Ieſus, and tolde him all thinges, both what they had done, and what they had taught.* Luke 9.10.

31 And he ſayd vnto them, Come ye alone out of the way into the wildernes, and reſt a while. For there were many commers and goers, and they had no leyſure ſo much as to eate.

*32 * And they departed by ſhip out of the way into a deſert place.* Matth.14.13 luke 9.10.

33 And the people ſpied them when they departed, and many knew him, and ranne a foote thither out of all cities, and came thither before them, and came together vnto him.

*34 * And Ieſus, when he came out, ſawe much people, and had compaſſion on them, becauſe they were like ſheepe not hauing a ſhepheard: * And he began to teach them many things.* Matth.9.36. & 14.14. Luke 9.11.

*35 * And when the daye was nowe farre ſpent, his Diſciples come vnto him, ſaying, This is a deſert place, and nowe the time is farre paſſed.* Matth.14.15

36 Dimisse them, that going out into the next villages & townes, they may bie them selues meates to eate.

37 And he answering said, Giue ye them to eate. And they said to him, Let vs goe and bie bread for two hundred pence: and we wil giue them to eate.

38 And he saith to them, How many loaues haue you? goe and see. And when they knew, they say, Fiue, and two fishes.

39 And he commaunded them that they should make al sit downe, by companies vpon the greene grasse.

40 And they sate downe in rankes by hundreds and fifties.

41 And when he had taken the fiue loaues, and the two fishes: looking vp vnto heauen, he blessed, and brake the loaues, & gaue to his Disciples to set before them: and the two fishes he deuided to al.

42 And al did eate, and had their fill.

43 And they tooke vp the leauings, twelue ful baskets of fragments: and of the fishes.

44 And they that did eate, were fiue thousand men.

45 And immediatly he compelled his Disciples to goe vp into the boate, that they might goe before him beyond the straite to Bethsaida: whiles him self did dimisse the people.

The Gospel on Saterday after Ashwenesday. Mt.14,23. Io.6,16.

46 And * when he had dimissed them, he went into the mountaine to pray.

47 And when it was late, the boate was in the middes of the sea, and him self alone on the land.

48 And seeing them labouring in rowing (for the winde was against them) and about the fourth watch of the night he commeth to them walking vpon the sea: and he would haue passed by them.

49 But they seeing him walking vpon the sea, thought it was a ghost, and cried out.

50 For al saw him, and were troubled. And immediatly he talked with them, and said to them, Haue confidence, it is I, feare ye not.

51 And he went vp to them into ỹ ship, and the winde ceased: and they were farre more astonied within them selues:

52 For they vnderstoode not concerning the loaues: for their hart was blinded.

Mt.14,34. 53 And * when they had passed ouer, they came into the land of Genezareth, and set to the shore.

54 And

36 Let them depart, that they may goe into the countrey round about, and into the villages, and buy them bread: for they haue nothing to eate.

37 He answered and said vnto them, Giue ye them to eate. And they say vnto him, Shal we *goe and buy two hundred peniworth of bread, & giue them to eate?*

*38 He sayth vnto them, Howe many loaues haue ye? goe and looke. * And when they had searched, they say, Fiue, and two fishes.* Matth.14.17 luke 9.13. iohn 6.9.

39 And he commaunded them to make them all sitte downe by companies vpon the greene grasse.

40 And they sate downe, here a rowe, & there a rowe, by *hundreds, and* by *fifties.*

41 And when he had taken the fiue loaues, and the two fishes, and looked vp to heauen, he blessed, and brake the loaues, and gaue them to his disciples to set before them: and the two fishes deuided he among them all.

42 And they all did eate, and were satisfied.

43 And they tooke vp twelue baskets full of the fragments, and of the fishes.

44 And they that did eate the loaues, were about fiue thousand men.

45 And straightway he constrained his disciples to goe into the ship, and to goe ouer the sea before vnto Bethsaida, while he should send away the people.

46 And when he had sent them away, he departed into a mountaine to pray.

*47 * And when Euen was come, the ship was in the middest of the sea, and he alone on the land.* Matth.14.23 iohn 6.16.

48 And he saw them troubled in rowing (for the wind was contrary vnto them:) and about the fourth watch of the night, he commeth vnto them, walking vpon the sea, and would haue passed by them.

49 But when they saw him walking vpon the sea, they supposed it had bene a spirite, and cryed out.

50 (For they all saw him, and were troubled:) and anon he talked with them, and sayth vnto them, Be of good cheare, It is I, be not afraide.

51 And he went vp vnto them into the ship, and the wind ceassed, and they were sore amazed in themselues beyond measure, and marueiled.

52 For they vnderstoode not what was done *of the loaues, because their heart was hardened.*

*53 * And when they had passed ouer, they came into the land of Genezareth, and drew vp into the hauen.* Matth.14.34

54 And

54 And when they were gone out of the boate, incontinent they knewe him:

55 And running through ỹ whole countrie, they beganne to carie about in couches thoſe that were ill at eaſe, where they heard he was.

56 And whitherſoeuer hee entred into townes or into villages or cities, they laid the ſicke in the ſtreates, and beſought him that they might touche but the hemme of his garment: and as many as touched him, were made whole.

54 And when they were come out of the ſhip, ſtraightway they knewe him,

55 And ranne foorth throughout all the region round about, and began to cary about in beds, thoſe that were ſicke, thither where they heard that he was.

56 And whither ſoeuer he entred, into villages, or cities, or fieldes, they laid the ſicke folkes in the ſtreetes, and prayed him that they might touche and it were but the hemme of his garment: and as many as touched it, were made whole.

MARGINALL NOTES. CHAP. VI.

Rhem. 1. 13. Oile many ſicke.) *A preparatiue to the Sacrament of extreme vnction.* Iac. 5.

Fulke. 1. A preparatiue to a Sacrament, that neuer was inſtituted to be perpetuall. Nay rather a cleere demonſtration, that S. Iames ſpeaketh of a temporall ceremonie of anoynting with oyle, to continue ſo long, as the gift of healing remained with the elders of the Church. Extreme vnction.

Rhem. 2. 17. Philippe his brother.) *He might and ſhould by Moyſes lawe haue maried his brothers wife, if he had bin dead without iſſue: but this Philip was yet aliue, and had alſo this daughter that daunced.*

Fulke. 2. He neither might nor coulde by Moſes lawe, haue maried his naturall brothers wife, which is expreſly forbidden. Leu. 18. 16. 20. 21. Therefore the lawe, Deut. 25. 5. is to be vnderſtood of kinſemen, not prohibited by the former lawe: and that the practiſe declareth Ruth 4. For the Hebrue tongue calleth all kinſemen brethren, as is plaine in this Chapter, verſe 3. Therefore this is both an heretical and a trayterous note. Mariage of the brothers wife.

ANNOTATIONS. CHAP. VI.

Rhem. 3. 3. The carpenter.) *As his countrie-folkes ſeeing him not onely to be a poore man, but alſo knowing (as they thought) his whole parentage to be but vulgar, not reaching to his Godhead and diuine generation, did take offence or ſcandale of him: ſo doe the Heretikes take like offence at his perſon in the B. Sacrament, ſaying, why, this is not God: for it is bread made of corne by ſuch a baker, of the ſame mould that ſuch a lofe is: not marking that it was not made Chriſt by baking, but by Conſecration, and the vertue of Chriſtes wordes.*

Fulke. 3. Chriſt was God manifeſted in ỹ fleſh, both by ỹ Scriptures & his glorious workes. But ỹ ſuppoſed preſence of his body in the maſſe cake, is contrary to the Scriptures, and the trueth of his naturall body. If you alledge the wordes of Chriſt, *this is my body*, the Iewes had many textes of Scripture, concerning the eternall generation of Chriſt, and his glorious kingdome, which ſeemed contrary to ỹ infirmitie, & humilitie of his firſt coming: Yet were not being rightly vnderſtood. No more is that text of the preſence of his body after a ſpirituall maner to the faith of the worthy receiuers, contrary to thoſe Scriptures, which aduouche the trueth of his humanitie: whereunto the popiſh imaginarie preſence is contrary, and cannot be reconciled without fables, and fained miracles, where none is, as S. Auguſtine ſaith, *De trinit. lib. 3. cap. 4.* Reall preſence.

Rhem. 3. They were ſcandalized.) *This ſcandal roſe partly of enuie of his equals by birth, who reputing themſelues as good as he, tooke ſkorne to be taught of him. whereupon Chriſt ſaith,* A Prophet is not without honour but in his owne countrie: *ſignifying (as it is plaine in Luke) the malice and enuie of the Iewes his countrie men in refuſing him* (Io. 1.) *and that the Gentiles would more eſteeme of him.* Chryſ. ho. 49, in Mt. Lu. 4, 25

Rhem. 4. 5. He could not.) *It is ſaid that he could not worke miracles there, not meaning that he was not able, but that on their part there wanted apt diſpoſition to receiue them. And therefore he would not of congruitie worke there, where their incredulitie was ſo great, that it would not haue profited them. And for this cauſe he ſaith * els where to them that will ſee and enioy his miracles,* Onely beleeue. Mar. 5. 36. Mat. 10.

Fulke. 4. They wanted faith, which is the onely inſtrument to receiue the benefites of God.

Rhem. 5. 8. Not two coates.) *He forbiddeth ſuperfluities, and to careful prouiſion of bodily things, when they are about Gods ſeruice in gaining ſoules. And for the contrarietie that ſeemeth here and in S. Matthewe, vnderſtand that there he forbiddeth them to carie rod or ſtaffe to defend themſelues, here he permitteth a walking rod or ſtaffe to leane and ſtay vpon: there he forbiddeth ſhoes to couer all the foote, ſuch as we weare: here he permitteth ſandals, that is ſuch as had ſoles onely, which the poore commonly ware in Iewry, and now ſome religious men. See S. Auguſt. opinion* li. 2. c. 30. de conſenſu Euang. to 4.

Fulke. 5. Barefoote Friers, with their ſandales, be not ſo good as apes of the Apoſtles, in this their ſpeciall commiſſion. Neither doeth S. Auguſtine ſpeake any thing of them. Their father Francis, was not borne ſcarſe a thouſand yeeres after S. Auguſtine. Barefoote Friers.

Rhem. 6. 13. With oyle.) *In the wordes of the commiſſion oyle is not mentioned, and yet is certaine by this their vſing of oyle, that eyther Chriſt did then appoint them to vſe it, or they might take it vp of them ſelues, by vertue of the generall commiſſion.*

Fulke, 6. Saint Marke in declaring their commiſſion, expreſſeth not that they had power graunted to heale the ſicke, yet it is manifeſt, both by S. Matthewe, and by that which S. Marke reporteth of their practiſe, that they had commiſſion to cure the ſicke. Euen ſo although the viſible ſigne of oyle, is not expreſſed in rehearſall of their commiſſion: yet it is to be vnderſtoode by their practiſe, that it was appointed them, ſo to vſe it: and not that they tooke it vp of them ſelues, by any generall commiſſion. Expreſſe word of God.

Rhem.7. 13. With Oile.) *By this it is cleere that not oneiy the Apoſtles or other may haue power to worke miracles, by their onely worde and inuocation of Chriſtes name, but alſo by application of creatures: which creatures alſo haue a miraculous medicinall vertue to heale diſeaſes.*

Fulke.7. They that haue the power graunted of God, as the Apoſtles had, may doe as they did, but who be they? or where be they nowe, that haue the power of working miracles? But when there was ſuch, theſe creatures were but externall tokens of the grace of God diſpenſed by the vſe of them, they had no miraculous medicinall vertue in them. Miracles.

CHAP. VII.

The maſters of Hieruſalem comming ſo farre to carpe him 6. he chargeth with traditions, partly friuolous, 9. partly alſo contrary to Gods commaundements. 14. And to the people he yeeldeth the reaſon of that which they carped, 17. and againe to his Diſciples, ſhewing the ground of the Iewiſh waſhing (to wit, that meates otherwiſe defile the ſoule) to be falſe. 24. But by and by among the Gentiles, in a woman he findeth wonderfull faith, vpon her therefore he beſtoweth the crumme that ſhe aſked, 32. returning (becauſe the time of the Gentiles was not yet come) to the Iewes with the loafe. 32. Where hee ſheweth his compaſſion towardes mankinde ſo deafe and dumme, 36. and of the people is highly magnified.

Mat.15,1. AND there aſſemble together vnto him the Phariſees and certaine of ỹ Scribes, comming from Hieruſalem.

2 And when they had ſeene certaine of his Diſciples eate bread with ‖ common handes, that is, not waſhed, they blamed them.

3 For the Phariſees and all the Iewes, vnleſſe they often waſh their handes, eate not, holding the tradition of the Auncients:

4 And from the market, vnleſſe they be waſhed, they eate not: & many other things there be that were deliuered vnto them to obſerue, the waſhings of cuppes and cruſes, and of braſen veſſels and beddes.

‡ They that ſay well or teache and preach well, or haue Chriſt and his word in their mouth, & liue naughtily, be touched in this place. Eſa.29,13.

5 And the Phariſees and Scribes asked him, why doe not thy diſciples walke according to ỹ tradition of the Auncients, but they eate bread with common hands?

6 But he anſwering, ſaid to them, wel did Eſay Prophecie of you hypocrites, as it is written, *This people honoureth me ‡ with their lippes, but their hart is farre from me.*

7 *And in vaine doe they worſhip me, teaching doctrines ‖ precepts of men.*

8 For leauing the commaundement of God, you hold the traditions of men, the waſhings of cruſes and cuppes: and many other things you doe like to theſe.

9 And he ſaid to them, well doe you fruſtrate the precept of God, that you may obſerue your owne tradition.

Exo.20,12. Leu.20,9. 10 For Moyſes ſaid, *Honour thy father and thy mother.* and, *He that ſhal curſe father or mother, dying let him dye.*

11 But you ſay, If a man ſay to father or mother, *Corban* (which is a gift) whatſoeuer proceedeth from me, ſhall profite thee:

12 And further you ſuffer him not to doe ought for his father or mother,

13 Defeating the worde of God for your owne

Mat.15,2. *AND *the Phariſees come together vnto him, and certaine of the Scribes, which came from Hieruſalem.*

2 And when they ſawe ſome of his diſciples eate bread with defiled (that is to ſay, with vnwaſhen hands) they found fault.

3 For the Phariſees, and all the Iewes, except they waſh their hands oft, eate not, obſeruing the tradition of the elders.

4 And when they *come from the market, except they waſh, they eate not. And many other things there be, which they haue taken vpon them to obſerue,* as *the waſhing of cuppes and pots, braſen veſſels, and of tables.*

5 Then aſked him the Phariſees and Scribes, Why walke not thy diſciples according to the tradition of the elders, but eate bread with vnwaſhen hands?

*6 He anſwered and ſaid vnto them, Surely Eſaias hath prophecied well of you hypocrites, as it is written, * This people honoureth me with their lippes, but their heart is farre from me.* Eſay.29.13.

7 Howbeit in vaine doe they worſhip me, teaching doctrines, the commaundements of men.

8 For the commaundement of God being laid apart, ye obſerue the tradition of men, as the waſhing of pots and cups: and many other ſuch like things ye doe.

9 And he ſaid vnto them, Full well ye caſt aſide the commandement of God, that ye may keepe your owne tradition.

*10 For Moſes ſaid, * Honour thy father and thy mother: *and whoſo curſeth father or mother, let him die the death.* Exo.20.12. deut.5.16. epheſ.6.2. Exo.21.1. leuit.20.9. pro.20.20.

11 But ye ſay, If a man ſhall ſay to his father or mother, Corban (that is, by the gift) that is offered *of me, thou ſhalt be helped.*

12 And ſo ye ſuffer him no more to doe ought for his father, or his mother,

13 Making the worde of God of none effect through

owne tradition which you haue giuen forth. and many other things of this ſort you doe.

14 And calling againe the multitude vnto him, he ſaid to them, Heare me al you, and vnderſtand.

15 ‖Nothing is without a man entring into him, that can defile him. but ỹ things that proceede from a man thoſe are they ỹ make a man ‡ common.

‡See the firſt annotation vpon this chapter.

16 If any man haue eares to heare, let him heare.

17 And when he was entred into ỹ houſe from the multitude, his Diſciples asked him the parable.

18 And he ſaith to them, So are you alſo vnskilfull? Vnderſtand you not that euery thing from without, entring into a man, can not make him common:

19 Becauſe it entreth not into his hart, but goeth into the bellie, and is caſt out into the priuie, purging all the meates?

20 But he ſaide that the thinges which come foorth from a man, they make a man common.

21 For from within out of ỹ hart of men proceede euill cogitations, aduouteries, fornications, murders,

22 Theftes, auarices, wickedneſſe, guile, impudicities, an euill eye, blaſphemie, pride, fooliſhneſſe.

23 All theſe euils proceede from within, and make a man common.

Mat.15,21. 24 And * riſing from thence he went into the coaſtes of Tyre and Sidon: and entring into a houſe, he woulde that no man ſhoulde knowe, and he could not be hid.

25 For a womã immediatly as ſhe heard of him, whoſe daughter had an vncleane ſpirit, entred in, and fell downe at his feete.

26 For the woman was a Gentile, a Syrophænician borne. And ſhe beſought him that he would caſt forth the deuill out of her daughter.

27 Who ſaid to her, Suffer firſt ỹ children to be filled. for it is not good to take the childrens bread, and caſt it to the dogges.

28 But ſhe anſwered, & ſaid to him, Yea Lord. for the whelpes alſo eate vnder the table of the crummes of the children.

29 And he ſaide to her, For this ſaying goe thy way, the deuil is gone out of thy daughter.

*The Goſpel vpon the 11. Sunday after Pentecoſt.

30 And when ſhe was departed into her houſe, ſhe founde the maide lying vpon the bed, and the deuil gone out,

‖of Tyre and Sidon, he came.

31 *And againe going out of ỹ coaſtes‖ of Tyre,

through your tradition, which ye haue ordeined: And many ſuch things doe ye.

*14 *And when he had called al the people vnto him, he ſaid vnto them, Hearken vnto me euery one of you, and vnderſtand.* Mat.15.10.

15 There is nothing without a man that can defile him, whẽ it entreth into him: but the things which proceede out of a man, thoſe are they that defile the man.

16 If any man haue eares to heare, let him heare.

17 And when he came into the houſe away from the people, his diſciples asked him of the ſimilitude.

18 And he ſaith vnto them, Are ye alſo ſo without vnderſtanding? Doe ye not perceiue that whatſoeuer thing from without entreth into the man, it cannot defile him,

19 Becauſe it entreth not into his heart, but into the belly, and goeth out into the draught, purging all the meates?

20 And he ſaid, That which commeth out of the man, defileth the man.

*21 *For from within, euen out of the heart of men, proceede euill thoughts, adulteries, fornications, murders,* Gene.9.5. and 8.21.

22 Thefts, couetouſneſſe, wickedneſſe, deceite, wantonneſſe, a wicked eye, blaſphemie, pride, fooliſhneſſe:

*23 *All theſe euill things come from within, and defile the man.* Mat.15.21.

24 And from thence he aroſe, and went into the borders of Tyre and Sidon, and entred into an houſe, & would that no man ſhould haue knowen, but he could not be hid.

25 For a certaine woman, whoſe yong daughter had an vncleane ſpirite, when ſhe had heard of him, came and fell at his feete.

26 (The woman was a Greeke, out of the nation of Syrophœnicia:) and ſhe beſought him that hee woulde caſt out the deuill from her daughter.

27 But Ieſus ſaide vnto her, Let the children firſt be fed: for it is not meete to take the childrens bread, and to caſt it vnto the litle dogges.

28 She anſwered, and ſaid vnto him, Yes lord, for the litle dogges alſo eate vnder the table of the childrens crummes.

29 And he ſaide vnto her, For this ſaying, goe thy way, the deuill is gone out of thy daughter.

30 And whẽ ſhe was come home to her houſe, ſhe founde that the deuill was departed, and her daughter lying on the bed.

31 And when he was departed againe frõ the

Tyre, he came by Sidon to the ſea of Galilee through the middes of the coaſtes of Decapolis.

32 And they bring to him one deafe and dumme: and they beſought him ẏ he would impoſe his hand vpon hiin.

33 And taking him from the multitude apart, he put his fingers into his eares & ‖ ſpitting, touched his tongue.

34 And looking vp vnto heauen, he groned, and ſaid to him, ‖ *Ephphetha*, which is, *Be thou opened.*

35 And immediatly his eares were opened, and the ſtring of his tongue was looſed, and he ſpake right.

36 And he commaunded them not to tel any body. But howe much he commaunded them, ſo much the more a great deale did they publiſh it,

37 And ſo much the more did they wonder, ſaying, He hath done all things well: he hath made both the deafe to heare, and the dumme to ſpeake.

coaſtes of Tyre and Sidon, he came vnto the ſea of Galilee through the middes of the coaſtes of Decapolis.

32 And they bring vnto him one that was deafe, and had an impediment in his ſpeache and they pray him to put his hands vpon him.

33 And whē he had taken him aſide from the people, he put his fingers into his eares, and when he had ſpit, touched his tongue.

34 And when he had looked vp to heauen, ſighed, and ſaide vnto him, Ephphatha, that is to ſay, Be thou opened.

35 And ſtraightway his eares were opened, and the ſtring of his tongue was looſed, and he ſpake plaine.

36 And he commaunded them that they ſhould tell no man: but the more he commaunded them, ſo much the more a great deale they publiſhed it,

37 And were beyond meaſure aſtonied, ſaying, Hee hath done all things well: hee hath made both the deafe to heare, and the dumbe to ſpeake.

ANNOTATIONS. CHAP. VII.

Rhem. 2. Common.) *Common and vncleane is all one. For the Iewes were commaunded by the Lawe to eate certaine kindes of meates onely, and not all indifferently: and becauſe theſe were ſeparated from other meates, and as it were ſanctified to their vſe, they called the other common and prophane: and becauſe the Lawe calleth thoſe cleane and theſe vncleane, thereof it is, that vncleane and common is all one. as in this Chapter often, and* Act. 10.

Rhem. 1. 7. Precepts of men.) *Mens ordinances which be repugnant to Gods commandements, be here condemned: as all obſeruations not edifying nor profitable to the fulfilling of Gods commaundements, be vaine and ſuperfluous: as many obſeruations of the Phariſees were then, and the like traditions of Heretikes be nowe. for howſoeuer they bragge of Scriptures, all their maner of adminiſtration and miniſterie is their owne tradition and inuention without all Scripture and warrant of Gods word. But the traditions of the Apoſtles and Ancients, and all the precepts of holy Church we are commaunded to keepe, as things not preſcribed by man, but by the holy Ghoſt.* Act. 15, 28. 41. 2. Theſſal. 2, 15.

Commandements of men. Traditions.

Fulke. 1. Precepts of men be not onely ſuch, as be repugnant to Gods commaundements, but euen ſuch as are beſide Gods commaundements, wherein any part of religion or ẏ ſeruice of God is placed. As this waſhing of hands before meate, and ſuch like of them ſelues, are not repugnant to Gods commaundements, and may be vſed for cleanlineſſe, but not for religion. So the popiſh traditions, which they call the traditions of the Apoſtles and auncients, and precepts of the holy Church, are eyther manifeſtly repugnant to Gods commandements, or els ſuperſtitious inuentions of men, by which God is worſhipped in vaine. And are nothing like to the decrees of the Councell of the Apoſtles Actes 15. nor to the doctrine which S. Paul deliuered 2. Theſſ. 2. 15. See the notes vpon Matth. 15. the ſect 2. and 3. That our miniſterie and miniſtration are agreeable to the Scriptures, let the Scriptures beare witneſſe, yea your owne conſcience and confeſſion by ſilence: for if any thing could haue bene alledged out of the Scripture againſt vs, it ſhould not haue bene ſpared.

Mans precepts. Traditions.

Rhem. 2. 11. Gift.) *To giue to the Church or Altar is not forbidden, but the forſaking of a mans parents in their neceſſitie, pretending or excuſing the matter vpon his giuing that which ſhould relieue them, to God or to the Altar, that is impious and vnnaturall. And theſe Phariſees teaching children ſo to neglect their dueties to their parents, did wickedly.*

Dutie to parents.

Fulke. 2. Chriſt ſpeaketh of the Iewiſh altar. The Church of Chriſt hath none ſuch: therefore it is ſinne to giue to the idolatrous Altar of poperie. But to the maintenance of Gods religion, it is not forbidden to giue, ſo we neglect not vnder that pretence, other neceſſarie dueties commaunded by God.

Popiſh Altars.

Rhem. 3. 15. Nothing entring into a man.) *As theſe wordes of our Sauiour doe not import, that the Iewes then might haue eaten of theſe meates which God forbade them: no more doe they nowe, that we Chriſtians may eate of meates which the Church forbiddeth vs. And yet both then and nowe all meates are cleane, and nothing entering into a man, defileth a man. For neither they then, nor we now abſtaine, for that any meates are of their nature abominable, or defile the eaters, but they for ſignificatiõ. we for obedience and chaſtiſement of our bodies.*

Abſtinence from certaine meates.

Fulke. 3. The Church of Chriſt forbiddeth not meates for religions ſake: but Antichriſt attending to lying ſpirites, and the doctrine of deuils, forbiddeth meates and mariages for religion, and in the abſtinence placeth Religion, and holineſſe. As for your pretence of obedience, and chaſtiſement, is but lying in hypocriſie, for that there is no chaſtiſement of the body, in change of the meate. And thoſe things which of you are not forbidden, as wines, ſpices, fruites, &c. are more incentiue of luſt, then common fleſh, which you doe forbidde. Durande alſo (howeſocuer you woulde cloke the matter) ſaith fleſh is forbidden, and fiſh allowed, becauſe God curſed the earth, but not the waters. See more vpon Matth. Chap. 15, ſect. 4. and 5.

Forbidding of meates and mariage.

33 Spitting.)

Christs spittle worketh miracles.

Rhem.4. 33. Spitting.) *Not only by Christs word and wil, but also by ceremonie and by application of external creatures which be holy, miracles are wrought. as by Christs spittle, which was not part of his person, being a superfluitie of his body, but yet most holy.* Theophyl. in 7. Marci.

Miracles

Fulke 4. Christes spittle worketh not miracles, but Christ by it, or any other thing whatsoeuer it pleaseth him, or without any thing, but by his owne word or will worketh miracles. Therfore we must not imagine any power or holines in ceremonies or creatures vnsensible, to doe any thing of themselues, but when it pleaseth our Sauiour Christ to vse them to such purposes, as in his Sacraments vsually, or in his miracles extraordinarily.

Holines in ceremonies or creatures.

Exorcismes and other ceremonies in Baptisme.

Rhem. 5. 34. Ephphetha.) *The Church doeth most godly imitate and vse these very wordes and ceremonies of our Sauiour in the Exorcismes before Baptisme, to the healing of their soules that are to be baptized, as Christ here healed the bodily infirmitie and the disease of the soule together.* Ambros. li. 1. de Sacram. c. 1.

Apish imitation.

Fulke. 5. The Popish Church, doeth apishly and ridiculously imitate our Sauiour Christ, in coniuring out of the diuels there, where there is none, and abuseth his holy wordes and actions, to a superstitious purpose. Neither doeth S. Ambrose speake of exorcisme vsed in the ministration of Baptisme, although hee name a ceremonie needelesse, and not vsed of you Papists, namely the touching of the eares of him that was baptized, to signifie that his eares should be open to heare the doctrine of the Priest, and of his nostrels, that he might receiue the good sauour of eternal pietie. *But the mouth* (saith he) *the B. shop toucheth not*, adding a reason, why they folowed not Christ in touching the mouth, as well as the eares. But that they vsed spittle or the Syrian word *Ephata* S. Ambrose saith not. They had in that time many superfluous and burthenous ceremonies of mans presumption, about baptisme and other rites, whereof S. Augustine complained, and wished that they might be abolished. *Epist.* 118. *Ianuario.*

Needelesse ceremonies of olde time.

CHAP. VIII.

Of compassion he feedeth the people, 4000. with seuen loaues. 10 After al which miracles as though they were yet vnsufficient to proue him to be Christ, the obstinate Pharisees doe require some miracle from heauen. 13 Whereupon forsaking them, he warneth his Disciples to beware of the leauen of their doctrine, neither to feare want of necessaries. 22 He healeth a blinde man by degrees & with ceremonies. 27 Peter confesseth him (though men al this while had not learned so farre) to be Christ. 31 and by and by he reuealeth to them his passion, 32 rebuking also Peter for dissuading it, 34 and shewing that it is a thing wherein al that will be saued (namely in time of persecution) must folow him.

Mt. 15,32. The Gospel vpon the 6. Sunday after Pentecost.

IN those dayes againe when there was a great multitude, & had not what to eate: calling his Disciples together, he saith to them,

‡Great feruour and deuotion in the good people, and exceeding force in our Maisters preaching, that made them abide fasting so long to heare his diuine sermons.

2 I haue compassion vpon the multitude: because loe ‡ three daies they now endure with me, neither haue what to eate.

3 And if I dimisse them fasting into their home, they will faint in the way: for some of them came farre of.

4 And his Disciples answered him, whēce may a man fill them here with bread in the wildernes?

5 And he asked them, How many loaues haue ye? Who said, Seuen.

6 And he commaunded the multitude to sit downe vpon the ground. And taking the seuen loaues, giuing thankes he brake, and ‖ gaue to his Disciples for to set before them, and they did set them before the multitude.

7 And they had a few litle fishes: and ‖ he blessed them, and commaunded them to be set before them.

8 And they did eate and were filled. and they tooke vp that which was left of the fragments, seuen maundes.

9 And they that had eaten were about foure thousand: and he dimissed them.

Mt. 15,39. 16,1.

10 And *immediatly going vp into the boate with his Disciples, hee came into the quarters of Dalmanûtha.

11 And the Pharisees went forth, and began to question with him, asking of him a signe

Matt. 15.32.

*IN those dayes, * the company being very great, and hauing nothing to eate, when Iesus had called his disciples vnto him, he saith vnto them,*

2 I haue compassion on the people, because they haue nowe bene with mee three dayes, and haue nothing to eate:

3 And if I sende them away fasting to their owne houses, they shall faint by the way: for diuers of them come from farre.

4 And his disciples answered him, From whence can a man satisfie these men with bread here in the wildernesse?

5 And he asked them, How many loaues haue ye? They said, Seuen.

6 And he commanded the people to sit downe on the ground: and he tooke the seuen loaues, and when he had giuen thankes, he brake, and gaue to his disciples to set before them: and they did set them before the people.

7 And they had a fewe small fishes: and when he had blessed, hee commaunded to set them also before them.

8 So they did eate, and were sufficed: and they tooke vp of the broken meate that was left, seuen baskets full.

9 And they that had eaten, were about foure thousand: And he sent them away.

Matt. 15.39.

*10 * And anon, when he had entred into a ship with his disciples, he came into the partes of Dalmanutha.*

Matth. 16.1.

*11 * And the Pharisees came forth, and began to dispute with him, seeking of him a signe from heauen,*

ſigne from heauen, tempting him.

12 And groning in ſpirit, he ſaith, why doeth this generation aske a ſigne? Amen I ſay to you, If a ſigne ſhal be giuen to this generation.

13 And leauing them, he went vp againe into the boate, and paſſed beyond the ſtraite.

14 And they forgot to take bread: and they had but one loafe w̄ them in the boate.

15 And hee commaunded them, ſaying, Looke well and beware of the leauen of the Phariſees, and the leauen of Herod.

16 And they reaſoned among themſelues ſaying, Becauſe we haue not bread.

17 Which IESVS knowing, ſaith to them, why doe you reaſon, becauſe you haue not bread? do you not yet know nor vnderſtand? yet haue you your hart blinded?

18 Hauing eyes ſee you not? and hauing eares heare you not? Neither doe you remember?

Mar.6,38. 19 When *I brake fiue loaues amōg fiue thouſand: and how many baskets ful of fragmēts tooke you vp? They ſay to him, Twelue.

Mr.8,5. 20 *When alſo ſeuen loaues amōg foure thouſand, how many maundes of fragments tooke you vp? And they ſay to him, Seuen.

21 And he ſaide to them, How doe you not yet vnderſtand?

22 And they come to Bethſaida: and they bring to him one blind, and deſired him that he would ‡touch him.

23 And taking the hand of the blinde, he led him forth out of the towne: and ſpitting into his eyes, impoſing his handes, he asked him if he ſaw any thing.

24 And looking vp, he ſaid, I ſee men as it were trees, walking.

25 After that againe he impoſed his hands vpon his eies, and he began to ſee, and was reſtored, ſo that he ſaw al things clerely.

26 And he ſent him into his houſe, ſaying, Goe into thy houſe: and if thou enter in to the towne, tel no body.

Mt.16,13. Lu.9,18. 27 And *IESVS went forth and his Diſciples into the townes of Cæſarêa-Philippi: and in the way he asked his Diſciples, ſaying to them, Whom doe men ſay that I am?

28 Who anſwered him, ſaying, Iohn the Baptiſt, ſome Elias, & other ſome as it were one of the Prophets.

29 Then he ſaith to them, But whom doe you ſay that I am? Peter anſwering ſaide to him, Thou art Chriſt.

30 And he threatened them that they ſhould not tel any man of him,

31 And

heauen, tempting him.

12 And when hee had ſighed deepely in his ſpirit, hee ſaith, Why doe this generation ſeeke a ſigne? Verily I ſay vnto you, There ſhall no ſigne be giuen vnto this generation.

13 And when he had left them, and entred into the ſhip againe, he departed ouer the water. Matth. 16.4.

14 And they had forgotten to take bread Matth.16.5. with them, *neither had they in the ſhip with them more then one loafe.*

15 And he charged them, ſaying, Take Matth.16.6. *heede, beware of the leauen of the Phariſees, and of the leauen of Herode.*

16 And they reaſoned among themſelues, ſaying, We haue no bread.

17 And when Ieſus knewe it, *hee ſaith vnto them, Why reaſon ye, becauſe ye haue no bread? Perceiue ye not yet, neither vnderſtand? Haue ye your heart yet hardened?*

18 Hauing eyes, ſee ye not? and hauing eares, heare ye not? Doe ye not remember?

*19 *When I brake the fiue loaues among* Iohn 6.11. *fiue thouſande* men, *howe many baskets full of broken meate tooke ye vp? They ſay vnto him, Twelue.*

20 When I brake the ſeuen among foure thouſande, howe many baskets of the leauings of the broken meate tooke ye vp? They ſaid, Seuen.

21 And he ſaid vnto them, How happeneth it that ye doe not vnderſtand?

22 And he commeth to Bethſaida, and they bring a blinde man vnto him, and deſired him to touche him:

23 And when he had caught the blinde by the hand, he ledde him out of the towne: and when he had ſpit in his eyes, and put his handes vpon him, he asked him if he ſawe ought.

24 And he looked vp, and ſaid, I ſee men: for I perceiue them walke as they were *trees.*

25 After that, he put his hands againe vpon his eyes, and made him ſee: and he was reſtored, and ſawe euery man clearely.

26 And he ſent him home to his houſe, ſaying, Neither goe into the village, nor tell it to any in the village.

*27 *And Ieſus went out, and his diſciples, in-* Matth.16.13 *to the villages that long to Ceſarea Philippi: and* luke 9.19. *by the way hee asked his diſciples, ſaying vnto them, Whome doe men ſay that I am?*

28 And they anſwered, Iohn Baptiſt, and ſome ſay, Elias: Againe, ſome ſay *that thou art one of the Prophets.*

29 And he ſaid vnto them, But whom ſay ye that I am? Peter anſwereth, and ſaith vnto him, Thou art very Chriſt.

30 And he charged them that they ſhoulde tell no man.

31 And

31 And he began to teach them, that the Sonne of man muſt ſuffer many things, and be reiected of the Auncients and of the high Prieſtes and the Scribes, and be killed: and after three dayes riſe againe.

32 And he ſpake the word openly. And Peter taking him, began to rebuke him.

33 Who turning, and ſeeing his Diſciples, threatened Peter, ſaying, Goe behind me Satan, becauſe thou ſauoureſt not the things that are of God, but that are of men.

34 And calling the multitude together with his Diſciples, he ſaid to them, If any man wil folow me, let him deny himſelf, and take vp his croſſe, and folow me.

35 For he that wil ſaue his life, ſhal loſe it: and he that ſhal loſe his life ‖ for me and the Goſpel, ſhal ſaue it.

36 For what ſhal it profit a man, if he ‖ gaine the whole world, and ſuffer damage of his ſoule?

37 Or what permutation ſhal a man giue for his ſoule?

38 For he that ſhal be aſhamed of me, and of my wordes in this aduouterous and ſinfull generation, the Sonne of man alſo will be aſhamed of him, when he ſhall come in the glorie of his father with the holy Angels.

31 And he beganne to teach them that the Sonne of man muſt ſuffer many things, and be reproued of the elders, and of the high Prieſtes and Scribes, and be killed, and after theee dayes riſe againe.

32 And he ſpake that ſaying openly. And Peter tooke him aſide, and began to rebuke him.

33 But when he had turned about, and looked on his diſciples, hee rebuked Peter, ſaying, Goe after me, Satan: for thou ſauoureſt not the things that be *of God, but the things that be of men.*

*34 And when hee had called the people vnto him, with his diſciples alſo, hee ſaide vnto them, *Whoſoeuer will come after mee, let him forſake himſelfe, and take vp his croſſe, and followe me.* Matth.10.38 luke 9.23.

*35 * For whoſoeuer will ſaue his life, ſhall loſe it: but whoſoeuer ſhall loſe his life for my ſake and the Goſpels, the ſame ſhall ſaue it.* Matth.39. and 16.25. luke 9.24.

36 For what ſhall it profite a man, if hee ſhall winne all the world, and loſe his owne ſoule? iohn 12.25.

37 Or what ſhall a man giue for a raunſome of his ſoule?

*38 *Whoſoeuer therefore ſhall be aſhamed of me, and of my wordes, in this adulterous and ſinfull generation, of him alſo ſhall the ſonne of man be aſhamed, when he commeth in the glory of his father, with the holy angels.* Matt. 10.35. luke 9.26.

MARGINAL NOTES. CHAP. VIII.

Rhem. 1. 22. Touch him.) *Our Sauiour vſed to worke much by touching: that we may learne not to contemne the corporal and external application of holy things, not to chalenge by the ſpirit and faith only, as Heretikes doe.*

Fulke. 1. When our Sauiour worketh miracles by touching, we are reuerently & faithfully to eſteeme of it. But ſuperſtitious touching of any thing, where we haue no word or promiſe of God, to receiue benefit by ſuch touching, we learne not of our Sauiour Chriſt. By faith & the ſpirit of God, we chalenge to obteine that which God hath promiſed in his holy word. But further to preſume, by corporall touching or external application, of (I cannot tel, and you are belike aſhamed to expreſſe, what) holy things, without faith grounded vpon Gods word, and his ſpirit tried and proued by the ſame word, we know it is vaine ſuperſtition, yea wicked preſumption. Superſtitious touching.

ANNOTATIONS. CHAP. VIII.

Rhem. 6. Gaue to his diſciples.) *He ſerueth the people not immediatly himſelf, but by the Apoſtles miniſterie: to teach vs that we muſt receiue Chriſtes Sacraments and doctrine, not at our owne hand, but of his Prieſts and our Paſtours.*

Rhem. 2. 7. Bleſſed them.) *So is it in ſome ancient Greake copies, agreeable to our Latin, and in S. Luke expreſly in the common Greeke text, that he bleſſed the fiue loaues & the two fiſhes: which muſt be alwayes marked againſt the Heretikes, which denie this bleſſing to pertaine to the creatures, but feine it alwayes to be referred to God for thankes giuing. For if it were ſo, he would haue ſaid grace but once for that whole refection: but he did ſeuerally bleſſe both the bread firſt, and afterward the fiſhes* Gen.1,22,28. *alſo, multiplying them by his ſaid bleſſing (as * he did mankinde and other creatures in the beginning by bleſsing them) and ſo working effectually ſome change or alteration in the very creatures themſelues.* Luc.9.16. εὐλογήσας αὐτὰ. Bleſſing of creatures worketh an effect in them.

Fulke. 2. That Chriſt by his bleſſing multiplied the loaues & fiſhes, it is alwayes acknowledged of vs. But that Popiſh bleſſing of bread, water, candles, floures, & ſuch like, wherof we haue no cõmandement, nor warrant in the holy Scriptures, we ſay ſtill, worketh no effect in them: but argueth an antichriſtian arrogancie in the bleſſers, which take vpõ them to adde greater vertue or holines vnto them, then God hath giuen in ỹ right vſe of them. Popiſh bleſſing of bread, candles, water, floures, &c.

Rhem. 3. 35. For me and the Goſpel.) *By the Goſpel is ſignified, not only the foure Euangeliſts, but al Scriptures, and whatſoeuer Chriſt ſaid that is not in Scripture: for he ſaith in this very place,* He that ſhal be aſhamed of my words, the Sõne of man wil be aſhamed of him, &c. *Neither his owne words only, but whatſoeuer the Apoſtles taught in word or writing: for our Sauiour ſaith,* He that deſpiſeth you deſpiſeth me. *For defence of any of al theſe & of euery Article of the Catholike faith, we ought to die, and this is to loſe our life for Chriſt and his Goſpel.* What is to ſuffer for the Goſpel. Luc.9.

Fulke. 3. All the words of Chriſt & his Apoſtles, that perteine to the ſaluation of Gods children, though not in nomber and ſound, yet in weight and ſubſtance, are comprehended and expreſſed in the holy Scriptures: which are able to make vs wiſe vnto ſaluatiõ. 2. *Tim.* 3.15. *The Lord of vs al, gaue to his Apoſtles* (ſaith *Irenæus*) *power of the Goſpel, by whom we haue knowen the trueth, that is, the doctrine of the Sonne of God, to whom alſo the Lord ſaid: He that heareth you heareth me: and he that deſpiſeth you deſpiſeth me & him which ſent me. We haue not knowen the diſpoſition of our ſaluation by any other, then by them, by whom the Goſpel came vnto vs, which then in deede they preached, and afterwarde by the* The ſufficiency of the Scriptures.

will

will of God, deliuered it in the Scriptures, to be a foundation & pillar of our faith. Lib. 3. cap. 1. If any thing therefore be alledged, as the Gospel, which is not cõteined in the holy Scriptures, we may safely say, with *S. Hierom. This because it hath no auctoritie of the Scriptures, may as easily be contemned, as it is alledged for proofe. In Matth. 23.*

Rhem. 36. Gaine the whole world.) *Let such note this, that for feare or flattery of the world condescend to obey the vniust Lawes of men touching religion, against their owne consciences: and be content for the reft of a few dayes of this life, and for saueing their temporal goods, to lose their soule and the ioyes of heauen.* Doing against our owne conscience.

CHAP. IX.

The more to confirme them, he giueth them in his Transfiguration a sight of his glory, whereunto Suffering doth bring, 9 and then againe doth inculcate his Passion. 14 A Diuel also he casteth out, which his Disciples (vpon whom therefore the peruerse Scribes triumphed in his absence) could not, for lacke of fasting and praying. 30 Being yet in Galilee, he reuealeth more about his passion. 33 And (because in the way to Capernaum they contended for the Primacie) he teacheth them that humilitie is the way to Primacie before God: 38 bidding them also, not to prohibit such as be not against them: nor to giue scandal to any one of the faithful. and on the other side, the faithful to auoid them by whom they may be scandalized and fall, be they neuer so neere vnto them.

Mt.16,27. 17,1. Lu.9.27. And he said to them, Amen I say to you, that there be some of them that stand here, which shal not taste of death, vntil they see the kingdom of God cõming in power.

‡See the Annotations vpon the 17 of S. Matthew. 2 ‡And after six daies IESVS taketh Peter and Iames and Iohn: and bringeth them alone into a high mountaine apart, and was transfigured before them.

3 And his garments were made glistering and white exceedingly as snow, ỹ like whereof a fuller cannot make white vpon the earth.

4 And there appeared to them ‡Elias with Moyses: and they were talking with IESVS.

5 And Peter answering, said to IESVS, Rabbi, it is good for vs to be here: and let vs make three tabernacles, one for thee, and one for Moyses, and one for Elias.

6 For he knew not what he said: for they were frighted with feare:

7 And there was a cloude ouershadowing them, & a voice came out of ỹ cloude, saying, This is my Sonne most deere: heare ye him.

8 And immediatly looking about, they saw no man any more but IESVS only with them.

9 And as they descended from the moũtaine, he commanded them that they should not tel any man what things they had seen: but when the Sonne of man shal be risen againe from the dead.

10 And they kept in the word with themselues: questioning together what ỹ should be, *when he shalbe risen from the dead.*

Mal.4,5. 11 And they asked him, saying, What say the Pharisees then and the Scribes, that *Elias must come first?

12 Who answering said to them, Elias when he cõmeth first, shal restore al things: and ‖how it is written of ỹ Sonne of man, that he shal suffer many things & be contemned.

*as

13 But I say to you that ‖ Elias also is come (and they haue done to him whatsoeuer they would) as it is written of him.

Mt.17,14. Lu 9,37. 14 And * comming to his Disciples, he saw

*And he said vnto them, *Verily I say vnto you, that there bee some of them that stand here, which shall in no wise taste of death, till they haue seene the kingdome of God come with power.* Matt. 16.28. luk.9,27.

2 And after sixe dayes, Iesus taketh with him Peter, and Iames, and Iohn, and leadeth them vp into an high mountaine out of the way alone: and he was transfigured before them.

*3 *And his raiment did shine,* and became *very white, euen as snowe: so as no Fuller vpon the earth can white them.* Mat.17 1. luke 9.28.

4 And there appeared vnto them Elias with Moses: and they were talking with Iesus.

5 And Peter answered, and said to Iesus, Master, here is good being for vs: and let vs make three tabernacles, one for thee, and one for Moses, and one for Elias.

6 For he wyst not what he should say: for they were sore afraid.

7 And there was a cloude that shadowed them: and a voyce came out of the cloude, saying, This is my beloued Sonne: heare him.

8 And suddenly when they had looked round about, they sawe no man, more then Iesus onely with themselues.

*9 *And as they came downe from the hill,* Matth 17.9. *he charged them that they should tel no man those things that they had seene, till the Sonne of man were risen from the dead.*

10 And they kept that saying with them, and demaunded one of an other, what the rising from the dead should meane.

*11 And they asked him, saying, Why then say the Scribes, that *Elias must first come?* Mala.4.5.

*12 Hee answered, and sayde vnto them, Elias verely when hee commeth first, restoreth all things: and the Sonne of man, *as it is written of him, shall suffer many thinges, and bee set at nought.* Esay 53.4.

13 But I say vnto you, that Elias is come, and they haue done vnto him whatsoeuer they would, as it is written of' im.

*14 *And when he came to his disciples, hee sawe* Matt. 17.14. luke 9.38.

saw a great multitude about them, and the Scribes questioning with them.

15 And forthwith al the people seeing IESVS, was astonied, and much afraid: and running to him, saluted him.

16 And he asked them, what do you question of among you?

The Gospel vpon wednesday in the Imber weeke of September.

17 And one of the multitude answering, said, Master, I haue brought my sonne to thee, hauing a dumme spirit,

18 Who, whersoeuer he taketh him, dasheth him, and he fometh, and gnasheth with the teeth, and withereth: and I spake to thy Disciples to cast him out, and they could not.

19 Who answering them, said, O incredulous generation, how long shal I be with you? how long shal I suffer you? bring him vnto me.

20 And they brought him. And when he had seen him, immediatly the spirit troubled him: and being throwen vpon the ground, he tumbled foming.

21 And he asked his father, How long time is it since this hath chaunced vnto him? But he said, From his infancie:

22 And often times hath he cast him into fire and into waters, to destroy him. but if thou canst any thing, helpe vs, hauing compassion on vs.

23 And Iesus said to him, If thou canst beleeue, al things are possible to him that beleeueth.

24 And incontinent the father of the boy crying out, with teares said, I do beleeue Lord: helpe my incredulity,

25 And when IESVS saw the people running together, he threatned the vncleane spirit, saying to him, Deafe and dumme spirit, I commaunde thee, goe out of him, and enter not any more into him.

26 And crying out, and greatly tearing him, he went out of him, and he became as dead, so that many said, That he is dead.

27 But IESVS holding his hand, lifted him vp: and he rose.

28 And when he was entred into the house, his Disciples secretely asked him, why could not we cast him out?

29 And he said to them, This kinde can goe out by nothing, but ‡ by prayer and fasting.

Note the great force of prayer and fasting. Mt. 17, 22. Lu. 9, 21.

30 And * departing thence they passed by Galilee, neither would he that any man should know.

31 And

saw a great multitude about them, & the Scribes disputing with them.

15 And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him.

16 And he asked the Scribes, What dispute ye ‖ among your selues?

17 And one of the company answered, and said, Master, I haue brought vnto thee my sonne, which hath a dumbe spirite:

18 And whersoeuer hee taketh him, hee teareth him, and he *fometh, and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not.*

19 Hee answereth him, and saith, O faithlesse nation, how long shall I bee with you, howe long shall I suffer you? Bring him vnto me.

20 And they brought him vnto him: and when hee sawe him, straightway the spirit tare him, and when he fell downe on the ground, hee wallowed, foming.

21 And he asked his father, How long is it agoe since this came vnto him? And hee sayde, Of a childe.

22 And oft times it hath cast him into the fire, and into the waters, to destroy him: but if thou canst doe any thing, haue mercie on vs, and helpe vs.

23 Iesus saide vnto him, This thing if thou canst beleeue, all things are possible to him that beleeueth.

24 And straightway, when the father of the childe had cried with teares, he said, Lord, I beleeue, helpe thou mine vnbeliefe.

25 When Iesus sawe that the people came running together, he rebuked the foule spirite, saying vnto him, Thou dumbe and deafe spirite, I charge thee come out of him, and enter no more into him.

26 And the spirite *when he had cryed, and rent him sore, came out of him, and he was as one that had bene dead, insomuch that many saide, He is dead.*

27 But Iesus, when he had caught him by the hand, lifted him vp: and he arose.

28 And when he was come into the house, his disciples asked him secretely, Why could not we cast him out?

29 And he said vnto them, This kinde ‖ can come foorth by nothing, but by prayer and fasting.

*30 * And after they departed thence, they tooke their iourney thorowe Galilee, and hee would not that any man should know* it. Matth. 17. 22. luk. 9. 22.

31 And he taught his Diſciples, and ſaid to them, That the Sonne of man ſhal be betrayed into the hands of men, and they ſhal kil him, and being killed the third day hee ſhal riſe againe.

32 But they knew not the word: and they were afraid to aske him.

Mt.18,1. Lu.9,46. 33 And * they came to Capharnaum. Who, whē he was in the houſe, asked them, what did you treate of in the way?

34 But they held their peace. for in the way they had diſputed among them ſelues, which of them ſhould be the greater.

35 And ſitting downe, he called the Twelue, and ſaith to them, if any man wil be firſt he ſhal be laſt of al, and the miniſter of al.

36 And taking a childe, he ſet him in the middes of them. Whom when he had embraced, he ſaid to them,

37 Whoſoeuer ſhal receiue one of ſuch children in my name, receiueth me. and whoſoeuer ſhal receiue me, receiueth not me, but him that ſent me.

Lu.9,49. 38 *Iohn anſwered him, ſaying, Maiſter we ſaw one caſting out deuils ‖ in thy name, who foloweth not vs, and we prohibited him.

39 But IESVS ſaid, Do not prohibit him. for there is no man that doth a miracle in my name, and can ſoone ſpeake il of me.

40 For he that is not againſt you, is for you.

41 For whoſoeuer ſhal giue you to drinke a cuppe of water in my name, becauſe you are Chriſts: amen I ſay to you, he ſhal not loſe his ‡reward.

42 And whoſoeuer ſhal ‡ ſcandalize one of theſe litle ones beleeuing in me: it is good for him rather if a milſtone were put about his necke, and he were caſt into the ſea.

43 And if thy hand ſcandalize thee, cut it of. it is good for thee to enter into life, maimed, then hauing two hands to goe into hel, into the fire vnquencheable.

44 Where their worme dieth not, and the fire quencheth not.

45 And if thy foote ſcandalize thee, chop it of. it is good for thee to enter into life euerlaſting, lame, rather then hauing two feete, to be caſt into the hel of vnquenchable fire,

46 Where their worme dieth not, and the fire quencheth not.

47 And if thine eye ſcandalize thee, caſt it

‡ To giue ſcandal by our life to the weake in faith, is a great ſinne, ſpecially in Prieſts, Preachers, and Princes.

31 For hee taught his diſciples, and ſaid vnto them, The ſonne of man is deliuered into the handes of men, and they ſhall kill him, and after that he is killed, he ſhall riſe the third day.

32 But they vnderſtoode not that ſaying, and were afraid to aske him.

*33 *And he came to Capernaum: and when he was come into the houſe, he asked them, What was it that ye diſputed among your ſelues by the way?* Matth. 18.1, luk. 9.45.

34 And they held their peace: For by the way they had reaſoned among themſelues, who ſhould be *the chiefeſt.*

35 And when he was ſet downe, hee called the twelue, and ſaith vnto them, If any man deſire to be firſt, the ſame ſhalbe laſt of all, and ſeruant vnto all.

36 And when hee had taken a young childe, he ſet him in the middeſt of them: and when he had taken him in his armes, he ſaid vnto them,

37 Whoſoeuer ſhall receiue any ſuch a young childe in my name, receiueth me: and whoſoeuer ſhall receiue me, receiueth not me, but him that ſent me.

*38 *Iohn anſwered him, ſaying, Maſter, we ſawe one caſting out deuils in thy name, and hee followeth not vs, and we forbade him, becauſe he followeth vs not.* Luke 9.49.

*39 But Ieſus ſaide, * Forbid him not, for there is no man, which if he doe a miracle in my name, can lightly ſpeake euil of me.* 1.Cor. 12.

40 For hee that is not againſt vs, is on our part.

*41 *Whoſoeuer ſhall in my name giue you a cuppe of colde water to drinke, becauſe ye belong to Chriſt: Verely I ſay vnto you, he ſhall not loſe his reward.* Matth. 10.

*42 *And whoſoeuer ſhall offend one of theſe litle ones that beleeue in me, it is better for him if a milſtone were hanged about his necke, and he were caſt into the ſea.* Matth. 18.6. luk. 17.1.

*43 * And if thy hand offend thee, cut it off: It is better for thee to enter into life maimed, then hauing two hands, to goe into hell, into fire that neuer ſhalbe quenched:* Matth. 5.29. and 18.8.

44 Where their worme dieth not, and the fire is not quenched.* Eſay. 66.24.

45 And if thy foote offend thee, cut it off: it is better for thee to enter halt into life, then hauing thy two feete, to be caſt into hell, into fire that neuer ſhalbe quenched:

46 Where their worme dieth not, and the fire is not quenched:

47 And if thine eye offend thee, plucke it out:

it

it out. it is good for thee with one eye to enter into the kingdome of God, rather then hauing two eies, to be caſt into the hel of fire,

48 Where their worme dieth not, and the fire quencheth not.

49 For euery one ſhal be ſalted with fire: and * euery victime ſhal be ſalted with ſalt.

Leu.2,13.

50 Salt is good. but if the ſalt ſhal be vnſeaſoned: wherewith wil you ſeaſon it? Haue ſalt in you, and haue peace among you.

it is better for thee to enter into the kingdome of God with one eye, then hauing two eyes, to be caſt into hell fire:

48 Where their worme dieth not, and the fire is not quenched.

*49 For euery man ſhal be ſalted with fire, and * euery ſacrifice ſhalbe ſeaſoned with ſalt.*

*50 *Salt is good: but if the ſalt be vnſauery, with what thing ſhall you ſeaſon it? Haue ye ſalt in your ſelues, and haue peace among your ſelues one with another.* Leuit.2.13. matth.5.13. luc.14.34.

MARGINALL NOTES. CHAP. IX.

Rhem. 1. 4 Elias with.) *The law and the Prophets ioyne with Chriſt and his Goſpel: the one ſignified by Moyſes, the other by Elias. By whoſe apparitions here we alſo learne that ſometime there may be perſonal entercourſe betwixt the liuing and the dead, though not ordinarily.*

Fulke. 1. There may be perſonall entercourſe betwixt the liuing and the dead, when it pleaſeth God, for ſome ſpeciall purpoſe, as in this ſingular example, and when the dead roſe againe, at the reſurrection of Chriſt, and appeared to many in Ieruſalem Matth.27.53. but not when the dead wil Luk.16.26. Entercourſe betweene the dead and the liuing.

Rhem. 2. 41 Reward.) *Reward for almes deedes, whereby it is euident they be meritorious.*

Fulke. 2. Reward for almes deedes, proueth them not meritorious. For the reward is giuen according to Gods promiſe, and his promiſe is according to his grace and mercie, and not according to the worthines of the worke: which alſo is Gods gift and not our merite, and therefore S. Auguſtine ſaith often times, God *in rewarding our workes, doeth crowne his gifts* not our merites. *In Pſal.70.Con.2.in pſal.101.* Merites.

ANNOTATIONS. CHAP. IX.

Rhem. 4 Elias with Moyſes.) *Moyſes repreſenteth the perſons of all the Saincts that ſhal be departed this life when Chriſt cõmeth in his Maieſtie to iudgement: And Elias (who was then liuing) figureth the holy men that ſhal then be found aliue when he commeth in glorie, who both ſhal then begin to reigne with Chriſt in glorie.* Beda in 9. Marc. Elias. Moyſes.

Rhem. 3. 13 Elias alſo is come.) *Elias was Zelous for Gods Law, a great reprehender of ſinne, and an Eremite, and ſhal be the Precurſor of Chriſt in his ſecond Aduent: So was Iohn before his firſt Aduent, a Zealatour, a Corrector, an Eremite, and his Precurſor.* Theod. in caten. Thomæ ſuper hunc locum. *See S. Hierom in the life of Paul the eremite, that both Elias and Iohn Baptiſt were counted principal profeſſours of that life.* Elias & Iohn Baptiſt Eremites.

Fulke. 3. That Elias ſhall be a precurſor of Chriſt in his ſecond comming to iudgement, it is boldly affirmed without auctoritie of the Scriptures. That he was in the deſert ſome time, we finde in the Scriptures, but continually he did not remaine in the wildernes. And if he had, by ſo much he had benemore vnlike, to Popiſh Eremites, of whom many neuer came in the wildernes, except you count that place, which is a quarter of a myle from a great citie, or a populous towne, a wildernes. *S. Hierom* ſaith: *It hath bene doubted among many, by which of the Monkes or ſolitary men chiefely, the wildernes became to be inhabited. For ſome fetching the matter a farre of, haue taken the beginning from bleſſed Helias and Iohn. Of which Helias ſeemeth to vs to haue bene more then a Monke, and Iohn to haue prophecied before he was borne. But other, vnto which opinion, all the common ſort doth agree, doe affirme, that Antonie was the head or the beginning of this profeſſion, which is partly true, for he was not ſo much before all, as by him the deſires of all haue bene ſtirred vp. But Amathas and Macarius the diſciples of Antonie, of which the former buryed his maiſters body, doe yet ſtill affirme, that one Paule a Theban, was the prince or firſt beginner of this matter, which we alſo not ſo much in the name, as in opinion doe approue.* In theſe wordes you may ſee, what principall profeſſers of Heremites life, Elias and Iohn Baptiſt were accompted by S. Hieronym. Yet the Eremites of his time, were nothing like Popiſh Eremites but only in name. Elias. Eremites.

Rhem. 4. 38 In thy name.) *Miracles are wrought ſometime by the name of IESVS, whatſoeuer the men be, when it is for the proofe of a truth or for the glorie of God. In ſo much that Iulian the Apoſtata himſelfe did driue away diuels with the ſigne of the Croſſe: as* S. Gregorie Nazianzene *writeth* orat.1 in Iulian. Theodoret li.3.c.3.hiſt. *And ſo alſo Heretikes may doe miracles among the Heathen, to prooue any article of the Chriſtian faith: but they neuer did nor euer ſhal worke any miracle to prooue any of their erronious opinions. as, to prooue that Chriſt is not really in the B. Sacrament.* The name of IESVS worketh miracles.

Fulke. 4. Heretikes may worke miracles, to confirme their erroneus opinions, but they can not proue there erronius opinions by the Scriptures. Deut.13. *Auguſtin. de vnit. eccleſiæ cap.16.* It is ſufficient, that we prooue by the Scriptures, which teſtifie of the trueth of Chriſtes naturall body, that it is not preſent in the Sacrament, according to the Popiſh imagination, which is contrarie to the Scriptures, and the iudgement of the ancient fathers. As for lying miracles, ſuch as Papiſts worke, to proue it by pricking their fingers to make it appeare bloody, or by ſorcery as Marcus the heretike iugled with the cuppe *to make it appeare purple and redde, that Chriſt might ſeeme to droppe his blood into his cuppe*: we leaue to Popiſh heretikes. The word of God, is a ſufficient warrant for our doctrine, againſt all falſe and counterfect miracles. Miracles. Iren.lib.1,c.9.

CHAP. X.

THE THIRD part of this Goſpel, Chriſtes comming into Iewrie toward his Paſſion.

He anſwereth the tempting Phariſes (and againe his diſciples afterward) that the caſe of a man with his wife ſhalbe (as in the firſt inſtitution) vtterly indiſſoluble. 13 He bleſſeth children. 17 He ſheweth what is to be done to get life euerlaſting. 21 What alſo for a rich man, to be perfect: 28 as alſo what paſſing reward they ſhal haue that doe ſo in time of perſecution. 32 He reuealeth more to his Diſciples touching his Paſſion: 35 bidding the two ambitious ſuiters to thinke rather of ſuffering with him: 41 and teaching vs in the reſt of his Diſciples, not to be greeued at our Eccleſiaſtical Superiours, conſidering they are (as he was himſelfe) to toile for our ſaluation. 46 Then going out of Iericho, he giueth ſight to a blinde man.

Math.19,1. AND rising vp thence, he commeth into the coastes of Iewrie beyond Iordan: and the multitudes assemble agayne vnto him. and as he was accustomed, againe he taught them.

2 And the Pharisees comming neere, asked him, Is it lawfull for a man to dimisse his wife? tempting him.

3 But he answering, said to them, What did Moyses commaund you?

Deut.24,1. 4 Who said, *Moyses ‖permitted to write a bill of diuorce, and to dimisse her.

5 To whom IESVS answering, said, For the hardnes of your hart he wrote you this precept.

6 But from the beginning of the creation Gen.1,27. *God made them male and femal.

Gen.2,24. 7 For this cause, * man shall leaue his father and mother: and shall cleaue to his wife,

8 And they two shal be in one flesh. therfore now they are not two, but one flesh.

9 That therfore which God hath ioyned together, ‡let not man separate.

Mt.19,9. Mt.5.32. Lu.16,18. 1.Cor.7,11. 10 And *in the house againe his Disciples asked him of the same thing.

11 And he saith to them, whosoeuer dimisseth his wife & ‖marrieth an other: committeth aduoutrie vpon her.

12 And if the wife dimisse her husband, and mary an other, she committeth aduoutrie.

Mt.19,13. Lu.18,15. 13 And *they offered to him yong children, that he might touch them. And the disciples threatened those that offered them.

14 Whom when IESVS saw, he tooke it il, and said to thē, Suffer the litle children to come vnto me, and prohibite them not. for the kingdom of God is for such.

15 Amen I say to you: whosoeuer receiueth not the kingdom of God as a litle child, shall not enter into it.

16 And embracing them, and imposing hands vpon them, he ‡blessed them.

‡ Our Sauiour gaue the children his blessing.

Mt.19,16. Lu.18,18. Exo.20,13. 17 And when he was gone forth in the way, a certaine man running forth and kneeling before him asked him, *Good Maister, what shall I doe that I may receiue life euerlasting?

18 And IESVS said to him, why calleſt thou me good? ‖None is good but one, God.

19 Thou knoweſt the ‡commandements, *Commit not aduoutrie, Kill not, Steale not, Beare not false witnesse, doe no fraud, Honour thy father and mother.

20 But

And when he roſe from thence, he commeth into the coasts of Iurie, through the region that is *beyond Iordan: and the people resort vnto him afresh, and as he was woont, he taught them againe.* Matth.19.1.

2 And the Pharisees came, & asked him, Is it lawfull for a man to put away his wife? tempting him.

3 And he answered, & said vnto them, What did Moses command you to doe?

*4 And they said, * Moses suffered to write a booke of diuorcement, and to put her away.* Deut.24.2.

5 And Iesus answered, and said vnto them, For the hardnesse of your heart he wrote this precept vnto you.

6 But from the beginning of the creation *God made them male and female, Gen.1.27.

*7 * And sayd, For this cause shall a man leaue his father and mother, and bide by his wife,* mat.19.4. Gen.2.24. 2.cor.6.16. ephe.5.31.

8 And they twaine shall be one flesh: so then are they no more twaine, but one flesh.

*9 * Therefore, what God hath coupled together, let no man separate.* 1.Cor.6.10.

10 And in the house his disciples asked him againe of the same matter.

*11 And he saith vnto them, * Whosoeuer shal put away his wife, and marry another, committeth adulterie against her.* Matth.5,32. and 19.9. luk.16.18.

12 And if a woman shall put away her husband, and be married to another, she committeth adulterie.

*13 * And they brought yong children to him, that he should touch them: and his disciples rebuked those that brought them.* Matt.19.13 luke 18.15.

14 But when Iesus saw it, he was sore displeased, and sayd vnto them, Suffer the yong children to come vnto me, and forbid them not: for to such belongeth the kingdome of God.

15 Verily I say vnto you, Whosoeuer shall not receiue the kingdom of God as a yong childe, he shall in no wise enter therein.

16 And when he had taken them vp in his armes, putting his hands vpon them, he blessed them.

*17 And when he was gone foorth into the way, * there came one running, and kneeled to him, and asked him, Good master, what shall I doe that I may inherite eternall life?* Matt.19.16. luke 18.18.

18 Iesus sayd vnto him, Why calleſt thou me good? There is none good but one, which is God.

*19 Thou knoweſt the commandements, Doe not commit adulterie, * Doe not kill, Doe not steale, Doe not beare false witnesse, Defraud* no man, *Honour thy father and mother.* Exod.20.13.

20 He

20 But he anſwering, ſaid to him, Maiſter all theſe things I haue obſerued from my youth.

21 And IESVS beholding him, loued him, and ſayd to him, One thing is wanting vnto thee: ‡ goe, ſell whatſoeuer thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen: and come, follow me.

22 Who being ſtroken ſad at the word, went away ſorowfull. for he had many poſſeſſions.

23 And IESVS looking about, ſaith to his Diſciples, How hardly ſhall they that haue money, enter into the kingdome of God!

24 And the Diſciples were aſtonied at his wordes. But IESVS againe anſwering, ſaith to them, Children, how hard is it for them that truſt in money, to enter into the kingdom of God!

25 It is eaſier for a camel to paſſe through a nedels eye, then for ‖ a rich man to enter into the kingdom of God.

26 Who marueled more, ſaying to themſelues, And who can be ſaued?

27 And IESVS beholding them, ſaith, With mē it is impoſſible: but not with God. for al things are poſſible with God.

28 And Peter began to ſay vnto him, Behold, we haue left al things, and haue folowed thee.

‡ Exceeding happy be they that can forſake their temporall things for religion.

29 IESVS anſwering, ſayd, ‡ Amen I ſay to you, there is no man which hath left houſe, or brethren, or ſiſters, or father, or mother, or children, or lands for me and for the Goſpel:

30 That ſhall not receiue ‖ an hundred times ſo much now in this time: houſes, and brethren, and ſiſters, and mothers, and children, and lands, with perſecutions: and in the world to come life euerlaſting.

Mt.19,30. Lu.13,30.

31 But * many that are firſt, ſhall be laſt: and the laſt, firſt.

32 And they were in the way going vp to Hieruſalem: and IESVS went before thē, and they were aſtonied: and folowing were afraid. And * taking againe the Twelue, he began to tel them the things that ſhould befall him.

Mt.20,17. Lu.18,31.

33 That, behold we goe vp to Hieruſalem, and the Sonne of man ſhall be betrayed to the cheefe Prieſtes, and to the Scribes and Auncients, and they ſhall condemne him to death, and ſhall deliuer him to the Gentiles,

34 And

20 Hee anſwered, and ſayde vnto him, Maſter, all theſe haue I obſerued from my youth.

21 Ieſus beheld him, and loued him, and ſayd vnto him, One thing thou lackeſt: Goe thy way, ſell whatſoeuer thou haſt, and giue to the poore, and thou ſhalt haue treaſure in heauen, and come follow me, when thou haſt taken vp the croſſe.

22 But he was diſcomforted becauſe of that ſaying, & went away mourning: for he had great poſſeſſions.

23 And when Ieſus had looked round about, he ſaieth vnto his diſciples, How hardly ſhall they that haue riches, enter into the kingdome of God?

24 And the diſciples were aſtonied at his wordes. But Ieſus anſwereth againe, and ſaieth vnto them, Children, how hard is it for them that truſt in riches, to enter into the kingdome of God?

25 It is eaſier for a Camel to goe thorow the eye of a needle, then for the rich to enter into the kingdome of God.

26 And they were aſtonied out of meaſure, ſaying among themſelues, Who then can be ſaued?

27 Ieſus, whē he had looked vpon them, ſaith, With men it is vnpoſſible, but not with God: for with God all things are poſſible.

*28 And Peter began to ſay vnto him, Loe, *we haue forſaken all, and haue followed thee.* Matt.19.27. luke 18.28.

29 Ieſus anſwered, and ſaid, Verely I ſay vnto you, There is no man that hath forſaken houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my ſake and the Goſpels,

30 But he ſhall receiue an hundred fold now at this preſent, houſes, and brethren, and ſiſters, and mothers, and children, and landes, with perſecutions, and in the world to come eternall life.

*31 *But many that are firſt, ſhall be laſt: and the laſt, firſt.* Matt.19.30. luke 13.30.

*32 *And they were in the way going vp to Hieruſalem: and Ieſus went before them, and they were amazed, and as they followed, were afraid: and when he had againe taken with him the twelue, he began to tell them what things ſhould happen vnto him,* Matt.20.17. luke 18.31.

33 Saying, *Behold, we go vp to Hieruſalem, and the ſonne of man ſhall be deliuered vnto the high Prieſts, and vnto the Scribes: and they ſhal condemne him to death, and ſhall deliuer him to the Gentiles.*

34 And they shal mocke him,and spit on him, and scourge him, and kill him, and the third day he shall rise againe.

Mt.20,20. 35 And * there come to him Iames and Iohn the sonnes of Zebedee,saying,Maister, we will that what thing soeuer we shal aske, thou doe it to vs.

36 But he said to them, what will you that I doe to you?

37 And they said, Graunt to vs, that we may sit,one on thy right hand, and the other on thy left hand,in thy glory.

38 And IESVS sayd to them, You wote not what you aske.can you drinke the cuppe that I drinke: or be baptized with the baptisme wherewith I am baptized?

39 But they sayd to him, We can. And IESVS sayd to them, The cuppe in deede which I drinke, you shall drinke: and with the baptisme wherewith I am baptized,shal you be baptized:

40 But to sit on my right hand or on my left, is not mine to giue vnto you, but to whom it is prepared.

41 And the ten hearing, began to be displeased at Iames and Iohn.

Mt.20,25. Lu.22,25. 42 And IESVS calling them, saith to them, * You know that they which seeme to rule ouer the gentiles,ouerrule them: and their Princes haue power ouer them.

43 But it is not so in you. but whosoeuer will be greater,shall be your minister:

44 And whosoeuer will be first among you,shall be the seruant of all.

45 For the Sonne of man also is not come to be ministred vnto, but to minister, and to giue his life a redemption for many.

Mt.20,29. Lu.18,35. 46 And * they come to Iericho: and and when he departed from Iericho, & his Disciples, and a very great multitude, the sonne of Timæus,Bar-timæus the blind man, sate by the way side begging.

47 Who when he had heard, that it is IESVS of Nazareth: he began to crie,and to say,IESVS,sonne of Dauid, haue mercy vpon me.

48 And many threatened him to hold his peace. but he cried much more, Sonne of Dauid,haue mercie vpon me.

49 And IESVS standing still commaunded him to be called. And they called the blind man,saying to him, Be of better comfort,arise,he calleth thee.

50 Who casting of his garment lept vp, and came to him.

51 And

34 And they shall mocke him, and scourge him,and spit vpon him,and kill him: and the third day he shall arise.

*35 * And Iames and Iohn the sonnes of Zebedee come vnto him, saying, Master, wee will that thou shouldest doe for vs what soeuer we shall desire.* Matt.20.20.

36 Hee sayd vnto them, What will ye that I should do for you?

37 They sayd vnto him, Graunt vnto vs that we may sit,one on thy right hand,and the other on thy left hand in thy glory.

38 But Iesus said vnto them,Ye wot not what ye aske: Can ye drinke of the cup that I drinke of? and be baptized with the baptisme that I am baptized with?

39 And they sayd vnto him, That we can. Iesus sayd vnto them, Ye shall in deede drinke of the cuppe that I drinke of: and with the baptisme that I am baptized withall,shall ye be baptized:

40 But to sit on my right hand,and on my left hand, is not mine to giue, but it shall be giuen *vnto them for whom it is prepared.*

41 And when the other ten heard it,they began to disdaine at Iames and Iohn.

*42 But Iesus, when he had called them to him,saieth vnto them, *Ye know that they which seeme to beare rule among the Gentiles reigne as lordes ouer them: and they that be great among them,exercise authoritie vpon them.* Luke 22.25.

43 But so shall it not be among you: but whosoeuer of you will be great among you,shalbe your minister:

44 And whosoeuer of you will be the chiefest,shalbe seruant of all.

45 For the sonne of man also came not to be ministred vnto, but to minister, and to giue his life a ransome for many.

*46 *And they came to Iericho: and as hee went out of the citie of Iericho with his disciples, and a great number of people, blind Bartimæus, the sonne of Timæus,sate by the high wayes side, begging.* Matt.20.29. luke 18.35.

47 And when he heard that it was Iesus of Nazareth, he began to cry, and say, Iesus thou sonne of Dauid,haue mercy on me.

48 And many rebuked him, that he should hold his peace: but he cried the more a great deale,Thou sonne of Dauid,haue mercy on me.

49 And Iesus stood stil,and commanded him to be called: and they call the blind, saying vnto him,Be of good comfort,rise,he calleth thee.

50 And when he had throwen away his cloke, he rose,and came to Iesus.

51 And

51 And IESVS answering, said to him, What wilt thou that I doe vnto thee? And the blind man said to him, Rabbôni, that I may see.

52 And IESVS sayd to him, Goe thy wayes, thy fayth hath made thee safe. And foorthwith he sawe, and followed him in the way.

51 And Iesus answered, and sayde vnto him, What wilt thou that I doe vnto thee? The blind sayd vnto him, Master, that I might see.

52 Iesus sayde vnto him, Goe thy way, thy fayth hath saued thee. And immediately hee receiued his sight, and followed Iesus in the way.

MARGINALL NOTES. CHAP. X.

Rhem. 1. 9 Let no man separate.) *The obligation betwixt man and wife is so great, that during life it cannot be broken.*

Fulke 1. Except in the case of fornication. Math.5.32.19 9.

Rhem. 2. 19 Commandements.) *Note that the keeping of Gods commandements procureth life euerlasting.*

Fulke.2. The perfect keeping of Gods commandements procureth euerlasting life, but euery breach of them deserueth the curse of God. Galath.3.10. Therefore no man attaineth to euerlasting life by keeping of Gods commaundements, but by the mercy of God in Christ, apprehended by faith without respect of workes or merites.

Rhem.3. 21 Goe, sell whatsoeuer.) *This is counsell of perfection (not a precept) which the Religious professing and keeping voluntarie powertie, doe follow.*

Fulke.3. This was a speciall precept to this one person, in obseruing whereof, he should haue declared in part, that he had kept the commaundements with such affection as the lawe of God requireth. But in neglecting this precept, he declared that he was a carnall worldly man, farre from the true loue of God and his neighbors: preferring temporall things before the reward of eternall life. As for the superstitious profession of popish monkes and friers, with their blasphemous opinion, to merite for themselues and for others that will pay for it: was farre from the meaning of our Sauiour Christ. Beside that, not one among a thousand of them, if they haue any goods or lands before their profession, doe sell them and giue them to the poore, but rather to their friends and kinsfolkes, or vnto the Abbeies, where they know they shall be wealthily and daintely mainteined. The Pope also is good to many, and graunteth them capacities to possesse temporall goods and benefices, contrary to their former vowe. Popish monks.

ANNOTATIONS. CHAP. X.

Rhem.4. 4 Permitted.) *Some things are permitted, though not approoued or allowed, to auoid greater inconueniences. No man may doe euill for any cause, but he may permit other mens euils for diuers causes: as God himselfe doeth, who can doe no euill. So doth the Prince and Common-wealth permit lesser euils to eschew greater, and so may the Holy Church much more (as S. Augustine saieth she doeth) being placed among much chaffe and much cockle, tolerate many things: and yet whatsoeuer is against fayth and good life, she neither approoueth, nor dissembleth with silence, nor committeth.* Toleration & permission of euill. Aug.ep.119. c.19.

Fulke.4. The Christian Magistrate or common-wealth, ought to permit no wickednesse, which he knoweth and can punish: neither doeth the holy Church, tolerate any thing that is *against fayth and good life*, as S. Augustine saieth. Therefore the Church of Rome, and those princes and common wealths that permit open whoredom in Stewes, are not the Church of Christ, nor they godly Princes and common wealths, that suffer such grosse wickednesse, openly and daily committed. Stewes permitted in poperie.

Rhem. 5. 11 And marrieth another.) *That which S. Matthew vttered more obscurely, and is mistaken of some, as though he meant that for fornication a man might put away his wife and marry another, is here by this Euangelist (as also by S. Luke) put out of doubt, generally auouching, that whosoeuer putteth away his wife and marrieth another, committeth aduoutrie.* Aug.li.1.de adult.coniug.c.11.& sequentibus. Mariage after diuorce vnlawfull. Lu.16,18.

Fulke 5. S. Marke, S. Luke and S. Matthew did write all by one spirite, therefore the exception expressed in the one, must be needs vnderstood in the other. Els you may as well say, there can be no separation for any cause, as you say, there can be no mariage after diuorce for any cause. Mariage after diuorce.

Rhem. 18 None is good.) *None is entirely, substantially, and of himselfe good, but God: though by participation of Gods goodnes, men are truely also called good.*

25 A riche man.) *He is here called a riche man that hath his confidence (as here is expressed) in his treasure, and had rather forsake his fayth and duetie to God, then lose them. as all they which liue in Schisme or Heresie to saue their goods.*

30 An hundred times so much.) *Sometime God doth so blesse men also in worldly benefites that haue forsaken all for him, as S. Gregorie, S. Augustine, and S. Paulinus: but the principall meaning is,* that he will giue to such men in this life aboundance of grace and spirituall comfort and contentation and ioy of conscience (as they feele which haue experience) the which spirituall gifts exceed the temporall commodities more then an hundred fold. in so much that he that hath fully forsaken but small things for religion, would not forsake religion to haue all the world.* Their reward in this life that forsake ought for Gods sake. Hiero.in 19. Mat.

THE fourth part of this Gospel, the Holy weeke of his Passion in Hierusalem.

PALME-Sunday.
Mt.21,1.
Lu.19,20.
Io.12,15.

Being now come to the place of his passion, he entreth with triumph as their Christ. 12 *He curseth that fruitlesse leafie tree.* 15 *He sheweth his zeale for the house of God: for which the Rulers seeke his destruction.* 24 *He exhorteth his Disciples to stedfastnes of faith, and to forgiue their enemies.* 27 *He auoucheth his power by the witnes of Iohn who was a man sent of God.*

AND when they came nigh vnto Hierusalem and Bethania to Mount-oliuet, he sendeth two of his Disciples,

2 And saith to them, Goe into the towne that is against you, and immediatly entring in thither, you shal finde a colt tied, vpon which no man yet hath sitten: loose him, & bring him.

3 And if any man shal say to you, What doe you? say that he is needful for our Lord: and incontinent he wil send him hither.

4 And going their waies, they found the colt tied before the gate without in the meeting of two waies: and they lose him.

5 And certeine of them that stood there, said to them, What doe you loosing the colt?

6 Who said to them as IESVS had commaunded them: and they did let him goe with them.

7 And they brought the colt to IESVS: and they lay their garments vpon him, and he sate vpon him.

8 And ‡ many spred their garments in the way: and others did cut boughes from the trees, and strawed them in the way.

9 And they that went before & they that folowed, cried saying, *Hosanna, blessed is he that commeth in the name of our Lord.*

Ps.117,26.

10 Blessed is the kingdom of our father Dauid that commeth, Hosanna in the highest.

11 And he entred Hierusalem into the temple: and hauing vewed al things round about, when now the euening houre was come, he went forth into Bethania with the Twelue.

MVNDAY.
Mt.21,19.

12 And the next day when they departed from Bethania, he was an hungred.

13 And * when he had seen a farre of a figtree hauing leaues, he came if happily he could finde any thing on it. And when he was come to it, he found nothing but leaues. for it was not the time for figges.

14 And answering he said to it, Now no man eate fruite of the any more for euer. And his Disciples heard it.

15 And they come to Hierusalem. And

Mt.21,12.
Lu.19,45.

* when he was entred into the temple, he began to cast out them that sold & bought in the temple, and the tables of the bankers, and the chaires of them that sold pigeons he ouerthrew.

16 And

*AND when * they came nigh to Hierusalem, vnto Bethphage and Bethanie, at the mount of Olines, he sendeth forth two of his disciples,* Matth.21.1. luke.19.29.

2 And saith vnto them, Go your way into the towne that is ouer against you, and as soone as ye be entred into it, ye shall finde a colt tied, wheron neuer man sate, loose him, and bring him hither.

3 And if any man say vnto you, Why doe ye so? Say ye that the Lord hath need of him: and straightway he will send him hither.

4 And they went their way, and found the colt tied by the doore without, in a place where two wayes met: and they loose him.

5 And diuers of them that stood there, said vnto them, What do ye loosing the colt?

6 And they said vnto them euen as Iesus had commanded: and they let them go.

*7 * And they brought the colt to Iesus, and* Iohn.12.14. *cast their garmentes on him, and he sate vpon him.*

8 And many spred their garmentes in the way: and other cut downe branches off the trees, and strawed them in the way.

9 And they that went before, and they that followed, cried, saying, Hosanna, *blessed is he that commeth in the name of the Lord.*

10 Blessed be the kingdome that commeth in the name of him that is Lord of our father Dauid, ‖ Hosanna *in the highest.*

‖ Or, O thou which art.

*11 * And Iesus entred into Hierusalem, &* Matt.21.10. luke.19.45. *into the Temple, and when he had looked round about vpon all thinges, and now the euen tide was come, he went out vnto Bethanie with the twelue.*

12 And on the morow, when they were come from Bethanie, he hungred.

*13 * And when hee had spied a figtree, a* Matt.21.19. *farre off, hauing leaues, he came* to see *if he might finde any thing thereon: and when he came to it, he found nothing but leaues: for the time of figs was not yet.*

14 And Iesus answered, and sayd vnto the figge tree, Neuer man eate fruite of thee heereafter while the world standeth. And his disciples heard it.

15 And they come to Hierusalem, and when Iesus went into the Temple, he beganne to cast out them that sold and bought in the Temple, and ouerthrew the tables of the money changers, and the seates of them that sold Doues,

16 And

16 And hee ſuffred not that any man ſhould carie a ‖ veſſel through the temple:

17 And he taught, ſaying to them, Is it not written, *That my houſe ſhal be called the houſe of prayer to al nations? But you haue made it ‖ a denne of theeues.*

Eſa.56,7. Ier.7,11.

18 Which when the cheefe Prieſts and the Scribes had heard, they ſought how they might deſtroy him. for they were afraid of him, becauſe the whole multitude was in admiration vpon his doctrine.

19 And when the euening was come, he went forth out of the citie.

20 And *when they paſſed by in the morning, they ſaw the figtree withered from the rootes.

Mt.21,20.

21 And Peter remembring, ſayd to him, Rabbi, behold the figtree that thou didſt curſe, is withered.

TVESDAY ‡The Goſpel for S.Gregorius Thaumaturgus Nouemb.17. And in a Votiue Maſſe for any neceſsitie. ‡Faith of God is to beleeue that he is able, and that he wil doe it if it be expedient, and no impediment on our part.

22 And IESVS anſwering ſaith to them, Haue ‡ faith of God.

23 Amen I ſay to you, that whoſoeuer ſhal ſay to this mountaine, Be taken vp and be caſt into the ſea, and ſhall not ſtagger in his hart, but beleeue that whatſoeuer hee ſaith, ſhalbe done: it ſhal be done vnto him.

24 Therefore I ſay to yon, al things whatſoeuer you aske, praying, beleeue that you ſhal receiue, & they ſhal come vnto you.

25 And when you ſhal ſtand to pray, forgiue if you haue ought againſt anie man: that alſo your father which is in heauen, may forgiue you your ſinnes.

26 ‡If ſo be that you wil not forgiue, neither wil your father that is in heauen, forgiue you your ſinnes.

27 And they come againe to Hieruſalem. And *when he walked in the temple, there come to him the cheefe Prieſts and Scribes and the Auncients,

28 And they ſay to him, In what power doeſt thou theſe things? and who hath giuen thee this power, that thou ſhouldeſt doe theſe things.

29 And IESVS anſwering ſaid to them, I alſo wil aske you one word, & anſwere you me: and I wil tel you in what power I doe theſe things.

30 The baptiſme of Iohn was it from heauen, or from men? anſwere me.

31 But they thought with them ſelues, ſaying, If we ſay, From heauen: he wil ſay, Why then did you not beleeue him?

32 If we ſay, From men, they feared the people. for al accounted Iohn that he was in deede a Prophet.

33 And

16 And would not ſuffer that any man ſhould carrie any ſtuffe through the Temple.

*17 And he taught, ſaying vnto them, *Is it not written, My houſe ſhalbe called the houſe of prayer vnto all nations? *but ye haue made it a denne of thieues.* Eſay.56,7. Iere.7.11.

18 And the Scribes and high Prieſts heard it, and ſought how they might deſtroy him: for they feared him, becauſe all the people was aſtonied at his doctrine.

19 And when euen was come, Ieſus went out of the citie.

*20 *And in the morning as they paſſed by,* Matth.21.19 *they ſawe the figge tree dried vp from the rootes.*

21 And Peter hauing remembred, ſaith vnto him, Maſter, behold, the the figge tree which thou curſedſt, is withered away.

22 And Ieſus anſwering, ſaith vnto them, Haue faith in God.

23 For verily I ſay vnto you, that whoſoeuer ſhal ſay vnto this mountaine, Be thou remoued, and be thou caſt into the ſea, and ſhal not doubt in his heart, but ſhal beleeue that thoſe things which he ſaieth ſhal come to paſſe: whoſoeuer he ſhal ſay, ſhalbe vnto him.

*24 Therefore I ſay vnto you, *What things ſoeuer ye deſire when ye pray, beleeue that ye receiue* them, *and ye ſhal haue* them. Matt.7.7.! luke 11.7.

*25 And when ye ſtand praying, *forgiue, if ye haue ought againſt any man: that your father alſo which is in heauen, may forgiue you your treſpaſſes.* Mar.6.14.

26 But if you do not forgiue, neither wil your father which is in heauen forgiue you your treſpaſſes.

*27 And they come againe to Hieruſalem: and *as he walked in the Temple, there come to him the high Prieſts, & the Scribes, and the elders,* Matt.21.14. luke 20.1.

28 And ſay vnto him, By what authoritie doeſt thou theſe things? and who gaue thee this authoritie to doe theſe things?

29 Ieſus anſwered, and ſaid vnto them, I wil alſo aske of you one queſtion, and anſwere me, and I wil tel you by what authoritie I doe theſe things.

30 The baptiſme of Iohn, whether was it from heauen, or of men: Anſwere me.

31 And they reaſoned with them ſelues, ſaying, If we ſhal ſay, From heauen, he wil ſay, Why then did ye not beleeue him?

*32 But if we ſhall ſay, Of men, *we feare the people: for all men counted Iohn that he was a very Prophet.*

*This is the third perſon in Greeke.

33 And

HOLY WEEKE.

33 And they answering say to IESVS, We know not. And IESVS answering saith to them, Neither do I tel you in what power I doe these things.

33 And they answering, say vnto Iesus, wee cannot tell. And Iesus answering, saith vnto them, Neither do I tell you by what authoritie I do these things.

MARGINALL NOTES. CHAP. XI.

Rhem. 1. 8 Many spred.) *Al these voluntary dueties were grateful to our Sauiour, and so be the like done to him in the B. Sacrament.*

Fulke. 1. You must first proue, that Christ is present in your masse cake, as he was riding to Ierusalem, in such sort as you affirme. Secondly, if he were so present, seing he commanded the sacrament to be eaten: you carying it about contrary to his commandement, can not please him, with any thing that you doe. For now he is to be worshipped, at the right hand of God in heauen, and not vpon earth. Col. 3. 1. & 2. Abuse of the sacrament.

Rhem. 2. 26 If so be that.) *God neuer forgiueth sinnes to him that pardoneth not his enemies from his hart. Whereby it is euident that more is required then only faith.*

Fulke. 2. Though more be required, then only faith, yet only faith obteineth remission of sinnes at Gods hand. Rom. 4. 6. &c.

ANNOTATIONS. CHAP. XI.

Rhem. 3. 16. Vessel through the temple.) *He could not abide to see the Temple of God profaned, no nor suffered those thinges to be done in it, which otherwise were not vnlawful but honest, if they had bene done in due place. How much lesse can he abide the profaning of Churches now with Heretical seruice and preaching of heresie and blasphemie?* Profaning of Gods Church.

Fulke. 3. God can not abide the prophaning of the Church with hereticall seruice, and preaching of heresie & blasphemie, therfore he abhorreth the Popish seruice and preaching, which is full of heresie and blasphemie. As for our Church seruice and preaching, being iustified by the word of God expressed in the scriptures, and referring all honor and glorie of our saluation, to God and Christ only, must needs be far from blasphemie. But popery giuing part of the honor of God and Christ to creatures, and part to their owne merits, and ceremonies of their owne inuention, is both hereticall and blasphemous. Slander.

Rhem. 4. 17. Denne of theeues.) *If the Temple was then a denne of theeues, because of profane and secular merchandise: how much more now, when the house appointed for the Holy Sacrifice and Sacrament of the Bodie of Christ, is made a denne for the Ministers of Caluins bread?*

Fulke. 4. The sacrifice of Christes body, was performed once by himselfe, to the eternall saluation of all his chosen. Heb. 9. & 10. And therfore, the repetition thereof, supposed in the popish masse, is a most horrible blasphemy, against the sacrifice and eternall priesthood of our sauior Christ. We minister the Lordes supper, according to his owne institution. We haue nothing to doe with Caluins bread, or any mans inuention in celebration of the blessed sacrament. Sacrifice of the masse. Slander.

CHAP. XII.

He foretelleth to the Iewes in a parable their reprobation most worthy, and the vocation of the Church of the Gentils in their place, 10 himself being the headstone thereof. 13 He defeateth the snare of the Phariſees and Herodians, about paying tribute to Cæsar: 18 answereth also the inuention of the Sadducees against the Resurrection: 28 also the opposition of a Scribe. 35 And so hauing put al the busie sectes to silence, he turneth & poseth them on the other side, because they imagined Christ should be no more but a man. 38 Bidding the people to beware of the Scribes, being ambitious and hypocrites. 41 He commendeth the poore widow for her two mites, aboue al.

Es. 5, 1. Mt. 21, 33. Luc. 20, 9.

AND he began to speake to them in parables, ‡ A man planted a vineyard and made a hedge about it, & digged a trough, and built a towre, and let it out to husbandmen: and went forth into a strange countrie.

‡ This man, is God the Father. This vineyard, is (as Esay saith 5, 1.) the house of Israel. The seruants sent, are Moyses & the Prophets whō the Iewes did diuersely afflict and persecute.

2 And he sent to the husbandmen in season a seruant, to receiue of the husbandmen, of the fruite of the vineyard.

3 Who apprehending him, bette him: & sent him away emptie.

4 And againe he sent to them an other seruant: and him they wounded in the head, and vsed him reprochfully.

5 And againe he sent an other, and him they killed: & many other, beating certeine, and killing others.

6 Therfore hauing yet one ‡ sonne most deere: him also he sent vnto them last saying, That they will reuerence my sonne.

‡ His Sonne is CHRIST our Sauiour, whom the Iewes crucified out of the citie of Ierusalem, as it were casting him out of the vineyard.

7 But

And he began to speake vnto them by parables. A certeine man planted a vineyard, and he set an hedge about it, and digged a wine presse, and built a tower, and let it out to husbandmen, and went into a strange countrey.* Mat. 21. 33. luke 20. 9. esay 5. 1. iere. 2. 21.

2 And whē the time was come, he sent to the husbandmen a seruant, that he might receiue of the husbandmen of the fruite of the vineyard.

3 And they caught him, and beat him, and sent him away emptie.

4 And againe he sent vnto them another seruant: and at him they cast stones, and brake his head, and sent him away all to rewiled.

5 And againe he sent another, and him they killed: and many other, beating some, and killing some.

6 And so when he had yet but one beloued sonne, he sent him also at the last vnto them, saying, They will stand in awe of my sonne.

7 But

7 But the husbandmen ſaid one to an other, This is the heier: come, let vs kil him: and the inheritance ſhal be ours.

8 And apprehending him, they killed him, and caſt him forth out of the vineyard.

‡ The Iewes & their guides to whom the vineyard was ſet, deſtroied: & Gods vineyard giuen to the Apoſtles and their Succeſſors in the Gentils. Pſ.117,22.

9 What therfore wil the lord of the vineyard doe? ‡He wil come & deſtroy the huſbandmen: & wil giue the vineyard to others.

10 Neither haue you read this ſcripture, *The ‡ſtone which the builders reiected, the ſame is made the head of the corner:*

11 By our Lord was this done, and it is marueilous in our eies?

‡CHRIST is become the corner ſtone of the Synagogue & the Church in which the faithful both of the Iewes and Gentils are conteined. Mt.22,15. Lu.20,20.

12 And they ſought to lay hands on him, and they feared the multitude. for they knew that he ſpake this parable to them. And leauing him they went their way.

13 * And they ſend to him certaine of the Phariſees and of the Herodians: that they ſhould entrappe him in his word.

14 Who comming, ſay to him, Maiſter, we know that thou art a true ſpeaker, & careſt not for any man: for thou doeſt not looke vpon the perſon of men, but teacheſt the way of God in truth. is it lawful to giue tribute to Cæſar: or ſhal we not giue it?

15 Who knowing their ſubteltie, ſaid to them, Why tempt you me? bring me a penie that I may ſee it.

16 But they brought it him. And he ſaith to them, Whoſe is this image and inſcription? They ſay to him, Cæſars.

17 And IESVS anſwering, ſaid to them, Render therfore the things that are Cæſars, to Cæſar: and that are Gods, ‖ to God. And they marueled at him.

Mt.22,23. Lu.20,27. 18 And * there came to him the Saducees that ſay there is no reſurrection: & they asked him ſaying, Maiſter,

Act.23,6. Deu.25,5. 19 * Moyſes wrote vnto vs, that if any mans brother die, and leaue his wife, & leaue no children, ‖ his brother ſhal take his wife and raiſe vp ſeed to his brother.

20 There were therfore ſeuen brethren: and the firſt tooke a wife, and died leauing no iſſue.

21 And the ſecond tooke her, and died: and neither this left iſſue. And the third in like maner.

22 And the ſeuen tooke her in like ſort: and did not leaue iſſue. Laſt of al the woman alſo died.

23 In the reſurrection therfore when they ſhal riſe againe, whoſe wife ſhal ſhe be of theſe? for the ſeuen had her to wife.

24 And IESVS anſwering, ſaid to them, Do

7 But the husbandmen ſayd amongſt themſelues, This is the heire, come, let vs kill him, and the inheritance ſhalbe ours.

8 And they tooke him, and killed him, and caſt him out of the vineyard.

9 What ſhall therefore the Lord of the vineyard doe? Hee ſhall come and deſtroy the huſbandmen, and will giue the vineyard vnto other.

*10 Haue ye not read this Scripture? * The ſtone which the builders diſallowed, is become the chiefe ſtone of the corner?* Pſal.118.22. matth.21.42. act.4.11.

11 This was the Lordes doing, and it is marueilous in our eyes.

12 They went about alſo to take him, and feared the people: for they knew that he had ſpoken the parable againſt them: and they left him, and went their way.

*13 * And they ſent vnto him certeine of the Phariſees and of the Herodians, to take him in his words.* Matth.22.15 luke.20.20.

14 And when they were come, they ſay vnto him, Maſter, we know that thou art true, and careſt for no man: for thou conſidereſt not the perſon of men, but teacheſt the way of God in trueth: Is it lawfull to giue tribute to Cæſar, or not?

15 Shall we giue, or ſhall we not giue? But he knowing their hypocriſie, ſayde vnto them, Why tempt ye me? Bring me a peny, that I may ſee it.

16 And they brought it: and he ſaith vnto them, Whoſe is this image & ſuperſcription? And they ſaid vnto him, Cæſars.

*17 And Ieſus anſwering, ſaid vnto thē, Giue to * Cæſar the things that* belong *to Cæſar: & to God, the things which* pertaine *to God. And they marueiled at him.* Rom.13.7.

*18 * There come alſo vnto him the Saducees, which ſay there is no reſurrection, and they asked him, ſaying,* Matth.22.23 luke.20.27.

*19 Maſter, * Moſes wrote vnto vs, If any mans brother die, and leaue his wife behinde him, and leaue no children, that his brother ſhould take his wife, and raiſe vp ſeede vnto his brother.* Deut.25.5.

20 There were ſeuen brethren: and the firſt tooke a wife, and when he died, left no ſeede behinde him.

21 And the ſecond tooke her, and died, neither left he any ſeede: and the third likewiſe.

22 And ſeuen had her, and left no ſeede behinde them: laſt of all the wife died alſo.

23 In the reſurrection therefore when they ſhall riſe, whoſe wife ſhall ſhe be of them? for ſeuen had her to wife.

24 And Ieſus anſwering, ſaid vnto them, Do

HOLY WEEKE.

Do ye not therfore erre‖, not knowing the scriptures,nor ‖the power of God?

25 For when they shal rise againe from the dead, they shal neither marrie nor be married, but are as the Angels in heauen.

26 And as concerning the dead,that they do rise againe , haue you not read in the booke of Moyses , how in the bush God spake to him, saying, *I am the God of Abraham,and the God of Isaac,and the God of Iacob?*

Exo,3,6.

27 He is not the God of the dead, but of the liuing. You therfore are much deceiued.

Mt.22,34.

28 And * there came one of the Scribes that had heard them questioning,and seeing that he had wel answered them , asked him which was the first commandement of al.

29 And IESVS answered him, That the first commaundement of al is, *Heare Israel: the Lord thy God,is one God.*

Deu.6,5.

30 And thou shalt loue the Lord thy God from thy whole hart, and with thy whole soul, and with thy whole minde,and with thy whole power. This is the first commaundement.

Leu.19,18.

31 And the second is like to it, *Thou shalt loue thy neighbour as thy self.* An other commaundement greater then these there is not.

32 And the Scribe said to him, Wel Maister, thou hast said in truth, that there is one God, and there is none other besides him.

33 And that he be loued from the whole hart,and with the whole vnderstanding, and with the whole soule, and with the whole strength : and ‡ to loue his neighbour as him self is a greater thing then al holocaustes & sacrifices.

34 And IESVS seeing that he had answered wisely , said to him, Thou art not farre from the kingdom of God . And no man now durst aske him.

Mt.22,41. Lu.20,41. Ps.109,1.

35 And * IESVS answering, said, teaching in the temple , How do the Scribes say, that Christ is the sonne of Dauid?

36 For Dauid him self saith in the holy Ghost: *Our Lord said to my Lord, sit on my right hand, vntil I put thine enemies the footestoole of thy feete.*

37 Dauid therfore him self calleth him Lord, and whence is he his sonne? And a great multitude heard him gladly.

38 And he said to them in his doctrine, * Take heede of the Scribes that wil walke in long robes, and be saluted in the market-place,

39 And sit in the first chaires in the Synagogs,and loue the highest places at suppers:

40 Which deuoure widowes houses vnder

Doe ye not therefore erre, because ye know not the Scriptures,neither the power of God?

25 For when they shall rise from the dead, they neither marrie,nor are giuen in marriage: but are as the angels which are *in heauen.*

26 As touching the dead that they rise: Exod.3.6. *haue ye not read in the booke of Moses, how in* matth.22.32 *the bush God spake vnto him, saying,* * *I* am *the God of Abraham,and the God of Isahac, & the God of Iacob?*

27 He is not the God of the dead, but God of the liuing: ye therefore doe greatly erre.

28 * *And when there came one of the* Matth.22.35 *Scribes, and had heard them disputing together, and perceiued that he had answered them well, he asked him which is the first commandement of all.*

29 Iesus answered him, The first of all the commandements is, *Heare, O Israel, the Lord* Deut.6.4. *our God is one Lord:*

30 And thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy minde, and with all thy strength. This is *the first commandement:*

31 And the second is like vnto this, *Thou* Leui.19.18. *shalt loue thy neighbour as thy selfe:there is none* mat.22.39. *other commandement greater then these.* rom.13.9. gala.5.14. iacob.2.8.

32 And the Scribe sayd vnto him, Well,master, thou hast said the trueth: for there is one God,and there is none other but he.

33 And to loue him with all the heart, and with all the vnderstanding,and with all the soule, and with all the strength, and to loue a mans *neighbour as himselfe, is greater then all the burnt offerings and sacrifices.*

34 And when Iesus sawe that he answered discreetly, he sayd vnto him, Thou art not farre from the kingdome of God. And no man after that durst aske him any question.

35 * *And Iesus answering, sayd,teaching in* Matth.22.41 *the Temple, How say the Scribes that Christ is* luke 20.41. *the sonne of Dauid?*

36 For Dauid himselfe inspired with the ho- Psal.110.1. *ly ghost sayd,* * *The Lord said to my Lord, Sit on my right hand, till I make thine enemies thy footestoole.*

37 Dauid himselfe calleth him Lord: and whence is he then his sonne? And much people heard him gladly.

38 And he *said vnto them in his doctrine,* Matth.23.6. * *Beware of the Scribes, which desire to walke* luke 11.43. *in long clothing,* & loue *salutations in the market places,*

39 And the chiefe seates in the Synagogues, and the vppermost roomes at feasts.

40 * *Which deuoure widowes houses,* & *vn-* Matth.23.14 *der* luke.20.47.

der the pretence of long prayer: theſe ſhal receiue larger iudgement.

Lu.21,2. 41 *And IESVS ſitting ouer againſt the treaſurie, beheld how the multitude did caſt money into the treaſurie, & many rich men did caſt in much.

42 And when there came a certaine poore widow, ſhe caſt in two mites, which is a farthing.

43 And calling his Diſciples together, he ſaith to them, Amen I ſay to you, that this poore widow hath caſt in ‡ more then al that haue caſt into the treaſurie.

‡ God doth accept almes that are correſpondent to euery mans abilitie, and the more able, the more muſt a man giue.

44 For al they of their aboundance haue caſt in: but ſhe, of her penurie hath caſt in al that ſhe had, her whole liuing.

der a pretence make long prayers: Theſe ſhal receiue greater damnation.

Luke 21.1. *41 And when Ieſus ſate ouer againſt the treaſurie, he beheld how the people put money into the treaſurie: and many that were rich, caſt in much.*

42 And there came a certaine poore widow, and ſhe threwe in two mites, which make a farthing.

43 And when he had called vnto him his diſciples, he ſayth vnto them, Verely I ſay vnto you, that this poore widow hath caſt more in, then all they which haue caſt into the treaſurie.

44 For all they did caſt in of their ſuperfluitie: but ſhe of her want, did caſt in all that ſhe had, euen *all her liuing.*

MARGINALL NOTES. CHAP. XII.

Rhem. 1. Fulke 1. 33. To loue his.) *This excellencie of Charitie teacheth vs that faith only is not ſufficient.*
To the keeping of the lawe faith only is not ſufficient, but perfect pietie and charitie are required. But to iuſtification of a ſinner, that hath not kept the lawe, faith only is ſufficient. Rom. 4. & 5. yet that faith which worketh by charitie. — Iuſtification.

ANNOTATIONS. CHAP. XII.

Rhem. 2. 17. To God.) *Theſe men were very circumſpect and wary to doe al duties to Cæſar, but of their dutie to God they had no regard. So Heretikes, to flatter temporal Princes, and by them to vphold their Hereſies, doe not only inculcate mens dutie to the Prince, diſſembling that which is dewe to God: but alſo giue to the Prince more then dew, and take from God his right and dutie. But Chriſt allowing Cæſar his right, warneth them alſo of their dutie toward God. And that is it which Catholikes inculcate, Obey God, doe as he commaundeth, Serue him firſt, and then the Prince.* — God firſt to be ſerued, & then the Prince.

Fulke. 2. This is a meere ſclaunder of godly Preachers, who as well teach the Princes dutie to God, as the ſubiects dutie to the Prince. But Papiſtes forbid Princes to yeeld that dutie to God, which they owe to him as Princes, namely to ſet forth and maintaine his religion by their lawes, and to puniſh all contemners thereof. *Auguſt. Epiſt. ad Bonifac. 50.* — Slander.

Rhem. 3. Leu. 18,16. Deu 25,5. 19. His brother ſhal take.) *Marke wel here, that the Law which ſaith, Thou ſhalt not marry thy brothers wife, is not ſuch as admitteth no diſpenſation, as though this mariage were againſt nature. For here the ſame Law ſaith, that in ſome caſe, the brother not only might, but then was bound to marry his brothers wife.* — Marying the brothers wife.

Fulke 3. A trayterous and heretical note, confuted before, Chap. 6. Sect. 2.

Rhem. 4. 24. Not knowing the Scriptures.) *Who would haue thought that by this place of Scripture alleaged by Chriſt, the Reſurrection were proued? and yet we ſee that Chriſt doth hereby deduce it, and chargeth theſe great Doctors and Maiſters (which arrogated to them ſelues the knowledge of Scriptures) that it is their ignorance, that they knew not ſo to deduce it. No maruel then if the Holy Doctors and Catholike Church make the like deductions ſometime and proofes, where the Heretike doth not or wil not ſee ſo much, therfore no doubt, becauſe he knoweth not the Scriptures, whereof he boaſteth ſo much, nor the ſenſe of the Holy Ghoſt in them. For example, when of that place,* It ſhal not be forgiuen in this world nor in the world to come, *ancient fathers deduce, that there are ſinnes remitted after this life in Purgatorie.* See Mat. 12,32. — Many truthes deduced out of ſcripture, which Heretikes ſee not.

Fulke 4. Whenſoeuer the Doctors deduce any argument out of the Scriptures, as rightly as this is deduced by our Sauiour Chriſt, that it may be concluded in true and lawfull ſyllogiſmes, out of the wordes of the Scripture, we acknowledge it to be the word of God, as well as that which is expreſſed in the text. But not euery ſurmiſe, or vnneceſſary collection, is warranted by this deduction. For the collection of purgatorie, out of the text Math. 12.32. See our anſwer in the ſame place. — The worde of God.

Rhem. 5. 24. The power of God.) *Euen ſo doe Heretikes erre two waies: becauſe they know not the Scriptures, which they interprete contrarie to the ſenſe of the whole Church and of al the ancient fathers: and becauſe they know not the power of God, that as he is able to raiſe the ſelfe ſame bodies againe, ſo he can make his body preſent in many places: but being altogether faithleſſe and not beleeuing his power, they diſpute of al ſuch matters only by reaſon and their owne imaginations.* — Heretikes ignorant and without faith.

Fulke 5. We interprete the Scriptures, according to the analogie of faith, and confirme our interpretation by auctoritie of the Scriptures them ſelues, taking the ſenſe of the Scriptures out of the Scriptures them ſelues, as all true Catholikes ought to doe, by the iudgement of Clemens, cited in the decrees. *Diſt. 37. c. relatum.* And in the cheefe matters of controuerſie betweene vs and the Papiſtes, we haue the conſent of the whole Primitiue Church, and the moſt ancient and approued Fathers of the ſame, as may appeare in many of our writings, and namely in confutation of theſe popiſh notes. The power of God how great it is, we know: but we doe not acknowledge that he will doe any thing contrary to his will and his worde. Therefore we doe not beleeue, that his bodie is preſent in many places at once, for then he ſhould not be like his brethren in all thinges, except ſinne. Heb. 2.17 He ſhould not reteine a true bodie, whereunto our bodies in the reſurrection, ſhould be made conformable. Philip. 3.21. yea he ſhould haue no bodie at all. *Auguſt. Ep. 57. Dardano.* — Interpretation of the Scriptures. The body of Chriſt.

CHAP. XIII.

To his Disciples (by occasion of Hierusalem and the Temples destruction) he foretelleth, 5 what things shal be before the consummation of the world, as specially the Churches ful preaching vnto al nations. 14 Then, what shal be in the very consummation, to wit, Antichrist with his passing great persecution and seduction, but for a short time. 24 then incontinent the day of Iudgement, 28 to our great comfort in those miseries vnder Antichrist. 32 As for the moment, to vs it perteineth not to know it. 33 but rather euery man to watch, that we be not vnprouided when he commeth to eche one particularly by death.

Mt.24,1. Lu.21.5. See the Annotations vpon S.Mathew c. 24.

AND when he went out of the Temple, one of his Disciples saith to him, Maister, behold what maner of stones, and what kind of buildings.

2 And IESVS answering, said to him, Seest thou al these great buildings? There shal not be left a stone vpon a stone, that shal not be destroied.

3 And when he sate in Mount-oliuet against the Temple, Peter and Iames & Iohn and Andrew asked him apart,

TVESDAY night. 4 Tel vs, ‖ when shall these things be? and what shal be the signe when al these things shal begin to be consummate?

5 And IESVS answering began to say to them, See, that no man seduce you.

6 For many shal come in my name saying that ‖ I am he: and they shal seduce many.

7 And when you shal heare of warres and bruites of warres, feare not. for these things must be, but the end is not yet.

Great warres toward the later end.

8 For nation shal rise against nation and kingdom against kingdom, and there shal be earthquakes in places, and famines. These things are the beginning of sorowes.

Much persecution of the faithful and Catholike men in the later end.

9 But looke to your selues. For they shal deliuer you vp in Councels, and in Synagogs shal you be beaten, and you shal stand before Presidents and Kings for my sake, for a testimonie vnto them.

10 And into al nations first the Gospel must be preached.

11 And when they shal leade you and deliuer you, be not careful before hand what you shal speake: but that which shal be giuen you in that houre, that speake ye. For it is not you that speake, but the holy Ghost.

Great treachery and many false brethren at the same time.

12 And brother shal deliuer brother vnto death, and the father his sonne: and the children shal rise against the parents, & shal worke their death.

Constancie & perseuerance necessary in time of persecution. Dan.9,27. 2.Thes.2,4.

13 And you shal be odious to al men for my name. But he that shal endure vnto the end, he shal be saued.

14 And when you shal see ‖ *the abomination of desolation*, standing where it ought not (he that readeth, let him vnderstand) then they that are in Iewrie, let them flee vnto the moun-

*AND * as he went out of the Temple, one of his disciples sayde vnto him, Master, see what stones and what buildings* are here. Matth.24.1. luke 21.5.

*2 And Iesus answering, said vnto him, Seest thou these great buildings? * there shall not be left one stone vpon another, that shall not be throwen downe.* Luke 19.43.

3 And as he sate vpon the mount of Oliues, ouer against the Temple, Peter and Iames, and Iohn, and Andrew, asked him secretely,

4 Tell vs, when shall these things be? And what shall be the signe when all these things shal be fulfilled?

*5 And Iesus answering them, began to say, * Take heede least any man deceiue you.* Exod.5 6. 2.thes.2.3.

6 For many shall come in my name, saying, I am Christ: *and shall deceiue many.*

7 When ye shall heare of warres, and tidings of warres, be ye not troubled: For such things *must needes be, but the ende* shall *not* be *yet.*

8 For there shall nation rise against nation, and kingdome against kingdome: and there shal be earthquakes in diuers places, and famines shall there be, and troubles: these are the beginnings of sorowes.

9 But take heede to your selues: for they shal deliuer you vp to Counsels, and to Synagogues, and ye shal be scourged, yea and shall be brought before rulers and kings for my sake, that this might be *for a witnesse against them.*

*10 * And the Gospel must first be published among all nations.* Matth.10.19

*11 * But when they shall leade you, deliuering you vp, be not carefull aforehand, neither take thought what ye shall speake: but whatsoeuer shall be giuen you in the same houre, that speake ye: for it is not ye that speake, but the holy Ghost.* Luke 12.11. & 21.14.

12 The brother shall betray the brother to death, and the father the sonne: and the children shall rise against their fathers and mothers, and shall put them to death.

13 And ye shall be hated of all men for my names sake: but he that shall endure vnto the end, the same shal be safe.

*14 * Moreouer when ye see the abomination of desolation, whereof is spoken by Daniel the Prophet, standing where it ought not (let him that readeth, vnderstande) then let them that* be

mountaines:

15 And he that is on the houſe toppe, let him not goe downe into the houſe, nor enter in to take any thing out of his houſe:

16 And he that ſhal be in the field, let him not returne backe to take his garment.

17 And wo to them that are with childe and that giue ſucke in thoſe daies.

18 But pray that the things chaunce not in the winter.

19 For thoſe daies ſhal be ſuch tribulations as were not from the beginning of the creation that God created vntil now, neither ſhal be.

20 And vnles the Lord had ſhortened the daies, no fleſh ſhould be ſaued: but for the elect which he hath elected, he hath ‡ ſhortened the daies.

21 And then if any man ſhal ſay vnto you, Loe, here is Chriſt: loe, there: doe not beleeue.

22 For there ſhal riſe vp falſe-Chriſtes and falſe-Prophets, and they ſhal ſhew‖ ſignes and wonders, to ſeduce (if it be poſsible) the elect alſo.

23 You therefore take heede: behold I haue foretold you al things.

24 But in thoſe daies after that tribulation * the ſunne ſhal be darkened, and the moone ſhal not giue her light,

Ez.32,7. Ioel.3,15.

25 And the ſtarres of heauen ſhal be falling downe, and the powers that are in heauen, ſhal be moued.

26 And then they ſhal ſee the * Sonne of man comming in the cloudes, with much power and glorie.

Dan 7,13.

27 And then ſhal he ſend his Angels, and ſhal gather together his elect from the foure windes, from the vttermoſt part of the earth to the vttermoſt part of heauen.

28 And of the figtree learne ye a parable. When now the bough thereof is tender, and the leaues come forth, you know that ſommer is very nigh.

29 So you alſo when you ſhal ſee theſe things come to paſſe, know ye that it is very nigh, at the doores.

30 Amen I ſay to you, that this generation ſhal not paſſe, vntil al theſe things be done.

31 Heauen and earth ſhal paſſe, but my wordes ſhal not paſſe.

32 But of that day or houre no man knoweth, neither ℣ Angels in heauen, nor ℣ ‡ Sonne,

be in Iurie, flee to the mountaines:

15 And let him that is on the houſe top, not go downe into the houſe, neither enter therein, to fetch any thing out of his houſe.

16 And let him that is in the fielde, not turne backe againe for to take his garment with him.

17 Woe ſhal be *then to them that are with childe, and to them that giue ſucke in thoſe dayes.*

18 But pray ye that your flight be not in the winter:

19 For there ſhal be in thoſe dayes ſuch *tribulation, as was not from the beginning of the creation which God created, vnto this time, neither ſhal be in any wiſe.*

20 And except that the Lord had ſhortened thoſe dayes, no fleſh ſhould be ſaued: but for the elects ſake whom he hath choſen, he hath ſhortened thoſe dayes.

*21 * And then, if any man ſhall ſay to you, Loe here is Chriſt, or, loe he is there: beleeue him not.* Matth.24.23 luke 21.8.

22 For falſe chriſts, and falſe prophets ſhall riſe, and ſhal ſhewe ſignes and wonders, to deceiue, if it were poſſible, euen the elect.

23 But take ye heede: beholde, I haue ſhewed you all things before.

*24 * Moreouer, in thoſe daies, after that tribulation, the Sunne ſhall be darkened, and the Moone ſhal not giue her light:* Ezech.32.7. eſa.13.10. ioel.2.10.

25 And the Starres of heauen ſhall fall, and the powers which are *in heauen ſhall be ſhaken.*

26 And then ſhall they ſee the ſonne of man comming in the cloudes, with great power and glorie.

27 And then ſhall he ſend his Angels, and ſhall gather together his elect from the foure windes from the ende of the earth, to the vttermoſt part of heauen.

28 Learne a parable of the Figge tree. When her branch is yet tender, & hath brought foorth leaues, yee knowe that Sommer is neere:

29 So ye in like maner, when ye ſhall ſee theſe things come to paſſe, vnderſtand that it *is nigh, euen at the doores.*

30 Verely I ſay vnto you, that this generation ſhall in no wiſe paſſe, till all theſe things be done.

31 Heauen and earth ſhall paſſe away: but my words ſhall in no wiſe paſſe away.

32 But of that day and that houre knoweth no man, no not the Angels which are in heauen,

‡ Not as though him ſelf knew not, as the Heretikes Agnoitæ held: but becauſe he knew it not for to teach it others, as being not expedient. *Ambr. de fide li.5, c.8.*

The Gospel for a Confessor that is a Bishop, And on the Anniuersarie of the creation of a Bishop.

Sonne, but the Father.

33 Take heede, watch, and pray. for you know not when the time is.

34 Euen as a man who being gone into a strange countrie, left his house: and gaue his seruants authoritie * ouer ech worke, and commaunded the porter to watch.

35 Watch ye therfore (for you know not when the Lord of the house commeth: at euen, or at midnight, or at the cocke crowing, or in the morning)

36 Lest comming vpon a soden, he finde you sleeping.

37 And that which I say to you, I say to al, watch.

neither the sonne him selfe, saue the father only.

*33 *Take ye heede, watch and pray: for ye know not when the time is.* Matth.24.13

34 ‖ As a man which is gone into a strange countrey, and hath left his house, and giuen authoritie to his seruants, and to euery man his worke, and commaunded the porter to watch:

35 Watch ye therfore (for ye know not when the master of the house commeth, at euen, or at midnight, whether at the cocke crowing, or in the dawning,)

36 Least if he come sodainely, he finde you sleeping.

37 And that I say vnto you, I say vnto all, Watche.

MARGINALL NOTES. CHAP. XIII.

Rhem.1. 20. Shortened the daies.) *Antichrists reigne shal be three yeres and a halfe.* Dan.7. Apoc.13.

Fulke.1. Neither Daniell, nor Iohn, tell the certaine time of Antichristes raigne, according to our measure of time. See the notes vpon S. Mathew.24. Section 6.

ANNOTATIONS. CHAP. XIII.

Rhem. 4. When shal these things be?) *The miseries which did fall before the destruction of the Temple and citie of Hierusalem, were a resemblance of the extreme calamitie that shal befall before the later day at the time of Antichrist: whereupon Christ speaketh indifferently of both.*

6. I am he.) *As before the destruction of Hierusalem, diuerse Seducers arose, and called them selues Christes, promising the people deliuerance from the feares and dangers they were in of forraine souldiars: so shal there come many towards the end of the world, and make them selues Christes and Authors of Sectes, and shal gaine many Disciples: as in plaine wordes foloweth in this chapter v.22.* There shal rise False-Christes and False-Prophets &c. Arch-heretikes be False-Christes and False-Prophets

Rhem.2. *Hyppolyt.li.de Antichristo. Cypr.de Cœna Do.nu.2.* 14. The abomination of desolation.) *No heresie doth so properly and purposely tend to this abomination of desolation * which by Antichrist shal be atchieued, as this Caluinisme: which taketh away with other Sacraments and external worship of God, the very sacrifice of Christes Body and bloud, which being taken away (as S. Cyprian saith) no religion can remaine.* Caluinisme tendeth to the abomination of desolation.

Fulke 2. Caluines doctrine tendeth to none other ende, but that God and Christ only, might stand in the holy place, and haue all that honour and seruice, which is due to him alone. The sacraments of the Church, which be of Christs institution, he acknowledgeth. As for the sacrifice of the Masse, as an horrible blasphemie against the only sacrifice of Christes death, once offred for euer, he doth worthily abhorre. And more properly is the sacrifice of the Masse, the abomination of desolation, which ouerthroweth the effect of Christes only sacrifice, and maketh it like the sacrifices of the lawe, which being often repeated, could neuer take away sinnes. Heb.10. 11. Concerning the testimonie of Hippolytus, see Math.24. sect.5. Cyprian, or whosoeuer was auctor of that Treatise, speaketh not a word of the sacrifice of the Masse, but the wordes you take hold of, be these, against the Capernaites, which thought they should eate the flesh of Christ, sodde or rosted and chopped in peeces, where as (saith he) *the flesh of his person, if it were parted in gobbets, could not suffice all mankind, which being once spent, religion might haue seemed to haue bene lost, seeing he should haue nothing left for sacrifice.* His meaning is plaine, if the flesh of Christ had bene consumed before his passion, he should not haue had his bodie to be offered in sacrifice, for the redemption of the world, and so the religion of Christ should haue come to nothing. For that he knewe not your transubstantiation, his wordes following a litle after, doe testifie, where he sayth: *The bread is meate, bloode, life, flesh, substance, his bodie, the Church,* which must needes be vnderstoode spiritually and sacramentally, or els you must make more transubstantiations then one. Slander. Sacrifice of the Masse.

Rhem.3. 22. Signes and wonders.) *False-Christes and False-Prophets be seducers, who in the later day by the power of the diuel shal seeme to worke wonders, and yet men must not beleeue them. Much lesse these, which for their false faith can not shew so much as one false miracle.*

Fulke 3. We know the gift of working miracles, is long since ceased in the Church, and we meane not to counterfect, as you doe, and long haue done. Our faith being approued by the Scriptures, is confirmed by all the miracles of Christ and his Apostles. Miracles.

THE PASSION according to S. Marke in these two chapters, is the Gospel at Masse vpon Tuesday in the Holy weeke. Mt.26,1. Lu.22,1. TENEBRE weneſday.

CHAP. XIIII.

*Iudas by occasion of Marie Magdalens ointment, doth sel him to the Councel of the Iewes. 12 After the Paschal lambe he giueth them the bread of life (Io.6.) in a mystical * sacrifice or separation of his bodie and bloud. 27 and that night, is after his praier, 43 taken of the Iewes men, Iudas being their Captaine: is forsaken of the other eleuen for feare: 53 is falsly accused, and impiously condemned of the Iewes Councel, 65 and shamefully abused of them: 66 and thrise denied of Peter. Al euen as the Scriptures and him self had often foretold.*

* *Fulke.* There is no worde of sacrifice in the text.

AND the Pasche was and the Azymes after two daies: and the cheefe Priests and

*AFter * two dayes was* the feast of *the Passeouer; and of vnleauened bread, and the* Mat.26.1. luke 22.1.

and the Scribes ſought howe they might by ſome wile lay hands on him, and kill him.

2 For they ſaid, Not on the feſtiuall day, leſt there might be a tumult of the people.

Mat.26,6. Joan.12,3. 3 And *when he was at Bethania in the houſe of Simon the Leper, and ſate at meate, there came a woman hauing an alabaſter-boxe of ointment, of precious ſpike-narde: and breaking the alabaſter-boxe, ſhe powred it out vpon his head.

4 But there were certaine that had indignation within them-ſelues, and ſaid, Whereto is ‖ this waſt of the ointment made?

5 For this ointment might haue bin ſold for more then three hũdred pence, & giuen to ỹ poore. And they murmured againſt her.

6 But IESVS ſaide, ‖ Let her alone, why doe you moleſt her? ſhe hath wrought a good worke vpon me.

7 For the poore you haue alwayes with you: and when you will, you may doe them good: but ‡ me you haue not alwayes.

8 That which ſhe had, ſhe hath done: ſhe hath preuented to anoint my body to the buriall.

9 Amen I ſay to you, Whereſoeuer this Goſpel ſhalbe preached in the whole world, that alſo which ſhe hath done, ſhalbe tolde for a memorie of her.

Mat.26,17. Luk.22,7. 10 And *Iudas Iſcariote one of ỹ Twelue went his way to the chiefe Prieſts, for to betray him to them.

11 Who hearing it, were glad: and they promiſed him that they woulde giue him money. And he ſought how he might betray him conueniently.

MAVNDY Thurſday. Mat.26,17. Luk.22,7. 12 And *the firſt day of the Azymes whẽ they ſacrificed the Paſche, the Diſciples ſay to him, Whither wilt thou that we goe, and prepare for thee to eate the Paſche?

13 And he ſendeth two of his Diſciples, and ſaith to them, Goe ye into the citie: and there ſhall meete you a man carying a pitcher of water, folowe him:

14 And whitherſoeuer he entreth, ſay to the maſter of ỹ houſe, that the Maſter ſaith, Where is my refectorie, where I may eate the Paſche with my Diſciples?

15 And he will ſhewe you a great chamber, adorned: and there prepare for vs.

16 And his Diſciples went their wayes, and came into the citie: and they found as he had tolde them, & they prepared the Paſche.

17 And *when euen was come, he commeth with the Twelue.

18 And when they were ſitting at ỹ table and

the high Prieſtes, and the Scribes ſought how they might take him by craft, and put him to death.

2 But they ſaid, Not in the feaſt day, leſt any buſineſſe ariſe among the people.

Mat.26.6. iohn 11.2. *3 And when he was in Bethanie, in the houſe of Simon the leper, euen as he ſate at meate, there came a woman, hauing an Alabaſter boxe of very precious ointment, called Narde piſtike: and when ſhe had broken the boxe, ſhe powred it on his head.*

4 And there was ſome that had indignation within them ſelues, and ſaid, Why was this waſte of the ointment made?

5 For it might haue bene ſolde for more then three hundred pence, and haue bene giuen to the poore. And they grudged againſt her.

6 And Ieſus ſaide, Let her alone, why trouble ye her? She hath done a good worke on me.

7 For ye haue poore with you alwayes, and whenſoeuer ye will, ye may doe them good: but me haue ye not alwayes.

8 She hath done that ſhe could: ſhe came aforehand to anoint my body to the burying.

9 Verily I ſay vnto you, Whereſoeuer this Goſpel ſhall be preached thorowout the whole world, this alſo that ſhe hath done, ſhall be rehearſed in remembrance of her.

Mat.26.14. luke 22.4. *10 *And Iudas Iſcariote, one of the twelue, went away vnto the high Prieſtes, to betray him vnto them.*

11 When they heard that, *they were glad, and promiſed that they woulde giue him money. And he ſought howe he might conueniently betray him.*

Mat.26.17. luke 22.7. *12 *And the firſt day of vnleauened bread, when they did kill the Paſſeouer, his Diſciples ſaide vnto him, Where wilt thou that wee goe and prepare, that thou mayeſt eate the Paſſeouer?*

13 And he ſendeth forth two of his diſciples, and ſaith vnto them, Goe ye into the citie, and there ſhall meete you a man bearing a pitcher of water: folowe him.

14 And whitherſoeuer he ſhall goe in, ſay ye to the good man of the houſe, The maſter ſaith, Where is the gheſt chamber, where I ſhall eate the Paſſeouer with my diſciples?

15 And he wil ſhew you a large vpper chamber paued and prepared: there make readie for vs.

16 And his diſciples went foorth, and came into the citie, & found as he had ſaid vnto them: and they made ready the Paſſeouer.

17 And when it was nowe Euen tide, he commeth with the twelue.

Mat.26.20. luke 22.14. *18 *And as they ſate at boorde, and did eate,*

 iohn 13.21.

and eating, IESVS said, Amen I say to you, that one of you shall betray me, he that eateth with me.

19 But they began to be sad, and to say to him seuerally, Is it I?

20 Who said to them, One of ỹ Twelue, he that dippeth with me his hand in the dish.

21 And ỹ Sonne of man in deede goeth, Ps.40,10. *as it is written of him, but wo to that man by whō the Sonne of man shall be betrayed. it were good for him, if that man had not beene borne.

Mat.26,26. Luk.21,19. 1.Cor.11.24 22 And *whiles they were eating, IESVS tooke ‖ bread: and blessing brake, and gaue to them, & said, Take, THIS IS ‖ MY BODY.

23 And taking ỹ ‖ chalice, giuing thankes he gaue to them. and they ‡ all dranke of it.

24 And he saide to them, THIS IS ‖ MY BLOOD OF THE NEVVE TESTAMENT, THAT SHALL BE SHED FOR MANY.

‡See Annot. in Mat.c.26,29. THVRSDAY night. 25 Amen I say to you, that nowe I will not drinke of the fruite ‡of the vine vntil that day when I shall drinke it newe in the kingdome of God.

26 And an hymne being saide, they went forth into Mount-oliuet.

Zach.13,7. 27 And IESVS saith to them, You shall all be scandalized in me this night: for it is written, *I will strike the Pastor, and the sheepe shall be dispersed.*

28 But after that I shall be risen againe, I will goe before you into Galilee.

29 And Peter saide to him, Although all shall be scandalized: yet not I.

30 And IESVS saith to him, Amen I say to thee, that thou this day in this night, before the cocke crow twise, shalt thrise denie me.

31 But he spake more vehemently, Although I should die together with thee, I will not denie thee. And in like maner also said they all.

32 And they come into a farme-place called Gethsemani. And he saith to his Disciples, Sit you here, vntill I pray.

33 And he taketh Peter and Iames and Iohn with him: and he began to feare and to be heauie.

34 And he saith to them, My soule is sorowfull euen vnto death: stay here, & watch.

35 And when he was gone forward a litle, he fell flat vpon the ground: and he prayed that if it might be, the houre might passe from him:

36 And he saide, Abba, Father, all things are possible to thee, transferre this chalice from

Iesus saide, Verily I say vnto you, one of you that eateth with me, shall betray me.

19 And they began to be sorie, and to say vnto him one by one, Is it I? And another saide, *Is it I?*

20 He answered, and saide vnto them, It is one of the twelue, euen he that dippeth with me in the platter †.

†shal betray me.

21 The sonne of man truely goeth as it is written of him: but woe to that man by whom the sonne of man is betrayed: Good were it for that man, if he had neuer bene borne.

Mat.26.26. I.cor.11.24. *22 * And as they did eate, Iesus, when he had taken bread and blessed, he brake* it *and gaue to them, and saide, Take, eate: this is my body.*

23 And when he had taken the cup, and giuen thankes, he gaue it to them: and they all dranke of it.

24 And he saide vnto them, This is my blood of the newe Testament, which is shed for many.

25 Verily I say vnto you, I wil drinke no more of the fruite of the vine, vntill that day that I drinke it newe in the kingdome of God.

26 And when they had praysed God, *they went out into the mount of Oliues.*

Iohn 16.32. Zach.13.7. *27 * And Iesus saith vnto them, All ye shalbe offended because of me this night: * for it is written, I will smite the shepheard, and the sheepe shall be scattered.*

28 But after that I am risen, I will goe into Galilee before you.

29 Peter saide vnto him, Although all men shall be offended, yet will *not I.*

30 And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the Cocke crowe twise, thou shalt denie me three times.

31 But he spake more vehemently, If I should die with thee, I will not denie thee in any wise. Likewise also said they all.

Mat.26.30. luke 22.39. *32 * And they came into a place which was named Gethsemani, and he saith to his disciples, Sit ye here, while I shall pray.*

33 And he taketh with him Peter, & Iames, and Iohn, and began to be sore amazed, and to be in an agonie,

34 And saith vnto them, My soule is exceeding heauie, euen vnto the death: tarie ye here, and watche.

35 And when he had gone forward a litle, he fell on the ground, and prayed, that if it were possible, the houre might passe from him.

36 And he said, Abba, father, all things are possible vnto thee, take away this cup from me: Neuertheless,

from me. but not that which I will, but that which thou.

37 And he commeth, and findeth them ſleeping. And he ſaith to Peter, Simon, ſleepeſt thou? couldſt ỹ not watch one houre?

38 Watch ye, and pray that you enter not into tentatiõ. The ſpirit in deede is prõpt, but the fleſh infirme.

39 And going away againe, he prayed, ſaying the ſelfe ſame worde.

40 And returning, againe he found them a ſleepe (for their eyes were heauie) and they wiſt not what they ſhould anſwere him.

41 And he commeth the third time, and ſaith to them, Sleepe ye nowe, and take reſt, it ſuffiſeth, the houre is come: beholde the Sonne of man ſhall bẽ betrayed into ỹ hands of ſinners.

42 Ariſe, let vs goe. behold, he that ſhall betray me, is at hand.

Mat.26,47. Luk.22,47. Io.18,3.

43 And * as he was yet ſpeaking, commeth Iudas Iſcariote one of the Twelue, and with him a great multitude with ſwords and clubbes, frõ the chiefe Prieſtes & the Scribes and the Auncients.

44 And the betrayer of him had giuen them a ſigne, ſaying, Whomſoeuer I ſhall kiſſe, it is he, lay holde on him, and leade him warily.

45 And when he was come, immediatly going to him, he ſaith, Rabbi, and he kiſſed him.

46 But they laide handes vpon him: and held him.

47 And one certaine man of the ſtanders about, drawing out a ſworde, ſmote the ſeruant of the chiefe Prieſt, and cut of his eare.

48 And IESVS anſwering, ſaid to them, As to a theefe are you come out with ſwords and clubbes to apprehend me?

49 I was dayly with you in the temple teaching, and you did not lay hands on me. But, that the Scriptures may be fulfilled.

50 Then his diſciples leauing him, al fled.

51 And a certaine yong mã folowed him clothed with ſindon vpon the bare: and they tooke him.

52 But he caſting of the ſindon, fled from them naked.

53 And they brought IESVS to ỹ chiefe Prieſt: and all the Prieſts and the Scribes and the Auncients aſſembled together.

54 And Peter folowed him a farre of euẽ in vnto the court of the high Prieſt: and he ſate with the ſeruants at the fire, and warmed him ſelfe.

55 And

Neuertheleſſe, not that I will, but that thou wilt be done.

37 And he commeth and findeth them ſleeping, and ſaith vnto Peter, Simon, ſleepeſt thou? Couldeſt not thou watch one houre?

38 Watch ye and pray, leſt ye enter into temptation: The ſpirite truely is ready, but the fleſh is weake.

39 And againe he went aſide, and prayed, and ſpake the ſame wordes.

40 And when he returned, he found them a ſleepe againe (for their eyes were heauie) neither wiſt they what to anſwere him.

41 And he commeth the third time, and ſaith vnto them, Sleepe henceforth, and take your eaſe: it is ynough, the houre is come, beholde, the ſonne of man is betrayed into the handes of ſinners.

42 Riſe vp, let vs goe: Loe, he that betrayeth me is at hand.

Mat.26.47. luke 22.47. iohn 18.3.

*43 * And immediatly while he yet ſpake, commeth Iudas, being one of the twelue, and with him a great number of people with ſwordes and ſtaues, from the high Prieſtes, and Scribes, and elders.*

44 And he that betrayed him, had giuen them a generall token, ſaying, Whoſoeuer I ſhall kiſſe, that ſame is he: take him and leade him away warily.

45 And as ſoone as he was come, he goeth ſtraightway to him, and ſaith vnto him, Maſter, maſter: and kiſſed him.

46 And they laide their handes on him, and tooke him.

47 And one of them that ſtoode by, when he had drawen out his ſworde, ſmote a ſeruant of the high prieſt, and cut off his eare.

48 And Ieſus anſwered, & ſaide vnto them, Ye be come out as vnto a thiefe with ſwordes and with ſtaues, for to take me.

49 I was dayly with you in the temple, teaching, & ye tooke me not: but theſe things come to paſſe *that the ſcriptures ſhould be fulfilled.*

50 And they al forſooke him, and ranne away.

51 And there folowed him a certaine yong man, clothed in linnen vpon the bare: and the yong men caught him.

52 And he left his linnen garment, and fled from them naked.

Mat.26.57. luke 22.54. iohn 19.24.

*53 * And they led Ieſus away to the high prieſt, and with him came all the high prieſtes, and the elders, and the Scribes.*

54 And Peter folowed him a great way off, euen till he was come into the palace of the high prieſt: and he ſate with the ſeruants, and warmed him ſelfe *at the fire.*

 55 And

55 And the chiefe Priests & all the councell sought testimonie against IESVS, ỹ they might put him to death, neither found they.

56 For many spake false witnesse against him: and ỹ testimonies were not conuenient.

57 And certaine rising vp, bare false witnesse against him, saying,

Io.2,19. 58 That we heard him say, *I will dissolue this temple made with hand, and in three dayes will I build an other not made w̄ hand.

59 And their testimonie was not conuenient.

60 And the high Priest rising vp into the middes, asked IESVS, saying, Answerest thou nothing to these things that are obiected to thee of these?

61 But he held his peace and answered nothing. Againe the high Priest asked him, and said to him, Art thou Christ the sonne of the blessed God?

62 And IESVS sayth to him, I am. And

Dan.7,13. you shall see the *Sonne of man sitting on the right hand of power, and comming with the cloudes of heauen.

63 And ỹ high Priest renting his garmẽts, sayth, What neede we witnesses any further?

64 You haue heard blasphemie. howe thinke you? Who all ‡ condemned him to be guiltie of death.

‡Here we may see that they were worthily reprobated and forsakẽ, according to our Sauiours prediction by the parable (Mar. 12.) *The kingdome of God shalbe taken from you &c.*

65 And certaine began to spit vpon him, and to couer his face: and to beate him with buffets, and to say vnto him, Prophecie: and the seruants gaue him blowes.

66 And when Peter was in the court beneath, there commeth one of the woman seruants of the high Priest.

67 And when she had seene Peter warming him self, beholding him she saith, And thou wast with IESVS of Nazareth.

68 But he denied, saying, Neither knowe I, neither wote I what thou sayest. And he went forth before ỹ court: & the cocke crew.

69 And againe a wench seeing him, began to say to the standers about, That this fellowe is of them.

70 But he denied againe. And after a while againe they that stood by, saide to Peter, Verily thou art of them: for thou art also a Galilæan.

71 But he ‖began to curse and to sweare, That I know not this mā whō you speake of.

72 And immediatly ỹ cocke crew againe. And Peter remembred the word that IESVS had saide vnto him, Before the cocke crowe twise, thou shalt thrise deny me. And he began to weepe.

*55 * And the high Priestes and all the coun-* Mat.26.59.
cell sought for witnesse against Iesus to put him to death, and found none:

56 For many bare false witnesse against him, but their witnesse agreed not together.

57 And there arose certaine, and brought false witnesse against him, saying,

*58 We heard him say, * I will destroy this* Iohn 2.19.
temple that is made with handes, and within three dayes I will builde another made without handes.

59 But yet their witnesse agreed not so together.

60 And the high Priest stood vp in the mid, and asked Iesus, saying, Answerest thou nothing? Howe is it that *these beare witnesse against thee?*

61 But he held his peace, and answered nothing. Againe, the high Priest asked him, and said vnto him, Art thou Christ the sonne of the blessed?

*62 *And Iesus said, I am: And ye shall see* Mat.24.30.
the sonne of man sitting on the right hand of the power of God, *and comming in the cloudes of heauen.*

63 Thē the high priest, hauing rent his clothes, saith, What neede we any further witnesses?

64 Ye haue heard the blasphemie: what thinke ye? And they all condemned him to be worthy of death.

65 And some began to spit at him, and to couer his face, and to beate him with fistes, and to say vnto him, Prophecie: And the seruants did beate him with roddes.

*66 *And as Peter was beneath in the palace,* Mat.26.71.
there commeth one of the wenches of the high luke 22.58.
Priest. iohn 18.25.

67 And when she sawe Peter warming himselfe, after she had looked vpon him, she saith, And thou also wast with Iesus of Nazareth.

68 But he denied, saying, I know him not, neither wote I what thou sayest. And he went out into the porch, and the cocke crewe.

69 And a damosell, when she sawe him, began againe to say to them that stoode by, This is one *of them.*

70 And he denied it againe. And anon after they that stoode by saide againe to Peter, Surely thou art one of them: for thou art of Galilee, and thy speach agreeth thereto.

71 But he began to curse and to sweare, saying, *I know not this man of whom ye speake.*

*72 *And the second time the cocke crew: and* Mat.27.57.
Peter remembred the worde that Iesus said vnto iohn 13.38.
him, Before the cocke crow twise, thou shalt denie me three times: And he began to weepe.

ANNOT.

MARGINAL NOTES. CHAP. XIIII.

Rhem.1. 7. Me you haue.) *We haue not Christ here needing our almes, as when he cõuerſed vpon the earth.* See Mat.26.11.

Fulke.1. We haue not Chriſt preſent in body, ſee the notes vpon Matth. 26. Sect.4.

Rhem.2. 21. Al dranke of it.) *Al dranke, to wit, al the twelue, for moe were not preſent. Whereby is euident that the wordes in S. Mat.*(26,27.) Drinke ye al of this, *were ſpoken to al the Apoſtles onely, which here are ſaid that they al did drinke. And ſo it is no general commandement to al men.*

Fulke. 2. *Clemens conſtitut. lib.*8. *c. vltimo,* which is good auctoritie againſt you, becauſe you produce him againſt vs, ſaith that other were preſent beſide the Apoſtles. See *Matth.*26. *Sect.*5. And if it were true, that none were preſent but the Apoſtles, which you ſay were Prieſtes, yet the commandement and inſtitution is for all men to drinke, as it manifeſt by S. Paul. 1. Cor. 11. Or els by as great reaſon, you may ſay, the commandement to take and eate the bread, perteineth not to all men, but to the Prieſts only, becauſe ſuch only were preſent, as you ſay. The Cuppe.

Rhem.3. 66. Woman-ſeruants.) *He feareth not afterward Rome the Lady of the world, that in the houſe of Caiphas was afraid of the high Prieſts wench.* Leo in Natiu. Pet. & Pau. ſer. 1.

Fulke.3. Whether Peter came to Rome or no, it is certeine he feared not all the power of the world that was ſet againſt the Goſpel.

ANNOTATIONS. CHAP. XIIII.

Rhem.4. 4. This waſt.) *Religious offices done to Chriſt for ſignification, deuotion, or honour ſake, both then in his life, and now in the Holy Sacrament, be of ſome* (*vnder pretence of better beſtowing ſuch things vpon the poore*) *condemned vniuſtly.* Coſt religiouſly beſtowed vpon Chriſt & his Church.

Fulke 4. See this matter anſwered, Matth.26. Sect.2. and 3.

Rhem.5. 6. Let her alone.) *Chriſt anſwereth for the deuout woman, and for defence of her fact, as we muſt anſwere againſt the ignorant and il men, when they blame good men for giuing their goods to the Church.*

Fulke 5. Neither your auctoritie, nor your cauſe, is any thing like to Chriſtes, therefore you ought not to abuſe the words of his anſwere for your priuate gaine. See Matth.26. ſect.3. Slander.

Rhem.6. 22. Bread.) This is bread before the Sacramental wordes, but the Conſecration once done, of bread is made the fleſh of Chriſt. *Ambroſ. li.*4. *c.*4. *de Sacramentis.* The real preſence by Conſecration.

Fulke 6. In the ſame booke and chapter, he hath theſe wordes, *Thou haſt learned, that of bread it is made the body of Chriſt, and that wine and water is put into the cuppe, but by conſecration of the heauenly word it is made blood. But peraduenture thou wilt ſay, I ſee not the ſhew of blood, But yet it hath a ſimilitude. For as thou haſt receiued the ſimilitude of his death, ſo alſo thou drinkeſt the ſimilitude of his precious blood, that there be no horror of blood, and yet it may worke the force of redemption.* Alſo cap.5. of the ſame booke, he rehearſeth the wordes of the Prieſt in the liturgie vſed in his time, *Dicit ſacerdos, &c. The Prieſt ſaith, make vnto vs this oblation aſcribed, reaſonable, acceptable, which is the figure of the body and blood of Chriſt our Lord Ieſus.* Loe what a friend S. Ambroſe is to your tranſubſtantiation, corporal preſence, communion vnder one kinde, and the ſacrifice of the very body and blood of Chriſt in the Maſſe. Tranſubſtantiation. Real preſence, Communion in one kinde. Sacrifice of the Maſſe.

Rhem.7. 24. Chalice.) *Wine and water is put into the Chalice, but is made blood by Conſecration of the heauenly word: though to auoide the lothſomneſſe which would be in the ſight of blood, thou receiueſt that which hath the likenes and reſemblance thereof.* Ambr. ibidem. Very blood vnder ỹ forme of wine.

Fulke 7. The words of S. Ambroſe are impudently falſified, which I haue ſet downe truely, in the ſection next before.

Rhem.8. 23.24. My body, My bloud.) Whoſoeuer beleeueth it not to be true that is ſaid, he falleth from grace and ſaluation. *Epiphan. in Ancorato.* Let vs euer giue credit to God, & neuer reſiſt him, though the thing that he ſaith, ſeeme neuer ſo abſurd in our imagination, or farre paſſe all our ſenſe and vnderſtanding. For his words cannot beguile vs, but our ſenſe may eaſely be deceiued. Seeing therefore that he ſaide, This is my body, let vs neuer doubt of the matter. *Chryſoſt. ho.*83. *in Mat. ſub finem.* Faith neceſſary in the B. Sacrament.

Fulke 8. We doe certeinely beleeue the words of Chriſt to be true, and his very body and blood to be giuen vs, to be receiued ſpiritually. And yet we holde with *Epiphanius* in the ſame place, that the Sacramental bread, is *neither equal, nor like to Chriſt, neither to the ſimilitude of his fleſh nor to his inuiſible Deitie, but is inſenſible as cõcerning power, whereas we know that our Lord is all ſenſe, all ſenſible, all God, all mouing, all working, &c.* Likewiſe we ſay with Chryſoſtome, that *this ſacrifice is a token and ſigne of Chriſtes death: and that when our Sauiour Chriſt deliuered this myſterie, he deliuered wine of the fruite of the vine.* Chryſoſtome therefore was no mainteyner of Tranſubſtantiation, but of the trueth of our Sauiour Chriſtes wordes, in their right and ſacramentall ſenſe and meaning. *In Matth. Ho.*83. Tranſubſtantiation.

Rhem.9. 71. He began to curſe.) *In this one Apoſtle, Peter, the firſt and cheefe in the order of Apoſtles, in whom the Church was figured, both ſortes were to be ſignified, to wit, the ſtrong and the weake, becauſe without both the Church is not.* Aug. ſer. 13. de verb. Do. *Againe, Our Sauiour would ſhew by the example of the cheefe Apoſtle, that no man ought to preſume of himſelf, when neither S. Peter could auoid the danger of mutabilitie.* Aug.66. in Euang. lo Leo Ser.6. de Paſſ. Do. Peter.

Fulke 9. Marke that in S. Auguſtines words, Peters primacie & preferment is in order of the Apoſtles, not in degree, honour, dignitie, or auctoritie. *Ambr. de incarn. Dom. c.*4. *Cypr. de vnitate eccleſiæ. Hierom cont. Iou. lib.*1. Peters Primacie.

CHAP. XV.

The cheefe of the Iewes accuſe him to Pilate the Gentil. 6. And (he ſeeking to deliuer him) they perſuade the common people (who hitherto were alwayes ready to defend him) not only to preferre the murderer Barabbas, but alſo to crie Crucifige *(to the reprobation of the whole nation.) 16. After many illuſions, 20 he is crucified by the Gentiles. 29 Which the Iewes ſeeing, do triumph as if they had now the victory. 33 But euen then by many wonderful workes he declareth his might, 42 and finally is buried honourably.*

GOOD FRIDAY. Mt.27,1. Lu.23.1. Io.18,28.

AND foorthwith in the morning the cheefe Prieſts with the auncients and the Scribes and the whole councel, conſulting

*AND * anon in the dawning, when the high Prieſts had held a counſel with the elders, and the Scribes, and the whole congregation, and had* Matth. 27.1, luke 22.66.

ting together, binding IESVS led and deliuered him to Pilate.

2 And Pilate asked him, Art thou the king of the Iewes? but he answering, said to him, Thou sayest.

3 And the cheefe Priestes accused him in many things.

4 And Pilate againe asked him, saying, Answerest thou nothing? see in howe many things they accuse thee.

5 But IESVS answered nothing more: so that Pilate marueled.

6 And vpon the festiual day he was wont to release vnto them one of the prisoners whomsoeuer they had demaunded.

7 And there was one called Barabbas, which was put in prison with seditious persons, who in a sedition had cõmitted murder.

8 And when the multitude was come vp, they began to require according as alwaies he did vnto them.

9 And Pilate answered them, & said, Wil you that I release to you the King of ỹ Iewes?

10 For he knew that the cheefe Priests for enuy had deliuered him.

11 But the‖chiefe Priests moued ỹ people, ỹ he should release Barabbas rather to them.

12 And Pilate againe answering, said to them, What will you then that I doe to the King of the Iewes?

13 But they againe cried, Crucifie him.

14 And Pilate said to them, Why, what euil hath he done? But they cried the more, Crucifie him.

15 And Pilate willing‖to satisfie ỹ people, released to them Barabbas, and deliuered IESVS, hauing whipped him, for to be crucified.

Io.19,2. 16 And * the souldiers led him into the court of the Palace, and they cal together the whole band:

17 And they clothe him in purple, and platting a crowne of thornes, they put it vpon him.

18 And they began to salute him, Haile King of the Iewes.

19 And they smote his head with a reede: and they did spit on him. and bowing the knees, they adored him.

20 And after they had mocked him, they stripped him of the purple, and put on him his owne garments, and they leade him forth to crucifie him.

21 And they forced a certaine man that passed by, Simon a Cyrenéan comming from the countrie, the father of Alexander & Rufus, to take vp his crosse.

22 And

had bound Iesus, they caried him away, and deliuered him to Pilate.

2 And Pilate asked him, Art thou the king of the Iewes? And he answering, saide vnto him, Thou sayest it.

3 And the high priests accused him of many things, but he answered nothing.

*4 * So Pilate asked him againe, saying, Answerest thou nothing? beholde howe many things they witnesse against thee.* Matth.27.12 luke 23 3. iohn 18.33.

5 Iesus yet answered nothing at all, so that Pilate marueiled.

6 At that feast Pilate did deliuer vnto them one prisoner, whomsoeuer they desired.

7 And there was one that was named Barabbas, which lay bounde with them that made insurrection with him, which men *had cõmitted murder also in the insurrection.*

8 And the people crying aloude, began to desire that he would doe *according as he had euer done vnto them.*

9 Pilate answered them, saying, Will ye that I let loose vnto you the King of the Iewes?

10 (For he knew that the high priests had deliuered him for enuie.)

11 But the high priests moued the people, that he should rather deliuer Barabbas vnto them.

12 Pilate answering againe, said vnto them, What will ye then that I shall doe vnto him whom ye call the King of the Iewes?

13 And they cried againe, Crucifie him.

14 Pilate saide vnto them, What euil hath he done? And they cried the more feruently, Crucifie him.

15 And so Pilate, willing to content the people, let loose Barabbas vnto them, and deliuered vp Iesus, when hee had scourged him, for to be crucified.

16 And the souldiers led him away into the hall, called Prætorium, *and they call together the whole bande*†. † Of, souldiers.

17 And they clothed him with Purple, and platted a crowne of thornes, and put it about his head,

18 And began to salute him, saying, *Haile King of the Iewes.*

19 And they smote him on the head with a reede, and did spit vpon him, and bowing their knees, worshipped him.

20 And when they had mocked him, they tooke off the purple from him, and put his owne clothes on him, and led him out to crucifie him.

*21 * And they compell one that passed by, called Simon of Cyrene (comming out of the field, the father of Alexander and Ruphus) to beare his crosse.* Matt. 27.32. luke 23.26.

22 * And

22 And they bring him into the place Golgotha, which being interpreted is, *The place of Caluarie.*

23 And they gaue him to drinke wine mingled with myrrhe: and he tooke it not.

24 And crucifying him, they deuided his garments, casting lottes vpon them, who should take which.

25 And it was the thirde houre, and they crucified him.

26 And the title of his cause was superscribed, KING OF THE IEVVES.

27 And ẅ him they crucifie two theeues: one on the right hand, and an other on his left.

28 And the Scripture was fulfilled that Esa.53,12. saith, *And with the wicked he was reputed.*

29 And they that passed by, blasphemed him, wagging their heads, and saying, Vah, ‖ he that destroieth the temple, and in three dayes ‖ buildeth it:

‖ they that destroiest. ‖ buildest.

30 ‡Saue thy self, comming downe from the crosse.

31 In like maner also the cheefe Priests mocking, said with the Scribes one to an other, He saued others, him self he cānot saue.

32 Let Christ the King of Israel come downe now from the crosse: that we may see & beleeue. And they that were crucified with him, railed at him.

33 And when it was the sixt houre, there was made darknes vpon the whole earth vntil the ninth houre.

34 And at the ninth houre IESVS cried Ps.21. out with a mightie voice, saying, *Eloi, Eloi, lamma-sabacthani?* Which is being interpreted, *My God, my God, why hast thou‡forsake me?*

35 And certaine of the standers about hearing, said, Behold, he calleth Elias.

36 And one running and filling a spunge with vinegre, and putting it about a reede, gaue him drinke, saying, Let be: let vs see if Elias come to take him downe.

37 And IESVS putting forth a mightie voice, gaue vp the ghost.

38 And the vele of the temple was rent in two, from the toppe to the bottome.

39 And the Centurion that stoode ouer against him, seeing that so crying he had giuen vp the ghost, said, In deede this man was the Sonne of God.

40 And there were also women looking on a farre of: among whom was Mary Magdalene, and Marie the mother of Iames the lesse and of Ioseph, and Salóme.

41 And when he was in Galilee, they folowed

22 * *And they bring him to a place named Golgotha, which is, if a man interprete it, a place of a skull.* Matt.27.33. luke 23.33. iohn 19.7.

23 *And they gaue him to drinke wine, mingled with Myrrhe: but he receiued it not.*

24 * *And when they had crucified him, they parted his garments, casting lottes vpon them, what euery man should take.* Matt. 27.33.

25 *And it was the third houre,† and they crucified him.* †Or, when.

26 *And the title of his accusation was written ouer,* THE KING OF THE IEVVES.

27 *And they crucified with him two thieues, the one on the right hande, and the other on his left.*

28 *And the Scripture was fulfilled, which saith,* He was counted among the wicked.* Esai 53.12.

29 *And they that went by, rayled on him, wagging their heads, & saying,* Awretch, thou that destroyest the temple, and buildest it in three dayes,* Iohn 2.19.

30 *Saue thy selfe, and come downe from the crosse.*

31 *Likewise also the high Priestes mocking him among themselues, with the Scribes, said, He saued other men, himselfe he cannot saue.*

32 *Let Christ the King of Israel descende now from the crosse, that we may see, and beleeue: And they that were crucified with him, checked him also.*

33 *And when the sixth houre was come, darkenesse arose ouer all the earth, vntil the ninth houre.*

34 *And at the ninth houre, Iesus cried with a loude voyce, saying,* * Eloi, Eloi, lamasabachthani? *which is, if one interprete it, My God, my God, why hast thou forsaken me?* Matt. 27.46. Psal.21.2.

35 *And some of them that stood by, when they heard that, said, Behold, he calleth for Elias.*

36 *And one ranne,* and after he had filled a spunge full of vineger, and put in on a reede, hee gaue him to drinke, saying, Let him alone, let vs see whether Elias commeth to take him downe.* Psal.69.22.

37 *But when Iesus had cried with a loude voyce, he gaue vp the ghost.*

38 *And the vaile of the temple was rent into two pieces, from the top to the bottome.*

39 *And when the Centurion, which stoode ouer against him, saw, that when he had so cried, he gaue vp the ghost, he said, Truly this man was the Sonne of God.*

40 *There were also women a goodway off, beholding him, among whom was Marie Magdalene, and Marie the mother of Iames the litle, and Ioses, and Salome:*

41 *Which also when hee was in Galilee,*

**followed*

folowed him, and miniſtred to him, and many other womē that came vp together with him to Hieruſalem.

42 And when euening was come (becauſe it was the Paraſceue, which is the Sabboth-eue)

43 Came Ioſeph of Arimathæa a noble Senatour, who him ſelfe alſo was expecting the kingdome of GOD: and hee went in boldly to Pilate, and asked the body of IESVS.

44 But Pilate marueled if he were nowe dead. And ſending for the Centurion, asked him if he were now dead.

45 And when he vnderſtood by the Centurion, he gaue the body to Ioſeph.

46 And Ioſeph ‖bying ſindon, and taking him downe, wrapped him in the ſindon, and laid him in a monument, that was hewed out of a rocke. And he rolled a ſtone to the doore of the monument.

47 And Marie Magdalene and Marie of Ioſeph beheld where he was laid.

*followed him, and miniſtred vnto him, and many other women which came vp with him vnto Hieruſalem. Luke 8.1.

42 *And now when the Euen was come, (becauſe it was the day of preparing, that goeth before the Sabboth,) Mat.27.57. luke 23.50. iohn 19.38.

43 Ioſeph of the citie of Arimathæa, a noble counſeller, which alſo looked for the kingdome of God, came, and went in boldly vnto Pilate, and begged of him the body of Ieſus.

44 And Pilate marueiled if he were alreadie dead: and when hee had called vnto him the Centurion, asked of him whether hee had bene any while dead.

45 And when he knew the trueth of the Centurion, he gaue the body to Ioſeph.

46 And when he had bought a linnen cloth, and taken him downe, he wrapped him in the linnen cloth, and layde him in a ſepulchre, that was hewen out of the rocke, and rolled a ſtone vnto the doore of the ſepulchre.

47 And Marie Magdalene, and Marie* Ioſes beheld where he was laide. * The mother of.

MARGINALL NOTES. CHAP. XV.

Rhem.1. 30. Saue thy ſelf.) *So heretikes ſcy of the B. Sacrament, If it be Chriſt, let him ſaue himſelf from al iniuries.*

Fulke.1. True Chriſtians ſay not ſo, but rather thus: The naturall body of Chriſt can ſuffer no hurt or contumely: the Popiſh Maſſe cake, can ſuffer hurt or contumely: Ergo the naturall body of Chriſt is not the Popiſh Maſſe cake, or the Popiſh Maſſe cake is not the natural body of Chriſt. Slander.

Rhem.2. 34. Forſaken me?) *See (Mat.c.27,46) the blaſphemous expoſition of Caluin and his followers, and take heede thereof.*

Fulke.2. See the anſwere there, and thou ſhalt plainely perceiue, that Caluin hath written nothing that ſoundeth againſt the honour of God, and Chriſt our onely redeemer. Slander.

ANNOTATIONS. CHAP. XV.

Rhem.3. 11. Cheefe Prieſts.) *Heretikes abuſe the ignorant people with theſe naughtie Prieſts of the old Teſtament, to make that name odious, and to diſcredite the Prieſts of Chriſt in the new Teſtament. But for theſe Prieſts, thou maiſt not maruel that they are ſo buſy againſt Chriſt, * partly becauſe they were ſuch as were intruded by the ſecular power of the Roman Emperour, and from yere to yere by bribery and frendſhip, not by ſucceſſion according to the Lawe of Moyſes: partly becauſe the time was now come when the old Prieſthod of Aaron ſhould ceaſe, and the new begin according to the order of Melchiſedec: and for theſe cauſes God ſuffered their former priuileges of wiſdom and iudgement and diſcretion to decay in theſe later vſurpers, and that according to the Prophet ſaying,* The Law ſhal periſh from the Prieſt and counſel from the Ancients. *But the Prieſthod of the new Teſtamēt is to continew vnto the end of the world, & hath (as being the principal part of the Church) the aſſiſtance of the Holy Ghoſt for euer promiſed, to teach it al truth: and for Peter the cheefe prieſt thereof vnder Chriſt, our Sauiour praied, That his faith ſhould not faile: and to the reſt he ſaid,* He that heareth you, heareth me. The Prieſts of the old Teſtament. *Euſeb.Ec.Hiſt. li 1.c.6.ex Ieſepho.* *Ezech.7.26. Io.16,13. Luc.22.and 10.* The Prieſthod of the new Teſtament.

Fulke.3. When the Pope and his Prelates, folow the tyrannie of the Iewiſh high Prieſts, in perſecuting Chriſt in his members, they are rightly compared vnto them. And yet the name and office remayneth honourable, as of Gods inſtitution. For we acknowledge the ſingular ſacrificing Prieſthod of our Sauiour Chriſt, & the ſpirituall Prieſthod of all true Chriſtians. And according to right *Etymologie*, the Prieſthod of the Lawe of Chriſt, and of his members, ſhould haue an other name then that which in the newe Teſtament, is giuen to the Miniſters of the Church: as in Hebrew, Greeke and Latin it hath. But ſeeing vſe hath otherwiſe gotten the vpper hand, we contend not about the name. But where you ſay, the new Prieſthod after the order of *Melchiſedech*, was begun when the old Prieſthod of Aaron ceaſed, it is true, if you vnderſtand it rightly, of the ſingular Prieſthod of our Sauiour Chriſt, which neuer paſſeth frō his perſon, & of which order, there is no more, but he. *Heb.7.* But when you meane therby, your Popiſh ſacrificing Prieſthod, and that euery Popiſh Prieſt, is a Prieſt after the order of *Melchiſedech*, it is moſt horrible blaſphemie againſt the Sonne of God, who only is a Prieſt after ỹ order of *Melchiſedech*. Becauſe as he only is ỹ King of peace, & King of righteouſnes, ſo only is without father of his manhod, and mother of his Godhead, without genealogie of his Godhead, hauing neither beginning of his dayes nor end of his life, and therefore continueth a Prieſt for euer, and hath no ſucceſſors in this Prieſthod, being confirmed to him by othe of the Lord himſelf, after he hath ſaid vnto him: *Sit thou on my right hand vntil I make thine enemies thy footſtoole.* Reade the whole 7. chapter of the Epiſtle to the *Hebrewes*, and the 110. Pſalme, & I marueile if you wil not ſpit in the face of euery Popiſh Prieſt, ỹ dare open his blaſphemous mouth, & ſay he is a Prieſt after the order of *Melchiſedech*. That the miniſtery, elderſhip, or prieſthod of the new Teſtament ſhal continue to the end Prieſts. The name of Prieſts. The Popiſh Prieſthod.

the end of the world, we doe acknowledge, and ſhal haue the aſſiſtance of the holy Ghoſt to teach it al trueth, as euery true Chriſtian man hath the ſame promiſe. Io. 16.13. alſo Ioh. 14.16. and Ioh. 15.26. But thereof it followeth not that euerie Prieſt ſhall alwayes hold the trueth, nor that euery one that is called a Chriſtian ſhall continew in true doctrine.

The prayer of Chriſt, was performed in Peter, that in his great and grieuous fall, his faith fayled not, but brought him to repentance. Our Sauiour Chriſt prayed for all his Apoſtles, that God would ſanctifie them in his trueth, and for all that ſhould beleeue in him through their preaching. Ioh. 17. Yet no man gathereth thereof, that euery ſucceſſor of the Apoſtles, and euery true Chriſtian, hath a priuilege hereby, that hee can not erre, as you would inſinuate by Chriſtes praier for Peter, that the Pope hath as Peters ſucceſſors. Whereas that prayer ſpecially concerneth Peters perſon, in reſpect of his particular danger through his fall: and by analogie all Chriſtians, as well as Peters ſucceſſors, who by Chriſtes interceſſion are holden, that their faith faileth not in temptation.

The Pope not priuilegeth frō erring.

Rhem. 4. 15 To ſatiſfie the people.) *Pilate ſhould haue ſuffered death, rather then by other mens prouocation or commaundement haue executed an innocent: as a Chriſtian iudge ſhould rather ſuffer al extremitie, then giue ſentence of death againſt a Catholike man for his faith.*

Executing lawes againſt innocents.

Fulke. 4. If it be the faith of Popiſh Catholikes (for all Chriſtian Catholikes abhorre it) to conſpire to murther their Prince, to inuade their countrie with forreine power, to acknowledge the auctoritie of an Italian Prieſt, that hath ſet forth his Antichriſtian bull, to depriue their naturall and moſt lawfull Prince of her royall eſtate, crowne and dignitie, life, and allegiance of her ſubiects: No Chriſtian iudge neede to feare, to giue ſentence againſt ſuch Popiſh Catholikes, for their hereticall and trayterous faith.

Rhem. 5. 46 Bying ſindon.) *This dutie done to Chriſtes body after his departure, was exceeding meritorious, and is therefore by holy writ ſo often commended for an example to faithful men, to vſe al honour and deuotion towards the bodies of Saincts and holy perſons.*

Religious duetie toward the bodies of Chriſt and his Saincts.

Fulke. 5. This duetie was acceptable before God, as proceeding from faith, and loue towards our Sauiour Chriſt, but not meritorious. Neither is it commended as an example to faithful men, to *vſe all honour and deuotion towards the bodies of Saincts, and holy perſons*, for that were horrible Idolatrie, to vſe al honour and deuotion, (which is due only vnto God,) towards dead mens bodies. But it is an example, to vſe ſuch reuerent handling and laying of them vp, as is a duetie of charitie towards the departed, and of faith in the reſurrection, without any ſuperſtitious worſhipping of the bodies. From which Ioſeph and Nicodemus abſteined, though they buried the bodie of Chriſt him ſelfe, infinitely much more precious, then the bodie of any other holy perſon.

Honour of Saincts bodies.

CHAP. XVI.

The third day, to three women at his Sepulcher, an Angel telleth that he is riſen, and will (as he promiſed Mar. 14,28.) ſhew him ſelf in Galilee. 9 The ſame day he appeareth to Marie Magdalene, afterward to two Diſciples: yet the Eleuen wil not beleeue it, vntil to them alſo he appeareth. 15 To whom hauing giuen commiſſion into all nations, with power alſo of Miracles, he aſcendeth, and they plant his Church euery where.

The Goſpel vpon Eaſter day. Mt.28,1. Lu.24,1. Io.20,1. EASTER DAY

AND when the Sabboth was paſt, Marie Magdalene and Marie of Iames, and Salôme ‖ bought ſpices, that comming they might anoint IESVS.

2 And very early the firſt of the Sabboths, they come to the monument: the ſunne being now riſen.

3 And they ſaid one to another, who ſhal roll vs backe the ſtone from the doore of the monument?

4 And looking, they ſaw the ſtone rolled backe. for it was very great.

5 And entring into the monument, they ſaw a yong man ſitting on the right hand, couered with a white robe: and they were aſtonied.

6 Who ſaith to them, Be not diſmaied: you ſeeke IESVS of Nazareth, that was crucified: he is riſen, he is not here, behold the place where they laid him.

7 But goe, tel his Diſciples and ‡ Peter that he goeth before you into Galilee: there you ſhal ſee him, * as hee told you.

Mr.14,28.

8 But they going forth, fled from the monument.

AND when the Sabboth day was paſt, Marie Magdalene, and Marie the mother *of Iames and Salome, bought ſweete ſmelling* † *oyntments, that they might come and anoynt him.*

† Or, ſpices.

*2 * And very early in the morning, the firſt day of the Sabboths, they come vnto the ſepulchre, when the ſunne was riſen:*

Luk.24.1. ioh.20.1.

3 And they ſaide among them ſelues, who ſhall roll vs away the ſtone from the doore of the ſepulchre?

4 (And when they looked, they ſee howe that the ſtone was rolled away) for it was very great.

*5 * And when they went into the ſepulchre, they ſawe a yong man ſitting on the right ſide, clothed in a long white garment, and they were greatly amazed.*

Matt.28.1. ioh.20.12.

6 And he ſaith vnto them, Be not greatly amazed, ye ſeeke Ieſus of Nazareth, which was crucified, he is riſen, he is not here, beholde the place where they had put him.

*7 But goe your way, and tell his diſciples, and Peter, that he goeth before you into Galilee, there ſhall ye ſee him, * as he ſaid vnto you.*

Matt. 26.32 mar.14.28.

8 And they went out quickly, and fled from

monument. for trembling and feare had inuaded them: and they said nothing to any body. for they were afraid.

9 And he rising early the first of the Sabboth, * appeared first to Marie Magdalene, * out of whom he had cast seuen deuils.

Io.20,16. Lu.8,2.

10 She went and told them that had been with him, that were mourning & weeping.

11 And they hearing that he was aliue and had been seen of her, did not beleeue.

12 And * after this he appeared in an ‖other shape to two of them walking, as they were going into the countrie.

Lu.24,13.

13 And they going told the rest: neither them did they beleeue.

The Gospel vpon the Ascention day.

14 Last * he appeared to those eleuen as they sate at the table: and he exprobrated their incredulity and hardnes of hart, because they did not beleeue them that had seen him risen againe.

Lu.24,36. Io.20,19.

Mt.28,19.

15 And he said to them, * Going into the whole world preach the Gospel to al creatures.

16 He that ‖ beleeueth and is baptized, shal be saued: but he that beleeueth not, shal be condemned.

17 And them that beleeue ‖ these signes shal folowe: In my name shal they cast out deuils, They shal speake with new tonges,

18 Serpents shal they take away, And if they drinkę any deadly thing, it shal not hurt them, They shal impose hands vpon the sicke: and they shal be whole.

The Ascention

Lu.25,51.

19 And so our Lord IESVS after he spake vnto them, was assumted into heauen, and sate on the right hand of God.

20 But they going forth preached euery where: our Lord working withal, and confirming the word with signes that folowed.

the sepulchre, for they trembled, and were amazed, neither said they any thing to any man, for they were afraide.

9 When Iesus *was risen earely, the first* day *after the Sabboth, * he appeared first to Marie Magdalene, * out of whome he had cast seuen deuils.* Ioh.20.26. Luk.8.2.

10 And she went and told them that were with him, as they mourned and wept,

11 And they, whē they had heard that he was aliue, & had bene seene of her, beleeued it not.

*12 After that, hee appeared in another fourme, vnto * two of them, as they walked, and went into the countrey.* Luk.24.13.

13 And they went and told it vnto the residue: and they *beleeued not these also.*

*14 * Afterward, he appeared vnto the eleuen as they sate at meate, and cast in their teeth their vnbeliefe and hardnesse of heart, because they beleeued not them, which had seene that he was risen.* Luk.24.36. ioh.20.19.

*15 * And he said vnto them, Goe ye into all the world, and preach the Gospel to all creatures.* Matth.28.19

*16 He that shall beleeue, and be baptized, shall be saued, * but he that shall not beleeue, shall be damned.* Ioh.14.48.

*17 And these tokens shall folowe them that beleeue, * In my name shal they cast out deuils,* Actes 16.18. *they shall speake with new tongues,* Actes 2.4.

*18 * They shall driue away Serpents, and if they drinke any deadly thing, it shall in no wise hurt them, * they shall lay hands on the sicke, and they shall recouer.* Actes 28.5. Actes 18.8.

*19 So then when the Lord had spoken vnto them, he was receiued into heauen, * and sate him downe on the right hand of God.* Luk.24.51.

*20 And they went forth, and preached euery where, the Lord working with them, * and confirming the word with signes folowing.* Heb.2.4.

MARGINALL NOTES. CHAP. XVI.

Rhem. 1. 7 Peter is named.) *Peter is named in special (as often els where) for prerogatiue.*

Fulke. 1. A poore prerogatiue in naming Peter, to builde vp the kingdome of Antichrist. Although Peter be here named specially, not in respect of dignitie, but in respect of his infirmitie, because he hauing most shamefully fallen, was nowe especially to reioyce at the resurrection of his Master, by whom he obteined recouery from his fall.

ANNOTATIONS. CHAP. XVI.

Rhem. 2. 1. Bought spices.) *As she did bestow and consume a costly ointment vpon his bodie being yet aliue (c.14,3,) Christ him self defending and highly commending the fact against Iudas and other who accounted it to be superfluous and better to be bestowed otherwise: So not without great deuotion and merite, she and these other women seeke to anoint his body dead (though Heretikes or other simple persons may pretend such things to be better bestowed vpon the poore) and therefore, * she first before al other, * and they next, saw him after his Resurrection.* The womens deuotion toward Christs body now dead. *Mt.16,9.* *Mt.28.9.*

Fulke. 2. Still you pleade for *Corban* your offring boxe, vpon which foundation your Church is builded. These womens good wil was commendable, but voyde of merite. And their faith had ben a great deale more commendable, if they had not bestowed this cost, as vpon one that was dead, but had wayted for his resurrection the third day, according to his promise. There were other causes in his appearing first vnto the women, then their charges bestowed in spices for his funerall. Merites.

Rhem. 3. In another shape.) *Christ though he haue but one corporal shape, natural to his person, yet by his omnipotencie hee may be in whatsoeuer forme, and appeare in the likenesse of any other man or creature, as he list. Therefore let no man thinke it strange, that he may be vnder the forme of bread in the B. Sacrament.* Christs body vnder diuers formes.

Christ

Fulke.3. Christ tooke vpon him none other shape, but the disciples eyes were holden, that they did not knowe him, as it is manifest.Luc.24.16. so that the alteration of shape, was in their eyes, not in his body. *Beda in Marc.16. & Luc.24.* What Christ can doe in altering his shape, we doubt not, but what he wil doe or hath done, wee must learne out of his word. The body of Christ.

Rhem.4. 16 He that beleeueth.) *Note wel, that whereas this Euangelist mentioneth only faith and baptisme, as though to beleeue and to be baptized were ynough, S.Matthew addeth these wordes also of our Sauiour,* teaching them to obserue al things whatsoeuer I haue cõmaunded you, *which conteineth al good workes and the whole iustice of a Christian man.* Not only faith

Fulke.4. A fond argument against iustification by faith only, so often repeated. That faith which God respecteth only in iustifying the vngodly man, is afterward fruitefull of good workes, which as S.Augustine saith, *goe not before iustification but followe him that is iustified.* De fide,& oper.cap.14.

Rhem. 5. 17 These signes shal folowe.) *It is not meant, that al Christians or true beleeuers should doe miracles: but that some for the proofe of the faith of al, should haue that gift. The which is the grace or gift of the whole Church, executed by certaine for the edification and profite of the whole.* The gift of miracles.

Fulke. 5. You are in hope to delude the world againe which fained miracles,and therefore you speake of the gift of miracles,as though it were still executed by certaine. But if you wil obteine credite by working of miracles, you must not bring in counterfaite crankes, out of whom you haue cast out deuils,or whom you haue made whole,as of late Margaret Iesop, an honest woman of your religion: But you must bring them, that speake with new tongues, that take away Serpents, that drinke any deadly thing and it shall not hurt them,so shal you declare,that your former workes are not fained and lying miracles,but such as Christ gaue power to his disciples to worke in his name.And yet if you could doe these things indeede,except your doctrine were agreeable to the holy Scriptures, we would holde you accursed.

THE ARGVMENT OF S. LVKES GOSPEL.

Rhem. *S.Lukes Gospel may be diuided into fiue partes.*

The first part is, of the Infancie both of the precursor, and of Christ him selfe: chap.1.and 2.

The second, of the Preparation that was made to the manifestation of Christ: chap.3 and a piece of the 4.

The third, of Christes manifesting him selfe, by preaching and miracles, specially in Galilee: the other piece of the 4. chapter vnto the middes of the 17.

The fourth of his comming into Iurie towards his passion: the other piece of the 17.chap.vnto the middes of the 19.

The fifth, of the Holy weeke of his Passion in Hierusalem: the other part of the 19. chap.vnto the end of the booke.

S.Luke was sectator (*saith S.Hierome*) that is a disciple of the Apostle Paul, and a companion of al his peregrination. *And the same we see in the Actes of the Apostles: Where from the 16. chapter S. Luke putteth him selfe in the traine of S.Paul, writing thus in the storie.* Forthwith we sought to goe into Macedonia. *and in like maner, in the first person, commonly through the rest of that booke. Of him and his Gospel, S. Hierom understandeth this saying of S. Paul:* We haue sent with him the brother, whose praise is in the Gospel through al Churches. *where also hee addeth:* Some suppose so often as Paul in his Epistles saith, *According to my Gospel,* that hee meaneth of Lukes booke. *And againe:* Luke learned the Gospel not onely of the Apostle Paul, who had not been with our Lord in flesh,but of the other Apostles:which him selfe also in the beginning of his booke declareth,saying,As they deliuered to vs who them selues from the beginning saw, and were ministers of the word. *It followeth in S. Hierome:* Therfore he wrote the Gospel, as he had heard. but the Actes of ỹ Apostles he compiled as he had seen. *S. Paul writeth of him by name to the Colossians:* Luke the Physicion saluteth you. *and to Timothee:* Luke alone is with me. *Finally of his end thus doth S,Hierome write:* He liued fourescore and foure yeeres,hauing no wife. Hier.in Catalago. 2.Cor.8,8. Luk.1,2. Col.4,21. 2.Tim.4,21. Hiero,in Calago.

Rhem. 1. He is buried at Constantinople: to which citie his bones with the Relikes of Andrew the Apostle were translated out of Achaia the twentieth yeere of Constantinus. *And of the same Translation also in another place against Vigilantius the Heretike:* It grieueth him that the Relikes of the Martyrs are couered with precious couerings, and that they are not either tied in cloutes or throwen to the dunghil. why, are we then * sacrilegious, when we enter the Churches of the Apostles? was ‖ Constantinus the Emperour sacrilegious,who translated to Constantinople the holy Relikes of Andrew, Luke, and Timothee: at which the Diuels rore, and the inhabiters of Vigilantius confesse that they feele their presence? *His sacred bodie is now at Padua in Italy, Whither it was againe translated from Constantinopl.* Hier.con.Vigil,2. The Heretike so counted the Catholikes for their honouring of Saincts and Relikes.

Fulke. 1. The estimation of Saincts reliques, in S.Hieromes time, though it was somewhat excessiue, yet it was farre from the Idolatrie, and superstition of the Papists. For this he writeth *ad Riparium contra Vigilant. Nos autem.&c.But we doe not worship and adore,I say not,the Reliques of Martyrs,but neither the Sunne & Moone,not Angels and Archangels,not Cherubin, not Seraphin, or any name that is named in this world or in the world to come, lest we should serue the creature, rather then the creator which is blessed for euer. But we honour the Reliques of the Martyrs, that we might worship him, whose Martyrs they are.* You see by these wordes that he alloweth honour, that is a reuerent estimation, but no worship, adoration or seruice, to be done to the bodies or Reliques of Saincts: when yet it is to be thought, they had the true Reliques of the Saincts. Where as yours are for the most part,false, and counterfect, to deceiue the people and to procure full offerings. And where you say S.Lukes bodie is now at Padua, whither it was againe translated from Constantinople, how are you able to proue it? or how is it like,the Emperours of Constantinople, would suffer it to be brought into Italy? The sixt lesson vpon S.Lukes day in your Popish Portuis, sayth it is still working miracles at Constantinople. But Blondus sayth it is at Padua,with S. Mathias bodie,and as like the one as the other. For S. Mathie hath another bodie at Rome, *ad Mariæ maioris,* and a third at Triers, besides partes in other places. And a litle to touch the report of Hierome,concerning S Lukes bones,he sayth they were brought out of Achaia,your Portuis saith,he was buried in Bithinia:Hierom saith this translation was in ỹ 20.yere of Constantius,you say of Constantinus. And Reliques.

although in his 2. inuectiue, against *Vigilantius*, *Constantinus* is named in steede of *Constantius*, through the Printers fault, yet the error is easily discouered, by the auncient Chronicle, that goeth vnder the name of S. Hierome: referring this translation plainely, to the time of *Constantius*, though not agreeing with S. Hierome in the twentieth yeere, but noting it in the 22. yeere of *Constantius*. And might not *Vigilantius* haue replied? that *Constantius* was a sacrilegious *Arian*, of whose translation, Hierom taketh so great auctoritie, whatsoeuer the Reliques were, and whether the deuils did rore at their presence or no.

THE HOLY GOSPEL OF IESV CHRIST ACCORDING TO LVKE.

THE FIRST part: of the Infancie both of the Precursor and of CHRIST him selfe.

CHAP. I.

The Annunciation and Conception, first of the Precursor: 26 *and sixe moneths after, of Christ also him selfe.* 39 *The Visitation of our Ladie, where both the mothers do Prophecie.* 57 *The Nativitie and Circumcision of the Precursor, where his father doth prophecie.* 80 *The Precursor is from a childe an* * *Eremite.*

Fulke. *No Popish Eremite.

BEcause many haue gone about to compile a narration of the things that haue been accomplished among vs:

2 According as they haue deliuered vnto vs, who from the beginning them selues saw and were ministers of the word:

3 It seemed good also vnto me ‖ hauing diligently atteined to al things from the beginning, to write to thee in order, good* Theophilus,

Act.1.1.

4 That thou maist know the veritie of those wordes whereof thou hast been instructed.

The Gospel vpon the eue of S. Iohn Baptist. 1.Par.24,10.

5 There was in the daies of Herod the king of Iewric, a certaine Priest named Zacharie, of the * course of Abia: and his wife of the daughters of Aaron, and her name Elizabeth.

6 And they were both ‖ iust before God, walking ‖ in al the commaundements ‖ and iustifications of our Lord without blame,

7 And they had no sonne: for that Elizabeth was barren, and both were wel striken in their daies.

8 And it came to passe: when he executed the priestly function in the order of his course before God,

9 According to the custome of ỹ Priestly function, he went forth by lot * to offer incense, entring into the temple of our Lord:

Exo.30,7. Leu.16,16.

10 And * al the multitude of the people was ‡ praying without at the houre of the incense.

11 And there appeared to him an Angel of our Lord, standing on the right hand of the altar of incense.

12 And Zacharie was troubled, seeing him:

FOrasmuch as many haue taken in hand to set forth in order the declaration of those things which are most surely † beleeued among vs, † Or, proued.

2 Euen as they deliuered them vnto vs, which from the beginning saw them themselues with their eyes, and were ministers of the word:

3 It seemed good to me also, hauing perfect understanding of all things frō the beginning, to write vnto thee in order, most excellēt Theophilus

4 That thou mightest know the certeintie of those things whereof thou hast bene taught by mouth.

5 THere was in the dayes of Herode the king of Iurie, a certaine Priest, named Zacharias, * *of the course of Abia, and his wife* was *of the daughters of Aaron, and her name was Elizabeth.* 1.Cro.24.10

6 They were both righteous before God, walking in all the commandements and ordinances of the Lord, blamelesse.

7 And they had no childe, because that Elizabeth was barren, and they both were now well stricken in age.

8 And it came to passe, that when Zacharias executed the Priests office before God, as his course came,

9 According to the custome of the Priests office, his lot was to burne incense when he went into the temple of the Lord.

10 * *And the whole multitude of the people were without in prayer, while the incense was burning.* Leui.16.17. exod.30.7.

11 And there appeared vnto him an Angel of the Lord, standing on the right side of the altar of incense.

12 And when Zacharias saw him, he was troubled

12 And Zacharie was troubled, ſeeing him: and feare fell vpon him.

13 But the Angel ſayd to him, Feare not Zacharie, for thy prayer is heard: and thy wife Elizabeth ſhall beare thee a ſonne, and thou ſhalt call his name Iohn:

14 And thou ſhalt haue ‖ ioy & exultation, & many ſhal reioyce in his natiuitie.

15 For he ſhall be great before our Lord: ‡ and wine and ſicer he ſhall not drinke: and he ſhal be repleniſhed with the Holy Ghoſt euen from his mothers wombe.

‡ This abſtinence foretold and preſcribed by the Angell, ſheweth that it is a worthy thing, and an acte of religion in S. Iohn, as it was in the Nazarites. Mal.4,6. Mt.11,14.

16 And he ſhall * conuert many of the children of Iſrael to the Lord their God.

17 And he ſhall goe before him * in the ſpirit & vertue of Elias: that he may conuert the harts of the fathers vnto the children, & the incredulous to the wiſdom of the iuſt, to prepare vnto the Lord a perfect people.

18 And Zacharie ſaid to the Angel, Whereby ſhall I know this? for I am olde: and my wife is well ſtriken in her dayes.

19 And the Angel anſwering ſaid to him, I am Gabriel that aſſiſt before God: and am ſent to ſpeake to thee, & to euangelize theſe things to thee.

‡ Zacharie puniſhed for doubting of the Angels word.

20 And behold, ‡ thou ſhalt be dumme, and ſhalt not be able to ſpeake vntill the day wherein theſe things ſhall be done: for-beCauſe thou haſt not beleeued my wordes, which ſhall be fulfilled in their time.

21 And the people was expecting Zacharie: and they marueled that he made tariance in the temple.

22 And comming forth he could not ſpeake to them, and they knew that he had ſeene a viſion in the temple. And he made ſignes to them, and remained dumme.

23 And it came to paſſe, after the daies of his office were expired, ‖ he departed into his houſe.

24 And after theſe daies Elizabeth his wife conceiued: and hid her ſelfe fiue moneths, ſaying,

25 For thus hath our Lord done to me in the dayes wherein he had reſpect to take away my reproch among men.

The Goſpell vpon the Annunciation of our Lady, *March.25.* And on the Wedneſday of Imber weeke in Aduent. And for a Votiue Maſſe of our Lady in Aduent. Mt.1,18.

26 And in the ſixt moneth, the Angell Gabriel was ſent of God into a citie of Galilee, called Nazareth,

27 * To a virgin eſpouſed to a mã whoſe name was Ioſeph, of the houſe of Dauid: and the virgins name was MARIE.

28 And the Angel being entred in, ſayd vnto her, ‖ HAILE ‖ *ful of grace, our Lord is with thee: bleſſed art thou among women.*

29 *Who*

12 And when Zacharias ſaw him, he was troubled, and feare fell vpon him.

13 But the Angel ſaid vnto him, Feare not, Zacharias, for thy prayer is heard, and thy wife Elizabeth ſhal beare thee a ſonne, and thou ſhalt call his name Iohn.

14 And thou ſhalt haue ioy and gladnes, and many ſhall reioyce at his birth:

15 And he ſhall be great in the ſight of the Lord, and ſhall neither drinke wine nor ſtrong drinke, and he ſhalbe filled with the holy Ghoſt, euen from his mothers wombe.

*16 * For many of the children of Iſrael ſhall he turne to their Lord God.* Mala.4.5. matt.11.14.

17 And he ſhall go before him with the ſpirit and power of Elias, to turne the hearts of the fathers to the children, and the diſobedient to the wiſdome of the iuſt men, to make ready a perfect people for the Lord.

18 And Zacharias ſayd vnto the Angel, By what token ſhall I know this? For I am old, and my wife well ſtricken in yeeres.

19 And the Angel anſwering, ſaid vnto him, I am Gabriel that ſtand in the preſence of God, and was ſent to ſpeake vnto thee, & to ſhew thee theſe glad tidings.

20 And behold, thou ſhalt be dumbe, and not be able to ſpeake, vntill the day that theſe things ſhal be performed, becauſe thou beleeuedſt not my words, which ſhalbe fulfilled in their ſeaſon.

21 And the people waited for Zacharias, & marueiled that he taried ſo long in the temple.

22 And whẽ he came out, he could not ſpeake vnto them: and they perceiued that he had ſeene a viſiõ in the temple: for he beckened vnto them, and remained ſpeachleſſe.

23 And it came to paſſe, that aſſoone as the dayes of his office were out, he departed into his owne houſe.

24 And after thoſe dayes, his wife Elizabeth conceiued, and hid her ſelfe fiue moneths, ſaying,

25 Thus hath the Lord dealt with me in the dayes wherein he looked on me, to take from me my rebuke among men.

26 And in the ſixth moneth, the Angel Gabriel was ſent from God, vnto a citie of Galilee, named Nazareth.

27 To a virgin, ſpouſed to a man whoſe name was Ioſeph, of the houſe of Dauid, and the virgins name was Mary.

28 And when the Angel was come in vnto her, he ſayd, Haile thou that art *in high fauour, the Lord is with thee: Bleſſed art thou among women.*

29 Who hauing heard, was troubled at his ſaying, and thought what maner of ſalutation this ſhould be.

30 And the Angel ſaid to her, Feare not MARIE, for thou haſt foũd grace with God.

Eſa.7,14. 31 *Behold thou ſhalt conceiue in thy wombe, and ſhalt beare a ſonne: and thou ſhalt call his name IESVS.

32 He ſhall be great, and ſhall be called the ſonne of the moſt High, & our Lord God ſhal giue him the ſeat of Dauid his father:

Dan.7,14, 27. 33 *And he ſhall reigne in the houſe of Iacob for euer, and of his kingdom there ſhal be no end.

34 And MARIE ſaid to the Angel, ‡How ſhal this be done? ‖becauſe I know not man?

‡ She doubted not of the thing as Zacharie, but enquired of the meanes.

35 And the Angel anſwering, ſaid to her, The holy Ghoſt ſhal come vpon thee, & the power of the moſt High ſhall ouerſhadow thee. And therefore alſo that which of thee ſhall be borne Holy, ſhal be called the ſonnẽ of God.

‡ At this very moment when the B. Virgin gaue conſent, ſhe conceiued him perfect God and perfect man.

36 And behold ‖ Eliſabeth thy coſin, ſhe alſo hath conceiued a ſonne in her old age: and this moneth, is the ſixt to her that is called barren:

37 Becauſe there ſhall not be impoſſible with God any word.

38 And MARIE ſayd, ‡ BEHOLD *the handmaid of our Lord, be it done to me according to thy word.* And ỹ Angel departed frõ her.

The Goſpell vpon the Viſitation of our Lady, Iul. 2. And vpon the Imber friday in Aduent.

39 And MARIE riſing vp in thoſe daies, went vnto the hill countrie with ſpeed, into a citie of Iuda.

40 And ſhe entred into the houſe of Zacharie, and ſaluted Eliſabeth.

41 And it came to paſſe: as Eliſabeth heard the ſalutation of MARIE, the ‡infant did leape in her wombe. and Eliſabeth was repleniſhed with the Holy Ghoſt:

‡ Iohn the Baptiſt being yet in his mothers wombe, reioyced and acknowledged the preſence of Chriſt and his mother.

42 And ſhe cried out with a loude voice, and ſaid, ‖ BLESSED *art thou among women, and bleſſed is the fruite of thy wombe.*

43 And whence is this to me, that the ‖mother of my Lord doth come to me?

44 For behold as the voyce of thy ſalutation ſounded in mine eares, the infant in my wombe did leape for ioy.

45 And bleſſed is ſhe that beleeued, becauſe thoſe things ſhall be accompliſhed that were ſpoken to her by our Lord.

MAGNIFICAT at Euenſong. 46 And MARIE ſayd, MY SOVLE *doth magnifie our Lord.*

47 *And my ſpirite hath reioyced in God my Sauiour.*

48 *Becauſe he hath regarded the humilitie of his*

29 *And when ſhe ſaw him, ſhe was troubled at his ſaying, and caſt in her mind what maner of ſalutation this ſhould be.*

30 *And the Angel ſayd vnto her, Feare not, Mary, for thou haſt found fauour with God.*

31 *For behold, thou ſhalt conceyue in thy wombe, and beare a ſonne, and ſhalt call his name Ieſus.* Eſa.7.14.

32 *He ſhall be great, and ſhall be called the ſonne of the higheſt, and the Lord God ſhall giue vnto him the ſeat of his father Dauid.*

33 *And he ſhal reigne ouer the houſe of Iacob for euer, and of his kingdome there ſhall be none end.* Dan.7.14. miche.4.7.

34 *Then ſayd Marie vnto the Angel, How ſhall this be, ſeeing I know not a man?*

35 *And the Angell anſwering, ſaid vnto her, The holy Ghoſt ſhall come vpon thee, and the power of the higheſt ſhall ouerſhadow thee. Therfore alſo that holy thing which ſhall be borne of thee, ſhall be called the ſonne of God.*

36 *And beholde, thy coſin Elizabeth, ſhee hath alſo conceiued a ſonne in her olde age, and this is her ſixth moneth, which was called barren.*

37 *For with God ſhall no worde be vnpoſſible.*

38 *And Mary ſayd, Behold the handmaiden of the Lord, be it vnto me according to thy word: and the Angell departed from her.*

39 *And Mary aroſe in thoſe dayes, and went into the hill countrey with haſte, into a citie of Iuda,*

40 *And entered into the houſe of Zacharie, and ſaluted Elizabeth.*

41 *And it came to paſſe, that when Elizabeth heard the ſalutation of Mary, the babe ſprang in her wombe, and Elizabeth was filled with the holy Ghoſt.*

42 *And ſhe ſpake out with a loud voyce, and ſayd, Bleſſed art thou among women, and the fruite of thy wombe is bleſſed.*

43 *And whence commeth this to me, that the mother of my Lord ſhould come to me?*

44 *For loe, aſſoone as the voyce of thy ſalutation ſounded in mine eares, the babe ſprang in my wombe for ioy.*

45 *And bleſſed is ſhe that beleeued, for thoſe things ſhall bee performed which were told her from the Lord.*

46 *And Mary ſayd, My ſoule magnifieth the Lord,*

47 *And my ſpirite hath reioyced in God my Sauiour.*

48 *For he hath looked on the lowlineſſe of his*

his handmaid: for behold from henceforth ‡ all generations ‖ shall call me blessed.

49 Because he that is mightie hath done great things to me, and holy is his name.

50 And his mercy from generation vnto generations, to them that feare him.

51 He hath shewed might in his arme: he hath dispersed the proude in the conceit of their hart.

52 He hath deposed the mightie from their seate, and hath exalted the humble.

53 The hungrie he hath filled with good things: and the rich he hath sent away emptie,

54 He hath receiued Israel his child, being mindfull of his mercie,

55 As he spake to our fathers, to Abraham and his seed for euer.

56 And MARIE taried with her about three moneths: and she returned into her house.

The Gospell vpon the Natiuitie of S. Iohn Baptist, Iun. 24. called Midsommer day.

57 And Elisabeths ful time was come to be deliuered: and she bare a sonne.

58 And her neighbours and kinsfolke heard that our Lord did magnifie his mercie with her, and they did congratulate her.

59 And it came to passe: on the eight day they came to circumcise the child, and they called him by his fathers name, Zacharie.

60 And his mother answering said, Not so, but he shall be called Iohn.

61 And they said to her, That there is none in thy kinred that is called by this name.

62 And they made signes to his father, what he would haue him called.

63 And demaunding a writing table, he wrote, saying, ‖ *Iohn is his name. And they all marueled.

Lu.1,13.

64 And forthwith his mouth was opened, and his tonge, and he spake blessing God.

65 And feare came vpon all their neighbours: and all these things were bruited ouer all the hil-countrie of Iewrie:

66 And all that had heard, laid them vp in their hart, saying, What an one trow ye, shall this child be? For the hand of our Lord was with him.

67 And Zacharie his father was replenished with the Holy Ghost: and he prophecied, saying,

BENEDICTVS at Laudes.

68 BLESSED BE OVR LORD *God of Israel: because he hath visited and wrought the redemption of his people:* ☞

69 And hath erected the horne of saluation to vs, in the house of Dauid his seruant.

70 As

his handmaiden: for loe, now from hencefoorth shall all generations call me blessed.

49 Because he that is mightie hath done to me great things, and holy is his name.

50 And his mercy is on them that feare him, from generation to generation.

*51 He hath shewed strength with his arme, he hath scattered them that are proud, in * the imagination of their hearts.* Esa.51.9. psal.33.10.

52 He hath put down the mightie from their seates, and exalted the lowly.

*53 * He hath filled the hungrie with good things, and sent away the rich emptie.* 1.King.2.6. psal.34.11.

*54 * He hath helped his seruant Israel, in remembrance of his mercie.* Esa.30.18.

*55 * (Euen as he spake to our fathers Abraham, and to his seed) for euer.* Iere.31.3. psal.132.11.

56 And Marie abode with her about three moneths, and afterward *returned to her owne house.*

57 Elizabeths time came that she should be deliuered, and she brought forth a sonne.

58 And her neighbours and her cosins heard how the Lord had shewed great mercy vpon her, and they reioyced with her.

59 And it came to passe, that on the eight day they came to circumcise the childe, and called him Zacharias, after the name of his father.

60 And his mother answering, sayde, Not so, but he shall be called Iohn.

61 And they sayd vnto her, There is none in thy kinred that is called by this name.

62 And they made signes to his father, what he would haue him called.

63 And when he had asked for writing tables, he wrote, saying, His name is Iohn: And they marueiled all.

64 And his mouth was opened immediately, and his tongue loosed, *and he spake, praysing God.*

65 And feare came on all them that dwelt round about them, and all these sayings were noised abroad thorowout all the hill countrie of Iurie.

66 And all they that heard them, laid them vp in their hearts, saying, What maner of child shall this be? And the hand of the Lord was with him.

67 And his father Zacharias was filled with the holy Ghost, and prophecied, saying,

*68 * Praised be the Lord God of Israel, for he hath visited and redeemed his people,* Matt.1.22.

*69 * And hath raised vp an horne of saluation vnto vs, in the house of his seruant Dauid:* Psal.132.17.

*70 * Euen*

70 *As he spake by the mouth of his holy Prophets, that are from the beginning.*

71 *Saluation from our enemies, and from the hand of al that hate vs:*

72 *To worke mercie with our fathers: and to remember his holy testament,*

Gen.22,6. 73 **The othe which he sware to Abraham our father,*

74 *That he would giue to vs, That without feare being deliuered from the hand of our enemies, we may serue him.*

75 *In holines and ‖ iustice before him, al our daies.*

76 *And thou childe, shalt be called the* Mal.3,1. *Prophet of the Highest: for * thou shalt goe before the face of our Lord to prepare his wayes.*

77 *To giue knowledge of saluation to his people, vnto remission of their sinnes,*

78 *Through the bowels of the mercie of our* Zac.3,9. 6,12. *God, in which ‖ the * Orient, from on high, hath* Mal.4,2. *visited vs,*

79 *To illuminate them that sit in darkenes, & in the shadow of death: to direct our feete into the way of peace.*

80 And the childe grew, and was strengthened in spirit, and was ‡ in the deserts vntil the day of his manifestation to Israel.

70 * *Euen as he spake by the mouth of his holy Prophets, which were since the world began.* Psal.132.18. iere.23.6. & 30.20.

71 *That he would saue vs from our enemies, and from the hand of all that hate vs.*

72 *That he woulde deale mercifully with our fathers, and remember his holy couenant.*

73 * *And that he would performe the othe which he sware to our father Abraham, for to giue vs.* Gen.22.16.

74 *That we being deliuered out of the hands of our enemies, might serue him without feare,*

75 * *In holinesse and righteousnesse before him, all the dayes of our life.* 1.Pet.1.15.

76 *And thou childe shalt be called the Prophet of the highest: for thou shalt go before the face of the Lord, to prepare his wayes.*

77 *To giue knowledge of saluation vnto his people, by the remission of their sinnes,*

78 *Through the tender mercie of our God, whereby the day spring * from an high hath visited vs,* Mala.4.2.

79 *To giue light to them that sit in darknesse, and in the shadow of death, to guide our feete into the way of peace.*

80 *And the childe grew, and waxed strong in spirit, and was in wildernesse till the day came of his shewing vnto the Israelites.*

MARGINALL NOTES. CHAP. I.

Rhem. 1. 10. Praying without.) *We see here that the Priest did his dutie within, the people in the meane time praying without: and that the Priests functions did profite them, though they neither heard nor saw his doings.*

Fulke 1. The condition of the Church of Christ is otherwise then it was then vnder the law. For now al things must be done in the congregation to the vnderstanding and edifying of the people, in so much, as if a man had the miraculous gift of tongues, he might not speake in the Church without an interpretor. 1.Cor.14. Vnknowne tongues.

Rhem. 2. 28. HAILE.) *The begining of the* AVE MARIE. *See the rest v. 42.*

Fulke. 2. The holy wordes of the Angell are prophanely, superstitiously, and idolatrously abused by the ignorant Papists, as a prayer when they are none, mumbled in Latine wherof they know not the sence, sayd vnto stocks and stones, yea to God himselfe: the learned sort, if not approuing, yet winking at such shamefull absurdities. The Aue Marie.

Rhem. 3. 48. Al generations.) *Haue the Protestants had alwaies generations to fulfil this prophecie? or do they call her blessed, that derogate what they can from her graces, blessings, and al her honours?*

Fulke. 3. The Church of God, whereof we are members, hath alwayes had, and alwayes shall haue generations, in which the virgine Marie hath beene and shall be called blessed: Neither doe we derogate from her graces, blessings, or honor that is due vnto her, when we cannot abide, that of a most blessed and holy virgine, the honorable mother of our Lord and Sauiour Christ, she should be made an idoll, as she was of your forefathers the *Collyridian* heretikes, and as cuill, if not worse of you papists. For the *Collyridians* neuer desired her to command her sonne, now sitting at the right hand of God the Father, as your blasphemous prayer doth. The perpetuity of ỹ church. Idolatry. Honor of the B. virgine Marie.

Rhem. 4. 80. In the deserts.) *Marke that he was a voluntarie Eremite, and chose to be solitarie from a childe, til he was to preach to the people, in so much that antiquitie counted him the first Eremite.* Hiero. in vit. Pauli.

Fulke. 4. The office of Iohn the Baptist was singular, and therfore his liuing in the desert is no example for other men, lest of all for popish Eremites. Who liue not at all in the desert, but neerer to cities & places frequented, then many husbandmen in the countrie. Neither doeth Hierom allow the opinion of them that counted Iohn to be the first Eremite. See the note vpon S. Marke, chap. 9. sect. 3. Eremites.

ANNOTATIONS. CHAP. I.

Rhem. 5. 3. Hauing diligently atteined.) *Hereby we see that, though the Holy Ghost ruled the penne of holy writers that they might not erre, yet did they vse humane meanes to search out and find the truth of the things they wrote of. Euen so doe Councels, and the President of them, Gods vicar, discusse and examine al causes by humane meanes, the assistance of the Holy Ghost concurring and directing them into al truth, according to Christes promise,* Io.16.13: *as in the very first Councel of the Apostles them selues at Hierusalem is manifest* Act. 15. 7. *and* 28. *Againe here we haue a familiar preface of the Author as to his friende, or to euery godly Reader (signified by Theophilus) concerning the cause and purpose and maner of his writing, and yet the very same is confessed Scripture, with the whole booke folowing. Maruel not then if the Author of the* 2.Mach.2. & 15. *second booke of the Machabees * vse the like humane speaches both at the beginning and in the later end, neither do thou therfore reiect the booke for no Scripture, as our Heretikes doe: or not thinke him a sacred writer.* Sacred writers and holy Councels. The second booke of the Machabees.

Fulke.5. Ordinarie meanes are not to be neglected,but vſed for the diſcuſſing of controuerſies in Councels, but the holy ſcripture is the rule whereby the definition muſt be made,if it be true,as in the Councell of the Apoſtles, Act.15. But that the Pope is Gods vicar, or preſident of generall Councels, or hath any promiſe, that he can not erre,or any ſpecial directiō of Gods ſpirit,as the holy mē of God had,which did endite the Scriptures,it is neuer able to be prooued. Neither is the preface nor concluſion of the auctor of the ſecond booke of Maccabies,any thing like to this preface of S. Luke. Which though it be directed to one ſpecial perſon, yet it conteineth nothing vnworthy of the maieſtie of the holy ghoſt,as thoſe of the Maccabies doe. Where the auctor acknowledgeth his infirmitie,asketh pardon if he haue not done ſufficiently, writeth to ſerue the vayne delight of men by varietie of ſtory. Whereas S.Luke as the pen of the holy ghoſt,doubteth not to ſay,that he hath exactly atteined to the trueth of all things,and ſet forth the ſame to the certaine confirmation of the faith,wherin Theophilus had bene inſtructed, which is neceſſary for euery Chriſtian, though it was firſt written vnto Theophilus. Beſide,that 2.booke of ſtories hath many things falſe,that are diſprooued by the firſt booke of the Maccabies, and by Ioſephus,but ſpecially matter contrary to the canonicall Scriptures, as a commendation of Razis for killing himſelfe,2.Macc.14. It is therefore falſe and blaſphemous againſt Gods word, to ſay, that S. Luke vſeth like humane ſpeeches,to the auctor of that booke.

The Popes auctoritie in Councels. The booke of Maccabies.

Rhem.6. 6 Iuſt before God.) *Againſt the Heretikes of this time,here it is euident that holy men be iuſt, not onely by the eſtimation of men,but in deed and before God.*

True iuſtification by obſeruing the commaundements.

Fulke.6. Chriſtian men are iuſt in deed before God,though not by their owne merite,but by the iuſtice of Chriſt imputed to them through fayth.

Iuſtice imputed.

Rhem.7. 6 In all the commandements.) *Three things to be noted directly againſt the Heretikes of our time. firſt, that good men doe keepe all Gods commandements: which (they ſay) are impoſſible to be kept. Againe, that men be iuſtified not by onely imputation of Chriſtes iuſtice,nor by faith alone,but by walking in the commaundements. Againe,that the keeping and doing of the commandements is properly our iuſtification.*

Fulke.7. Neither of thoſe three things can be prooued out of the text. For good men may walke in all the commandements of God, though they can keepe neuer a one perfectly. And fayth onely in the merites of Chriſt, is imputed for righteouſneſſe to all thoſe that are iuſtified by God without reſpect of workes.Rom.4. Therefore keeping and doing of Gods commaundements, is not the cauſe of our iuſtification before God,but the effect and fruit thereof. So were Zacharie and Elizabeth iuſtified before God by fayth, as Abraham was, and as a fruite of true iuſtification, walked in all the commaundementes of God, in the ſight of men blameleſſe. For otherwiſe no man can ſay,his heart is cleane. If God ſhould examine our iniquities, who were able to abide it? Zacharie and Elizabeth were holy, and iuſt perſons,yet not free from ſinne. For Zacharie as one of Gods people looked to haue remiſſion of his ſinnes, and ſaluation by Chriſt and not by his workes. Luc.1.77.

None keepeth the law. Iuſtification by fayth onely.

Rhem.8. 6 Iuſtifications.) *This word is ſo vſuall in the Scriptures (namely in the* Pſal.118.*) to ſignifie the commaundements of God,becauſe the keeping of them is iuſtification,and the Greeke is alwaies ſo fully correſpondent to the ſame, that the Heretikes in this place (otherwiſe pretending to eſteeme much of the Greeke) bluſh not to ſay, that they auoid this word of purpoſe againſt the iuſtification of the Papiſts. And therefore one vſeth Tullies word forſooth,in Latin* conſtituta: *and his ſcholers in their Engliſh Bibles ſay,* Ordinances.

Corrupt tranſlation of Heretikes. δικαιώματα. *Beza in Annot.nou. Teſt.* 1556.

Fulke.8. The worde vſed by the Prophet in the 119. Pſalme is חקים Chuckim which ſignifieth properly ordinaunces and ſtatutes, as all that are meanely learned in the Hebrew, doe know. And although the Greeke interpreter in that Pſalme, tranſlated it δικαιώματα, your vulgar Latine interpreter, doth moſt commonly in the lawe, tranſlate it *Ceremonias*, ceremonies, Deut. 4. 5. 6. 7. and ſo commonly almoſt in euery chapter. The Greeke interpreter, not alwayes δικαιώματα, but ſometimes νόμον, πρόσταγματα, ἐντολας, that is, the lawe, ordinaunces, commaundements. And in the ſame chapter he tranſlateth it both δικαιώματα and πρόσταγματα. Deut.11. verſ.32. by which it is euident, that the one word ſignifieth no more then the other. And that in δικαιώματα, we muſt ſeeke no greater myſterie of iuſtification, then in πρόσταγματα, which ſignifieth ordinaunces, commaundements, decrees, or ſtatutes. Sauing that the Hebrew word is many times referred to precepts which be of ceremonies, as the vulgar Latine interpreter doth commonly tranſlate it. And ſo it is moſt like, that S. Luke vſeth the worde δικαιώματα, as it is commonly vſed in the Greeke text of the lawe. Therefore, ſeeing you cauill about the ſound of a worde, contrary to the vſe thereof, our interpreters did well to auoyd the terme iuſtifications, where about you quarell, and to tranſlate it according to the meaning of the Greeke writer, and the vſuall acception of the Greeke word. And why ſhould not a Latine interpreter vſe Tullies word (forſooth) being apt for the Greeke, rather then any barbarous terme,not ſo fit or agreeable vnto it? But this matter you may ſee more at large diſcuſſed in the defence againſt *Martines diſcouerie,cap.8.ſect.1.2.& 3.*

Iuſtification. Exod.18.20. Num.9.3. 1.Reg.2.3.

Rhem.9. 14 Ioy and exultation.) *This was fulfilled,not onely when he was borne,but now alſo through the whole Church for euer,in ioyfull celebrating of his Natiuitie.*

Fulke.9. Belike S. Iohn is borne agayne with you euery Midſommer day. The ioy that was at the birth of Iohn, (though it were great) yet it was obſcured by the glorious birth of Chriſt. And ſeing Chriſt is not only borne, but alſo hath ſuffered death, is riſen againe, and aſcended into heauen: The ioy of Iohns birth in the catholike Church of Chriſt, is hidden and dimmed, as the light of a ſtarre, by the ſunne ſhining at noone dayes. Iohn himſelfe acknowledged that he was to diminiſh, as Chriſt increaſed. Ioan.3.30. The angell therefore, did not prophecie of your popiſh celebrating of his Natiuitie,but of the ioy,that many ſhould haue,which looked for the redemption of Iſrael which was at hand, when Iohn the forerunner of Chriſt was borne. Otherwiſe the Church of God communicateth with the ioy of Gods Saincts at that time, not onely, nor chiefly, in celebration of the memory of Iohns Natiuitie,but in contemplation of the performance of Gods promiſes,at all times of the yeare.

The feſtiuitie of S.Iohn Baptiſt.

Rhem.10 23 He departed.) *In the old Law (ſaith S.Hierome) they that offered hoſtes for the people, were not onely not in their*

their houses, but were purified for the time, being separated from their wiues, and they dranke neither wine nor any strong drinke, which are wont to prouoke concupiscence. Much more the Priests of the new Law that must alwaies offer sacrifices, must alwaies be free from matrimonie. Li.1.c.19.adu.Iouin. *and* ep.50.c.3. *See S. Ambrose* in 1.Tim.3. *And therfore if there were any religion in Caluins Communion, they would at the least giue as much reuerence in this point, as they in the old Law did to their sacrifices, and to the tables of proposition.* 1.Reg.21. The continencie of priests.

Fulke. 10 S. Paule, who alloweth a bishop and elder to be the husband of one wife, is to be credited, what is meet for the ministers of the Church, rather then S. Hieronym and S. Ambrose. Against whom I oppose Clemens Alexandrinus and Paphnutius, with the whole generall councell of Nice, who thought it not expedient that the ministers of the Church should abstaine from their lawfull wiues. See the notes vpon Matth.cap.8.sect.14. And seeing the holy ghost hath made no such law for them that receiue the communion, to abstaine frō their wiues, we take not vpon vs to be wiser then God. Otherwise all men are exhorted to liue in marriage, soberly, and temperatly: but not to separate themselues one from another, except it be for a time, by consent, that they may be exercised in fasting and prayer, and then to come together againe, lest Sathan tempt them for their incontinencie. 1.Cor.7.5. 1.Tim.3.2. tit.1.6. *Strom.lib.3.* *Socrat.lib.1. cap.11.* The marriage of ministers of the church.

Rhem. 11 28. Haile ful of grace.) *Holy Church and al true Christian men doe much and often vse these wordes brought from heauen by the Archangel, as wel to the honour of Christ and our B. Ladie, as also for that they were the wordes of the first glad tidings of Christs Incarnation and our Saluation by the same, and be the very abridgement and summe of the whole Gospel. In so much that the Greeke Church vsed it daily in the Masse.* *Liturg. S.Iacobi & Chrys.* Often saying of the AVE MARIE.

Fulke. 11 Papists in often repetition of these wordes (though excellent good of them selues) doe shamefully abuse them, seeing they say them not, nor can say them, in that sence they were vttered by the Angel and Elisabeth: Seeing they doe so often, and so vainly repeat them vpon their beads, like the heathen, rather in derision, then honor of Christ and the blessed virgine, Matth. 6.7. And what mysterie or summe of the gospel soeuer be conteined in them, the ignorant people vnderstand nothing at all, who by your good wils, should not vnderstand the wordes in their mother tongue. If the Grecians vse them well in their masse, why doe not you vse them in yours? If they vse them superstitiously, why doe you alleage their example? The liturgies that you quote, be counterfect vnder the names of Iames and Chrysostome. And the one of them is a good confutation of the other. For if the Greeke church had a liturgie written by Iames the Apostle, who would thinke that Chrysostome would make a new? Againe if Chrysostome had made a liturgie, he would not haue made a prayer for pope Nicholas, that liued almost fiue hundred yeeres after him, nor for the emperor Alexius, who liued seuen hundred yeeres after him. This stuffe therefore is much later then the apostle Iames, or Chrysostomes age. The abuse of the angels salution.

Rhem. 12 28. Ful of grace.) *Note the excellent prerogatiues of our B. Lady, and abhorre those Heretikes which make her no better then other vulgar women, and therfore to take from her fulnes of grace, they say here,* Haile freely beloued, *contraries to al significations of the Greeke word, which is at the lest,* endued with grace, *as S. Paul vseth it Ephes.1. by S. Chrysostomes interpretation, or rather,* ful of grace, *as both * Greeke and Latin fathers haue alwaies here vnderstood it, and the Latines also read it, namely S. Ambrose thus,* Wel is she only called ful of grace, who only obteined the grace, which no other woman deserued, to be replenished with the author of grace. *And if they did as wel know the nature of these kind of Greeke wordes, as they would seeme very skilful, they might easily obserue that they signifie fulnes, as when them selues translate the like word* (Luc.16.20.) *ful of sores. Beza* vlcerosus. Corrupt translation of Heretikes. *S.Athan.de S. Deip. S.Ephrem in orat.de laud.B. virg. Ambro. in 1.Luc.li.2. Hier.ep.140. in exp.ps.44.* κεχαριτωμένη. ἐχαριτωσε. ὁλοκληρος.

Fulke. 12 First it is a slander, that we make the virgine Mary, no better then other vulgar women. For we acknowledge that she was blessed aboue all other women, in that she was chosen to be the mother of our Sauiour Christ, and that she was full of the graces of the holy ghost, but yet a woman, no goddesse, a sinner, no Sauiour, and yet as free from sinne, as the infirmitie of mans nature could be. Secondly, concerning our translation, we say, the Greeke word signifieth, *freely beloued*, not full of grace: both in this place, and in the Ephesians the first: by the testimonie of all Greeke Dictionaries: by Chrysostomes iudgement, whose wordes are these: οὐκ εἶπεν, he sayd not ἐχαρίσατο, which he hath giuen, but ἐχαρίτωσεν, but whereby he hath made vs freely beloued, that is, *he hath not only deliuered vs from our sinnes, but also hath made vs his beloued freendes, as if one had gotten a certeine scabbed fellow, rotten through pestilent sickenesse, age, pouertie, and famine, and should by and by make him a beautifull young man, which shall exceed all other in beautie,* &c. what cleerer testimonie can we haue, that the Greeke word doth signifie freely beloued? And yet it is true, that the virgine Mary especiallie, and all other Christians generallie, was, and are endued with excellent giftes of Gods grace: as Chrysostome sayth of all, and the rest of the Fathers, whom you quote, say of the virgine Marie. But our question is, whether the virgine Marie had these graces of her selfe, or of the free gift and loue of God, without her merites. And what the Greeke word signifieth properly, not how it hath of some heretofore beene vnperfectly translated into Latine. Chrysostome *Ex Luc. cap.1. De natiuitate Iohannis Baptistæ*, rehearseth these wordes of the Angell in this sort: *Pax tecum, quæ inuenisti gratiam apud Dominum: Peace be to thee, which hast found fauour with the Lord.* That ὁλοκλήρους. Luke 16. is translated, *full of sores*, it proueth not, that all such participles deriued of such verbes, must signifie such a fulnesse as you imagine, wherof I referre the reader to the answere of your preface sect. 53. and to the defence against Martynes discouery c. 1. sect. 43. and chap. 18. sect. 4. 5. 6. Slander. The B. virgin Marie.

Rhem. 13 34. I know not man.) *These wordes declare (saith S. Augustine) that she had now vowed virginitie to God. For otherwise neither would she say,* How shall this be done? *nor haue added,* because I know not man. *Yea if she had said only the first wordes,* How shall this be done? *it is euident that she would not haue asked such a question, how a woman should beare a sonne promised her, if she had married meaning to haue carnal copulation.* c.4.de virgin. *As if he should say, If she might haue knowen a man and so haue had a childe, she would neuer haue asked, How shal this be done? but because that ordinarie way was excluded by her vow of virginitie, therfore she asketh, How? And in asking, How? she plainly declareth that she might not haue a childe by knowing man, because of her vow. See S. Grego. Nyssene* de sancta Christi Natiuitate. Our B. Lady vowed virginitie.

Fulke. 13 Though S. Augustine gather that she had vowed virginitie, yet it followeth not of the wordes of the text. Therefore S. Ambrose bringeth another cause, why she asked how shall this be? &c. *She had read* (saith he) *the Prophecie* Whether the B. virgine

Prophecie of Eſay. Beholde a virgine ſhall conceiue and bring forth a ſonne, therefore ſhe beleeued that it ſhould be, but ſhe had not read how it ſhould be. For how it ſhould be, it was not reuealed to that great Prophet. For ſo great a myſterie of meſſage was not to be vttered by the mouth of a man, but of an angell. Therefore now it is firſt heard: The holy ghoſt ſhall come vpon thee. It is both heard and beleeued. The like ſayinges are in Euthymius and Theophylacte: Although Gregorie Nyſſene be of S. Auguſtines opinion concerning her purpoſe of virginitie: which is not like, ſeeing ſhe promiſed to marrie with Ioſeph, as it is plaine by the text. — vowed virginitie.

Rhem. 36. Eliſabeth thy Coſin.) *By this that Eliſabeth and our Lady were coſins, the one of the tribe of Leui, the other of Iuda, is gathered that Chriſt came of both tribes, Iuda and Leui, of the kings and the prieſts: him ſelf both a king and a prieſt, and the Anointed (to wit) by grace ſpiritually, as they were with oile materially and corporally.* Auguſt. 2. de Conſenſ. Euang. c. 1. — Chriſt came of both tribes, Iuda & Leui.

Rhem. 14 42. Bleſſed art thou.) *At the very hearing of our Ladies voice, the infant and ſhe were repleniſhed with the Holy Ghoſt, and ſhe ſang praiſes not only to Chriſt, but for his ſake to our B. Lady, calling her bleſſed and her fruite bleſſed, as the Church doeth alſo by her wordes and example in the* AVE MARIE. — The bleſſed virgin MARIE.

Fulke. 14 Eliſabeth acknowledgeth Marie to be the mother of our Lord, but not to be our Ladie, neither doeth the text ſay, that *ſhe ſang*, but *with a loud voyce ſhe ſaid.* And the praiſe which ſhe gaue to the virgine Marie, was the praiſe of God, who bleſſed her aboue all women: but yet made her not equall with Chriſt, that ſhe might be called by thoſe names, which are proper to God and to Chriſt only: but of you papiſts are applied to the virgine Marie, to the diſhonor of her ſonne, when you call her *our life, our ſaluation, and our ſweetneſſe, the mother of mercy, queene of heauen, ladie of the world, &c.* — *Vita, ſalus, & dulcedo, &c.*

Rhem. 43. Mother of my Lord.) *Eliſabeth being an exceeding iuſt and bleſſed woman, yet the worthineſſe of Gods mother doth ſo far excell her and al other women, as the great light the litle ſtarres.* Hiero. Præf. in Sophon. — Her excellencie.

Rhem. 15 48. Shal call me bleſſed.) *This Prophecie is fulfilled, when the Church keepeth her Feſtiual daies, and when the faithful in al generations ſay the* AVE MARIE, *and other holy Antems of our Lady. And therfore the Caluiniſtes are not among thoſe generations which call our Lady bleſſed.* — Her honour in al the world.

Fulke. 15 The bleſſed virgine Marie, is neuer more diſhonored, then in your feſtiuall dayes, with thoſe blaſphemous Antemes, *Salue regina, Aue Maris ſtella, O regina mundi, Scala cæli, Thronus Dei, Iama paradiſi, O queene of the world, ladder of heauen, throne of God, gate of paradiſe, O beata Maria, &c. O bleſſed Marie, who is able to beſtow vpon thee worthily the rites of thankeſgiuing and celebration of prayſes, which by thy ſingular aſſent, haſt ſuccoured the world, that was loſt? What praiſes can the frailtie of mankinde pay vnto thee, which hath found the way to recouer life, by the only company, &c.* Theſe and like blaſphemies, againſt our Sauiour Chriſt, be the chiefe flowers of your feſtiuities. *Iube natum, Command thy ſonne: and Bonauenture doubteth not to ſay, Iure matris impera filio, Command thy ſonne by the right of a mother: and Coge Deum, Compell God to be mercifull to ſinners,* beſide the whole Pſalter, *Benedictus, Te Deum, Quicunque vult,* all peruerted, not to the honor, but to the diſhonor of the virgine Marie, whoſe greateſt honor is, that Chriſt her ſonne and ſauior, ſhould haue all honor aſcribed wholly vnto him, which properly appertaineth vnto him. — Popiſh holy-dayes. *Seruitium beate Marie.*

Rhem. 16 63. Iohn is his name.) *We ſee that names are of ſignification and importance, God him ſelf changing or giuing names in both Teſtaments: as, Abraham, Iſrael, Peter, and the principal of al others,* IESVS: *and here* IOHN, *which ſignifieth, Gods grace or mercie, or, God wil haue mercie. For he was the Precurſor and Prophet of the mercie and grace that enſued by* CHRIST IESVS. *Note alſo that as then in Circumciſion, ſo now in Baptiſme (which anſwereth thereunto) names are giuen. And as we ſee here and in al the old Teſtament, great reſpect was had of names: ſo we muſt beware of ſtrange, profane, and ſecular names (now a daies to common) and rather according to the * Catechiſme of the holy Councel of Trent, take names of Saincts and holy men, that may put vs in minde of their vertues.* — Myſterie and ſignification in names. — What names to be giuen in Baptiſme. — *c. de. bapt. in fine.*

Fulke. 16 Strange and profane names, are no where ſo common, as in Italie and Rome, where euen the holy Cardinalles, carie the names of heathen Romans, and Grecians. Yea your holy fathers the popes after they haue like antichriſts, renounced the names giuen them in baptiſme, by which they were firſt dedicated to Chriſt: doe often times chuſe vnto themſelues profane names, as Sergius, Leo, Iulius, Sixtus, that I ſpeake nothing of the names receiued from the hetheniſh Saxons and Normans, better liked in popery, and preferred by popiſh biſhops in confirmation, before names of godly ſignification taken out of the ſcripture, and giuen to children at their baptiſme.

Rhem. 17 75. Iuſtice before him.) *Here alſo we ſee that we may haue true iuſtice, not only in the ſight of men, or by the imputation of God, but in deede before him and in his ſight: and that the comming of Chriſt was to giue men ſuch iuſtice.* — True iuſtice not imputatiue.

Fulke. 17 We may haue true iuſtice before God, and true holineſſe alſo in his ſight, but not perfect iuſtice, nor perfect holineſſe in our ſelues. And the end of our redemption by Chriſt, is that we ſhould *ſerue God in true holyneſſe, & righteouſneſſe all the dayes of our life,* and this grace we haue alſo by our Sauiour Chriſtes gift, as in the verſe 13. being iuſtified by faith, as a fruite thereof, not as the cauſe of our iuſtification before God. — True iuſtice.

Rhem. 18 78. The orient.) *Maruel not if Heretikes controule the old authentical tranſlation, as though it differed from the greeke: whereas here they make much a doe to controule not only al the greeke interpreters of the old teſtament, but alſo S. Luke him ſelf, for the word ἀνατολὴ, as differing from the Hebrew.* — The Heretikes controuleboth Greeke & Latin text.

Beza.

Fulke. 18 This is nothing but a malicious ſlander. Beza only enquireth vnto what prophecies Zacharie had reſpect, where the greeke interpretor vſeth this word, which S. Luke vſeth in this place. — Slander.

CHAP. II.

The Natiuitie of Chriſt, 8 and manifeſtation thereof to the Shepheards by an Angel, and by them to others. 21 His Circumciſion. 22 His Preſentation, together with Simeons (as alſo Annes) atteſtation and prophecying of his Paſſion, of the Iewes reprobation, and of the Gentils illumination. 41 His annual aſcending to Hieruſalem with his parents, to whom he was ſubiect, and his fulnes of wiſedom ſhewed among the Doctors at twelue yeres of his age.

The Goſpel at the firſt Maſſe vpon Chriſtmas day.

AND it came to paſſe, in thoſe daies there came forth an edict from Cæſar Auguſtus

AND it came to paſſe in thoſe dayes, that there went a commandement from Auguſtus

Augustus, that the whole world should be enrolled.

2 This first enrolling was made by the President of Syria Cyrinus.

3 And al went to be enrolled, euery one into his owne citie.

4 And Ioseph also went vp from Galilee out of the citie of Nazareth into Iewrie, to the citie of Dauid that is called Beth-lehem: for-because he was of the house and familie of Dauid,

5 To be enrolled with MARIE his despoused wife that was with childe.

6 And it came to passe, when they were there, her daies were fully come that she should be deliuered.

7 And she brought forth her first begotten sonne, and swadled him in clothes, and laid him downe in a manger: because there was not place for them in the inne.

8 And there were in the same countrie shepheards watching, and keeping the night watches ouer their flocke.

9 And behold, an Angel of our Lord stood beside them, and the brightnes of God did shine round about them, and they feared with a great feare.

10 And the Angel said to them, Feare not: for behold I euangelize to you great ioy, that shal be to al the people:

11 Because this day is borne to you a SAVIOVR which is Christ our Lord, in the citie of Dauid.

12 And this shall be a signe to you, You shal finde the infant swadled in clothes: and laid in a manger.

13 And sodenly there was with the Angel a multitude of the heauenly armie, praising God, and saying,

14 * *Glorie in the highest to God: & in earth peace to* ‖ *men of good wil.*

15 [b] And it came to passe: after the Angels departed from them into heauen, the shepheards spake one to an other: Let vs goe ouer to Bethlehem, and let vs see this word that is done, which our Lord hath shewed to vs.

16 And they came with speede: and they found MARIE and Ioseph, and the infant laid in the manger.

17 And seeing it, they vnderstood of the word that had been spoken to them concerning this childe.

18 And al that heard, did maruel: and concerning those things that were reported to them by the shepheards.

19 But

gustus Cæsar, that all the world should be taxed.

2 (And this first taxing was made when Cyrenius was Lieutenant of Syria.)

3 And all went to be taxed, euery man into his owne citie.

4 And Ioseph went vp from Galilee, out of the citie Nazareth, into Iurie, vnto the citie of Dauid, which is called Bethlehem, (because* Iohn.7.42. *he was of the house and linage of Dauid,)*

5 To be taxed with Marie his spoused wife, being great with childe.

6 And so it was, that while they were there, the daies were accomplished that she should be deliuered.

7 And she brought foorth her first begotten sonne, and swadled him, and layde him in a manger, because there was no roome for them in the Inne.

8 There were in the same countrie shepheards abiding in the field, keeping watch ouer their flocke by night.

9 And loe, the Angel of the Lord stood hard by them, and the glory of the Lord shone round about them, and they were sore afraide.

10 And the Angel sayd vnto them, Be not afraide: For behold, I bring you good tidings of great ioy, that shall be to all people.

11 For vnto you is borne this day, in the citie of Dauid, a Sauiour, which is Christ the Lord.

12 And take this for a signe, Ye shall finde the childe swadled, layd in a manger.

13 And suddenly there was with the Angel a multitude of heauenly souldiers, praising God, and saying,

14 Glory to God in the highest, and peace on the earth, and among men a good will.

15 And it came to passe, assoone as the Angels were gone away from them into heauen, the men the shepheards sayd one to another, Let vs goe now euen vnto Bethlehem, and see this thing that is come to passe, which the Lord hath shewed vnto vs.

16 And they came with haste, and founde Marie and Ioseph, and the babe layde in a manger.

17 And when they had seene it, they published abroade the saying, which was tolde them of this childe.

18 And all they that heard it, wondered at those things which were tolde them of the shepheards.

19 But

In the yere, frō the creation of ȳ world 5199: frō Noes floud, 2957: from the Natiuitie of Abraham, 2015: from Moyses & the cōming forth of ȳ people of Israel out of Aegypt. 1510: frō Dauid anointed king, 1032: frō ȳ first Olympias, 800: from the building of Rome, 752: hebdomada 63, according to the prophecie of Daniel (c.9,) that is, in ȳ yere 440 or thereabout: in the sixt age of the world, when there was vniuersal peace in al the world: the eternal God & sonne of the eternal Father, meaning to consecrate and sanctifie the world with his most blessed comming, being conceiued of the Holy Ghost, nine moneths after his conception, IESVS CHRIST the sonne of God is borne in Bethlehem of Iuda, in the yere of Cæsar Augustus 42. *Vsuard in martyrol. Decemb. 25. according to the common ancient supputation.*

*GLORIA IN EXCELSIS at Masse.

b The Gospel at the second masse vpon Christmas day. And for a Votiue of our Lady from Christmas to Candlemas.

19 But MARIE‖ kept al theſe wordes, conferring them in her hart.

20 And the ſhepheards returned, glorifying and prayſing God in al things that they had heard, & ſeen, as it was ſaid to them.

c The Goſpel vpon the Circunciſion of our Lord Ian. 1.
Gen.17,12. Lu.1,31.

21 c And * after eight daies were expired, that the childe ſhould be circumciſed: his name was called IESVS, which was called by the Angel, before that he was conceiued in the wombe.

d The Goſpel vpon the Purification of our Lady or Candelmas day.
Leu.12,6. Exo.13,2.

22 d And after the daies were fully ended of her purification * according to the law of Moyſes, they caried him into Hieruſalem, to preſent him to our Lord

23 (As it is written in the law of our Lord, *That euery male opening the matrice, ſhal be called holy to the Lord.*)

Nu 8,16. Leu.12,8.

24 And to giue a ſacrifice * according as it is written in the law of our Lord, a paire of turtles, or two yong pigeons.

25 And behold, there was a man in Hieruſalem, named Simeon, and this man was iuſt and religious, expecting the conſolation of Iſrael: and the Holy Ghoſt was in him.

26 And he had receiued an anſwer of the Holy Ghoſt, that he ſhould not ſee death vnles he ſaw firſt the ‡ CHRIST of our Lord.

‡See Ioh.1,20. & 41.

27 And he came in ſpirit into the temple. And when his parents brought in the childe IESVS, to doe according to the cuſtome of the Law for him:

28 He alſo tooke him into his armes, and bleſſed God. and ſaid,

NVNC DIMITTIS at Complin.

29 NOW THOV *doeſt dimiſſe thy ſeruant O Lord, according to thy word in peace.*

30 Becauſe mine eies haue ſeen, thy SALVATION,

31 Which thou haſt prepared before the face of al peoples:

32 A light to the reuelation of the Gentils, and the glorie of thy people Iſrael.

33 And his father and mother were marueling vpon thoſe things which were ſpoken concerning him.

34 And Simeon bleſſed them, and ſaid to MARIE his mother, Behold this is ſet‖ vnto the ruine, and vnto the reſurrection of many in Iſrael, and for a ſigne which ſhal be contradicted,

35 And ‡ thine owne ſoule ſhal a ſword pearce, that out of many hartes cogitations may be reuealed.

36 And there was Anne a prophetiſſe, the daughter of Phanuel, of the tribe of Aſer: ſhe was farre ſtriken in daies, and had liued w̄ her husband ſeuen yeres frō ñer virginitie.

37 And

19 But Marie kept all thoſe ſayings, & pondered them *in her heart.*

20 And the ſhepheardes returned, glorifying and prayſing God, for all the thinges that they had heard and ſeene, euen as it was tolde vnto them.

*21 * And when the eight day was come, that the childe ſhould be circumciſed, his name was called Ieſus, which was ſo named of the Angel before he was conceiued in the wombe.* Gen.17,18. mat.1,21.

22 And when the dayes of her purification, after the law of Moſes, were accompliſhed, they brought him to Hieruſalem, to preſent him to the Lord,

*23 (As it is written in the law of the Lord, *Euery man childe that firſt openeth the wombe, ſhalbe called holy to the Lord.)* Exod.13.2. num.8,16.

*24 And to offer, * as it is ſayd in the law of the Lord, a payre of turtle doues, or two yong pigeons.* Leuit.12.6.

25 And beholde, there was a man in Hieruſalem, whoſe name was Simeon, and the ſame man was iuſt and godly, looking for the conſolation of Iſrael: and the holy Ghoſt was vpon him.

26 And a reuelation was giuen him of the holy Ghoſt, not to ſee death, before he had ſeene the Lordes Chriſt.

27 And he came by inſpiration into the temple: and when the parentes brought in the childe Ieſus, to doe for him after the cuſtome of the lawe,

28 Then tooke he him vp in his armes, and prayſed God, and ſayd,

29 Lord, now letteſt thou thy ſeruant depart in peace, according to thy promiſe.

30 For mine eyes haue ſeene thy ſaluation.

31 Which thou haſt prepared before the face of all people.

32 A light to be reuealed to the Gentiles, & the glory of thy people Iſrael.

33 And his father and his mother marueiled at thoſe thinges which were ſpoken of him.

34 And Simeon bleſſed them, and ſayd vnto Marie his mother, Behold, this child is ſet to be the fall and vpriſing againe of many in Iſrael, and for a ſigne which is ſpoken againſt.

35 (And moreouer, the ſword ſhall pearce thy ſoule) that the thoughts of many hearts may be opened.

36 And there was a prophetiſſe, one Anna, the daughter of Phanuel, of the tribe of Aſer, which was of a great age, and had liued with an husband ſeuen yeeres from her virginitie.

37 And she was ‖ a widow vntil eightie and foure yeres: who departed not from the
‡ λατρεύουσα. temple, ‖ by fastings and praiers ‡ seruing night and day.

38 And she at the same houre sodenly comming in, confessed to our Lord: and spake of him to al that expected the redemption of Israel.

39 And after they had wholy done al things according to the law of our Lord, they returned into Galilee, into their citie Nazareth.

‖ strong in spirit: 40 And the childe grew, and waxed ‖ strong: ful of wisedom, and the grace of God was in him.

Exo.23,15. 34,17. 41 And his parents went euery yere vnto Hierusalem,* at the solemne day of Pasche.

The Gospel vpon the first Sunday after the Epiphanie. Deu.16,1. 42 And when he was twelue yeres old, they going vp into Hierusalem according to the custome of the festiual day,

43 And hauing ended the daies, when they returned, the childe IESVS remained in Hierusalem: and his parents knew it not.

44 And thinking that he was in the companie, they came a daies iourney, & sought him among their kinsfolke and acquaintance.

45 And not finding him, they returned into Hierusalem, seeking him.

46 And it came to passe, after three daies they found him in the temple sitting in the middes of the Doctors, hearing them, and asking them.

47 And al were astonied that heard him, vpon his wisedom and answers.

48 And seeing him, they wondered. And his mother said to him, Sonne, why hast thou so done to vs? behold thy father and I sorowing did seeke thee.

49 And he said to them, What is it that you sought me? did you not know, that I must be about those things which are my fathers?

50 And they vnderstood not the word that he spake vnto them.

51 And he went downe with them, and came to Nazareth: & was ‖ subiect to them. And his mother kept al these wordes in her hart.

52 And IESVS proceeded in wisedom & age, and grace with God and men.

37 And she had bene a widow about foure score and foure yeres, which departed not from the Temple, but serued God with fastings and praiers night and day.

38 And she comming at the same instant vpon them, gaue thankes likewise vnto the Lord, and spake of him to all them that looked for redemption in Hierusalem.

39 And when they had perfourmed al things according to the lawe of the Lorde, they returned into Galilee, to their owne citie Nazareth.

40 And the childe grewe, and waxed strong in spirite, and was filled with wisedome, and the grace of God was vpon him.

41 Now his parents went to Hierusalem euery yeere, at the feast of the Passeouer.* Deu.16.1.

42 And when he was twelue yeeres old, they ascended vp to Hierusalem, after the custome of the feast day:

43 And when they had fulfilled the daies, as they returned home, the childe Iesus abode still in Hierusalem, and Ioseph and his mother knew not of it.

44 But they supposing him to haue bene in the companie, came a dayes iourney, and sought him among their kinsfolke and acquaintance.

45 And when they found him not, they turned backe againe to Hierusalem, seeking him.

46 And it came to passe, that after three daies, they founde him in the Temple, sitting in the middes of the Doctors, hearing them, and posing them.

47 And all that heard him, were astonied at his vnderstanding and answeres.

48 And when they sawe him, they were amazed: and his mother sayd vnto him, Sonne, why hast thou thus dealt with vs? Behold, thy father and I haue sought thee sorowing.

49 And he sayd vnto them, How is it that ye sought me? Wist ye not that I must goe about my fathers businesse?

50 And they vnderstoode not that saying which he spake vnto them.

51 And he went downe with them, & came to Nazareth, and was obedient vnto them: But his mother kept all these sayings in her heart.

52 And Iesus encreased in wisedome and stature, and in fauour with God and man.

MARGINALL NOTES. CHAP. II.

Rhem. 1. 35. Thine owne soule.) *Simeon prophecied not only of Christ but of our B. Lady, of al her sorowes: wherein she was alwaies partaker with our Sauiour, from his flight into AEgypt euen to his death.*

Fulke 1. The virgine Marie tasted of great sorowes with our Sauiour Christ, but not to the same ende nor effect: for his sorowes and sufferings, wrought our ioy: her sorow was partly a naturall compassion of motherly affection, partly a conformation vnto the suffering of Christ, which is required of all the members vnto the head. The sorowes of the B. Virgin.

ANNO-

ANNOTATIONS. CHAP. II.

Free wil.

Rhem.2. 14. Men of good wil.) *The birth of Christ giueth not peace of minde or ſaluation but to ſuch as be of good wil, becauſe he worketh not our good againſt our willes, but our willes concurring* Aug. quæſt. ad Simplic. li. 1. q. 2 to. 4.

Free wil.

Fulke 2. S. Auguſtine in ỹ ſame place citeth the text: *Deus eſt, &c. It is God who worketh in you, both to will and to worke, according to his good will*: where he ſheweth ſufficiently, ỹ euen the ſame good wil is made in vs, by the working of God. Againe in the ſame place. *Deus præſtat vt velimus, &c God bringeth to paſſe that we be willing.* Therefore man hath no free wil to accept Gods benefits before God of vnwilling, by his only grace maketh him willing. *Without me*, ſayth Chriſt, *you can doe nothing. Ergo*, not ſo much as to be of good will to receiue him, when he offereth him ſelfe, but haue this good will wrought by his grace in vs.

Ioh. 15. 5.

Our B. Lady ful of deepe contemplations.

Rhem. 3. 19. Kept al.) *Our Lady though litle be ſpoken of her concerning ſuch matters in the Scriptures, becauſe ſhe was a woman, and not admitted to teach or diſpute in publike of high myſteries: yet ſhe knew al theſe myſteries, and wiſely noted and contemplated of al thoſe things that were done and ſaid about Chriſt, from the firſt houre of his Conception til the end of his life and his Aſcenſion.*

Fulke 3. The virgine Marie, though ſhe had great vnderſtanding, yet ſhe did not perfectly vnderſtand all the myſteries of Chriſt, as it is plaine by the 50. verſe of this chapter. *They vnderſtood not the word that he ſpake vnto them.* Therfore either mend your note, or mende your Anthem. *Venter puellæ baiulat, ſecreta quæ non nouerat. The maides wombe did beare, the ſecretes which ſhe did not know.*

1. Pet. 2, 2. Mens ruine & damnation is of themſelues. 2. Cor. 2, 16.

Rhem. 34. To the ruine.) *Therfore to the ruine of ſome, becauſe they would not beleeue in him, and ſo were the cauſe of their owne ruine, as he is els where called, A ſtumbling ſtone, becauſe many would ſtumble at him and ſo fall by their owne fault. other ſome he raiſed by his grace from ſinne to iuſtice, and ſo he was the reſurrection of many. The Apoſtle vſeth the like ſpeache, ſaying*: We are to ſome the odour of life, vnto life: to others, the odour of death, vnto death. *Not that their preaching was to cauſe death, but becauſe they that would not beleeue their preaching, wilfully incurred deadly ſinne and damnation.*

Holy widowhod. 1. Cor. 7.

38. A widow.) *Marke that widowhod is here mentioned to the commendation thereof euen in the old Teſtament alſo, and the fruite and as it were the profeſſion thereof is here commended, to witte, faſting, praying, being continually in the Temple. euen as S. Paul more at large for the ſtate of the new Teſtament ſpeaketh of widowhod and virginitie, as being profeſſions more apt and commodious for the ſeruice of God.*

Faſting an act of religion.

Rhem. 4. 37. By faſting and praiers ſeruing.) *Seruing, in the Greeke is λατρεύουσα, that is, doing diuine worſhip vnto God, as by praier, ſo alſo by faſting. ſo that faſting is λατρεία, that is, an act of religion whereby we doe worſhip God, as we doe by praier, and not vſed only to ſubdew our fleſh, much leſſe (as Heretikes would haue it) as a matter of pollicie.*

Ioh. 4. Ad Demetr. Faſtings. Slander. 1. Tim. 4. Idolatrie.

Fulke. 4. There is no doubt, but faſting though of it ſelfe it be not a part of Gods worſhip, which conſiſteth in ſpirite and truth, being alſo, as Hierom ſayth, not a perfect vertue, but a foundation of vertues, yet it may, and ought to be exerciſed, to the glory and ſeruice of God, while by humbling our fleſh, we are made more apt to worſhip him in ſpirite. That faſting is a matter of pollicie, we neuer helde. But that abſtinence from fleſh may be commaunded for pollicies ſake, we confeſſe. And to commaund it for religions ſake, it is the doctrine of deuils and Papiſtes, common to them with other olde Heretikes. But if faſting or praier, be an acte of religion, whereby you worſhip God with *Latria*, then by your owne doctrine, you are Idolaters, when you ſerue and worſhip creatures with faſting and praiers, which idolatrie is a great part of your Antichriſtian religion.

Dutiful obedience to parents.

Rhem. 61. Subiect to them.) *Al children may learne hereby, that great ought to be their ſubiection and obedience to their Parents, when Chriſt him ſelf, being God, would be ſubiect to his parents being but his creatures.*

CHAP. III.

THE SECOND part: The preparation that was made to the manifeſtation of CHRIST. The Goſpel vpon Imber Saturday in Aduent. And on the 4 Sunday in Aduent.

Iohn, to prepare al to Chriſt (as Eſay had prophecied of him) baptizeth them to penance, 7 inſinuating their reprobation, and the Gentils vocation, 10 teaching alſo and exhorting ech ſort to doe their dutie. 15 That him ſelf is not Chriſt, he ſheweth by the difference of their two baptiſmes: 17 and ſaith that Chriſt wil alſo iudge his baptized. 19 Iohns impriſoument. 21 Chriſt being him ſelf alſo baptized of Iohn, hath teſtimonie from heauen, 23 as he whoſe generation reduceth vs againe to God.

AND in the fiftenth yere of the empire of Tiberius Cæſar, Pontius Pilate being Gouernour of Iewrie, and Herod being Tetrarch of Galilee, and Philip his brother Tetrarch of Iturea and the countrie Trachonitis, and Lyſanias Tetrarch of Abilîna,

2 Vnder the high Prieſts Annas and Caiphas: the word of our Lord was made vpon Iohn the ſonne of Zacharie, in the deſert.

Mt. 3, 1. Mr. 1, 1. 3 And *he came into al the countrie of Iordan, preaching the baptiſme of ‡ penance vnto remiſsion of ſinnes: as it is written in the booke of the ſayings of Eſay the Prophet:

Eſa. 40, 3. 4 *A voice of one crying in the deſert: prepare the way of our Lord, make ſtraight his pathes.*

NOW in the fifteenth yeere of the reigne of Tiberius Cæſar, Pontius Pilate being Lieutenant of Iurie, and Herode being Tetrarch of Galilee, and his brother Philippe Tetrarch of Iturea, and of the region of the Trachonites, and Lyſanias the Tetrarch of Abilene,

Actes. 4. 6. 2 **When Annas and Caiaphas were the high Prieſtes, the worde of the Lorde came vnto Iohn, the ſonne of Zacharias, in the wilderneſſe.*

3 *And he came into all the coaſtes about Iordane, preaching the baptiſme of repentance, for the remiſſion of ſinnes,*

4 *As it is written in the booke of the wordes of Eſaias the Prophet, ſaying, *The voice of a crier in the wilderneſſe, Prepare ye the way of the Lord, make his pathes ſtraight.*

5 Euery valley shal be filled: and euery mountaine and hil shal be made low, and crooked things shal become straight: and rough wayes, plaine:

6 And al flesh shal see the SALVATION of God.

7 He said therfore to the multitudes that
Mt.3,7. went forth to be baptized of him, *Ye vipers broodes, who hath shewed you to flee from the wrath to come?

8 Yeld therfore ‡ fruites worthie of penance. and doe ye not begin to say, We haue Abraham to our father. For I tel you, that God is able of these stones to raise vp children to Abraham.

9 And now the axe is put to the roote of
‡ A man without good workes is vnfruitful. and shall be cast into euerlasting fire. ‖ is the trees. ‡ Euery tree therfore that yeldeth not good fruite, ‖ shal be cut downe, and cast into fire.

10 And the multitudes asked him, saying, What shal we doe then?

11 And he answering, said vnto them: ‡He that hath two coates, let him giue to him that hath not: and he that hath meate, let him doe likewise.

12 And the Publicans also came to be baptized, and said to him, Maister, what shal we doe?

13 But he said to them, Doe nothing more then that which is appointed you.

14 And the souldiars also asked him, saying, What shal we also doe? And he said to them, Vexe not neither calumniate any man: and be content with your stipends.

15 And ‡ the people imagining, and al men thinking in their harts of Iohn, lest perhaps he were Christ:

Mt.3,11. Mr.1,8. ‖ commeth Io.1,26. Act.1,5. 11,16.19,4. 16 Iohn answered, saying vnto al, *I in deede baptize you with water: ‡ but there ‖ shal come a mightier then I, whose latchet of his shoes I am not worthie to vnloose, he shal baptize you in the Holy Ghost and fire.

17 Whose fanne is in his hand, and he wil purge his floore: and wil gather the wheate into his barne, but the chaffe he wil burne with vnquenchable fire.

18 Many other things also exhorting did he euangelize to the people.

Mt.14,3. Mar.6,17. ‖ brother Philips 19 *And Herod the Tetrarch, when he was rebuked of him for Herodias his ‖ brothers wife, and for al the euils which Herod did:

Mt 3,13. Mr.1,9. Io.1,32. 20 ‖ He added this also aboue al, & shut vp Iohn into prison.

21 *And it came to passe when al the people

5 Euery valley shal be filled, and euery mountaine and hill shal be brought low, and things that be crooked, shal be made straight, and the rough waies shal be made plaine.

6 And all flesh shall see the saluation of God.

7 Then sayd he to the people that were come forth to be baptized of him, *O generation of Mat.3.7.
vipers, who hath forewarned you to flee from the wrath to come?

8 Bring forth therefore due fruites of repentance, and begin not to say within your selues, We haue Abraham to our father: For I say vnto you, that God is able of these stones to rayse vp children vnto Abraham.

9 Now also is the axe layde vnto the roote of the trees: Euery tree therefore which bringeth not forth good fruite, is hewen downe, and cast into the fire.

10 And the people asked him, saying, What shall we doe then?

11 He answereth, and sayth vnto them, *He Iam.2.15.
that hath two coates, let him part with him that 1.Iohn 3.17.
hath none, and he that hath meate, let him doe likewise.

12 Then came Publicanes also to be baptized, and sayde vnto him, Master, what shall we doe?

13 And he sayd vnto them, Require no more then that which is appointed vnto you.

14 The souldiers likewise demanded of him, saying, And what shall we doe? & he sayd vnto them, Doe violence to no man, neyther accuse any falsely, and be content with your wages.

15 And as the people wayted, & all men mused in their hearts of Iohn, whether he were very Christ:

16 Iohn answered, saying vnto them all, *I Mat.3.11.
deede I baptize you with water, but one stronger mark.1.8.
then I commeth, whose shoes latchet I am not iohn 1.26.
worthy to vnloose, he shall baptize you with the holy Ghost, and with fire.

17 *Which hath his fanne in his hand, and Mat.3.12.
will thorowly purge his floore, and will gather the wheate into his barne, but the chaffe will he burne with fire vnquenchable.

18 And many other things in his exhortation preached he vnto the people.

19 *Then Herode the Tetrarch, when he Mat.14.3.
was rebuked of him for Herodias his brother mark.6.17.
Philips wife, and for all the euils which Herode did,

20 Added this aboue all, and shut vp Iohn in prison.

21 Now it came to passe, as all the people

were

people was baptized, IESVS alſo being baptized and praying, heauen was opened:

22 And the Holy Ghoſt deſcended in corporall ſhape as a doue vpon him: and a voyce from heauen was made: Thou art my beloued ſonne, in thee I am well pleaſed.

23 And IESVS him ſelfe was beginning to be about thirtie yeeres olde: as it was thought, the ſonne of Ioſeph, who was ‖ of Heli,

24 Who was of Matthat, who was of Leui, who was of Melchi, who was of Ianné, who was of Ioſeph,

25 Who was of Matthathias, who was of Amos, who was of Naum, who was of Heſli, who was of Naggé,

26 Who was of Mahath, who was of Matthathias, who was of Semei, who was of Ioſeph, who was of Iuda,

27 Who was of Iohanna, who was of Reſa, who was of Zorobabel, who was of Salathiel, who was of Neri,

28 Who was of Melchi, who was of Addi, who was of Coſam, who was of Elmadan, who was of Her,

29 Who was of Ieſus, who was of Eliézer, who was of Iorim, who was of Matthat, who was of Leui,

30 Who was of Simeon, who was of Iudas, who was of Ioſeph, who was of Iona, who was of Eliacim,

31 Who was of Melcha, who was of Menna, who was of Matthatha, who was of Nathan, who was of Dauid,

32 * Who was of Ieſſé, who was of Obed, who was of Booz, who was of Salmon, who was of Naaſſon,

33 Who was of Aminadab, who was of Aram, who was of Eſron, who was of Phares, who was of Iudas,

34 Who was of Iacob, who was of Iſaac, who was of Abraham, who was of Tharé, who was of Nachor,

35 ‡ Who was of Sarug, who was of Ragau, who was of Phaleg, who was of Heber, who was of Salé,

36 ‡ Who was of Cainan, who was of Arphaxad, who was of Sem, who was of Noë, who was of Lamech,

37 Who

were baptized, and *when Ieſus was baptized, and* Mat.3.13. marke 1.9. iohn 1.32.
did pray, that the heauen was opened:

22 And the holy Ghoſt came downe in a bodily ſhape like a doue vpon him, and a voyce came from heauen, which ſaide, Thou art my beloued ſonne, in thee I am well pleaſed.

23 And Ieſus him ſelfe began to be about thirtie yeeres of age, being (as he was ſuppoſed) the ſonne of Ioſeph, which was the ſonne *of Heli,*

24 Which was the ſonne of Matthat, which was the ſonne of Leui, which was the ſonne of Melchi, which was the ſonne of Ianna, which was the ſonne of Ioſeph.

25 Which was the ſonne of Matthathias, which was the ſonne of Amos, which was the ſonne of Naum, which was the ſonne of Heſly, which was the ſonne of Nagge,

26 Which was the ſonne of Maath, which was the ſonne of Matthathias, which was the ſonne of Semei, which was the ſonne of Ioſeph, which was the ſonne of Iuda,

27 Which was the ſonne of Ioanna, which was the ſonne of Rheſa, which was the ſonne of Zorobabel, which was the ſonne of Salathiel, which was the ſonne of Neri,

28 Which was the ſõne of Melchi, which was the ſonne of Addi, which was the ſonne of Coſam, which was the ſonne of Elmodam, which was the ſõne of Er,

29 Which was the ſonne of Ioſe, which was the ſonne of Eliezer, which was the ſonne of Iorim, which was the ſõne of Matthat, which was the ſõne of Leui.

30 Which was the ſonne of Simeon, which was the ſonne of Iuda, which was the ſonne of Ioſeph, which was the ſõne of Ionan, which was the ſõne of Eliacim,

31 Which was the ſonne of Melea, which was the ſonne of Menam, which was the ſonne of Matthathia, which was the ſonne of Nathan, which was the ſonne of Dauid,

32 Which was the ſonne of Ieſſe, which was the ſonne of Obed, which was the ſonne of Booz, which was the ſonne of Salmon, which was the ſonne of Naaſſon,

33 Which was the ſonne of Aminadab, which was the ſonne of Aram, which was the ſonne of Eſron, which was the ſonne of Phares, which was the ſonne of Iuda,

34 Which was the ſonne of Iacob, which was the ſonne of Iſahac, which was the ſonne of Abraham, which was the ſonne of Thara, which was the ſonne of Nachor,

35 Which was the ſonne of Saruch, which was the ſonne of Ragau, which was the ſonne of Phaleg, which was the ſonne of Heber, which was the ſonne of Sala,

36 Which was the ſonne of Arphaxad, which was the ſonne of Sem, which was the ſonne of Noe, which was the ſonne of Lamech,

 37 Which

37 Who was of Mathusalé, who was of Henoch, who was of Iared, who was of Malaleel, who was of Cainan,

38 Who was of Henos, who was of Seth, who was of Adam, who was of God.

37 Which was the sonne of Mathusala, which was the sonne of Enoch, which was the sonne of Iared, which was the sonne of Malaleel, which was the sonne of Cainan.

38 Which was the sonne of Henos, which was the sonne of Seth, which was the sonne of Adam, which was the sonne of God.

MARGINALL NOTES. CHAP. III.

Rhem. 1. 3. Penance vnto remission.) *Penance prepareth the way to Christ.*

Fulke. 1. Iohn by preaching repentance, prepared a way to Christ.

Rhem. 2. 8. Fruites worthie of penance.) *Fruites of penance be workes satisfactorie.*

Fulke. 2. The fruites of repentance, being good workes, declare the repentance to be true and vnfained: If the repentaunce be true, the sinnes are forgiuen, therefore the workes are not satisfactorie: for satisfaction perteyneth to iustice, forgiuenesse to mercie. Satisfaction.

Rhem. 3. 11. He that hath two coates.) *Almes counseled or enioyned for sinnes, and to auoide damnation.*

Fulke. 3. Almes commaunded as a true fruite of repentance, which he that is able and will not giue, shall not auoide damnation. Counsels and precepts.

Rhem. 4. 15. The people imagining.) *Iohn was so holy that many might by errour easily thinke he was Christ.*

Fulke. 4. There was infinite difference, betweene the holinesse of Iohn, and of Christ, therefore Iohns holinesse was no occasion of mens errour, but their owne negligence, which did not know the Scriptures, concerning Christ. But this is your manner, to make small difference betweene the Lord, and his seruants.

Rhem. 5. 16. But there shall come.) *Howe say then the Heretikes that the Baptisme of Christ is of no greater vertue then Iohns?*

Fulke. 5. Onely Christes office and power it is, to baptize with the holy Ghost and with fire, nowe in the baptisme ministred by his seruants in the Church: and then in the baptisme that was ministred by Iohn. The baptisme in both, is from heauen, as Gods institution. Baptisme.

Rhem. 6. 36. Who was of Cainan.) *Beza boldly wipeth out of this Gospel, these wordes,* who was of Cainan: *though all the Greeke copies both of the olde Testament and of the newe, haue the wordes with full consent. whereby we learne the intolerable saucines of the Caluinists, and their contempt of holy Scripture, that dare so deale with the very Gospel it selfe.*

Fulke. 6. That which is a manifest errour, not of the Euangelist, but of some writer that woulde correct the Euangelist, according to the errour of the Greeke translation of Genesis, being contrary to the trueth of the Hebrue text, and an auncient copie of S. Luke in Greeke, why should he doubt to omitte? But of this matter see more at large in the defence against Martines discouerie, answere to the preface, Sect 18.19.20.21.22. Slander. Cauill.

ANNOTATIONS. CHAP. III.

Rhem. 20. He addeth this aboue all.) *The fault of Princes and other great men, that can not onely not abide to heare their faults, but also punish by death or emprisonment such as reprehend them for the same (specially if they warne them, as Prophets and Priestes doe, from God) is exceeding great.*

Rhem. 7. 23. Of Heli) *Whereas in Saint Matthewe, Iacob is father to Ioseph, and here Heli, the case was thus. Mathan (named in Saint Matthewe) of his wife called Escha begate Iacob: and after his death, Melchi (named here in S. Luke) of the same woman begate Heli: so that Iacob and Heli were brethren of one mother. This Heli therefore marrying and dying without issue: Iacob his brother, according to the Lawe married his wife, and begate Ioseph, and so raysed vp seede to his brother Heli. whereby it came to passe, that Iacob was the naturall father of Ioseph, which as S. Matthewe saith) begate him: and Heli was his legall father according to the Lawe, as S. Luke signifieth.* Eusеb.lib.1. Ec.Hist.c.7. Hiero.in c.1.Mat.Aug.li.2.c.2.3.de cons.Euang. The reconciliation of Matthew and Luke in our Sauiours petigree.

Fulke. 7. S. Augustine sayeth not, that Iacob and Heli were brethren by the mother, but that Heli descending from Nathan, adopted Ioseph, being not his sonne by nature. S. Hieronym citeth the Lawe Deut.25. that the brother or kinseman shoulde marrie the wife of him that dyed without issue, whereby it appeareth that by the brother, he vnderstandeth not the naturall brother, but according to the Hebrewe custome, such kinseman, as was not forbidden by the Lawe, Leuit.18. Onely Eusebius out of Africanus an Historiographer, supposeth that Iacob and Heli were brethren by the mother; and married both the mother of Ioseph: which is not like, because such marying, is incestuous by the Lawe, Leuit.18.16. Except we shoulde say, that their mariage was like the incest of Iuda with Thamar, which is also in the genealogie of Christ. Mariage with the brothers wife.

CHAP. IIII.

Christ going into the Desert to prepare him selfe before his manifestation, ouercommeth the tentations of the Deuill. 14. then beginning gloriously in Galilee, 16. he sheweth to them of Nazareth his commission out of Esay the Prophete, 23. insinuating by occasion the Iewes his countriemens reprobation. 31. In Capharnaum his doctrine is admired, 33. specially for his miracle in the Synagogue. 38. from which, going to Peters house, he sheweth there much more power. 42. Then retiring into the wildernesse, he preacheth afterwarde to the other cities of Galilee.

AND

Mat.4,1. Mar.1,12. AND IESVS full of the Holy Ghoſt, returned from Iordan, and was driuen in the ſpirit into the deſert,

2 ‡Fourtie dayes, and was tempted of the deuil. And he did eate nothing in thoſe dayes: and when they were ended, he was an hungred.

3 And the Deuil ſaide to him, If thou be the ſonne of God, ſay to this ſtone that it be made bread.

4 And IESVS made anſwere vnto him, It is written, *That not in bread alone ſhall man liue, but in euery word of God.*

Deu.8,3. 5 And the Deuil brought him into an high mountaine, and ſhewed him all the kingdomes of the whole worlde in a moment of time:

6 And he ſaid to him, To thee will I giue this whole power, and the glorie of them: for to me they are deliuered, and to whom I wil, I doe giue them.

7 Thou therefore if thou wilt adore before me, they ſhall all be thine.

8 And IESVS anſwering ſaid to him, It is written, ‡*Thou ſhalt adore the Lord thy God, and him onely ſhalt thou* [c] *ſerue.*

‡See the Annot. in S. Matthew c.4,11. Deu 6,13. 10,20.

9 And he brought him into Hieruſalem, and ſet him vpon the pinacle of the temple: and he ſaide to him, If thou be the ſonne of God, caſt thy ſelfe from hence downeward.

[c] λατρεύσεις. Pſal.90,11.

10 For ‡ it is written, that *He hath giuen his Angels charge of thee, that they preſerue thee:*

11 And that *in their hands they ſhall beare thee vp, leſt perhaps thou knocke thy foote againſt a ſtone.*

12 And IESVS anſwering ſaide to him, It is ſaide, *Thou ſhalt not tempt the Lorde thy God.*

Deu.6,16. 13 And all the tentation being ended, the Deuil ‖departed from him vntill a time.

THE third part of Chriſts manifeſting himſelfe by preaching and miracles, ſpecially in Galilee.

14 *And IESVS returned in the force of the ſpirit into Galilee, and the fame went forth through the whole countrie of him.

15 And he taught in their ſynagogs, and was magnified of all.

‡Our Sauiour vſed to preach in their Synagogues. Mat.4,12. Mar.1,14. Mat.13,54. Mar.6,1. Io.4,43.

16 *And he came to Nazareth where he was brought vp: and he entred ‡ according to his cuſtome on the Sabboth day into the ſynagogue: and he roſe vp to reade.

17 And the booke of Eſay the Prophet was deliuered vnto him. And as he vnfolded the booke, he found the place where it was written,

Eſa.61,1. 18 *The Spirit of the Lord vpon me, for which he anointed me, to euangelize vnto the poore, he ſent*

*IEſus * being full of the holy Ghoſt, returned from Iordane, and was ledde by the* ſame *ſpirit into wilderneſſe,* Mat.4.1. mar.1.12.

2 Being fourtie dayes tempted of the Deuill, and in thoſe dayes did he eate nothing: and when they were ended, he afterward hungred.

3 And the Deuill ſaide vnto him, If thou be the ſonne of God, command this ſtone that it be made bread.

*4 And Ieſus anſwered him, ſaying, * It is written, that man ſhall not liue by bread onely, but by euery worde of God.* Deut.8.3. mat.4.4.

5 And when the deuill had taken him vp into an high mountaine, he ſhewed him all the kingdomes of the worlde in a moment of time.

6 And the deuill ſaide vnto him, All this power will I giue thee euery whit, and the glory of them, for that is deliuered vnto me, and to whomſoeuer I will, I giue it.

7 If thou therefore wilt worſhip me, it ſhall be all thine.

*8 Ieſus anſwering, ſaide vnto him, Get thee hence behinde me, Satan: for it is written, *Thou ſhalt worſhip the Lorde thy God, and him onely ſhalt thou ſerue.* Deut.6.13. and 10.20.

9 And he caried him to Hieruſalem, and ſet him on a pinacle of the temple, and ſaide vnto him, If thou be the ſonne of God, caſt thy ſelfe downe from hence.

*10 For it is written, *that he ſhall giue his angels charge ouer thee, to keepe thee.* Pſal.91.12.

11 And in their hands they ſhall beare thee vp, that thou daſh not thy foote at any time againſt a ſtone.

*12 And Ieſus anſwering, ſaide vnto him, It is ſaide, * Thou ſhalt not tempt the Lorde thy God.* Deut.6.16.

13 And when the deuill had ended all the temptation, he departed from him for a ſeaſon.

14 And Ieſus returned by the power of the ſpirit into Galilee, and there went a fame of him throughout all the region round about.

15 And he taught in their ſynagogues, being glorified of all men.

*16 *And he came to Nazareth, where he was nurſed, and as his cuſtome was, he went into the Synagogue on the Sabboth day, and ſtoode vp for to reade.* Mat.13.54. mar.6.1. iohn 4.43.

17 And there was deliuered vnto him the booke of the Prophet Eſaias: and when he had opened the booke, he found the place where it is written,

*18 *The ſpirit of the Lord vpon me, becauſe he hath anointed me to preach the Goſpel to the* Eſay.61.1.

sent me, to heale the contrite of hart,

19 To preach to the captiues remission, and sight to the blind, to dimisse the bruised vnto remission, to preache the acceptable yeere of the Lord, and the day of retribution.

20 And when he had folded the booke, he rendred it to the minister, and sate downe. And the eyes of all in the synagogue were bent vpon him.

21 And he began to say vnto them: That this day is fulfilled this scripture in your eares.

22 And all gaue testimonie to him: and they ‡ marueled in the wordes of grace that proceeded from his mouth, and they said, Is not this Iosephs sonne?

‡ He had a maruelous grace, and an extraordinarie force in mouing the hartes of his hearers. The Gospel vpon Munday in the third weeke of Lent.

23 And he saide to them, Certes you will say to me this similitude, *Physicion, cure thy selfe:* as great things as we haue heard ‖ done in Capharnaum, doe also here in thy coūtrie.

24 And he saide, Amen I say to you, that no Prophet is accepted in his owne countrie.

3.Reg.17,9. 25 In trueth I say to you, *there were many widowes in the dayes of Elias in Israel, when the heauen was shut three yeeres and sixe moneths, when there was a great famine made in the whole earth:

26 And to none of them was Elias sent, but into Sarepta of Sidon, to a widowe woman.

4.Reg.5,14. 27 *And there were many lepers in Israel vnder Elizæus the Prophet: and none of them was made cleane but Naaman the Syrian.

28 And all in the synagogue were filled with anger, hearing these things.

29 And they rose, and cast him out of the citie: and they brought him to the edge of the hill, whereupon their citie was built, that they might throwe him downe headlong.

30 But he ‖ passing through the middes of them, went his way.

Mat.4,13. 6,28. Mar.1,21. 31 *And he went downe into Capharnaum a citie of Galilee: and there he taught them on the Sabboths.

32 And they were astonied at his doctrine: because his talke was in power.

33 And in the synagogue there was a man hauing an vncleane deuil, and he cryed out with a loud voyce,

34 Saying, Let be, what to vs and thee IESVS of Nazareth? art thou come to destroy vs? I knowe thee who thou art? *the* SAINCT *of God.*

35 And IESVS rebuked him, saying, Hold thy peace, & goe out of him. And whē the

poore he hath sent me, to heale the broken harted, to preach deliuerance to the captiue, and recouering of sight to the blinde, freely to set at libertie them that are bruised:

19 And to preach the acceptable yeere of the Lord.

20 And when he had closed the booke, and giuen it againe to the minister, he sate downe: and the eyes of all them that were in the synagogue were fastened on him.

21 And he began to say vnto them, This day is this scripture fulfilled in your eares.

22 And all bare him witnesse, and woondred, at the gracious wordes which proceeded out of his mouth. And they saide, Is not this Iosephs sonne?

23 And he saide vnto them, Ye will vtterly say vnto me this prouerbe, Physicion, heale thy selfe: Whatsoeuer we haue heard done in Capernaum, doe the same here likewise in thine owne countrey.

*24 And he saide, *Verily I say vnto you, no Prophet is accepted in his owne countrey.* Iohn 4.44.

*25 But I tell you of a trueth, *many widdowes were in Israel in the dayes of Elias, when the heauen was shutte three yeeres and sixe moneths,* when *great famishment was throughout all the land:* 1.Reg.17.9. iacob 5.27.

26 And vnto none of them was Elias sent, saue vnto Sarepta a citie *of Sidon, vnto a woman that was a widowe.*

*27 * And many lepers were in Israel in the time of Elizæus the Prophet: and none of them was cleansed, sauing Naaman the Syrian.* 2.Reg.5.14.

28 And all they in the synagogue, when they heard these things, were filled with wrath,

29 And rose vp, and thrust him out of the citie, and led him euen vnto the † toppe of the hill (whereon their citie was built) that they might cast him downe headlong. † The Greke readeth, brow of the hill.

30 But he passing thorow the middes of them, went his way:

*31 And came downe to Capernaum, a citie of Galilee, * and there taught them on the Sabboth dayes.* Mat.13.4. mar.1.21.

*32 * And they were astonied at his doctrine: for his preaching was with power.* Mat.7.24. mar.1.22.

*33 * And in the Synagogue there was a man, which had a spirit of a foule deuill, and cryed out with a loude voyce,* Mar.1.23.

94 Saying, Let vs alone, what haue we to doe with thee, thou Iesus of Nazareth? art thou come to destroy vs? I knowe who thou art, euen *the holy one of God.*

35 And Iesus rebuked him, saying, Hold thy peace, and come out of him. And when the deuill had

the Deuil had throwen him into the middes, he went out of him, and hurted him nothing.

36 And there came feare vpon al, & they talked together one with an other, saying, What word is this, that in power and vertue he commaundeth the vncleane spirits, and they goe out?

37 And the fame of him was published into euery place of the countrie.

Mat.8,14. Mr.1,30. The Gospel vpon Thursday of the 3. weeke in Lent. And vpon Saturday in Whitsonweeke.

38 And IESVS rising vp out of the synagogue, entred into Simons house. * And ‖ Simons wiues mother was holden with a great feuer: and they besought him for her.

39 And standing ouer her, he commaunded the feuer, and it left her. And incontinent rising, she ministred to them.

40 And when the sunne was downe, all that had diseased of sundry maladies, broght them to him. But he imposing handes vpon euery one, cured them.

41 And Deuils went out from many, crying and saying, That thou art the Sonne of God. And rebuking them he suffered them not to speake, that they knew he was Christ.

42 And when it was day, going forth he went into a desert place: and the multitudes sought him, and came euen vnto him: and they helde him that he should not depart from them.

43 To whom he said, That to other cities also must I euangelize the kingdom of God: because therefore I was sent.

44 And he was preaching in the synagogs of Galilee.

had throwen him in the middes, hee came out of him, and hurt him not.

36 And feare came on them all, and they spake among themselues, saying, What maner of saying is this? For with auctoritie and power he commaundeth the fowle spirits, and they come out.

37 And the fame of him went out into euery place of the countrie round about.

*38 * And when he was risen out of the Synagogue, he entred into Simons house: and Simons wiues mother was taken with a great feuer, and they made intercession to him for her.* Matth.8.14. mark.1.29.

39 And he stoode ouer her, and rebuked the feuer, and it left her. And immediatly she arose, and ministred vnto them.

40 When the sunne was downe, all they that had any sicke with diuers diseases, brought them vnto him: and when he had laid his hands on euery one of them, he healed them.

*41 * And deuils also came out of many, crying, and saying, Thou art that Christ the sonne of God. And hee rebuking them, suffered them not to speake: for they knewe that hee was Christ.* Marke 1.33.

42 And when it was day, hee departed, and went into a desert place: and the people sought him, and came to him, and kept him, that he should not depart from them.

43 And he said vnto them, I must preach the kingdome of God to other cities also: For therefore am I sent.

44 And he was preaching in the Synagogues of Galilee.

MARGINAL NOTES. CHAP. IIII.

Rhem. 1. 2. Fourtie dayes.) *The Churches fast of 40. dayes (called Lent) commeth of this, and is an Apostolical Tradition.* Clem. Constit. Apost. li. 5. c. 13. Hier. ep. ad Marcel. adu. erro. Montani. Leo ser. 6. & 9. de Quadrages.

Fulke 1. For Lent fast, see the Notes vpon Matth. cap. 4 Sect. 2. except *Clemens* constitution, which is a counterfect booke, lately brought to light, reiected of the ancient fathers of the Primitiue Church, as conteyning many things heretical, false & friuolous, and yet altered since the ancient fathers age. For example let these suffice. That he bringeth in Iames the brother of Iohn, writing and speaking with the rest of the Apostles, many yeeres after his death. *Lib. 6. cap.* 14. And in the 18. *cap.* of the fifth booke, the celebration of Easter is prescribed, cleane contrary to that, which *Epiphanius* testifieth to haue bene the constitution of *Clemens*, the pretended auctour of this booke. *Contra Audian. Her.* 70. The same counterfect *Clement*, *lib. 6. cap.* 7. calleth Philip spoken of Acts 8. an Apostle, but *lib. 8. cap.* 52. he maketh him but a Deacon. These fewe reasons among a great nomber, shew the vanitie and falshod of that *Apocryphal* booke. Lents. Counterfect auctoritie.

Rhem. 2. 8. Thou shalt adore.) *If the Diuel himselfe alleage Scripture against Christ, no maruel that Heretikes doe so against Christs Church.*

Fulke. 2. If heretikes alledge the Scripture against Christs Church, as the deuil did against Christ: the Church must confound them by the Scriptures, as Christ confounded the deuil. Auctoritie of the Scriptures.

ANNOTATIONS. CHAP. IIII.

Rhem. 13. Departed vntil a time.) *No maruel if the diuel be often or alwayes busie with Christian men, seeing after he was plainely ouercome by Christ, yet did he not giue him ouer altogether, but for a time.* The diuels tentations.

Rhem. 3. 23. Done in Capharnaum.) *God maketh choise of persons and places where he worketh miracles or doeth benefits, though he might doe the same els where if it liked his wisdom. So doeth he in doing miracles by Saincts, not in al places, nor towards al persons, but as it pleaseth him.* Aug. ep. 137. Miracles at one place and not at an other.

Fulke 3. This proueth not that the gift of miracles continueth vnto this day. But when God doeth worke miracles, either by himselfe or by his seruants, he chuseth the time, place and persons, most conuenient for shewing his glory, and confirming the faith of his disciples. Miracles.

30. Passing

Rhem.4. 30. Passing through the middes of them.) *Either by making him self inuisible, or also more wonderfully, penetrating the multitude and passing through them, as he did through the doore, his body either being without space of place, or with other bodies in one place. By al which and the like his doings mentioned in the Gospel, it is euident that he can alter and order his body as he list, aboue the natural conditions of a body.* Christs body conteined in place aboue nature.

Fulke 4. There is no neede to faine any monstrous vnprofitable miracles in this place. He might passe through the midst of his enemies, without any alteration of his body, by striking them with blindnes, that they could not see him, or by terrifying their hearts, that they durst not touch him. And so saith S. Ambrose: *Per medium illorum mutata subito vel obstupefacta furentium mente descendit. He went downe through the midst of them, the minde of those raging people, being suddenly either changed, or astonished.* The same saith *Beda.* Neither is there any ancient writer, that fauoureth your monstrous imagination, that he went through mens bodies. For neither is it said, that he went through a doore: neither wil he make his body to be without space of place, for then his body should cease to be a bodie, as S. Augustine sheweth *Epist.57. Dardano.* And though Christ by the absolute power of his Diuinitie, can doe all things, yet wil he doe nothing contrary to his owne will, his word, his glory. That his humanitie in all natural qualities, is like ours, his word beareth witnes. *Heb.2.17.* The body of Christ.

Rhem.5. 38. Simons wiues mother.) *It is euident that Peter had a wife, but after his calling to be an Apostle, he left her, as S. Hierom writeth in many places* ep.34.c.2.ad Iulianum.Li.1.adu.Iouin. *See the Annot.* Matth.19.29. The Apostles left their wiues.

Fulke 5. That Peter left not his wife, See proued Matth.8.Sect.3.

CHAP. V.

Hauing taught the people out of Peters ship, 4 he sheweth in a miraculous taking of fishes, how he wil make him the fisher of men. 12 He cureth a leper by touching him, and sendeth him to the Priest in witnesse that he is not against Moyses. 15 The people flocking vnto him, he retireth into the wildernesse. 17 To the Pharisees in a solemne assembly he proueth by a myracle his power to remit sinnes in earth. 27 He defendeth his eating with sinners, as being the Physition of soules, 33 and his not prescribing as yet of any fastes to his Disciples.

The Gospel vpon the 4. Sunday after Pentecost.

AND it came to passe, whē the multitudes presſed vpon him to heare the word of God, and him self stoode beside the lake of Genesareth.

Mt.4,18. Mar.1,16. 2 *And he saw two shippes standing by the lake: and the fishers were gone downe, and washed their nettes.

3 And he going vp into‖ one ship that was Simons, desired him to bring it backe a litle from the land. And sitting, he taught the multitudes out of the ship.

4 And as he ceased to speake, he said to Simon, Launche forth into the deepe, and let loose your nettes to make a draught.

5 And Simon answering, said to him, Master, labouring al the night, we haue takē nothing: but in thy word I wil let loose the net.

6 And when they had done this, they inclosed ‖ a very great multitude of fishes, and their nette was broken.

7 And they ‖ beckened to their fellowes that were in the other ship, that they should come and help them. And they came and filled both shippes, so that they did sinke.

8 Which whē Simon Peter did see, he fel downe at IESVS knees, saying, Goe forth from me, because I am a sinful man, O Lord.

9 For he was wholy astonished and all that were with him, at the draught of fishes which they had taken.

10 In like maner also Iames and Iohn the sōnes of Zebedee, who were Simōs felowes. And IESVS said to Simon, Feare not: from this time now, ‖ thou shalt be taking men.

11 And hauing brought their shippes to land, leauing al things they folowed him.

12 *And

IT came to passe, that when the people preassed vpon him, to heare the worde of God, hee was standing by the lake of Genezareth. Matth. 4.18. mark.1.16.

2 And he saw two shippes stand by the lakes side: but the fishermen were gone out of them, and were washing their nets.

3 And when hee was entred into one of the shippes which perteined to Simon, hee prayed him that he would thrust out a little from the lande: and hee sate downe, and taught the people out of the shippe.

4 When he had left speaking, he said vnto Simon, Launch out into the deepe, and let slip your nets to catch.

5 And Simon answering, said vnto him, Master, we haue laboured all night, and haue taking nothing: neuertheless, at thy commaundement I will loose forth the net.

6 And when they had this done, they inclosed a great multitude of fishes, but their net brake:

7 And they beckened vnto their partners, which were in the other shippe, that they should come and helpe them. And they came, and filled both the shippes that they sunke againe.

8 When Simon Peter sawe this, *he fell downe at Iesus knees, saying, Goe out from me, for I am a sinfull man, O Lord.*

9 For hee was vtterly astonied, and all that were with him, at the taking of the fishes, which they had caught together.

10 And so was also Iames and Iohn the sonnes of Zebedee, which were partners with Simon. And Iesus said vnto Simō, Feare not, from henceforth thou shalt catch men.

11 And whē they had brought vp their boates to the shore, they forsooke all, and followed him.

*12 *And*

Mt.8,2. Mar.1,40.

12 *And it came to passe, when he was in one of the cities, and behold a man full of leprosie, and seeing IESVS, and falling on his face, besought him saying, Lord, if thou wilt, thou canst make me cleane.

13 And stretching forth the hand, he touched him, saying, I wil. be thou made cleane. And immediatly the leprosie departed from him.

14 And hee commaunded him that hee should tell no body, but, Goe, ‡ shewe thy selfe to the Priest, and offer for thy cleansing * as Moyses commaunded, for a testimonie to them.

‡See S. Mat. Annot. c.8,4.

Leu.14,2.

15 But the bruite of him went abrode the more. and great multitudes came together to heare, and to be cured of their infirmities.

16 And hee retired into the desert, and praied.

Mt 9,2. Mr.2,3.

17 *And it came to passe one day, and he sate teaching. And there were Pharisees sitting and Doctors of Lawe that were come out of euery towne of Galilee and Iewrie and Hierusalem: and the vertue of our Lord was to heale them.

The Gospel vpon Friday in Whitsonweeke.

18 And beholde men carying in a bed a man that had the palsey: and they sought to bring him in, and to lay him before him.

19 And not finding on which side they might bring him in for the multitude, they ‖went vp vpon the roofe, & through the tiles let him downe with the bed into the middes, before IESVS.

20 ‖ Whose faith when he saw, he said, Man, thy sinnes are forgiuen thee.

21 And the Scribes and Pharisees began to thinke, saying, Who is this that speaketh blasphemies? Who can forgiue sinnes, but only God?

22 And when IESVS knew their cogitations, answering he said to them, What doe you thinke in your hearts?

23 Which is easier to say, Thy sinnes are forgiuen thee: or to say, Arise, and walke?

24 But that you may knowe that ‖ the sonne of man hath power in earth to forgiue sinnes (he said to the sicke of the palsey) I say to thee, Arise, take vp thy bed, and goe into thy house.

25 And forthwith rising vp before them, he tooke that wherein he lay: and he went into his house, magnifying God.

26 And al were astonied: and they magnified God. And they were replenished with feare, saying, That we haue seen maruelous things

12 And it came to passe, that when he was in a certaine citie, beholde, there was *a man full of leprosie: and when he had spied Iesus, he fell flat on his face, and besought him, saying, Lord, if thou wilt, thou canst make me cleane.* Matth.8.2. mark.1.40.

13 And when hee had stretched foorth his hande, hee touched him, saying, I will: bee thou cleane. And immediately the leprosie departed from him.

14 And he charged him to tell no man: but, Goe saith he, * *and shewe thy selfe to the Priest, and offer for thy cleansing, according as Moses commaunded, for a witnesse vnto them.* Leui.14.4.

15 But so much the more went there a fame abroade of him, and much people came together to heare, and to bee healed of him from their infirmities.

16 And he kept him selfe apart in the wildernesse, and prayed.

17 And it came to passe on a certaine day, as he was teaching, that there were Pharisees, and Doctours of the Lawe sitting by, which were come out of all the townes of Galilee, and Iurie, and Hierusalem: and the power of the Lord was present, to heale them.

18 And beholde, men brought in a bed a man which was taken with a palsie: and they sought meanes to bring him in, and to lay him before him. Matth.9.2. mark.2.3.

19 And when they could not finde on what side they might bring him in, because of the preasse, they went vpon the toppe of the house, and let him downe through the tyling with his couch, euen into the middest before Iesus.

20 When he saw their faith, he said vnto him, Man, thy sinnes are forgiuen thee.

21 And the Scribes and the Pharisees began to †*thinke, saying, What felow is this which speaketh blasphemies? Who can forgiue sinnes, but God onely?* †Or, reason.

22 But when Iesus perceiued their thoughts, he answering, said vnto them, What thinke ye in your hearts?

23 Whether is easier to say, Thy sinnes be forgiuen thee: or to say, Rise vp and walke?

24 But that ye may knowe that the Sonne of man hath power to forgiue sinnes on earth (hee said vnto the sicke of the palsie,) I say vnto thee, Arise, and when thou hast taken vp thy couch, goe vnto thine house.

25 And immediately hee rose vp before them, and when he had taken vp his couch, whereon he lay, hee departed to his owne house, glorifying God.

26 And they were al amazed, & they gaue the glory vnto God, and were filled with feare, saying,

Doubtlesse

things to day.

Mt.9,9. Mr.2,14. The Gospel vpon S. Matthewes eue Septemb.20.

27 *And after these things he went forth, and saw a Publican called Leui, sitting at the Custome-house, and he saide to him, Folow mee.

28 And ‖leauing al things, he rose and folowed him.

29 And Leui made him a great feast in his house: and there was a great multitude of Publicans, and of others that were sitting at the table with them.

30 And their Pharisees and Scribes murmured, saying to his disciples, Why doe you eate and drinke with Publicans and sinners?

31 And IESVS answering said to them, They that are whole, neede not the Physicion: but they that are il at ease.

‡ Christ came not to call those, who presume of their owne iustice, & that coumpt them selues to haue no neede of Christ. Mat.9,14. Mar.2,18. Lu.5.33. * See S. Mat. Annot.c.9,14.

32 ‡I came not to call the iust, but sinners to penance.

33 But they said to him, * Why doe the disciples of Iohn ‡ fast often, and make obsecrations, and of the Pharisees in like maner: but thine doe eate and drinke?

34 To whom he said, Why, can you make the children of the bridegrome fast whiles the bridegrome is with them?

35 But the daies wil come: and when the bridegrome shal be taken away from them, then they shal fast in those daies.

36 And hee saide a similitude also vnto them, That no man putteth a peece from a new garment into an olde garment: otherwise both he breaketh the new, & the peece from the new agreeth not with the old.

37 And no bodie putteth new wine into olde bottels: otherwise the new wine vvill breake the bottels, & it self vvill be shed, and the bottels vvil be lost.

38 But nevv vvine is to be put into nevv bottels: and both are preserued together.

39 And no man drinking old, wil new by and by. for he saith, The old is better.

Doubtlesse we haue seene strange things to day.

27 And after these things he went forth, and saw a Publicane, named Leui, sitting at the receite of custome: and he said vnto him, Folow me. Matth.9.9. mark,2.14.

28 And when he had left all, he rose vp, and folowed him.

29 And Leui made him a great feast in his owne house: & there was a great company of Publicanes, & of other that sate at meate *with them.*

30 But they that were Scribes and Pharisees among them, murmured against his disciples, saying, Why doe ye eate and drinke with Publicanes and sinners?

31 And Iesus answering, said vnto them, They that are whole neede not a Physicion: but they that are sicke.

*32 *I came not to cal the righteous: but sinners to repentance.* 1.Tim. 1.13.

33 And they said vnto him, Why doe the disciples of Iohn fast often, and make prayers, and likewise the disciples of the Pharisees: but thine eate and drinke?

*34 *He said vnto them, Can ye make the childrē of the wedding chamber fast, while the bridegrome is with them?* Matth.9.14. mar.3.18.

35 But the dayes will come: and when the bridegrome shalbe taken away from them, then shall they fast in those dayes.

36 He spake also vnto them a similitude, No man putteth a piece of a new garment into an old vesture: for then the newe renteth the old, *and the piece that was* taken *out of the newe, agreeth not with the olde.*

37 And no man powreth newe wine into olde vessels: for if he doe, the new wine will burst the vessels, and runne out it selfe, and the vessels shall perish.

38 But newe wine must be put into new vessels, and both are preserued.

39 No man also hauing drunke olde wine, wil straightway haue new: for he saith, the olde is better.

ANNOTATIONS. CHAP. V.

Rhem.1. 3. One ship Simons.) *It is purposely expressed that there were two shippes, and that one of them was Peters, and that Christ went into that one, and sate downe in it, and that sitting he taught out of that ship: no doubt to signifie the Church assembled by Peters ship, and that in it is the chaire of Christ, and only true preaching.* Peters ship.

Fulke 1. Although it be true, that Christes chaire is in the Church, yet this is a fonde collection. For if the shippe were here the Church, then all to whom Christ preached that were on the shore and in the other shippe, were out of the Church. The Church.

Rhem.2. 6. A great multitude of fishes.) *Likewise by this significatiue miracle wrought about Peters fishing, is euidently* Peters fishing. *fresh-wed what wonderful successe Peter should haue in conuerting men to Christ, both Iewes and Gentiles. as when at one draught, that is to say,* * *at one Sermon he drew into his ship, which is Christes Church, a great number of men, as he did nowe* Act.2,41. 4,4. *fishes: and so continually by himself and his successors vnto the worlds end.*

Fulke 2. Peters successors be true preachers of the Gospel, as for the Pope that neuer preacheth the Gospel, neuer casteth out Peters net, to fish for men as he did. Successors of Peter.

Rhem. 7. Beckened to their fellowes.) *Peter had so much worke that he called for helpe and ioyned vnto him the other ship, representing to vs his Copartners in the preaching of the Gospel, and the coniunction of the Synagogue and the people of Gentilitie vnto Peters ship, that is, to the Church of Christ.* Ambro.li.4.in Luc.c.vlt. Peters coadiutors.

10. Thou

Rhem.3. 10 Thou ſhalt be taking men.) *That al this aforeſaid did properly meane Peters trauailes to come, in the conuerſion of the world to Chriſt, and his prerogatiue before al men therein, it is euident by Chriſts ſpecial promiſe made to him ſeuerally and apart in this place, that he ſhould be made the taker of men. though to other he giueth alſo, as to Peters cooperators and coadiutors, the like office.* Mat.4,19. — Peters preeminence in fiſhing for mens ſoules.

Fulke.3. By S. Matthew and S. Marke, it is euident, that Chriſt ſpake ioyntly to Peter and Andrew. *I will make you fiſhers of men.* Matth.4.19. Mark.1.17. Therefore it is a brutiſh Collection, to gather Peters prerogatiue, before all men in the office of fiſhing. — Peters primacie

Rhem. 19 Went vp vpon the roofe.) *A ſtrange diligence in procuring corporal health of and by Chriſt: and an example for vs of the like or greater, to obteine ſaluation of him either for our ſelues or our friends, and to ſeeke to his Church and Sacraments with what extraordinarie paine ſo euer.* — Zeale of ſoules.

Rhem.4. 20 Whoſe faith.) *Great is God (ſaith S. Ambroſe) and pardoneth one ſort through the merites of others therefore if thou doubt to obtaine forgiuenes of thy great offences, ioyne vnto thy ſelfe interceſſors, vſe the Churches helpe, which may pray for thee and obtaine for thee that which our Lord might denie to thy ſelf.* Amb.lib.5.in Luc. — The interceſſion of others.

Fulke.4. The wordes of Ambroſe be otherwiſe then you cite them, *Magnus Dominus, qui aliorum merito ignoſcit alijs. The Lord is great, which for other mens ſake forgiueth other men: and while he alloweth ſome, he releaſeth the faultes of other, why ſhould not a man thy fellowe preuaile with thee, when with God the ſeruant hath the meane of interceſſion and the right of obteining? Learne thou that iudgeſt, to forgiue, learne thou that art ſicke, to obteine forgiuenes. If thou doubteſt to obteine pardon of grieuous ſinnes: take to the intreators, take to thee the Church which may pray for thee, by contemplation whereof, the Lord forgiueth that which he might denie thee.* There is nothing hard in this ſpeech, but the name of merite, which the fathers vſe often times, when they ſignifie any meane of obtaining, and not as Papiſts take it, for deſerts. And the argument that he draweth frō hence, that one man ſhould be intreated by an other to forgiue, declareth that he meaneth not worthines, or merit of workes, to preuaile with God: as he expreſſeth moſt plainely in other places, where he ſaith, *Whence ſhould I haue ſo great merit, ſeeing mercie is my crowne? Exhort.ad Virgin.* Affirming alſo, that a man is iuſtified and ſaued by faith alone, very often times. In ep.ad Rom. cap.2.&3.4.9.10.11. 1.Cor. 1.Gal.cap.3.5. and elſewhere. — Merite. Faith only.

Rhem. 5. 24 The ſonne of man in eatth.) *By which act (* ſaith Cyril) it is cleere that the Sonne of man hath power in earth to remitte ſinnes: which he ſaid both for him ſelf and vs. For he, as God being made man and Lord of the Law, forgiueth ſinnes. And we alſo haue obtained by him that wonderful grace. for it is ſaid to his Diſciples,* Whoſe ſinnes you ſhal remit, they are remitted to them. *And how ſhould not he be able to remit ſinnes, who gaue other power to doe the ſame.* — Prieſts do remit ſinnes. *In catena S. Thomæ. Io.20,23.*

Fulke. 5. Chriſt as God forgiueth ſinnes properly, here to the ſicke of the palſey. But Matth.9.ſect.6. you hold, that Chriſt as man, forgaue ſinnes to this man. The power that Chriſt gaue to his diſciples to forgiue ſinnes, is to declare them to be forgiuen by God: S. Hieronym.in Matth.16. — Forgiuenes of ſinnes.

Fulke. 6. 28 Leauing al folowed him.) *The * profane Iulian charged Matthew of two much lightnes, to leaue al and folowe a ſtranger, at one word. but in deede hereby is ſeene the maruelous efficacie of Chriſtes word and internal working, that in a moment can alter the hart of man, and cauſe him nothing to eſteeme the things moſt deere vnto him. which he did not onely then in preſence, but alſo daily doth in the Church. For ſo S. Antonie, S. Francis, and others, by hearing only the word of our Sauiour read in the Church, forſooke al and folowed him.* — Forſaking al, and folowing Chriſt. *Hiero.in Mat.9. Athan. in vit. S.Antonii. Auguſt.confeſ. lib.8.c.12. Bonau.in vit. S.Franciſci.*

Rhem. 6. Frauncis followed not Chriſt in preaching ỹ Goſpel, but did ſet vp a new ſect of his owne religion, of whom they be called Franciſcanes, as of Chriſt Chriſtians haue their name. Yea Frauncis was crucified for his ſect, if we may beleeue his diſciples writings and paintings of him. Who alſo with the reſt of begging Friers, goe about to aboliſh the Goſpel of Chriſt, and therefore did write a new Goſpel, and called it *the Goſpel of the ſpirite, and eternall Goſpel*, which was expounded openly in Paris, and had bene preached 55 yeeres without controlement, till at laſt, it was burnt ſecretly, at the importunate requeſt and outcrying of *Guilielmus de ſancto Amore*, and others of Paris: *Guil.de ſanct.Amore de periculo nouiſſimi temporis.cap.8. Mathæus Paris: Anno Domi.1256.* — *Liber confo rmitatum.* Friers.

CHAP. VI.

For reprouing by Scripture and miracle (as alſo by reaſon) the Phariſees blindnes about the obſeruation of the Sabboth, 11 they ſeeke his death. 12 Hauing in the mountaine prayed al night, he chooſeth twelue Apoſtles. 17 and after many miracles vpon the diſeaſed, 20 he maketh a ſermon to his Diſciples before the people: propoſing heauen to ſuch as wil ſuffer for him, 24 and wo to ſuch as wil not. 27 Yet withal exhorting to doe good euen to our enemies alſo. 29 and that the Maiſters muſt firſt mend them ſelues. 46 finally, to doe good workes, becauſe only faith wil not ſuffice.

Mt.12,1. Mr.2,23. AND it came to paſſe on the ‡ Sabboth ſecond-firſt, when he paſſed through the corne, his Diſciples did plucke the eares, and did eate rubbing them with their hands.

*AND it * came to paſſe on the ſecond Sabboth after the firſt, that he went thorow the corne fieldes: and his diſciples plucked the eares of corne, and did eate, rubbing them in their hands.* — Matth.12.1. mark.2.23.

2 And certaine of the Phariſees ſaid to them, Why doe you that which is not lawful on the Sabboths?

2 And certaine of the Phariſees ſaid vnto them, Why doe ye that which is not lawful to doe on the Sabboth dayes?

3 And IESVS anſwering them, ſaid, ‖ Neither this haue you read which Dauid did, when him ſelf was an hungred and they that were with him:

*3 And Ieſus anſwering them, ſaid, * Haue ye not read ſo much as this that Dauid did, when he himſelfe was an hungred, and they which were with him:*

1.Reg. 21,4. 4 *How he entred into the houſe of God, and

4 How he went into the houſe of God, and — 1.Sam.21.6.

and tooke the loaues of the Propoſition, and did eate, and gaue to them that were with
Leu.24,9. him, which is not lawful to eate * but only for Prieſts?

5 And he ſaid to them, That the ſonne of man is Lord of the Sabboth alſo.

6 And it came to paſſe on an other Sabboth alſo, that he entred into the ſynagogue,
Mt.12,10. Mr.3,1. and taught. * And there was a man, and his right hand was withered.

7 And the Scribes & Phariſees watched if he would cure on the Sabboth: that they might find how to accuſe him.

8 But he knew their cogitations: and he ſaid to the man that had the withered hand, Ariſe, and ſtand forth into the middes. And riſing he ſtoode.

9 And IESVS ſaid to them, I aske you, if it be lawful on the Sabboths to doe wel or il: to ‖ ſaue a ſoule or to deſtroy?

10 And looking about vpon them al, he ſaid to the man, Stretch forth thy hand. And he ſtretched it forth: and his hand was reſtored.

11 And they were repleniſhed with madnes: and they communed one with an other what they might doe to IESVS.

The Goſpel vpon S. Bartlemewes day. 12 And it came to paſſe in thoſe dayes, he went forth into the mountaine to pray, & he paſſed ‖ the whole night in the prayer of God.

Mt.10,1. Mr.3,13,6,7 Lu.9,1. 13 *And when day was come, he called his Diſciples: and he choſe twelue of them (‖ whom alſo he named *Apoſtles*)

14 Simon whom he ſurnamed Peter, and Andrew his brother, Iames and Iohn, Philip and Bartholomew,

15 Matthew and Thomas, Iames of Alphæus, and Simon that is called Zelotes,

16 And Iude of Iames, & Iudas Iſcariote which was the traitour.

The Goſpel vpon Alhollowes eue. And for many Martyrs. 17 And deſcending with them he ſtoode in a plaine place, and the multitude of his Diſciples, and a very great companie of people from al Iewrie and Hieruſalem: and the ſea coaſt both of Tyre and Sidon,

18 Which were come to heare him, and to be healed of their maladies. And they that were vexed of vncleane ſpirits, were cured.

19 And al the multitude ſought to touch him, becauſe vertue went forth from him, & healed al.

20 And he lifting vp his eies vpon his Diſciples, ſaid, * Bleſſed are ye poore: for yours is the kingdome of God.

21 Bleſſed are you that now are hungred: becauſe

*did take and eate the ſhewe bread, and gaue alſo to them that were with him, which is not lawful to eate * but for the Prieſts onely.* Leuit.24.9.

5 And he ſaid vnto them, That the ſonne of man is Lord alſo of the Sabboth day.

*6 * And it came to paſſe alſo in another Sabboth, that hee entred into the Synagogue, and taught: and there was a man whoſe right hand was dried vp.* Matth.12.10 mar.3.1.

7 And the Scribes and Phariſees watched him, whether he would heale on the Sabboth day: that they might find how to accuſe him.

8 But he knew their thoughts, and ſaid to the man which had the withered hand, Riſe vp, and ſtand forth in the middes. And he aroſe, and ſtood forth.

9 Then ſaid Ieſus vnto them, I will aske you a queſtion, Whether is it lawfull on the Sabboth dayes to doe good, or to doe euill? to ſaue ones life, or to deſtroy it?

10 And when he had behelde them all in compaſſe, he ſaid vnto the man, Stretch forth thy hand. And he did ſo: and his hand was reſtored againe as whole as the other.

11 And they were filled with madneſſe, and communed together among them ſelues what they might doe to Ieſus.

12 And it came to paſſe in thoſe daies, that he went out into a mountaine to pray, and continued all night there *in prayer to God.*

*13 And when it was day, he called his diſciples: * and of them he choſe twelue, whom alſo he called Apoſtles:* Matth.10.1. mark.3.13.

14 (Simon, whom he alſo named Peter, and Andrew his brother: Iames and Iohn, Philip, and Bartholomew.

15 Matthew, and Thomas, Iames the ſonne *of Alphæus, and Simon, which is called Zelotes:*

16 And Iudas, Iames brother, *and Iudas Iſcariot, which alſo was the traitour.)*

17 And when he came downe with them, he ſtoode in the plaine fielde, and the companie of his diſciples, and a great multitude of people, out of all Iurie and Hieruſalem, and from the ſea coaſt *of Tyre and Sidon, which came to heare him, and to be healed of their diſeaſes,*

18 And they that were vexed with foule ſpirites: and they were healed.

19 And all the people preaſſed to touch him: for there went vertue out of him, and healed them all.

*20 And when he had lifted vp his eyes vpon his diſciples, he ſaid, * Bleſſed be ye poore: for yours is the kingdome of God.* Matth.5.2.

*21 * Bleſſed are ye that hunger now: for ye* Eſai.65.13.

ſhalbe

becauſe you ſhal be filled. Bleſſed are you that now weepe: becauſe you ſhal laugh.

22 Bleſſed ſhal you be when men ſhal hate you, and when they ſhal ſeparate you, and vpbraide you, and abandon your name as euil, for the ſonne of mans ſake.

23 ‖ Be glad in that day and reioyce: for behold, your reward is much in heauen. ☞ for according to theſe things did their fathers to the Prophets.

24 But wo to you that are riche, becauſe you haue your conſolation.

25 Wo to you that are filled: becauſe you ſhalbe hungrie. Woe to you that now doe laugh: becauſe you ſhal mourne and weepe.

26 Wo, when al men ‖ ſhal bleſſe you. for according to theſe things did their fathers to the falſe Prophets.

27 But to you I ſay that doe heare, Loue your enemies, doe good to them ỳ hate you.

28 Bleſſe them that curſe you, and pray for them that calumniate you.

29 And he that ſtriketh thee on ỹ cheeke offer alſo the other. And from him that taketh away from thee thy robe, prohibite not thy coate alſo.

30 And ‡ to euery one that asketh thee, giue: and of him that taketh away the things that are thine, aske not againe.

31 And according as you wil that men doe to you, doe you alſo to thē in like maner.

32 And if you loue them that loue you, what thanke is to you? for ſinners alſo loue thoſe that loue them.

33 And if ye doe good to them that doe you good: what thanke is to you? for ſinners alſo doe this.

34 And if ye lend to thē of whom ye hope to receiue: what thanke is to you? for ſinners alſo lend vnto ſinners, for to receiue as much.

35 But loue ye your enemies: doe good and ‖ lend, hoping for nothing thereby, and your reward ſhal be much, and you ſhal be the ſonnes of the Higheſt, becauſe him ſelf is beneficial vpon the vnkind and the euil.

The Goſpel vpon the firſt Sunday after Pentecoſt.

36 Be ye therefore merciful as alſo your father is merciful.

37 Iudge not, and you ſhal not be iudged. condemne not, and you ſhal not be condemned. forgiue, and you ſhal be forgiuen.

38 Giue, and there ſhal be giuen to you. good meaſure and preſſed downe and ſhaken together & running ouer ſhal they giue into your boſome. For with the ſame meaſure that you do meate, it ſhal be meaſured to you againe.

‡ That is, to euery one iuſtly asking. For that which is vniuſtly asked, may be iuſtly denied. *Aug. lib. 2. c. 40. de Serm. Do, in monte.*

ſhalbe ſatiſſied. * *Bleſſed are ye that weepe now, for ye ſhall laugh.* Eſai. 61. 3.

22 * *Bleſſed are ye when men ſhall hate you, and when they ſhall ſeparate you* from their *company, and ſhall raile on you, and put out your name as euil, for the ſonne of mans ſake.* Matth. 5. 3.

23 Reioyce ye in that day, and leape ye for ioy: for behold, your reward is great in heauen, for in like maner did their fathers vnto the Prophets,

24 **But woe vnto you that are rich: for yee haue your conſolation.* Amos 6. 1. ecclē. 31. 8.

25 **Woe vnto you that are full: for ye ſhall hunger. Woe vnto you that now laugh: for yee ſhall mourne and waile.* Eſai. 65. 13.

26 Woe vnto you when men ſhall praiſe you: for ſo did their fathers to the falſe prophets.

27 **But I ſay vnto you which heare, Loue your enemies, doe good to them which hate you,* Matth. 5. 44.

28 Bleſſe them that curſe you, and pray for them which wrongfully trouble you.

29 **And vnto him that ſmiteth thee on the one cheeke, offer alſo the other:* * *and him that taketh away thy cloake, forbid not to take thy coate alſo.* Matth. 5. 39. 1. Cor. 6. 7.

30 Giue to euery man that asketh of thee, & of him that taketh away thy goods, aske them not againe.

31 **And as ye would that men ſhould doe to you, doe ye alſo to them likewiſe.* Matth. 7. 12.

32 **For if ye loue them which loue you, what thanke haue ye? for ſinners alſo loue their louers.* Tobi. 4. 16.

33 And if ye doe good for them which doe good for you, what thanke haue ye? for ſinners alſo doe euen the ſame.

34 **And if ye lend to them of whom ye hope to receiue, what thanke haue ye?* * *for ſinners alſo lend to ſinners, to receiue ſuch like againe.* Matth. 5. 46. Matth. 5. 42.

35 But loue ye your enemies, and doe good, and lend, looking for nothing againe: and your reward ſhalbe great, and ye ſhall be the children of the higheſt: for he is kinde vnto the vnkinde, and to the euil.

36 Be ye therefore merciful, as your father alſo is mercifull,

37 * *Iudge not, and ye ſhall not be iudged at all: condemne not, and ye ſhall not be condemned at all, forgiue, and ye ſhalbe forgiuen.* Matth. 7. 1.

38 * *Giue, and it ſhalbe giuen vnto you, good meaſure, preaſſed downe, ſhaken together, & running ouer, ſhall men giue into your boſomes: for with the ſame meaſure that ye mete with all, it ſhall be meaſured to you againe.* Matth. 7. 2. mark. 4. 24.

39 And he said to them a similitude also: Can the blinde leade the blinde? doe not both fal into the ditch?

40 The disciple is not aboue his maister: but euery one shal be perfect, if he be as his maister.

41 And why seest thou the mote in thy brothers eye: but the beame that is in thine owne eye thou considerest not?

42 Or how canst thou say to thy brother, Brother, let me cast out the mote out of thine eye: thy self not seeing the beame in thine owne eie? Hypocrite, cast first the beame out of thine owne eie: and then shalt thou see clerely to take forth the mote out of thy brothers eie.

43 For there is no good tree that yeldeth euil fruites: nor euil tree, that yeldeth good fruite.

44 For euery tree is knowen by his fruite. For neither doe they gather figges of thornes: neither of a bush doe they gather the grape.

45 The good man of the good treasure of his hart bringeth forth good: and the euil man of the il treasure bringeth forth euil. for of the aboundance of the hart the mouth speaketh.

46 And why cal you me, Lord, Lord: and doe not the things which I say?

47 Euery one that commeth to me, and heareth my words, and doeth them: I wil shew you to whom he is like.

48 He is like to a man ‡ building a house, that digged deepe, and laid the foundation vpon a rocke. And when an inundation rose, the riuer bette against that house, & it could not moue it: for it was founded vpon a rocke.

49 But he that heareth, and doeth not: is like to a man building his house vpon the earth without a foundation: against the which the riuer did beate: and incontinent it fell, and the ruine of that house was great.

*59 And he put foorth a similitude vnto them, *Can the blinde leade the blinde? Shall they not both fall into the ditch?* Matth.15.14

*40 *The disciple is not aboue his master: but whosoeuer* wil be *a perfect* disciple, *shall be as his master is.* Matt.10.24. ioh.13.16.

*41 *And why seest thou the mote that is in thy brothers eye, but considerest not the beame that is in thine owne eye?* Matth.7.3.

42 Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye: when thou thy selfe seest not the beame that is in thine owne eye? Thou hypocrite, cast out the beame out of thine owne eye first, and then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

*43 *For it is not a good tree that bringeth forth euil fruite: neither is that an euil tree that bringeth forth good fruite.* Matth.7.17.

*44 *For euerie tree is knowen by his owne fruite: for of thornes doe not men gather figges, nor of a bramble bush gather they grapes.* Matth.12.33 mark.7.16.

45 A good man out of the good treasure of his heart, bringeth foorth that which is good: and an euill man out of the euill treasure of his heart, bringeth foorth that which is euill: For of the abundance of the heart, his mouth speaketh.

*46 *Why call ye me Lord, Lord, and doe not as I bid you?* Matth.7.21. rom.13.2.

47 Whosoeuer commeth to me, and heareth my sayings, and doeth the same, I will shew you to whom he is like.

48 He is like a man which built an house, and digged deepe, and laid the foundation on the rocke. And when the waters arose, the flood beat vehemently vpon that house, and could not moue it: for it was grounded vpon the rocke.

49 But he that heareth, and doeth it not, is like a man that without foundatiõ built an house vpon the earth: against which the flood did beate vehemently, and it fell immediatly, and the fall of that house was great.

MARGINALL NOTES. CHAP. VI.

Rhem.1. 1 Sabboth second first.) *S. Hierom (ep.2. ad Nepotian.) writeth of him self, that being at Constantinople, he asked his master Gregorie Nazianzene, the famous Doctor, then Bishop there, what Sabboth this was, who by his answere declared that it was very hard to tel, neither is it yet knowen to the best learned. Yet the Protestants are wont to say, All is very easie.*

Fulke.1. A false slaunder: we say not, that all things in the Scripture are very easie. But we say with *S.* Augustine, *that God hath graciously, and wholesomely so tempered the Scriptures, that by euident or plaine places, he might prouide for hunger, and by darke places, wipe away lothsomnes. For nothing almost is beaten out of those obscurities, which is not found elsewhere, vttered most plainely. De doctr. Christ. lib.2. cap.6.* And as for this *Sabboth second principall*, Epiphanius sheweth plainely, that it was the last solemne day of the feast of vnleauened bread, by conference of the lawe. Leuit.23 Epipha. Hæres.51. Slaunder.

Rhem.2. 48 Building a house.) *He buildeth right and surely, that hath both faith and good workes: he buildeth on sand, that trusteth to his faith or reading or knowledge of the Scripture, and doth not worke or liue accordingly.*

Fulke.2. If faith be taken for bare knowledge, as in Iames.2. he that trusteth to such a faith, buildeth in the sand. Yet true faith only sufficeth to iustification, and bringeth forth good workes as the fruites of a iustified man: as Augustine sheweth plentifully. *De fide & oper. c.14. & 22. & .23.* Iustification by faith only.

ANNOTATIONS. CHAP. VI.

Rhem. 3. 3 Neither this haue you read.) *The Scribes and Phariſees boaſted moſt of their knowledge of the Scriptures: but our Sauiour often ſheweth their great ignorance. Euen ſo the Heretikes that now adaies vant moſt of the Scriptures and of their vnderſtanding of them, may ſoone be proued to vnderſtand litle or nothing.* Heretikes vnderſtand not the Scriptures.

Fulke. 3. It is inough for you to call vs heretikes, and ſay that we vnderſtand little or nothing in the Scriptures, but thereof let our preachings, writings and conferences beare witneſſe. Yet we vaunt not of our vnderſtanding, but humbly thanke the auctor thereof. Slander.

Rhem. 9 Saue a ſoule.) *Hereby it ſeemeth that Chriſt (as at other times lightly alwayes) did not onely heale this man in body, but of ſome correſpondent diſeaſe in his ſoule.*

Rhem. 4. 12 The whole night.) *Our Sauiour inſtantly praied, alone in the mount without doore, all night long, as a preparation to the deſignement of his Apoſtles the day after: to giue example to the Church of praying inſtantly when prieſts are to be ordered, and a leſſon to vs all what we ſhould do for our owne neceſſities, when Chriſt did ſo for other mens.* The Churches prayers at the times of giuing holy Orders.

Fulke. 4. The Church ought to follow our Sauiour Chriſt in praying earneſtly, when miniſters of the word and Sacraments are ordeined. But this example is little followed in popery, as common experience teacheth, where ſimonie ſo greatly preuaileth in this matter, and moſt of all at Rome.

Rhem. 5. 13 Whom he named Apoſtles.) *Here it is to be noted againſt our Aduerſaries that deceitfully meaſure to the ſimple the whole nature and qualitie of certaine ſacred functions, by the primitiue ſignification and compaſſe of the names or words whereby they be called. with whom as a prieſt is but an elder, and a biſhop, a watchman or Superintendent, ſo an Apoſtle is nothing but a Legate or Meſſenger, and therfore (as they arguc)* can make no lawes nor preſcribe or teach any thing not expreſſed in his* mandatum. *Know therfore againſt ſuch deceiuers, that ſuch things are not to be ruled by the vulgar ſignification of the word or calling, but by vſe and application of the holy writers, and in this point by Chriſtes owne expreſſe impoſition. And ſo this word* Apoſtle, *is a calling of Office, gouernment, authoritie, and moſt high dignitie giuen by our Maiſter, ſpecally to the College of the Twelue: whom he endued aboue that which the vulgar etymologie of their name requireth, with power to bind and looſe, to puniſh and pardon, to teach and rule his Church. Out of which roome & dignitie, which is called in the Pſalme and in the Acts, a biſhoprike, when Iudas fell, Mathias was choſen to ſupply it, and was numbered among the reſt, who were as founders or foundations of our religion, as the Apoſtle termeth them. Therfore to that college this name agreeth by ſpeciall impoſition and prerogatiue, though afterward it was by vſe of the Scriptures, extended to S. Paule & Barnabas, and ſometimes to the Apoſtles ſucceſſors: as alſo (by the like vſe of Scriptures) to the firſt conuerters of countreis to the faith, or their coadiutors in that function. In which ſenſe S. Paul chalengeth to be the Corinthians Apoſtle, and nameth Epaphroditus the Philippians Apoſtle: as we call S. Gregory and his Diſciple S. Auguſtine, our Apoſtles of England. In all which taking, it euer ſignifieth dignitie, regiment, Paternitie, Principalitie & Primacie in the Church of God: according to S. Paul* 1. Cor. 12. He hath placed in his Church, firſt in deed Apoſtles, &c *Whereby we may ſee that S. Peters dignitie was a wonderfull eminent Prerogatiue and Soueraintie, when he was the head not only of other Chriſtian men, but the head of all Apoſtles, yea euen of the College of the Twelue. And if our Aduerſaries liſt to haue learned any profitable leſſon by the word Apoſtle, more profitably and truly they might haue gathered, that Chriſt called theſe his principall officers,* Apoſtles, *or* Sent (*himſelfe alſo ſpecially & aboue all other being* Miſſus, *that is,* Sent. *and called alſo Apoſtle in the Scriptures*) *to warne vs by the nature of the word, that none are true Apoſtles, Paſtors, or Preachers, that are not ſpecially ſent and called, or that can not ſhew by whom they be ſent. and that all Heretikes therfore be rather Apoſtates then Apoſtles, for that they be not ſent, nor duely called, nor choſen to preach.* Calu. Inſt. li. 4. c 8. The name and dignitie of Apoſtles. Pſ. 108, 8. Act. 1, 20. Eph. 2, 20. Act. 14. 1. Cor. 12. Eph. 4, 11. 1. Cor. 9, 2. Phil. 2, 25. Luc. 4, 18. Hebr. 3, 1.

Fulke 5. Our Sauiour Chriſt gaue names of ſignification to his miniſters, that we might not only learne the dignitie of their office, but alſo their dutie. And therefore we do rightly make our argument of the notation of the Apoſtles name: They be *Legates or Embaſſadors, Ergo* they cannot make lawes, nor preſcribe or teach any thing beſide their commiſſion, for this is the dutie of Legates. Yet is their office of high dignitie & authoritie, being the embaſſadors of the king of kings: becauſe a Legate or Embaſſador repreſenteth the perſon & authoritie, of the prince from whom he is ſent. So an Elder is a name of dignitie, grauitie and authoritie, a biſhop of vigilancie, wiſdome, diligence, which in ſo weightie affaires as concerne his office, cannot be without honor & auctoritie. Therfore it is a lewd ſlander, that we deceiue the ſimple in meaſuring the nature of ſacred functions, by the primitiue ſignification of their names. Their offices & functions are ſet downe plainly in the ſcriptures, as well for the dignity, as for the dutie that belongeth vnto them. And they haue apt names giuen by the holy ghoſt, to admoniſh themſelues of their duties, and other men both of their dignities and duties. But you would haue dignity without dutie. If he haue the name of a prieſt or a biſhop, it skilleth not though he lack learning, honeſty, diligence, watchfulnes, he is prieſt and biſhop good inough for poperie. And if he make lawes & teach beſide his commiſſion, as the Pope doth, he is ſtill apoſtle or apoſtolike. But you labour in vayne to blind the world any longer, with names & titles of honor, when the perſons haue nothing that without dutie doing, can be worthy of any eſtimation, with them that know what belongeth to thoſe offices & names. That the name of Apoſtles is not to be giuen to all that are ſent, but only to them that haue immediate commiſſion from Chriſt, as firſt the twelue, and thē Paul & Barnabas (to whom you hardly allow the name of Apoſtles, by ful, ſpecial, & immediate commiſſion, but by vſe of ſcripture) we doe willingly acknowledge: But that the name of Apoſtles abſolutely was giuen to their ſucceſſors, by vſe of Scripture you are not able to prooue. For in that generall commiſſion, they had no ſucceſſors. And Epaphroditus is not called an Apoſtle ſimply, but your Apoſtle, that is, ſaith Photius, *becauſe they ſent neceſſary things to S. Paule by him.* Oecum. Or as S. Ambroſe ſaieth: *He was made their Apoſtle by the Apoſtle, when he ſent him to exhort them:* by which interpretation, he was the meſſenger of S. Paule. Far vnlike to Gregory and his diſciple Auguſtine, whom you call apoſtles, of whom the latter was Gregories apoſtle. But Gregory was not Chriſtes Apoſtle, although he was (for the time in which he liued) a good man: yet farre from the ſynceritie, calling, and auctoritie of an apoſtle of Chriſt. But the wonderfull prerogatiue of Peters primacie, about the reſt of the Apoſtles, we ſee not, ſeeing it was a primacie of order, not of honor or auctoritie. *Cypr. de vnitat. eccleſ. Hieron. cont. Iouin. lib.* 1. and *Ep. Euagrio.* Concerning the leſſon you would haue vs to learne by the name of Apoſtle, we acknowledge that none are true Apoſtles, paſtours, or teachers, Apoſtoles. Elders. Biſhops. Slander. Peters primacie.

but those that are sent of God, and haue lawfull calling by God and the Church.

Rhem.6. 14 Simon.) *Peter in the numbering of the Apostles, alwayes first named and preferred before Andrew his elder brother and senior by calling,* See Annotat. Mt.10,2. — Peters preeminence.

Fulke.6. For Peters prerogatiue, see also the notes. Math.16.

Rhem.7. 23 Be glad.) *The common miseries that fall to the true preachers and other Catholike men for Christes sake, as pouertie, famine, mourning, and persecutions, be in deed the greatest blessings that can be, and are meritorious of the reward of heauen. Contrarywise, all the felicities of this world without Christ, are in deed nothing but wo, and the entrance to euerlasting miserie.* — All persecution for Christ, is a blessing.

Fulke.7. The sufferings of this life, *are not worthy of the glory that shalbe reuealed in the children of God.* Rom.8.18. Therfore they be not meritorious of the reward of heauen. For eternall life is the free gift of God in Christ Iesus our Lord. Rom.6.23. — Merite.

Rhem.8. 26 Shal blesse you.) *This wo pertaineth to the Heretikes of our daies, that delight to haue the peoples praises, blessings & shoutes, preaching pleasant things of purpose to their itching eares: as did the False-Prophets, when they were magnified and commended therefore of the carnall Iewes.* — The vanitie of Heretical preachers.

Fulke.8. We preach mortification, and bearing of the crosse of Christ to be necessary for all Christian men, vnder paine of eternal damnation, which is no pleasant doctrine to carnal men. But your doctrine of pardons, absolutions, dispensations, conuerting of eternall paines into temporall, and then satisfaction by meritorious deeds, and other mens workes sweetely paied for, be preachings of pleasaunt things, to serue the humor of itching eares. — Preachers of carnal libertie.

Rhem.9. 35 Lend, hoping nothing.) *In that we may here seeme to be moued to lend to those whom we thinke not able nor like euer to repay agayne, it must be holden for a counsell rather then a commaundement, except the case of necessitie. but it may be taken rather for a precept, wherein vsurie, that is to say, the expectation not of the money lent, but of vauntage for lone, is forbidden: as by other places of Scripture it is condemned, and is a thing against the Law of nature and nations. And great shame and pitie it is, that it should be so much vsed or suffered among Christians, or so couered and cloked vnder the habite of other contracts, as it is.* — Against vsurie.

Fulke.9. If any precept be too heauie for you to beare, you mitigate it by making it a voluntary Counsell. But to lend without hope of restitution, is a part of true charitie, which is one of the great commandements. Yet it is not to be meant of all men, but such as haue need to borow, not to serue their pleasure, or to encrease their gaine, but for their necessitie. And it is manifest, that where we are commanded to lend, not only vsurie is not to be looked for, but euen the principall must be aduentured neuer to be restored. — Counsels and precepts.

CHAP. VII.

He testifieth the faith of the Centurion who was a Gentile, to be greater then he found among all the Iewes, and cureth his seruaunt absent. 11 *the widowes sonne he reuiueth and restoreth to her, and is renowmed thereupon.* 18 *To Iohns messengers he answereth with miracles, leauing to Iohn to preach thereby vnto them that he is Christ.* 24 *And afterward he declareth how worthy credite was Iohns testimonie,* 29 *inueighing against the Pharisees,* 31 *Who with neither of their maners of liuing could be wonne.* 36 *Shewing also vnto them by occasion of Marie Magdalene, how he is a friend to sinners, not to maintaine them in sinne, but to forgiue them their sinnes vpon their faith and penance.*

AND when he had fully said al his words into the eares of the people, he entered into Capharnaum.

2 And the seruant of a certaine Centurion being sicke, was readie to die: who was deere vnto him.

3 And when he had heard of IESVS, he sent vnto him the Auncients of the Iewes, desiring him to come and heale his seruant.

4 But they being come to IESVS, besought him earnestly, saying to him, That he is worthie that thou shouldest doe this for him.

5 For he loueth our nation: and he hath ‖ built a synagogue for vs.

6 And IESVS went with them. And when he was now not farre from the house, the Centurion sent his friends vnto him, saying, Lord, trouble not thy selfe. for ‡ *I am not woorthy that thou shouldest enter vnder my roofe.*

‡ See the Annotations vpon S.Matt. c.8,8.

7 For

*WHen he had ended all his sayings in the audience of the people, *he entred into Capernaum.* Matth.1.1.

2 And a certaine Centurions seruant, which was deare vnto him, being sicke, was in perill of death.

3 And when hee heard of Iesus, hee sent vnto him the elders of the Iewes, beseeching him that hee would come and heale his seruaunt.

4 And when they came to Iesus, they besought him instantly, saying, He is worthie that thou shouldest doe this for him.

5 For he loueth our nation, and hath built vs a synagogue.

6 Then Iesus went with them. And when he was now not farre from the house, the Centurion sent friends to him, saying vnto him, Lord, trouble not thy selfe: for I am not woorthy that thou shouldest enter vnder my roofe.

7 Where-

7 For the which cauſe neither did I thinke my ſelfe worthie to come to thee: but ſay the worde, and my ſeruaunt ſhall be made whole.

8 For I alſo am a man ſubiect to authoritie, hauing vnder me ſouldiers: and I ſay to this, goe, & he goeth: and to another, come, and he commeth: and to my ſeruaunt, doe this, and he doeth it.

9 Which IESVS hearing, marueiled: and turning to the multitudes that folowed him he ſaid, Amen I ſay to you, neither in Iſrael haue I found ſo great faith.

10 And they that were ſent, being returned home, found the ſeruant that had been ſicke, whole.

The Goſpell vpon the xv. Sunday after Pentecoſt. And vpon Thurſday in the 4. weeke of Lent. And for S. Monica S. Auguſtines mother, Maij. 4.

11 And it came to paſſe, afterward he went into a citie that is called Naim: and there went with him his Diſciples and a very great multitude.

12 And when he came nigh to the gate of the citie, behold a dead man was caried forth, the only ſonne of his mother: and ſhe, was a widow: and a great multitude of the citie with her.

13 Whom when our Lord had ſeene, being mooued with mercy vpon her, he ſaid to her, Weepe not.

14 And he came neere and touched the coffin. And they that caried it, ſtoode ſtill: and he ſaid, Yong man, I ſay to thee Ariſe.

15 And he that was dead, ſate vp, and began to ſpeake. And he gaue him to his mother.

16 And feare tooke them all: and they magnified God, ſaying, That a great Prophet is riſen among vs: and, That God hath viſited his people.

17 And this ſaying went foorth into all Iewrie of him, and into all the countrey about.

18 And Iohns diſciples ſhewed him of all theſe things,

Mt. 11,2. 19 *And Iohn called two of his diſciples, and ſent them to IESVS, ſaying, Art thou he that art to come: or expect we an other?

20 And when the men were come vnto him, they ſayd, Iohn the Baptiſt hath ſent vs to thee, ſaying, Art thou he that art to come: or expect we an other?

21 (And the ſelfe ſame houre, he cured many of maladies, and hurtes, and euill ſpirits: and to many blind he cgaue ſight.)

c ἐχαρίσατο.

22 And anſwering, he ſaid to them, Goe and

7 Wherefore, I thought not my ſelfe worthie to come vnto thee: but ſay thou the word, & my ſeruant ſhalbe whole,

8 For I alſo am a man ſet vnder power, hauing vnder me ſouldiers: and I ſay vnto one, Goe, and he goeth: and to another, Come, and hee commeth: and to my ſeruant, Doe this, and he doeth it.

9 When Ieſus heard theſe things, he marueiled at him, and turned him about, and ſaid vnto the people that followed him, I ſay vnto you, I haue not found ſo great faith, no, not in Iſrael.

10 And they that were ſent, when they were returned home, found the ſeruaunt whole that had bene ſicke.

11 And, it came to paſſe the day *after, that hee went into a citie called Naim: and many of his diſciples went with him, and much people.*

12 When he came nigh to the gate of the citie, beholde, there was a dead man caried out, which was *the onely ſonne of his mother, and ſhe was a widow: and much people of the citie was with her.*

13 And when the Lorde ſawe her, he had compaſſion on her, and ſayde vnto her, Weepe not.

14 And when he was come nigh, he touched the beere (and they that bare him ſtood ſtil.) And he ſaid, Yong man, I ſay vnto thee, Ariſe.

15 And hee that was dead, ſate vp, and began to ſpeake: and he *deliuered him to his mother.*

16 And there came a feare on them all, and they gaue the glory vnto God, ſaying that a great Prophet is riſen vp among vs, & verily God hath viſited his people.

17 And this rumor of him went forth throughout all Iurie, & throughout all the regions which lie round about.

*18 *And the diſciples of Iohn ſhewed him of* Matth. 12.2. *all theſe things.*

19 And Iohn, when he had called vnto him two of his diſciples, hee ſent them to Ieſus, ſaying, Art thou he that commeth, or looke we for another?

20 When the men were come vnto him, they ſayde, Iohn Baptiſt hath ſent vs vnto thee, ſaying, Art thou he that commeth, or looke we for another?

21 And in that ſame houre he cured many of their infirmities and plagues, and of euil ſpirits, and vnto many that were blind he gaue ſight.

22 Then Ieſus anſwering, ſaid vnto them,

and report to Iohn what you haue heard and seene: * That the blind see, the lame walke, the lepers are made cleane, the deafe heare, the dead rise againe,

Esa.35,5. 61,1.

23 ‡The poore are euangelized: & blessed is he whosoeuer shall not be scandalized in me.

‡ *Pauperes euangelizãtur*, that is, to the poore the Gospell is preached, and they receiue it. Mt.11,7.

24 And when Iohns messengers were departed, he began to say of Iohn to the multitudes, What went you out into the desert to see? a reed mooued with the wind?

25 But what went you forth to see? a man clothed in ‡soft garments? behold they that are in costly apparell and delicacies, are in the house of kings.

26 But what went you out for to see? a Prophet? Certes I say to you, and more then a Prophet.

27 This is he of whom it is written, *Behold I send mine Angell before thy face, which shall prepare thy way before thee.* Mal.3,1.

28 For I say to you, A greater Prophet among the children of women then Iohn the Baptist, there is no man. but he that is ỹ lesser in the kingdom of God, is greater then he.

29 And all the people hearing and the Publicans, iustified God, being baptized with Iohns baptisme.

30 But the Pharisees & the Lawyers ‡despised the counsel of God against thẽselues, being not baptized of him.

31 And our Lord said, Whereunto then shall I liken the men of this generation, and whereunto are they like?

32 They are like to children sitting in the market-place, and speaking one to an other, and saying, We haue piped to you, and you haue not daunced: we haue lamented, and you haue not wept.

33 For Iohn the Baptist came *neither eating bread nor drinking wine: and you say, He hath a deuill. Mt.3,4.

34 The sonne of man came eating and drinking: and you say, Behold a man that is a gurmander and a drinker of wine, a friend of Publicans and sinners.

35 And wisedome is iustified of all her children.

The Gospell vpon S. Mary Magdalens day Iul.22. And vpon Thursday in Passion weeke. And vpon Imber Friday in Sept.

36 And one of the Pharisees desired him to eate with him. And being entered into the house of the Pharisee, he sate downe to meate.

37 And behold a woman that was in the citie, a sinner, as she knew that he was set downe in the Pharisees house, she brought an alabaster boxe of ointment:

38 And

Go your way, & bring word againe to Iohn, what things ye haue seene & heard, how that the blind see againe, the halt goe, the lepers are clensed, the deafe heare, the dead rise, to the poore is the Gospell preached.

23 And happy is he whosoeuer shal not be offended at me.

24 And when the messengers of Iohn were departed, he began to speake vnto the people concerning Iohn: What went ye out into the wildernesse for to see? A reede shaken with the wind?

25 But what went yee out for to see? A man clothed in soft raiment? Behold, they which are gorgeously apparelled, and liue delicately, are in kings courts.

26 But what went ye foorth to see? A Prophet? Yea, I say vnto you, and more then a Prophet.

*27 This is he of whom it is written, *Behold, I send my messenger before thy face, which shall prepare thy way before thee.* Mal.3.1.

28 For I say vnto you, among womens children is there not a greater Prophet then Iohn Baptist: neuertheles, he that is least in the kingdome of God, is greater then he.

29 And all the people that heard him, *& the Publicanes, being baptized with the baptisme of Iohn, iustified God.*

30 But the Pharisees and Lawyers despised the counsaile of God against themselues, being not baptized of him.

*31 And the Lord said, *Whereunto shall I liken the men of this generation? & to what* thing *are they like?*

32 They are like vnto children sitting in the market place, and crying one to another, and saying, We haue piped vnto you, and ye haue not danced: We haue mourned to you, and ye haue not wept.

33 For Iohn Baptist came, neither eating bread, nor drinking wine, and ye say, He hath a deuill.

34 The sonne of man is come, eating and drinking, and ye say, Behold a gluttonous man, and a wine bibber, a friend of Publicanes and sinners.

35 And wisedome is iustified of all her children.

36 And one of the Pharisees desired him that he would eate with him. And he went into the Pharisees house, and sate downe to meate.

37 And behold, a woman in that citie, which was a sinner, when she knew that Iesus sate at meate in the Pharisees house, she brought an alabaster boxe of ointment:

38 And

38 And ſtanding behind beſide his feete, ſhe began to ‡ water his feete with teares, & wiped them with the heares of her head, & kiſſed his feete, and anointed them with the ointment.

39 And the Phariſee that had bid him, ſeeing it, ſpake within him ſelf, ſaying, This man if he were a Prophet, would know certes who and what maner of woman ſhe is which toucheth him, that ſhe is a ſinner.

40 And IESVS anſwering ſaid to him, Simon, I haue ſomewhat to ſay vnto thee. but he ſaid, Maiſter, ſay.

41 A certaine creditour had two debters: one did owe fiue hundred pence, and the other fiftie.

42 They hauing not wherewith to pay, he forgaue both. Whether therfore doth loue him more?

43 Simon anſwering ſaid, I ſuppoſe that he to whom he forgaue more. But he ſaid to him, Thou haſt iudged rightly.

44 And turning to the woman, he ſaid vnto Simon, Doeſt thou ſee this woman? I entred ‖ into thy houſe, water to my feete thou didſt not giue: but ſhe with teares hath watered my feete, and with her heares hath wiped them.

45 Kiſſe thou gaueſt me not: but ſhe ſince I came in, hath not ceaſed to kiſſe my feete.

46 With oile thou didſt not anoint my head: but ſhe with ointment hath anointed my feete.

47 For the which I ſay to thee, Many ſinnes are forgiuen her, becauſe ſhe hath ‡ loued much. But to whom leſſe is forgiuen, he loueth leſſe.

48 And he ſaid to her, Thy ſinnes are forgiuen thee.

49 And they that ſate together at the table, began to ſay within themſelues, ‡ Who is this that alſo forgiueth ſinnes?

50 And he ſaid to the woman, Thy faith hath made the ſafe, goe in peace.

*38 * And ſtoode at his feete behinde him, weeping, and began to waſh his feete with teares, and did wipe them cleane with the heares of her head, and all to kiſſed his feet, and anointed them with the ointment.* Mark.15.40. iohn 20. 11.

39 When the Phariſee which had biddē him, ſaw it, he ſpake within himſelfe, ſaying, If this man were a Prophet, he would ſurely know who, and what maner of woman this is that toucheth him: for ſhe is a ſinner.

40 And Ieſus anſwering, ſaid vnto him, Simon, I haue ſomewhat to ſay vnto thee. And he ſaith, Maſter, ſay on.

41 There was a certeine lender, which had two debters: the one ought fiue hundred pence, and the other fiftie.

42 When they had nothing to pay, he forgaue them both. Tell me therefore, which of them will loue him moſt?

43 Simon anſwered, and ſaid, I ſuppoſe, that he to whom he forgaue moſt. And he ſaid vnto him, Thou haſt truely iudged.

44 And he turned to the woman, and ſaid vnto Simon, Seeſt thou this woman? I entred into thine houſe, thou gaueſt me no water for my feete: but ſhee hath waſhed my feete with teares, and wiped them with the heares of her head.

45 Thou gaueſt me no kiſſe: but this woman, ſince the time I came in, hath not ceaſſed to kiſſe my feete.

46 Mine head with oile thou diddeſt not anoint: but this woman hath anointed my feete with oyntment.

47 Wherefore, I ſay vnto thee, many ſinnes are forgiuen her, for ſhe loued much: to whom litle is forgiuen, the ſame loueth litle.

48 And he ſaid vnto her, Thy ſinnes are forgiuen thee.

49 And they that ſate at meat with him, began to ſay within themſelues, Who is this that forgiueth ſinnes alſo?

50 And he ſayd to the woman, Thy faith hath ſaued thee, goe in peace.

MARGINALL NOTES. CHAP. VII.

Rhem.1. 25. Soft garments?) *Marke this wel concerning Iohns apparel and diet. See the Annotations vpon S. Matth.c.3,4.*

Fulke.1. Marke as well the anſwer to the ſame annotations.

Rhem.2. 30. Deſpiſed the counſel.) *As they that contemned Iohns baptiſme, deſpiſed Gods counſel and wiſedome: ſo much more they that make no accoumpt of the Sacraments of the Church, deſpiſe Gods counſel and ordinance touching their ſaluation, to their owne damnation.*

Fulke.2. Iohns baptiſme was a ſacrament of the Church, as verely as the baptiſme and ſupper of the Lord be now. Iohns baptiſme.

Rhem.3. 38. Water his feete.) *A perfect paterne of true penance in this woman, who ſought of Chriſt with open teares and other ſtrange workes of ſatisfaction and deuotion, remiſſion of her ſinnes.*

Fulke.3. Outward ſignes of true repentance, and effects of loue and thankfulneſſe for ſinnes forgiuen, as our Sauior Chriſt himſelfe interpreteth them, not workes of ſatisfaction to obteine forgiueneſſe of ſinnes. For as Ambroſe ſaith of Peters teares, *we read his teares, we read not his ſatisfaction* in Luc. cap. 22. Satisfaction.

47. Loued

Rhem.4. 47. Loued much.) *Not only faith (as you may perceiue) but loue or charitie obteineth remission of sinnes.*

Fulke. 4. Only fayth obteineth remission of sinnes, whereof loue is an effect. For the argument is (not as the whole discourse of the text is manifest) from the cause to the effect, but from the effect to the cause. Many sinnes are forgiuen her, therefore she hath loued much, as the wordes following doe make it manifest. For to whom little is remitted he loueth little. The same thing declareth the parable of the two debters, that forgiuenesse of the debt goeth before loue, therefore is cause of loue, and not loue the cause of forgiuenesse of sinnes. So sayth S. Ambrose: *According to man he offendeth more, who ought more, but by the mercie of our Lord, the cause is changed, that he loueth more which ought more, if he haue obteined grace or forgiuenesse.* In Luc. cap. 7. The like maner of speaking, and vse of the particle *ὅτι*, is in Iohn. 15. 15. *I haue called you frendes, for I haue declared to you all that I haue heard of my father*, where this declaring, is the effect and not the cause of his loue. Faith only.

Rhem. 5. 49. Who is this that.) *As the Pharisees did alwaies carpe Christ for remission of sinnes in earth, so the Heretikes reprehend his Church that remitteth sinnes by his authoritie.*

Fulke. 5. A slander, for we acknowledge the power of forgiuenesse of sinnes by the ministers of the Church, yet farre differing from the power of our Sauiour Christ, who as God forgaue absolutely of his owne authoritie, his seruants, by declaring his will in forgiuenesse of sinnes. Hierom in Matth. 16. Slander. Remission of sinnes.

ANNOTATIONS. CHAP. VII.

Rhem.6. 5. Built a Synagogue.) *As at that time to found a Synagogue, was acceptable to God, and procured the praiers of the faithful people for whose vse it was made: so now much more in the new Testament, to build a Church, Monasterie, College, or any like worke for the honour and seruice of God, is grateful to him and procureth the praiers of the good people for whose vse such things be founded.* Building of Churches, Monasteries, &c.

Fulke.6. To builde a Church or College, or any other place for the maintenance of Gods seruice, or good learning, is a good worke. But to builde a Church or Monasterie for the maintenance of idolatrie, or idle superstitious hypocrites, such as your monks are, is no worke acceptable to God, but rather displeasing him. Building of Churches or Abbeyes.

Rhem. 7. 44. Into thy house.) *An exceeding approbation of the extraordinary workes and signes of external deuotion, which seeme to carnal men (though otherwise faithful) to be often superfluous or not acceptable. This Simon was perhaps of a good wil, and therfore (as diuers others did els where) inuited Christ to his house, not of curiositie or captiousnes, as some other did: but of affection, as it may seeme by Christs familiar talke with him. Notwithstanding his duties towardes him were but ordinary, but the anointing, washing, kissing, wiping of his feete in such sort as the woman did, were further signes of more then vulgar loue: such as is in deuout men or women that goe on pilgrimage and kisse deuoutly the holy memories of Christ and his Saincts. Which is no more but an exteriour expressing of their affection, and that they loue much, as euery vulgar christian man doth not.* Exteriour signes of more then common deuotion.

Fulke 7. Note that carnall men, with papists, may be otherwise faithfull. But with Christians, although the faythfull be not free from all carnall affections, yet they haue crucified the flesh with the affections and lusts thereof, so that they can not be truely called carnall men. The extraordinary workes of deuotion, towards the person of our Sauiour Christ, are no example to iustific pilgrimages to idols, superstitious worshipping of the memories of Christ and his saincts, although they were true, and not fained reliques. For tokens of exceeding great loue, should be extended towards the poore members of Christ, to whom whatsoeuer is done of true loue, he accepteth as done to himselfe. Math. 25 40. Faithfull carnall men with papists. Gal. 5. 24. Superstition. Reliques.

Rhem. 8. 50. Thy faith.) *The remission of her sinnes being attributed before to charitie, is now also said to come of her faith. Whereby you may know that it commonly procedeth of both, and of hope also, though but one named. Because when ther be diuers causes concurring to one effect, the scriptures commonly name but one, and that especially which is most proper to the purpose and time, not excluding the other. And therefore his working miracles vpon any person, is attributed to the faith of them on whom or at whose desire they be done. Because he wrought his miracles to induce al men to beleeue in him, and therfore specially required faith at their hands, and namely before other things, whether they did beleeue that he was able to doe that which they asked at his hands: without which it had ben rather a mockrie and tentation of him, then a true desire of benefite at his hands.* Iustification attributed not to faith only.

Fulke. 8. Remission of her sinnes, was not before attributed to charitie, but by her great loue it was shewed, that many sinnes were forgiuen her: as vnto the debter of a great summe. Charitie therfore, was not cause of remission, but an effect thereof. And true it is, that faith only iustifying, doth not exclude other causes, but only the merit of good workes, *which follow a iustified man, goe not before to iustification.* Aug. de fide & oper. c. 14. And witnesse, that faith only doth iustifie before God, are almost all the ancient fathers in expresse words. *Origen in ep. ad Rom. lib. 3. c. 3. Cyprian ad Quirinum cap. 42. Hilar. in Matth. can. 21. Greg. Nazian. Orat. 22. de modest. Basil de humilitate hom. 51. Ambros. in 3. ad Rom.* and many other places. *Chrysostome in ep. ad Rom. Hom. 7.* and many other places. *Hieronym aduersus Pel. lib. 1. In ep. ad Rom. cap. 3.* and others. Remission of sinnes by faith only.

CHAP. VIII.

Going ouer al Galilee with his traine, 4 he preacheth to the Iewes in parables because of their reprobation: 9 but to his Disciples manifestly: because he wil not for the Iewes incredulity haue his comming frustrate: 19 signifying also that we are his kinne (though we be Gentils) and not his carnal brethren the Iewes. 22 To whom also (signified by the Gerasens) after the tempest in his sleepe (that is, in his death) and caulme in his resurrection, he commeth: but they preferring their temporals before his presence, he leaueth them againe. 41 Likewise comming to cure the Iewes (who were borne when the Gentils sickened, about Abrahams time) he is preuented with the faith of the Gentils, and then the Iewes die. but them also in the end he wil restore.

AND it came to passe afterward, and he made his iourney by cities and townes preaching & euangelizing the kingdom of God:

And it came to passe afterward, that he himselfe went throughout euery citie and village preaching, and shewing the glad tidings of the

God: and the Twelue with him,

2 And some women that had been cured of wicked spirits and infirmities, * Marie which is called Magdalene, out of whom seuen deuils were gone forth,

Mr.16,9.

3 And Ioane the wife of Chusa Herods procurator, & Susan, and [c] many others that ‖ did minister vnto him of their substance.

[c] *alie multæ.*

4 And * when a very great multitude assembled, and hastened out of the cities vnto him, he said by a similitude.

The Gospel vpon the Sunday of Sexagesme. Mt.13,1. Mr 4,1.

5 The sower went forth to sow his seede. and whiles he soweth, some fel by the way side, and was troden vpon, and the foules of the aire did eate it.

6 And other some fel vpon the rocke: and being shot vp, it withered, because it had not moisture.

7 And othersome fel among thornes, and the thornes growing vp withal, choked it.

8 And other some fel vpon good groũd: and being shot vp, yelded fruite an hundred fold. Saying these things he cried, He that hath eares to heare, let him heare.

9 And his disciples asked him what this parable was.

10 To whom he said, To you it is giuen to know the mysterie of the kingdom of God, but to the rest in parables, ‡ that * seeing they may not see, and hearing may not vnderstand.

‡ See the Annotations vpon S. Matthew. c. 13,14. Es.6,9.

11 And the parable is this: The seede, is the word of God.

12 And they besides the way: are those that heare, then the deuil commeth, and taketh the word out of their hart, lest beleeleeuing they be saued.

13 For they vpon the rocke: such as whẽ they heare, with ioy receiue the word: and these haue no rootes: because ‡ for a time they beleeue, and in time of tentation they reuolt.

14 And that which fel into thornes, are they that haue heard, and going their waies, are choked with cares and riches and pleasures of this life, and render not fruite.

15 And that vpon good ground: are they which in a good and very good hart, hearing the word, doe reteine it, and yeld fruite in patience.

16 And no man lighting a candel doth couer it with a vessel, or put it vnder a bed: but setteth it vpon a candelsticke, that they that enter in, may see the light.

17 For there is not any thing secrete, that shall not be made manifest: nor hid, that shal

the kingdome of God: and the twelue were *with him.*

*2 And also certeine women which had beene healed of euill spirites and infirmities, Marie which is called Magdalene, * out of whom went seuen deuils.* Marke.16.9

3 And Ioanna the wife of Chuza, Herodes Steward, and Susanna, and many other, which ministred vnto him of their substance.

*4 * When much people were gathered together, and were come to him out of all cities, he spake by a similitude.* Matth. 13.3 mark.4.1.

5 The Sower went out to sowe his seede: and as he sowed, some fell by the way side, and it was troden downe, and the fowles of the aire deuoured it vp.

6 And some fell on stones, and as soone as it was sprung vp, it withered away, because it lacked moistnesse.

7 And some fell among thornes, ‖ and the thornes sprang vp with it, and choked it.

‖ *Or, rather thus:* And some fell among thistles, and the thistles sprang vp with it, and choked it.

8 And some fell on good ground, and sprang vp, and bare fruite an hundred folde. And as he said these things, he cried, He that hath eares to heare, let him heare.

9 And his disciples asked him, saying, What maner of similitude is this?

10 And he said vnto them, *Vnto you it is giuen to know the secretes of the kingdome of God: but to other by parables, * that when they see, they should not see, and when they heare, they should not vnderstand.* Esai.6.9. matth.13.14 mark.4.12. Iohn.12.40. actes. 18.26. rom.11.8.

*11 * The parable is this, The seed is the word of God.*

12 Those that are beside the way, are they that heare: then commeth the deuill, and taketh away the word out of their heartes, least they should beleeue, and be saued. Matth. 13.8. mark.4.15.

23 They on the stones are they, *which when they heare, receiue the word with ioy: and these haue no rootes, which for a while beleeue, and in time of temptation goe away.*

14 And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruite.

15 But that which fell *on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring foorth fruite through patience.*

*26 * No man when he lighteth a candle, couereth it with a vessell, or putteth it vnder a bed: but setteth it on a candlesticke, that they which enter in, may see the light.* Matth. 5.15. mark.4.22.

17 For nothing is secret, that shall not be made manifest: neither any thing hid, that shall

Matth.10.26 mark.4.22. luke.12.33.

ſhal not be knowen, and come abrode.

18 See therfore how you heare. For he that hath, to him ſhal be giuen: and whoſoeuer hath not, that alſo which he thinketh he hath, ſhal be taken away from him.

19 And *his mother and brethren came vnto him: and they could not come at him for the multitude.

20 And it was told him, Thy mother and ‖ thy brethren ſtand without, deſirous to ſee thee.

21 Who anſwering ſaid to them, My ‡ mother & my brethren, are they that heare the word of God and doe it,

22 *And it came to paſſe one day: and he went vp into a boate, & his diſciples, and he ſaid to them, Let vs ſtrike ouer the lake. And they launched forth.

23 And when they were ſailing, he ſlept: & there fel a ſtorme of winde into the lake, and they [c] were filled, and were in danger.

24 And ‡ they came and raiſed him, ſaying, Maiſter, we periſh. But he riſing, rebuked the winde and the tempeſt of water: and it ceaſed, and there was made a calme.

25 And he ſaid to them, Where is your faith? Who fearing, marueiled one to an other, ſaying, Who is this (trow ye) that he commaundeth both the windes and the ſea, and they obey him?

26 *An they ſailed to the countrie of the Geraſens which is ouer againſt Galilee.

27 And when he was come forth to the land, there mette him a certaine man that had a deuil now a very long time, and he did weare no clothes, neither did he tarie in houſe, but in the monuments.

28 And as he ſaw IESVS, he fel downe before him: and crying out with a great voice, he ſaid, What is to me & thee IESVS ſonne of God moſt high? I beſeech thee doe not torment me.

29 For he commaunded the vncleane ſpirit to goe forth out of the man. For many times he caught him, & he was bound with chaines, and kept with fetters: and breaking the bondes was driuen of the deuil into the deſerts.

30 And IESVS asked him ſaying, What is thy name? But he ſaid, Legion. becauſe many deuils were entred into him.

31 And they beſought him that he would not commaund them to goe into the depth.

32 And there was there a heard of many ſwine feeding on the mountaine: and they deſired

‡ He did not here diſdainfully ſpeake of his mother, but teacheth that our ſpiritual kinred is to be preferred before carnal cognation. *Hilar. in 12. Mat.*

Mt.8,23. Mar.4,36.

[c] *complebantur,*

‡ See the Annotations vpon S. Matthew c.8.24.

Mt.8,28. Mr.5,1,

ſhall not be knowen, and come to light.

*18 Take heede therefore how ye heare, * for whoſoeuer hath, to him ſhalbe giuen: and whoſoeuer hath not, from him ſhalbe taken, euen that ſame which he ſuppoſeth that he hath.* Matt. 13.12, mark.4.25.

*19 * Then came to him his mother and his brethren, and could not come at him for preaſſe.* Matt. 12.46. mark.3.31.

20 And it was tolde him by certeine *which ſaid, Thy mother and thy brethren ſtand without, willing to ſee thee.*

21 He anſwered and ſaide vnto them, My mother and my brethren are theſe which heare the word of God, and doe it.

*22 * And it came to paſſe on a certeine day, that hee went into a ſhippe, and his diſciples alſo: and he ſaide vnto them, Let vs goe ouer vnto the other ſide of the lake. And they launched forth,* Matth. 8.23. mark.4.16.

23 But as they ſailed, he fell aſleepe, and there came downe a ſtorme of winde on the lake, and they were filled with water, *and were in ieopardie.*

24 And they came to him, and awoke him, ſaying, Maſter, maſter, we are loſt. Then he roſe, and rebuked the winde, and the tempeſt of water: and they ceaſſed, and it waxed calme.

25 And he ſaide vnto them, Where is your faith? And they feared, and wondred, ſaying one to another, Who is this? For he commandeth both the windes and water, and they obey him.

*26 * And they ſailed vnto the region of the Gadarenites, which is ouer againſt Galilee.* Matth. 8.8. mark.5.4.

27 And when he went out to land, there met him out of the citie a certeine man which had deuils long time, and ware no clothes, neither abode in any *houſe, but in graues.*

28 When he ſaw Ieſus, and had cried aloude, he fell downe before him, and with a loude voyce ſayd, What haue I to doe with thee Ieſus, thou ſonne of God moſt higheſt? I beſeech thee torment me not,

29 (For hee commanded the foule ſpirite to come out of the man: For oftentimes hee had caught him, and hee was bound with chaines, and kept with fetters: and he brake the bandes, and was carried of the feende into the wilderneſſe.)

30 And Ieſus asked him, ſaying, What is thy name? And he ſaid, Legion: becauſe many deuils were entred into him.

31 And they beſought him that he would not command them to goe out into the deepe.

32 And there was there an heard of many ſwine feeding on an hill: and they beſought him that

desired him, that he would permit them to enter into them. And he permitted them.

33 The deuils therfore went forth out of the man, and entred into the swine: and the heard with violence went headlong into the lake, and was stifled.

34 Which when the swineheards saw done, they fled: and told into the citie and into the townes.

35 And they went forth to see that which was done: and they came to IESVS, & found the man, out of whom the deuils were gone forth, sitting at his feete, clothed, and wel in his wittes, and they were afraid.

36 And they also that had seen, told them how he had been made whole from the legion.

37 And al the multitude of the countrie of the Gerasens besought him to depart from them: for they were taken with great feare. And he going vp into the boate, returned.

38 And the man out of whom the deuils were departed, desired him that he might be with him. But IESVS dimissed him, saying,

39 Returne into thy house, and tel how great things God hath done to thee. And he went through the whole citie, preaching how great things IESVS had done to him.

40 And it came to passe: when IESVS was returned, the multitude receiued him. and al were expecting him.

Mt.9,18. Mar.5,22. 41 And * behold there came a man whose name was Iaîrus, and he was Prince of the Synagogue: and he fel at the feete of IESVS, desiring him that he would enter into his house,

42 Because he had an only daughter almost twelue yeres old, and she was a dying. And it chaunced, whiles he went, he was thronged of the multitudes.

‡ See the Annotations vpon S. Matthew c.9,19. 43 And there was ‡ a certaine woman in a fluxe of bloud from twelue yeres past, which had bestowed al her substance vpon Physicios, neither could she be cured of any:

44 She came behind him, and touched the hemme of his garment: and forthwith the fluxe of her bloud stinted,

45 And IESVS said, Who is it that touched me? And al denying, ‡ Peter said, and they that were with him, Maister, the multitudes throng and presse thee, and doest thou say, Who touched me?

46 And IESVS said, Some bodie hath touched me. for I know that there is vertue proceded from me.

47 And

that he would suffer them to enter into them: and he suffered them.

33 Then went the deuils out of the man, and entred into the swine: and the heard ranne headlong with violence into the lake, and were choked.

34 When the heardmen saw what was done, they fled: and when they were departed, they told it in the citie, and in the villages.

35 Therefore they came out to see what was done, and came to Iesus, and found the man, out of whom the deuils were departed, sitting at the feete of Iesus, clothed, and in his right minde: and they were afraide.

36 They also which saw it, told them by what meanes he that was possessed of the deuils, was healed.

37 Then the whole multitude of the countrey about the Gadarenites, besought him that he would depart from them, for they were taken with great feare: and he gate him vp into the ship, and returned backe againe.

38 Then the man, out of whom the deuils were departed, besought him that he might be with him: but Iesus sent him away, saying,

39 Goe home againe to thine owne house, and shewe what ‖ things soeuer God hath done for thee. And he went his way, & preached throughout all the citie, what things soeuer Iesus had done vnto him.

‖ Or, what great things God hath done vnto thee.

40 And it came to passe, that when Iesus was come againe, the people receiued him: for they were all waiting for him:

*41 And behold, there came a man, named Iairus, * and he was a ruler in the Synagogue, and he fell downe at Iesus feete, praying him that he would come into his house:* Matth. 9.18. mark.5.22.

42 For he had but one daughter onely, vpon a twelue yeeres of age, and she lay a dying. (But as he went, the people thronged him.

43 And a woman, hauing an issue of bloud twelue yeeres, which had spent all her substance vpon Physicions, neyther coulde be holpen of any,

44 Came behind him, & touched the hemme of his raiment: & immediatly her issue of bloud stanched.

45 And Iesus saide, Who is it *that touched me? When euery man denied, Peter and they that were with him, said, Master, the people thrust thee, and vexe thee, and sayest thou, Who touched thee?*

46 And Iesus sayd, Some body hath touched me: for I perceiue that vertue is gone out of me.

47 And the woman seeing, that she was not hid, came trembling, and fel downe before his feete: and for what cause she had touched him, she shewed before al the people: & how forthwith she was made whole.

48 But he said to her, Daughter, thy faith hath made thee safe, goe thy way in peace.

49 As he was yet speaking, there commeth one to the Prince of the synagogue, saying to him, That thy daughter is dead, trouble him not.

50 And IESVS hearing this word, answered the father of the maide, Feare not: ‡ beleeue only, and she shal be safe.

51 And when he was come to the house, he permitted not any man to enter in with him, but Peter, and Iames, and Iohn, and the father and mother of the maide.

52 And al wept, and mourned for her. But he said, Wepe not, the maid is not dead, but sleepeth.

53 And they derided him, knowing that she was dead.

54 But he holding her hand cried saying, Maide arise.

55 And ‖ her spirit returned, and she rose incontinent. And he bade them giue her to eate.

56 And her parents were astonied, whom he commaunded to tel no man that which was done.

47 When the woman saw that she was not hid, she came trembling, and fel at his feete, *and tolde him before all the people, for what cause she had touched him, and how she was healed immediatly.*

48 And he sayde vnto her, Daughter, be of good comfort, thy faith hath saued thee, goe in peace.)

49 While he yet spake, there commeth one from the ruler of the Synagogues house, saying to him, Thy daughter is dead, disease not the master.

50 But when Iesus heard that word, *he answered him,* saying, *Feare not, beleeue onely, and she shall be made whole.*

51 And when he came into the house, he suffered no man to goe in with him, saue Peter, and Iames, and Iohn, and the father and the mother of the maiden.

52 Euery body wept, and sorrowed for her: and he said, Weepe not, the damosell is not dead, but sleepeth.

53 And they laughed him to scorne, knowing that she was dead.

54 And he thrust them all out, and tooke her by the hand, and cried, saying, Maide, arise.

55 And her spirit came againe, & she arose straightway: & he commanded to giue her meate.

56 And her parents were astonied: but he warned them that they should tell no man what was done.

MARGINALL NOTES. CHAP. VIII.

Rhem. 1. 13. For a time.) *Against the Heretikes that say, faith once had can not be lost, and that he which now hath not faith, neuer had.*

Fulke. 1. Whom God hath iustified by faith, he hath glorified, therefore a true iustifying faith can not be vtterly lost: but a dead and fruitles faith, may be had, and lost. Iustifying faith

Rhem. 2. 45. Peter said.) *It is an euident signe of prerogatiue, that Peter only is named so often as chefe of the company.* Mar. 1,36. Act. 5,29. Luc. 9,32. Mar. 16,7. 1. Cor 15,5.

Fulke 2. It is a weake argument for Peters prerogatiue, that he is named only, or first. It is a stronger argument against his prerogatiue, that when the dignitie and prerogatiue of the Apostles is purposely in hand, he is not named first, as Gal. 2.9. And yet Peters primacie of order, and confession, is graunted, not of dignitie, degree, or auctoritie. Peters prerogatiue.

Rhem. 3. 50. Beleeue only.) *See the Annotations vpon S. Marke, c. 5,36.*

Fulke 3. See the answer there, and also Luc. 7. section 8.

ANNOTATIONS. CHAP. VIII.

Rhem. 4. 3. That did minister.) *It was the custome of the Iewes that women of their substance did minister meate & drinke and cloth to their teachers, going about with them, which because it might haue been scandalous among the gentiles, S. Paul maketh mention that he vsed it not. And they ministred to our Lord of their substance for this cause, that he whose spiritual benefites they reaped, might reape their carnal things.* 1. Cor. 9,5. 12. Holy women that folowed Christ.

Fulke. 4. S. Paule speaketh not of rich women, that might releue his necessitie, and spare the Church: but of a wife, that might be a burthen to the Church, as the text is plaine, and Clemens Alexandrinus testifieth, *Strom. lib 3.* Otherwise it had bene absurde, that they should leaue their owne wiues, and cary strange women about with them, such long iourneyes as they trauelled. The Apostles wiues.

Rhem. 20. Thy brethren.) *These brethren of our Lord, were not the sonnes of the B. Virgin* MARIE *the mother of God, as Heluidius wickedly taught: neither are they to be thought (as some others say) the sonnes of Ioseph by an other wife: for (as S. Hierom writeth) not only our Lady was a virgin, but by reason of her, Ioseph also: that our Sauiour might be borne of a virginal matrimonie. But they are called his brethren (according to the vsual speach of the Scriptures, because they were his cosins, either the sonnes of Iosephs brother, or (as the more receiued opinion is) the sonnes of our Ladies sister called Marie of Iames, which Iames therfore is also called the brother of our Lord,* The brethren of Christ: *Hiero. cont. Heluid. c. 9. Ibidem c. 8.*

55. Her

Rhem. 5. 55. Her ſpirit returned.) *This returning of the ſoules againe into the bodies of them whom* CHRIST *and his Apoſtles raiſed from death (ſpecially Lazarus who had been dead foure daies) doth euidently proue a third place againſt our aduerſaries, that ſay, euery one goeth ſtraight to Heauen or to Hel. for it can not be thought that they were called from the one or the other, and therfore from ſome third place.* A third place after this life.

Fulke 5. This is popiſh euidence, which all the Logicians in the world are not able to conclude, in lawfull forme of arguments, out of the text. The ſpirite of the maide and Lazarus returned, *ergo* from a third place. *For it can not be thought* (ſayth he) *that they were called from heauen or hell.* And why may we not, or ought we not to thinke, that their ſoules were, where the ſoules of other godly perſons departed were? Purgatorie,

CHAP. IX.

His Twelue alſo now preaching euery where and working miracles, 6 Herod and al do wonder much. 10 After which, he taketh them and goeth into the wildernesſe: Where he cureth and teacheth, feeding 5000. with fiue loaues. 18 Peter confeſſing him to be Chriſt. 21 he on the other ſide foretelleth his Paſſion, and that al muſt in time of perſecution folow him therein. 27 Whereunto to encourage vs the more, 27 he giueth in his Transfiguration a ſighte of the glorie, which is the reward of ſuffering. 37 The next day he caſteth out a deuil which his Diſciples could not. 43 Whom amiddes theſe wonders he forewarneth againe of his ſcandalous Paſſion. 49 And to cure their ambition, he telleth them, that the moſt humble he eſteemeth moſt: 49 bidding them alſo, not to prohibit any that is not againſt them, 51 Yea and toward ſuch as be againſt them Schiſmatically, to ſhew mildnes for al that. 57 Of folowing him, three examples,

The Goſpel vpon Thurſday in Whitſonweeke.

AND calling together the twelue Apoſtles, he gaue them ‡ vertue and power ouer al deuils, and to cure maladies.

Mt. 10, 1. Mr. 3, 13. 6, 8.

2 And he ſent them to preach the kingdom of God: and to heale the ſicke.

3 And he ſaid to them, Take nothing for the way, neither rod, nor skrippe, nor bread, nor money, neither haue two coates.

4 And into whatſoeuer houſe you enter, tarie there, and thence doe not depart.

5 And whoſoeuer ſhal not receiue you, going forth out of that citie, ſhake of ỹ duſt alſo of your feete ‡ for a teſtimonie vpon them.

‡ A great fault to reiect the true preachers, or not to admit them into houſe for needful harbour & ſuſtenance.

6 And going forth they went a circuite from towne to towne euangelizing and curing euery where.

Mt. 14, 1. Mar. 6, 14.

7 And * Herod the Tetrarch heard al things that were done by him: and he ſtaggered becauſe it was ſaid of ſome, That Iohn was riſen from the dead.

8 But of other ſome, That Elias hath appeared: and of others, that a Prophet one of the old ones was riſen.

9 And Herod ſaid, Iohn I haue beheaded: but who is this of whom I heare ſuch things? And he ſought for to ſee him.

Mt. 14, 13. Mar. 6, 31. Io. 6, 5.

10 And * the Apoſtles being returned, reported to him whatſoeuer they did: & taking them he retired apart into a deſert place, which belongeth to Beth-ſaida.

11 Which the multitudes vnderſtanding, folowed him: and he receiued them, and ſpake to them of the kingdom of God, and them that had neede of cure he healed.

12 And the day began to draw towards an end. And the Twelue comming neere, ſaid to him, Dimiſſe the multitudes, that going into townes & villages here about, they may haue lodging, & finde meates: becauſe here we are in a deſert place.

13 And

*IESVS * when he had called the twelue together, gaue them power and authoritie ouer all deuils, and to heale diſeaſes.* Matth. 10. 1. mark. 3. 13. & 6. 7.

2 And he ſent them to preach the kingdome of God, and to heale the ſicke.

3 And he ſaid vnto them, Take nothing to your iourney, neither rodde, nor ſcrippe, neither bread, neither money, neither haue two coates a piece.

4 And whatſoeuer houſe ye enter into, there abide, and thence depart.

5 And whoſoeuer will not receiue you, when ye goe out of that citie, ſhake of the very duſt from your feete, for a teſtimonie againſt them.

6 And they departed, and went thorowe the townes, preaching the Goſpell, and healing euery where.

*7 * And Herode the Tetrarch heard of all that was done by him: and he doubted, becauſe that it was ſaid of ſome, that Iohn was riſen from death:* Matth. 14. 1. mark. 6. 14.

8 And of ſome, that Elias had appeared: and of ſome, that one of the olde Prophets was riſen.

9 And Herode ſaid, Iohn haue I beheaded: but who is this of whom I heare ſuch things? And he deſired to ſee him.

*10 And the Apoſtles when they returned, tolde him all that they had done. * And he tooke them, and went aſide into a ſolitarie place, nigh vnto the citie called Bethſaida,* Matth. 14. 13 mark. 6. 35.

11 Which when the people knew, they followed him: & when he had receiued them, he ſpake vnto them of the kingdome of God, and healed them that had neede to be healed.

*12 * And when the day began to weare away, then came the twelue, and ſaide vnto him, Send the people away, that they may goe into the villages and fieldes round about, and lodge, and get meate: for we are here in a place of wildernesſe.* Matth. 14. 16 mark. 6. 35. iohn 6. 5.

13 And he said to them, Giue you them to eate. But they said, we haue no more but fiue loaues and two fishes: vnles perhaps we should goe and bie meates for al this multitude.

14 And there were men almost fiue thousand. And he said to his disciples, Make them sit downe by companies fiftie & fiftie.

15 And so they did. And they made al sit downe.

16 And taking the fiue loaues & the two fishes, he looked vp vnto heauen, & c ‡ blessed them: and he brake, and distributed to his disciples, for to set before the multitudes.

17 And ‡ they did al eate, and had their fill. And there was taken vp that which remained to them, twelue baskets of fragmēts.

18 * And it came to passe: when he was alone praying, his disciples also were with him: and he asked them saying, Whom doe the multitudes say that I am?

19 But they answered, and said, Iohn the Baptist: and some, Elias: but some, that one of the Prophets before time, is risen.

20 And he said to them, But whom say ye that I am? Simon Peter answering, said, The CHRIST of God.

21 But he rebuking them, commaunded that they should tel this to no man,

22 Saying, That the sonne of man must suffer many things, and be reiected of the Auncients and cheefe Priests and Scribes, and be killed, and the third day rise againe.

23 And he said to al, If any man wil come after me, let him denie him self, and take vp his crosse daily, and folow me.

24 For he that wil saue his life, shal lose it: for he that shal lose his life for my sake, shal saue it.

25 For what profit hath a man if he gaine the whole world, and lose him self, and cast away him self?

26 For he that shal be ashamed of me & of my wordes, him the Sonne of man shal be ashamed of, when he shal come in his maiestie, and his fathers, and of the holy Angels.

27 And I say to you assuredly, There be some standing here that shal not tast death, ‖ til they see the kingdom of God.

The TRANSFIGVRATION. Mt.17,1. Mr.9,1.

28 * And it came to passe after these wordes almost eight daies, and he tooke Peter and Iames & Iohn, & went into a mountaine to pray.

29 And whiles he praied, the shape of his countenance was altered: and his raiment white and glistering.

30 And

c Εὐλόγησεν αὐτούς.

‡ Here you see that he blessed the things, and not only gaue thanks to God *See Annot. Marci. 8, 7.*

The miraculous prouidence of God toward such as folow Christ into deserts, prisons, banishment or whithersoeuer. Mt. 16, 13. Mar. 8, 27.

13 But he sayde vnto them, Giue ye them to eate. And they saide, We haue no moe but fiue loaues and two fishes, except we should goe & buy meate for all this people.

14 And they were about fiue thousand men. And he saide to his disciples, Cause them to sit downe by fifties in a company.

15 And they did so, and made them al to sit downe.

16 And when he had taken the fiue loaues, and the two fishes, and looked vp to heauen, he blessed them, and brake them, and gaue to the disciples to set before the people.

17 And they did all eate, and were satisfied. And there was taken vp of that remained to them, twelue baskets full of broken meate.

*18 * And it came to passe, as he was alone praying, his disciples were with him: and he asked them, saying, Whom say the people that I am?* Matth. 16. 13. mark. 8. 27.

19 They answering, sayd, Iohn the Baptist: some say, Elias: and some say, that one of the olde Prophets is risen.

20 He sayd vnto them, But whom say ye that I am? Peter answering, sayde, Thou art that Christ, of God.

21 And he warned and commanded them to tell no man that thing:

*22 Saying, * That the sonne of man must suffer many things, and be reprooued of the Elders, and of the high Priests and Scribes, and be slaine, and rise the third day.* Matth 17. 22. mark 8. 31.

*23 * And he sayd to them all, If any man will come after me, let him denie him selfe, and take vp his crosse daily, and follow me.* Matth. 10. 38

*24 * For whosoeuer will saue his life, shall lose it: but whosoeuer will lose his life for my sake, the same shall saue it.* Matt. 10. 39. mark 8. 35.

*25 * For what auantageth it a man, if he winne the whole world, and lose him self, or ruine in danger of him selfe?* Matth. 16. 26 mark 9. 36.

*26 * For whosoeuer shall be ashamed of me, and of my wordes, of him shall the sonne of man be ashamed when he shall come in the glorie of him selfe, and of his father, and of the holy Angels.* Matth. 10. 33 mark 8. 38.

*27 * I tell you of a truth, there be some standing here, which shal in no wise taste of death, till they see the kingdome of God.* Matth. 16. 28 mark. 9. 1.

*28 * And it came to passe, about an eight daies after these sayings, he tooke Peter, and Iohn, and Iames, and went vp into a mountaine to pray.* Matth. 17. 2. mark. 9. 2.

29 And it came to passe as he praied, the fashion of his countenance was changed, and his garment shining very white.

30 And

30 And beholde two men talked with him. And they were Moyſes and Elias,

31 Appearing in maieſtie. And they told his deccaſe that he ſhoulde accompliſh in Hieruſalem.

32 But Peter and they that were with him, were heauie with ſleepe. And awaking, they ſawe his maieſtie, and the two men that ſtoode with him.

33 And it came to paſſe, when they departed from him, Peter ſaid to IESVS, Maſter, it is good for vs to be here: & let vs make three tabernacles, one for thee, and one for Moyſes, and one for Elias: not knowing what he ſaid.

34 And as he ſpake theſe things, there came a cloude, and ouerſhadowed them: and they feared, when they entered into ỹ cloud.

2.Pet.1,17. 35 *And a voice was made out of ỹ cloud, ſaying, This is my beloued ſonne, heare him.

36 And whiles the voyce was made, IESVS was found alone. And they helde their peace, and told no man in thoſe dayes any of theſe things which they had ſeene.

Mat.17,14. Mar.9,17. 37 *And it came to paſſe ỹ day folowing, when they came downe from ỹ mountaine, there met him a great multitude.

38 And behold a man of ỹ multitude cried out, ſaying, Maſter, I beſeech thee, looke vpon my ſonne becauſe he is mine only one.

39 And loe, the ſpirit taketh him, and he ſuddenly cryeth, and he daſheth him, and teareth him that he fometh, and with much a doe departeth renting him.

40 And I deſired thy diſciples to caſt him out, and they coulde not.

41 And IESVS anſwering ſaid, ‡ O faithles and peruerſe generation, how long ſhall I be w̃ you & ſuffer you? bring hither thy ſõne.

42 And when he came to him, the deuil daſhed, and tore him. And IESVS rebuked the vncleane ſpirit, and healed the lad: and rendred him to his father.

43 And all were aſtonied at the might of God: and all merueiling at all things that he did, he ſaid to his diſciples,

Mat.18,1. Mar.9,34. ‡ Deſire of preeminence is an humane infirmitie often euen among the good. Againſt which, Chriſt teacheth humilitie, but forbiddeth not ſuperioritie,

44 Lay you in your hartes theſe wordes, for it ſhall come to paſſe that the Sonne of man ſhalbe deliuered into the hands of men.

45 But they did not know this word, and it was couered before them, ỹ they perceiued it not. And they were afraide to aske him of this word.

46 *And there entred ‡ a cogitation into them, which of them ſhould be greater.

47 But IESVS ſeeing the cogitations of their

30 And beholde, there talked with him two men, which were Moſes and Elias,

31 That appeared in glorie, and ſpake of his departing, which hee ſhoulde ende at Hieruſalem.

32 But Peter, and they that were with him, were heauie with ſleepe: and when they awoke, they ſawe his glorie, and the two men ſtanding with him.

33 And it came to paſſe, as they departed from him, Peter ſaid vnto Ieſus, Maſter, it is good being here for vs, and let vs make three tabernacles, one for thee, and one for Moſes, and one for Elias: not knowing what he ſaid.

34 While he thus ſpake, there came a cloude and ouerſhadowed them, and they feared, when they were come into the cloud.

35 And there came a voyce out of the cloud, ſaying, This is my deare ſonne, heare him.

36 And as ſoone as the voyce was paſt, Ieſus was found alone: and they kept it cloſe, and tolde no man in thoſe dayes any of thoſe things which they had ſeene.

*37 *And it came to paſſe, that on the next day, when they were come downe from the hill, much people met him.* Mat.17.14. mar.9.17.

38 And behold, a man of the companie cried out, ſaying, Maſter, I beſeech thee beholde my ſonne, for he is all that I haue:

39 And ſee, a ſpirit taketh him, and ſuddenly he crieth, and teareth him that he fometh againe, and with much paine departeth from him, when he renteth him.

40 And I beſought thy diſciples to caſt him out, and they could not.

41 Ieſus anſwering, ſaide, O faithleſſe and peruerſe nation, howe long ſhall I be with you, and ſhall ſuffer you? bring thy ſonne hither.

42 As he was yet a comming, the feend rent him, & tare him: and Ieſus rebuked the vncleane ſpirit, and healed the childe, and deliuered him againe to his father.

43 And they were all amaſed at the maieſtie of God: But while they wondred euery one at all things which Ieſus did, he ſaide vnto his Diſciples,

*44 *Let theſe ſayings ſinke downe into your eares: for it will come to paſſe, that the ſonne of man ſhall be deliuered into the handes of men.* Mat.17.22. mar.9.35.

45 But they wiſt not what that worde meant, and it was hid from them, that they ſhould not vnderſtand it: and they feared to aske him of that ſaying.

*46 *Then there aroſe a diſputation among them, which of them ſhould be the greateſt.* Mat.18.1. mar.9.33.

47 When Ieſus perceiued the thought of their

their hart,tooke a childe,and ſet him by him,

48 And ſaide to them, Whoſoeuer receiueth this childe in my name, receiueth me: and whoſoeuer receiueth me, receiueth him that ſent me. For he that is the leſſer among you all, he is the greater.

Mar.9,38. 49 *And Iohn anſwering ſaide, Maſter, we ſawe a certaine man caſting out deuils in thy name, and we prohibited him, becauſe he foloweth not with vs.

‡There be ſome that folow not Chriſt preciſely in life and doctrine, of whom we may make our aduantage to the propagation of Chriſtes honour and religion, when they doe any thing for the aduancement thereof, of what intention ſoeuer they doe it. *Philip.* 1.15.

50 And IESVS ſaide to him, ‡Prohibite not. for he that is not againſt you, is for you.

51 And it came to paſſe, whiles the daies of his aſſumption were accompliſhing, and he fixed his face to goe into Hieruſalem.

52 And he ſent meſſengers before his face: and going they entred into a citie of the Samaritans to prepare for him.

53 And they receiued him not, becauſe his ‖ face was to goe to Hieruſalem.

54 And when his Diſciples Iames and Iohn had ſeene it, they ſaide, Lord wilt thou we ſay that fire come downe from heauen and conſume ‖ them?

* them as Elias alſo did?

55 And turning, ‖ he rebuked them, ſaying, You knowe not of what ſpirit you are.

56 The ſonne of man came not to deſtroy ſoules, but to ſaue. And they went into an other towne.

Mat.8,19. 57 And it came to paſſe as they walked in the way, a certaine man ſaid to him, *I wil folowe thee whitherſoeuer thou goeſt.

‡This man would haue folowed him for temporall commodities, and therefore was not ſuffered.

58 IESVS ſaid to him, ‡The foxes haue holes, and the foules of the aire neſtes: but the ſonne of man hath not where to repoſe his head.

59 But he ſaide to an other, Folowe me. And he ſaid, Lord, permit me firſt to goe, and to burie my father.

60 And IESVS ſaid to him, Let the dead burie their dead: but goe thou, ſet forth the kingdome of God.

61 And an other ſaide, I will folowe thee Lord, but permit me firſt to take my leaue of them that are at home.

62 IESVS ſaid to him, ‖ No man putting his hand to the plough, and looking backe, is apt for the kingdome of God.

heart, he tooke a childe, and ſet him hard by him,

48 And ſaid vnto them, Whoſoeuer ſhall receiue this childe in my name, receiueth me: and whoſoeuer ſhall receiue me, receiueth him that ſent me: For he that is leaſt among you all, the ſame ſhall be great.

*49 *And Iohn anſwering, ſaid, Maſter, we* Mar.9.38. *ſawe one caſting out deuils in thy name, and we forbade him, becauſe he followeth not* thee *with vs.*

50 And Ieſus ſaid vnto him, Forbid ye him *not: for he that is not againſt vs, is with vs.*

51 And it came to paſſe, when the time was come that he ſhould be receiued vp, he ſtedfaſtly ſet his face to goe to Hieruſalem,

52 And ſent meſſengers before his face, and they went and entred into a village of the Samaritanes, to make ready for him.

53 And they did not receiue him, becauſe his face was as though he would goe to Hieruſalem.

54 When his diſciples, Iames and Iohn ſawe this, they ſaid, Lord, wilt thou that we commaund fire to come downe from heauen, and conſume them, euen as Elias did?

55 Ieſus turning about, rebuked them, ſaying, Ye wote not what maner ſpirit ye are of.

*56 * For the ſonne of man is not come to de-* Mat.8.19. *ſtroy mens liues, but to ſaue them. And they went to another village.*

57 And it came to paſſe, that as they went walking in the way, a certaine man ſaide vnto him, I will followe thee, Lorde, whitherſoeuer thou goeſt.

58 And Ieſus ſaide vnto him, Foxes haue holes, and birdes of the aire haue neſtes: but the ſonne of man hath not where to lay his head.

*59 *And he ſaid vnto another, Folowe me:* Mat.8.21. *And the ſame ſaid, Lord, ſuffer me firſt to go and burie my father.*

60 Ieſus ſaide vnto him, Let the dead burie their dead: but goe thou and preach the kingdome of God.

61 And another ſaid, Lord, I will follow thee: but let me firſt goe bid them farewell which are at home at my houſe.

62 Ieſus ſaid vnto him, No man hauing put his hand to the plough, and looking backe, is apt to the kingdome of God.

MARGINALL NOTES. CHAP. IX.

Rhem. 1. 1. Vertue and power.) *To commaund deuils and diſeaſes either of body or ſoule, is by nature proper to God onely: but by Gods gift, men alſo may haue the ſame. euen ſo to forgiue ſinnes.*

Fulke 1. That which is proper to God, cannot be communicated to men. Therefore God onely worketh miracles, and forgiueth ſinnes by the miniſterie of man. Miracles. Remiſſion of ſinnes.

Rhem. 2. 41. O faithles.) *Incredulitie hindereth the effect of exorciſmes, and other miraculous power giuen to the Church.*

Fulke. 2. The Church hath not at this day, power to caſt out deuils, or to worke miracles ordinarily: therefore your ordinarie offices of *exorciſtes, exorciſmes, and vnctions*, be mockeries of the gratious giftes of miracles. Popiſh exorciſmes & vnctiõs.

ANNOTATIONS. CHAP. IX.

Rhem. 27. Till they ſee.) *To the Apoſtles, that had to preach the kingdome of God and to ſuffer ſo much miſerie for the ſame* The Transfiguration.

same in this world, he will shewe his glorie, and giue them a taſt of his owne ioyful ſtate and of his Saincts in heauen, calling thither Moyſes and Elias, that the Lawe and Prophets might be witneſſes of the ſame. See the Annot. vpon S. Mat. c. 17. 2.

53. Face to goe to Hieru(alem.) *The Samaritans were Schiſmatikes from the Iewes, and had a Schiſmatical temple in mount Garîzim, of purpoſe to drawe men thither from Gods temple in Hieruſalem, where onely was the true and as it were the Catholike ſeruice and ſacrifice vnto God. Therefore they did not gladly receiue our Sauiour, becauſe they perceiued he was going to Hieruſalem.* Schiſmatikes. Io. 4, 9. 3. Re. 12, 27. Tob. 1.

Rhem. 3. 53. He rebuked them.) *Not iuſtice nor all rigorous puniſhment of ſinners is here forbidden, nor Elias fact reprehended, nor the Church or Chriſtian Princes blamed for putting Heretikes to death: but that none of theſe ſhould be done for deſire of our particular reuenge, or without diſcretion, and regard of their amendement, and example to others. Therefore S. Peter vſed his power vpon Ananias and Saphîra, when he ſtrooke them both downe to death for defrauding the Church.* Deſire of reuenge. The Churches ſeueritie. Act. 5.

Fulke. 3. Peter vſed not an ordinarie, but a miraculous power, when he pronounced ſentence of death againſt Ananias and Saphira, not *for defrauding the Church*, but for lying againſt holy ỹ Ghoſt, Act. 5. 3. For they might haue kept the whole price, or not haue ſold their land without blame, if they had not played the hypocrites. Peters power.

Rhem. 62. No man looking backe.) *It is a dangerous temptation for a man that hath loſt or left his goods for Chriſt, to looke much backe at them, and to remember with delight the pleaſures and eaſes of this world. for it breedeth in him diſcontentment of the troubles and croſſes that are incident to the ſtate of ſuch as fully folowe Chriſt. In which caſe a man ſhould euer looke forward towards heauen, and neuer backward to the world.* Looking back.

CHAP. X.

He ſendeth yet 72. moe to preach to the Iewes, with power alſo of miracles, 13. crying wo to the cities impenitent. 17. At their returne he agniſeth the great power he gaue them, but yet teacheth them not to be proud thereof, 21. and praiſeth God for his grace, 23. his Church alſo for her happie ſtate. 25. To one of the Scribes he ſheweth, that the loue of God and of his neighbour will bring him to life euerlaſting, 29. teaching him by the parable of the Samaritane, to take euery one for his neighbour that needeth his charitie. 38. To Martha he ſheweth that Maries Contemplatiue life is the better.

The Goſpel vpō S. Markes day and S. Lukes.

AND after this our Lord deſigned alſo o-
ther ‡ ſeuentie two: & he ſent them two
and two before his face into euery citie and
place whither him ſelfe would come.

2 And he ſaid to them, The harueſt truely is much: but the workemen fewe. Deſire
therefore the lord of the harueſt, that he ſend
workemen into his harueſt.

3 Goe: beholde I ſend you as lambes among wolues.

4 Carie not purſe nor ſkrip, nor ſhoes: and
ſalute no body by the way.

5 Into whatſoeuer houſe you enter, firſt
ſay, Peace to this houſe.

6 And if the ſonne of peace be there, your
peace ſhall reſt vpon him: but if not, it ſhall
returne to you.

7 And in the ſame houſe tarie you, eating
1.Tim.5.18. and drinking ſuch things as they haue. * For
the workemā is worthy of his hire. Remoue
not from houſe to houſe.

8 And into what citie ſoeuer you enter,
and they receiue you, eate ſuch things as are
ſet before you:

9 And cure the ſicke that are in it, and ſay
to them, The kingdom of God is come nigh
vpon you.

10 And into whatſoeuer citie you enter,
and they receiue you not, going forth into
the ſtreates thereof, ſay,

‡Differences of paines and damnation in Hell according to the differences of demerites. *Aug. li. 5. c. 5. cont. Iulian.*

11 The duſt alſo of your citie ỹ cleaueth
to vs, we doe wipe of againſt you. yet this
knowe ye that the kingdome of God is at
hand.

12 I ſay to you, it ſhall be ‡ more tolera-
ble for Sodom in that day, then for that citie.

13 Wo

AFter theſe thinges, the Lorde appointed other ſeuentie alſo, and ſent them two and two before his face, into euery citie and place, whither he himſelfe would come.

*2 Therefore ſaid he vnto them, *The harueſt is great, but the labourers are fewe: pray ye therefore the Lord of the harueſt, to † ſend foorth labourers into his harueſt.* Mat. 9. 37. †Or, thruſt foorth.

*3 Goe your wayes: *Behold, I ſend you foorth as lambes among wolues.* Mat. 10. 16.

4 Beare no wallet, neither ſcrip, nor ſhoes, and ſalute no man by the way.

*5 * Into whatſoeuer houſe ye enter, firſt ſay, Peace be to this houſe.* Mat. 10. 14.

6 And if the ſonne of peace be there, your peace ſhall reſt vpon him: if not, it ſhall turne to you againe.

7 And in the ſame houſe tary ſtill, eating and drinking ſuch things as they haue: *For the labourer is worthie of his reward. Goe not from houſe to houſe.*

*8 *And into whatſoeuer citie ye enter, and they receiue you, eate ſuch things as are ſet before you:* Mat. 10. 11.

9 And heale the ſicke that are therein, and ſay vnto them, The kingdome of God is come nigh vpon you.

10 But into whatſoeuer citie ye enter, and they receiue you not, goe your wayes out into the ſtreetes of the ſame, and ſay,

*11 *Euen the very duſt of your citie which cleaueth on vs, we doe wipe off againſt you: notwithſtanding, be ye ſure of this, that the kingdome of God was come nigh vpon you.* Act. 13. 51.

12 I ſay vnto you, That it ſhall be eaſier in that day for Sodome, then for that citie.

13 Wo to thee Corazáim, woe to thee Beth-saida: for if in Tyre and Sidon had bin wrought ẏ miracles that haue bin wrought in you, they had done penance sitting ‡ in sacke-cloth and ashes long agoe.

14 But it shalbe more tolerable for Tyre and Sidon in the iudgement, then for you.

15 And thou Capharnaum that art exalted vnto heauen: thou shalt be thrust downe euen vnto hell.

16 ‡He that heareth you, heareth me: and he that despiseth you, despiseth me. And he ẏ despiseth me, despiseth him ẏ sent me.

17 And the Seuentie-two returned with ioy, saying, Lorde, the Deuils also are subiect to vs in thy name.

18 And he said to them, I sawe Satan as a lightning fall from heauen.

19 Beholde, I haue giuen you power to treade vpon serpents, and scorpions, and vpon all the power of the enemie, and nothing shall hurt you.

20 But yet reioyce not in this, that the spirits are subiect vnto you: but reioyce in this, ẏ your names are written in heauen. ☞

21 In that very houre he reioyced in spirit, and said, I confesse to thee O father, Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast reuealed them ‖ to litle ones. Yea Father, for so hath it well pleased thee.

22 All things are deliuered to me of my father. And no man knoweth who the Sonne is, but the Father: and who the Father is, but the Sonne, & to whom ẏ Sonne wil reueale.

23 And turning to his Disciples, he saide, Blessed are the eyes that see the things that you see.

The Gospel onthe 12. Sunday after Pentecost.

24 For I say to you, that many Prophets and Kings desired to see the things that you see, and sawe them not: and to heare ẏ things that you heare, and heard them not.

25 And behold a certaine lawyer stoode vp, tempting him & saying, Master, by doing of what thing shall I possesse life euerlasting?

26 But he said to him, In the law what is written? howe readest thou?

Deut.6,5. Leui.19,18.

27 He answering saide, *Thou shalt loue the Lord thy God with thy whole hart, and with thy whole soule, and with all thy strength, and with all thy minde: and thy neighbour as thy selfe.*

28 And he said to him, Thou hast answered right, ‖ this doe, and thou shalt liue.

29 But he desirous to iustifie himself, said to IESVS, And who is my neighbour?

30 And IESVS taking it, said, A certaine man

13 **Wo vnto thee Chorazin, wo vnto thee Bethsaida: For if the mightie workes had beene done in Tyre and Sidon, which haue bene done in you, they had a great while agoe repented, sitting in sackcloth and ashes.* Mar.11.21.

14 *Therefore it shall be easier for Tyre and Sidon at the iudgement, then for you.*

15 *And thou Capernaum, which art exalted to heauen, shalt be thrust downe to hell.*

16 **He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me, despiseth him that sent me.* Mat.10.40. iohn 13.20.

17 *And the seuentie turned againe with ioy, saying, Lord, euen the* very *deuils are subdued vnto vs through thy name.*

18 *And he said vnto them, I sawe Satan as it had bene lightning, falling downe from heauen.*

19 *Beholde, I giue vnto you power to tread on serpents and scorpions, and ouer all maner power of the enemie: and nothing shall by any meanes hurt you.*

20 *But in this reioyce not, that the spirits are subdued vnto you: but rather reioice, because your names are written in the heauens.*

21 *The same houre Iesus reioyced in the spirit, and said, I confesse vnto thee, father, Lorde of heauen and earth, that thou hast hid these things from the wise and prudent, and hast opened them vnto babes: euen so father, for so it pleased thee.*

22 *All things are giuen me of my father: no man knoweth who the sonne is, but the father: and who the father is, but the sonne, and he to whom the sonne will reueale him.*

23 *And he turned vnto his disciples, and said secretly, *Happy are the eyes which see the things that ye see.* Mat.13.16.

24 *For I tell you, that many Prophets and Kings haue desired to see those things which ye see, and haue not seene them: and to heare those things which ye heare, and haue not heard them.*

25 *And beholde, a certaine lawyer stood vp, and tempted him, saying, * Master, what shall I doe to inherite eternall life? He said vnto him,* Mat.22.35.

26 *What is written in the lawe? howe readest thou?*

27 *And he answering, said, Thou shalt loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy mind, *and thy neighbour as thy selfe.* Deut.6.3. Leuit.19.18.

28 *And he said vnto him, Thou hast answered right: this doe, and thou shalt liue.*

29 *But he, willing to iustifie himselfe, saide vnto Iesus, and who is my neighbour?*

30 *And Iesus answering, saide, A certaine*

man

man went downe from Hierusalem into Iericho,and fel among theeues, who also spoiled him, and giuing him woundes went away leauing him ‖halfe-dead.

31 And it chaunced that a certaine Prieſt went downe the ſame way: and ſeeing him, paſſed by.

32 In like maner alſo a Leuite, when he was neere the place, and ſaw him, paſſed by.

33 But a certaine Samaritane going his iourney, came neere him: and ſeeing him, was moued with mercie.

34 And going vnto him,bound his woũds, powring in oyle and wine: and ſetting him vpon his owne beaſt, brought him into an inne,and tooke care of him.

35 And the next day he tooke forth two pence,and gaue to the hoſt,& ſaid,Haue care of him: and whatſoeuer thou ſhalt ‡ ſupererogate,I at my returne wil repay thee.

‡ *Supererogaueris,προσδαπανήσῃς.*

36 Which of theſe three in thy opinion was neighbour to him ẏ fell among theeues?

37 But he ſaid,He that did mercie vpon him. And IESVS ſaid to him, Goe, and doe thou in like maner.

The Goſpel vpon the Aſſumption of our Lady, Aug.15.

38 And it came to paſſe as they went,and he entred into a certaine towne: and a certaine woman named Martha, receiued him into her houſe,

39 And ſhe had a ſiſter called Marie.who ſitting alſo at our Lords feet,heard his word.

40 But Martha was buſie about much ſeruice.who ſtoode and ſaid, Lord,haſt thou no care ẏ my ſiſter hath left me alone to ſerue? ſpeake to her therefore,that ſhe help me.

41 And our Lord anſwering ſaid to her, Martha,Martha,thou art careful, & art troubled about very many things.

42 But one thing is neceſſarie. ‖ Marie hath choſen the beſt part which ſhall not be taken away from her.

man deſcended from Hieruſalem to Iericho, and fell among thieues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead.

31 And it befell, that there came downe a certaine Prieſt that ſame way, and when he ſawe him, he paſſed by on the other ſide.

32 And likewiſe a Leuite, when he went nigh to the place, came and looked on him, and paſſed by on the other ſide.

33 But a certaine Samaritane as he iourneied came by him: and when he ſawe him, hee had compaſſion on him,

34 And went to him, & bound vp his wounds, powring in oile and wine, and ſet him on his owne beaſt, and brought him to a common *inne, and made prouiſion for him.*

35 And on the morow when he departed, hee tooke out two pence, and gaue them to the hoſte, and ſaid vnto him, Take cure of him, and whatſoeuer thou ſpendeſt more, when I come againe, I will recompenſe thee.

36 Which now of theſe three, thinkeſt thou, was neighbour vnto him that fell among the thieues?

37 And he ſaid, He that ſhewed mercy on him. Then ſaid Ieſus vnto him, Goe, and doe thou likewiſe.

38 Now it came to paſſe as they went, that he entred into a certaine village: and a certaine womã, named Martha, receiued him into her houſe.

39 And this woman had a ſiſter called Mary, which alſo ſate at Ieſus feete, and heard his word:

40 But Martha was cumbred about much ſeruing, and came to him, and ſaid, Lorde, doeſt thou not care that my ſiſter hath left me to ſerue alone? Bid her therefore that ſhe helpe me.

41 And Ieſus anſwered, and ſaide vnto her, Martha, Martha, thou art carefull, and troubled about many things:

42 Verily one is needfull, Mary hath choſen the good part, which ſhall not be takẽ away frõ her.

MARGINAL NOTES. CHAP. X.

Rhem.1. 13. In ſackcloth and aſhes.) *True penance not only to lead a new life, but to puniſh the body by ſuch things as here be recorded, for the ill life paſt.*

Fulke 1. Puniſhing of the body by ſackcloth and aſhes, is no ſatisfaction for ſinnes paſt, but *an helpe vnto repentance, as a ſigne of humiliation.Baſil.in pſ.29.* Satisfaction.

Rhem.2. 16. He that heareth.) *It is al one to deſpiſe Chriſt, and to deſpiſe his Prieſts and Miniſters in the Catholike Church: to refuſe his doctrine, and theirs.*

Fulke 2. It is all one to deſpiſe the Miniſters of Chriſtes Catholike Church, and to deſpiſe Chriſt.But of the Popiſh Church,and the Popiſh Prieſts it is not true.

Rhem.3. 35. Supererogate. *S.Auguſtin ſaith that the Apoſtle*(1.Cor.9.)*according to this place did ſupererogate, that is, did more then he needed or was bound to doe, when he might haue required al duties for preaching the Goſpel, but would not.* li. de op.Monach.c.5.*whereof it commeth, that the workes which we doe more then precept, be called workes of Supererogation: and whereby it is alſo euident againſt the Proteſtants, that there be ſuch workes.* See Optatus li.6.cont. Parmen. *how aptly he applyeth this parable to S.Paules counſel of virginitie*(1.Cor.7.)*as to a worke of ſupererogation.*

Fulke.3. That which is beſtowed for the full recouerie of the wounded man, is a duetie of charitie, therefore commaunded.So is whatſoeuer we are able to doe,perteyning either to the perfect loue of God, or the loue of our neighbour as our ſelfe,is of duetie,though it be not expreſly named,but generally cõmanded,and it is ſinne to omit it.That which S.Auguſtine ſaith of S.Paul: *Amplius erogabat, &c.He did beſtow more, when he went a warfare at his* Workes of ſupererogation.

his owne coſtes,is to be vnderſtood of the general libertie,that al preachers haue,to liue of the Goſpel. Yet was it his duetie,in that ſpecial caſe,to forbeare that libertie,or any other thing that is lawful, that he *ſhould not giue any hinderance to the Goſpel of Chriſt*.1.*Cor*.9.12. Therefore it had bene ſinne in him,to vſe that libertie to the hinderance of the Goſpel. So that it was no worke of ſupererogation,(as you terme it)but of duetie in that caſe,to forbeare it.Againe he forbeareth, that he ſhould *not abuſe his power in the Goſpel*.1.*Cor*.9.18. If he abuſe his power in the Goſpel,he ſinneth,Ergo he forbeareth of duetie: for it is his duetie to auoid ſinne.What then,did ỹ other Apoſtles ſinne in not labouring as the idle Monkes obiected to S.Auguſtine ? No, their caſe differed from his: as he ſheweth plainely in the ſame booke *cap*.22. They vſed their libertie to no hinderance of the Goſpel: he could not vſe it,but with impediment of the Goſpel. Therefore works of ſupererogation are not proued by S. Pauls example. Neither by his counſel vnto Virginitie,which is not to be neglected where God hath giuen the gift,& it may ſerue to the aduancement of Gods glory, which euery one is bound to procure, to the vttermoſt of his ſtrength,*Deu*.6.5.*Luk*.10.27: though the ſpecial ſtate of Virginitie be not commanded generally,becauſe God hath not giuen the gift to al men generally.And ſo muſt *Optatus* be vnderſtood. S.Chryſoſtome interpreting this parable allegorically(as many of the fathers do,) yet acknowledgeth ỹ the gouernour of the Church can beſtow no more, then is conteined in the Goſpel. *Nam cum, &c. For ſeeing nothing can be added to the two Teſtaments,neither may the Lawe of God receiue any increaſe or diminiſhing, what is it then,which the gouernour can beſtow more then he hath receiued ? but that which is his owne duetie, in which hee is bound to endeuour, that he lay out that which is committed to him,that he hath receiued: &c. De eo in qui incin latrones ſermon*,.By Chryſoſtomes iudgement therefore in this place,he can do no workes of ſupererogation.

ANNOTATIONS. CHAP.X.

Rhem.4. 21. To litle ones.) *By this place euery vulgar artificer may not preſume that God hath reuealed al truth to him,and therfore refuſe to be taught of the learned. for Chriſt did not afterward endew fiſhers and vulgar men nor any other with the gifts of wiſdom & tonges,without their induſtry,ſtudy,& teaching.though at the beginning,of great prouidẽce he did it,that it might be cleere to the world,that al Nations were cõuerted to him,not by perſuaſion of cunning Orators or ſubtil Diſputers, but by the plaine force of his grace & truth,which S.Auguſtine counteth greater then al other miracles. Further we are taught by this place,that the poore humble obedient childrẽ of the Church know by their faith the high myſteries of Chriſts Diuinitie, and his preſence in the B.Sacrament,and ſuch like: rather then Arius,Caluin,and other like proud Scribes and Phariſees.* The humble vnlearned Catholike knoweth Chriſt better then the proud learned Heretike.

Fulke 4. The true childrẽ of the Church,whoſe faith is builded vpõ the word of God,may learne out of ỹ holy Scriptures,the maner of Chriſts preſence in the B.Sacrament,& all other things needful to know: when Popiſh hypocrits with their faith implicite, know nothing neceſſary for their ſaluation. For it is ſufficient in Popery,to beleeue as the Church beleeueth,though they knowe not what the Popiſh Church beleeueth, nor vpon what warrant of Gods word. Ignorance. Faith implicite.

Rhem.5. 28. This doe.) *Not by faith only,but by keeping Gods commandements we obtaine life euerlaſting : not only by beleeuing,but by doing.The heretikes ſay that it is impoſſible to keepe this commaundement of louing God with al our hart. But the Scriptures giue vs examples of diuers that haue kept and fulfilled it,as far as is requiſit in this life.*3 Reg.14,8.2.Par.15,15. Pſ.118,10. Eccleſi 47,9,10.4.Reg.20,3.5.Luc.1,5.*And if it were impoſſible to keepe it, and yet by Chriſt propoſed for the meane to obtaine life euerlaſting,he had mocked this Lawyer and others,and not taught them.* The commandements poſſible to be kept.

Fulke 5. Chriſt was not asked,by what meanes a man might attaine to eternal life,but by what doing,or what kinde of workes,the kingdome of heauen were to be obtained: Therefore he mocketh not,but directly anſwereth to the queſtion,by fulfilling the Law: Which if any can performe in ſuch perfection,as Gods iuſtice doth require, he ſhalbe iuſtified by the workes of the Law,without the mercie of God in Chriſt.If he can not,he is vnder the curſe: and that is euery mans caſe,ſeeing none is iuſtified by the Law,but by faith in Chriſt,*Gal*.3.But *the Scriptures* (you ſay)*giue examples of diuers that haue kept and fulfilled it,as farre as it is requiſite in this life.* And firſt of Dauid, of whom God teſtifieth that he kept his commaundement, and followed me with his whole heart. What impudent abuſing of the Scripture is this? Is not the fall of Dauid notorious ? And doth he not in an hundred places of the Pſalmes,craue pardon for his ſinnes, and tranſgreſſions of the Lawe ? Therefore he kept Gods commandements,but not perfectly, nor loued God with all his heart, might, ſtrength, according to the commandement,*Deut*.6.though he walked after God with all his heart,that is vntainedly, & not as hypocrites and carnal men doe, that profeſſe Religion. The like is to be ſaid of the people in *Aſa* his dayes, which ſware with all their heart,that is, with full purpoſe to keepe their othe, and vnfained deſire to ſeeke the Lord: yet did they not fulfil the Lawe,but were ſinners, and were iuſtified freely by grace in Chriſt,as S.Paul affirmeth of all men without exception,*Rom*.3.23. As for the Prophet *Pſal*.119.confeſſeth that he hath gone aſtray as a loſt ſheepe, and euen in the ſame verſe you quote,prayeth that he may not erre from Gods Commandements.Therefore that he ſought God with all his heart,is not to be taken for a perfect keeping of Gods Lawe,but for an earneſt and vnfained deſire of the ſpirit,againſt which(euen in the regenerate) the fleſh alwayes rebelleth,ſo that they can not doe what they deſire, Gal.5.17. *Eccleſiaſticus* doth not ſay,that Dauid loued God with all his heart,but from all his heart, that is, from the bottome of his heart, vnfeinedly: yet not perfectly. For who can ſay,my heart is cleane ? I am pure from ſinne. *Prou*.20 9. And Dauid confeſſeth his owne ſinnes euen from his conception,*Pſal*.51.7. The like is to be ſaid of *Ezechias*, who with a ſound heart walked before God in trueth,that is without diſſimulation or halting,as hypocrites doe, yet kept not the Lawe perfectly, ſo that hee could liue thereby,nor loued God with all his heart, might,ſoule,&c. Laſt of all,*Zachary* and *Elizabeth*, walked in all the Commandements of God,yet fulfilled not the Lawe,and though their life was blameleſſe in the ſight of men, yet were they not able to ſtand before Gods Iuſtice,in whoſe ſight no man liuing ſhalbe righteous. *Pſal* 143.2. Now where you haue a vaine euaſion, in theſe words,*as much as is requiſite,&c*. It is requiſite of euery one, that ſeeketh to be iuſtified by the Lawe,that he kept it perfectly without ſinne,elſe he is vnder the curſe,and cannot be iuſtified by the workes of the Lawe,*Gal*.3. Iuſtification. Keeping of Gods Lawe.

Rhem.6. 30. Halfe dead.) *Here is ſignified man woũded very ſore in his vnderſtanding and free-wil,and al other powers of ſoule and body,by the ſinne of Adam:but yet that neither vnderſtanding,nor free-wil,nor the reſt,were extinguiſhed in mã or taken away.* *Conc.Arau.2. c.25.to 1. Con. Conc.Trid. Seſſ.6.c.1.*

away. The Priest and Leuite, signifie the Law of Moyses: this Samaritane, is Christ the Priest of the new Testament: the oile and wine, his Sacraments: the host, the priests his ministers. Whereby is signified, that the Law could not recouer the spiritual life of mankind from the death of sinne, that is, iustifie man: but Christ only, who by his passion and the grace & vertue thereof ministred in & by his Sacraments, iustifieth, and increaseth the iustice of man, healing and abling free-wil to doe al good works.

The parable of the wounded man, explicated.

Fulke 6. Against this vaine collection by allegorie, the Scripture is plaine, that we are all dead in sinne, by the sinne of Adam. *Rom.5.12. Eph.2.1,5. Col,2.13.* The Councel *Arausicanum*, which you quote (belike to proue that the freedome of will is not lost in Adam) saith: *It is so inclined by the sinne of the first man, and attenuated, that no man after could loue God as he ought, or worke that which is good for Gods sake, except the grace and mercy of God, preuented him.* And if by those wordes, you thinke there is any life left vnto it, *cap.22.* The Councel saith, *No man hath any thing of his owne, but lyes and sinne.* And *cap. 21. Nature by Adam lost, by Christ is repaired.* And whereas you seeme to leaue some life, iustice, and freedome of will in man, which by Christ is recouered, increased, healed and inabled. Thus we reade *Cap.7.* the Title of which is, *That we are not apt to thinke any thing of our selues, as of our selues. If any man doe holde, that a man by the force of nature can thinke any good thing, which pertaineth and is expedient to eternall life, or that he can chuse either to be saued, that is, to consent to the preaching of the Gospell, without illumination and inspiration of the holy Ghost, which giueth to all men the sweetnes in consenting and beleeuing the trueth, he is deceiued with an heretical spirit, not vnderstanding the voice of God, saying in the Gospel: Without me ye can doe nothing. And that of the Apostle, Not that we are apt of our selues to thinke any thing, as of our selues, but our sufficiencie is of God.* And touching vnderstanding, the Apostle saith, *The naturall man vnderstandeth not those things that be of the spirit of God, for they are foolishnes vnto him, neither can he know them, because they are spiritually discerned.* So that neither the will, nor the vnderstanding haue any heauenly life in them.

Free will.

1. Cor. 2. 14.

Rhem.7. 42. Marie the best part.) *Two notable examples, one of the life Actiue, in Martha: the other of the life Contemplatiue, in Marie: representing vnto vs, that in holy Church there should be alwayes some to serue God in both these seuerall sorts. The life Contemplatiue is here preferred before the actiue, the Religious of both sexes are of that more excellent state, and therefore our Protestants haue wholy abandoned them out of their common wealth, which the true Church neuer wanted. But to say truth, they haue neither Martha nor Marie, our Lord giue them grace to see their misrie. If ours were not answerable to their profession, or were degenerated, why haue they no new ones? If our Churches Votaries vowed vnlawfull things, Chastitie, Pouertie, Obedience, Pilgrimage: what other Votaries or lawfull vowes haue they? For, to offer voluntarily by vow (besides the keeping of Gods commaundements, whereunto we are bound by precept and promise in our Baptisme) our soules, bodies, goods, or any other acceptable thing to God, is an acte of soueraine worship belonging to God onely: and there was neuer true religion without such vowes and Votaries. If there be none in their whole Church that professe contemplation, or that vow any thing at al to God voluntarily, neither in their bodies nor in their goods: God and the world know they haue no Church nor religion at al.*

The Contemplatiue or Religious life, better then the Actiue and secular.

Vowes and votaries.

Fulke. 7. God be praised, there be in our Church many, that haue chosen the best part with Mary, which al Christians ought to doe, euen that part which shall neuer be taken from them. There be also which haue chosen the contemplatiue life, which haue purposed to keepe virginitie or widowhod, which offer to God, as he hath inabled them, and as they see it for his glory, the freewill offering of their goods and labours. Not to merite or make God debter vnto them, but to testifie their zeale, and thankfulnesse towards God. Before whom they acknowledge, that when they haue done all they are commanded, (which is more then they can,) they are vnprofitable seruants: and therefore looke for reward by Gods onely mercie, according to his promise, and not according to their deserts. The true Church was many hundred yeeres without Monkes, Friers or Nonnes, & may be without such Votaries, as you meane, all wayes. And when the Church had Monkes, which were religious in deede, they were soone wearie of their hande labour, which was their profession, as appeareth by S. Augustines worke *de opere Monachorum*: and shortly degenerated into idlenes the mother of all vices, whereof grew such inconuenience, as was not to be suffered in any Christian common wealth: and therfore they are necessarily, and most iustly abolished.

Good workes.

Contemplatiue life.

Merits.

Votaries.

CHAP. XI.

He teacheth a forme of prayer, 5 and exhorteth to pray instantly, 11 assuring that so God wil giue vs good things. 14 The Iewes blaspheming his casting out of Diuels, and asking for a miracle from heauen, 17 he defendeth his doing: 22 foretelling also the Diuels expulsion by him out of the world (that is, the vocation of the Gentiles) 24 and his reentrie into their nation, 27 With their reprobation though he be of their flesh, 29 and also their final most worthy damnation. 37 Againe, to the Pharisees and Scribes he crieth wo, as authors of the said reprobation now at hand.

AND it came to passe, when he was in a certaine place, praying, as he ceased, one of his Disciples said to him, Lord teach vs to pray, as Iohn also taught his Disciples.

Mat.6,9. 2 And he said to them, *When you pray, say, FATHER, sanctified be thy name. Thy kingdom come.*

3 *Our daily bread giue vs this day.*

4 *And forgiue vs our sinnes, for because our selues also doe forgiue euery one that is in debt to vs, And lead vs not into temptation.*

5 And he said to them, Which of you shal haue a frend, and shal go to him at midnight, and

AND so it was, that as hee was praying in a certaine place, when hee ceased, one of his disciples said vnto him, Lord, teach vs to pray, as Iohn also taught his disciples.

2 *And he said vnto them, When ye pray, say, * O our Father which art in heauen, Halowed be thy Name, Thy kingdome come, Thy will be done, euen in earth also as it is in heauen.* Mat.6.9.

3 *Our daily bread giue vs this day.*

4 *And forgiue vs our sinnes: for euen we forgiue euery man that trespasseth vs. And leade vs not into temptation, but deliuer vs from the euil.*

5 *And he said vnto them, Which of you shall haue*

The Gospel in *Maioribus litaniis* on S. Markes day, and in the Rogation daies. And in a votiue Masse against the Pagans.

and shal say to him, frend, lēd me three loaues,
6 Because a frende of mine is come out of his way to me, and I haue not what to set before him:
7 And he from within answering, saith, Trouble me not, now the doore is shut, and my children are with me in bed: I cannot rise and giue thee.
8 And if he shal perseuêre knocking, I say to you, althogh he wil not rise & giue him because he is his frende, yet for his importunitie he wil rise, & giue him as many as he needeth.

Mt.7,7. The Gospel in a votiue Masse for sinnes.

9 And I say to you, Aske, and it shal be giuen you: seeke, and you shal finde: knocke, and it shal be opened to you.
10 For euery one that asketh, receiueth: and he that seeketh, findeth: and to him that knocketh, it shalbe opened.
11 And which of you if he aske his father bread, wil he giue him a stone? or a fish, will he for fish giue him a serpent?
12 Or if he aske an egge, will he reach him a scorpion?
13 If you then being naught, know how to giue good giftes to your children, how much more will your father frō heauen giue the good spirit to them that aske him?

Mt.12,22. Mr.3,22. The Gospel vpon the 3. Sunday in Lent.

14 *And he was casting out a deuil, and that was dumme. And when he had cast out the deuil, the dumme spake: and the multitudes marueiled.
15 *And certaine of them said, In Beel-zebub ȳ prince of Deuils he casteth out Deuils.
16 And other tempting, asked of him a signe from heauen.
17 But he seeing their cogitations, said to them, Euery kingdom deuided against it self, shal be made desolate, & c house vpon house, shal fall.

c Lucas com. diuer.

18 And if Satan also be deuided against himself, how shal his kingdom stand? because you say ȳ in Beel-zebub I doe cast out deuils.
19 And if I in Beel-zebub cast out Deuils: your children, in whom doe they cast out? therfore they shal be your iudges.

‡This finger, is the spirit of God, Mt.12, 28.

20 But if I in the ‡ finger of God doe cast out Deuils: surely the kingdom of God is come vpon you.
21 When the strong armed keepeth his court: those things are in peace ȳ he possesseth.
22 But if a stronger then he, come vpon him and ouercome him: he wil take away his whole armour wherein he trusted, and will distribute his spoiles.
23 He that is not with me, is against me: & he that gathereth not with me, scattereth.
24 When

haue a friend, and shall goe vnto him at midnight, and say vnto him, Friend, lend me three loaues:
6 For a friend of mine is come out of the way to me, and I haue nothing to set before him.
7 And he from within shall answere, and say, Trouble me not, the doore is now shutte, and my children are with me in bed. I can not rise and giue thee.
8 I say vnto you, Though he will not rise, and giue him, because he is his friend: yet because of his importunitie, he will rise, and giue him as many as he needeth.
*9 *And I say vnto you, Aske, and it shalbe giuen you: seeke, and ye shall finde: knocke, and it shalbe opened vnto you.* Matt.7.7. mar.11.24. iohn 4.13. iames 1.10. Matt.7.7.
*10 *For euery one that asketh, receiueth: and he that seeketh findeth: and to him that knocketh, it shalbe opened.*
*11 * If the sonne shall aske bread of any of you that is a father, will he giue him a stone? Or if he aske fish, will he for fish giue him a serpent?* Matt.9.32. mar.3.20.
12 Or if he shall aske an egge, wil he offer him a scorpion?
13 If ye then, being euil, haue knowledge to giue good giftes vnto your children: how much more shall your father of heauen giue the holy spirit to them that desire it of him?
14 And he was casting out a deuil, and the same was dombe. And it came to passe, when the deuil was gone out, the dombe spake: and the people wondred.
*15 But some of them said, *He casteth out deuils, through Beelzebub the chiefe of the deuils.* Matt 9.24.
16 And other tempting him, required of him a signe from heauen.
*17 But he knowing their thoughts, said vnto them, * Euery kingdome deuided against it selfe, is desolate: and a house* deuided *against a house, falleth.* Matt. 12.25. mark.3.44.
18 If Satan also be deuided against himselfe, how shall his kingdome endure? Because ye say that I cast out deuils through Beelzebub.
19 If I by † Beelzebub cast out deuils, by whom doe your children cast them out? therefore shall they be your iudges. †The helpe of.
20 But if I with the finger of God cast out deuils, no doubt the kingdome of God is come vpon you.
21 When the strong man armed, keepeth his palace, his goods are in peace.
22 But when a stronger then hee shall come vpon him, and ouercome him, he taketh from him all his harnesse wherein he trusted, and deuideth his spoiles.
23 He that is not with me, is against me: and he that gathereth not with me, scattereth.
24 When

24 When ỹ vncleane ſpirit ſhal depart out of a man, he wandereth through places ẅout water, ſeeking reſt. And not finding, he ſaith, I wil returne into my houſe whẽce I departed

25 And when he is come, he findeth it ſwept with a beſome, and trimmed.

26 Then he goeth and taketh ſeuen other ſpirits worſe then him ſelf, and entring in they dwel there. And the [c] laſt of that man be made worſe then the firſt.

[c] nouiſſima fiunt.

27 [b] And it came to paſſe: when he ſaid theſe things, a certaine woman lifting vp her voice out of the multitude ſaid to him, ‖Bleſſed is the wombe that bare thee, and the pappes that thou didſt ſucke.

[b] The Goſpel vpon Aſſumption eue, and in a Votiue of our Lady betwene Candlemas & Eaſter, and betwene Pentecoſt and Aduent.

28 But he ſaid, ‡ Yea rather, bleſſed are they ỹ heare ỹ word of God, & keepe it.

‡ The ſaid mother of God, in that alſo was bleſſed that ſhe was the temporal meanes and miniſter of the Incarnation, but much more bleſſed, in that ſhe cõtinued the perpetual keeper of his word. *Beda. tract. 19. in Ioan.* Mt.12.29. Ion.2,2. 3.Reg.10,1. Ion.3,5. Mt.5,15. Mar.4,28.

29 And ỹ multitudes running together, he began to ſay, *This generation, is a wicked generatiõ: it asketh a ſigne, & a ſigne ſhal not be giuen it but ‖the ſigne of Ionas ỹ Prophet.

30 * For as Ionas was a ſigne to the Niniuites: ſo ſhal the Sonne of man alſo be to this generation.

31 *The Queene of the South ſhal riſe in iudgement ẅ the men of this generation, & ſhal condemne thẽ: becauſe ſhe came from ỹ ends of ỹ earth to heare ỹ wiſedome of Salomon. & behold, more then Salomon here.

32 The men of Niniuee ſhal riſe in the iudgement with this generation, & ſhal condemne it, *becauſe they ‡ did penance at the preaching of Ionas. and behold, more then Ionas here.

The Goſpel for a confeſſor that is a biſhop Mt.6,22.

33 *No man lighteth a candel, and putteth it in ſecrete, neither vnder a buſhel: but vpon a candleſticke, that they that goe in may ſee the light.

34 *The candel of thy body, is thine eie. If thine eie be ſimple, thy whole bodie ſhal be lightſome: but if it be naught, thy body alſo ſhal be darkeſome.

35 See therefore that the light which is in thee, be not darkeneſſe.

36 If then thy whole body be lightſome, hauing no part of darkeneſſe: it ſhal be lightſome wholy, and as a bright candel it ſhal lighten thee.

37 And when he was ſpeaking, a certaine Phariſee deſired him ỹ he would dine with him. and he going in ſate downe to eate.

38 And ỹ Phariſee began to thinke within him ſelf and to ſay, Why he was not waſhed before dinner.

Mt.23,25. 39 And our Lord ſaid to him, *Now you Phariſees doe make cleane that on the out ſide

24 When the vncleane ſpirite is gone out of a man, he walketh thorowe drie places, ſeeking reſt: and finding none, he ſaith, I will returne vnto my houſe, whence I came out. Matth.12.43

25 And when he commeth, hee findeth it ſwept, and garniſhed.

26 Then goeth he, and taketh to him ſeuen other ſpirites worſe then himſelfe, and they enter in, and dwell there, and the laſt ſtate of that man is worſe then the firſt. Heb.6.4. 2.pet.2.20.

27 And it came to paſſe as he ſpake theſe things, a certaine woman of the companie lift vp her voyce, and ſaide vnto him, Happie is the wombe that bare thee, and the pappes which thou haſt ſucked.

28 But he ſaid, Yea, rather happie are they that heare the word of God, and keepe it.

29 When the people were gathered thicke together, he began to ſay, This is an euil nation: they ſeeke a ſigne, and there ſhall no ſigne be giuen them, but the ſigne of Ionas the Prophet. Matth.12.36 Ionas 2.1.

30 For as Ionas was a ſigne vnto the Niniuites, ſo ſhall alſo the ſonne of man be to this nation.

31 The Queene of the South ſhall riſe in iudgement with the men of this nation, and condemne them: for ſhe came from the vtmoſt partes of the earth, to heare the wiſedome of Solomon: and behold, a greater then Solomon is here. 3.Reg.10.1. 2.chro.9.1.

32 The men of Niniue ſhall riſe in iudgement with this nation, and ſhall condemne them: for they repented at the preaching of Ionas, and behold, a greater then Ionas is here. Ionas.3.5.

33 No man when he hath lighted a candle, putteth it in a priuie place, neither vnder a buſhel: but on a candleſticke, that they which come in, may ſee the light. Matt.5.15. mar.4.21. luke 8.16.

34 The candle of the bodie is the eye: therefore when thine eye is ſingle, all thy body alſo is full of light: but if thine eye be euill, all thy body alſo is full of darkeneſſe. Matt.6.22.

35 Take heede therefore, that the light which is in thee, be not darkneſſe.

36 If all thy body therefore be cleare, hauing no part darke: then ſhall it all be full of light, euen as when a candle doeth light thee with brightneſſe.

37 And as he ſpake, a certaine Phariſee beſought him to dine with him: And Ieſus went in, and ſate downe to meate.

38 When the Phariſee ſawe it, he marueiled that he had not firſt waſhed before dinner.

39 And the Lord ſaid vnto him, Now doe ye Phariſees make cleane the outſide of the cup, Mat.23.25.

side of ỹ cup & of ỹ platter: but that of yours which is within, is ful of rapine and iniquitie.

40 Fooles, did not he that made that on the outside, make that also ỹ is on the inside?

41 But yet [c] that ỹ remaineth, ‖giue almes, and behold al things are cleane vnto you.

c Quod superest. τὰ ἐνόντα.

42 But wo to you Pharisees, because you tithe minte and rewe and euery herbe: and passe ouer iudgement & the charitie of God. but these things you ought to haue done, and not to omit those.

43 Wo to you Pharisees, because you loue the first chaires in the synagogues, and salutations in the market place.

44 Wo to you, because you are as monuments that appeare not, and men walking ouer, are not ware.

45 And one of the Lawyers answering saith to him, Master, in saying these things, thou speakest to our reproche also.

46 But he said, ‖ Wo to you Lawyers also: because you lode men with burdens which they can not beare, and your selues touch not the packes ẅ one of your fingers.

The Gospel for many Martyrs.

47 Wo to you that ‡build ỹ monuments of ỹ Prophets: and your fathers did kil them.

48 Surely you doe testifie ỹ you consent to the workes of your fathers: because they in deede did kil them, and you build their sepulchres.

49 For this cause the wisedome also of God said, I wil send to them Prophets and Apostles, & of thē they wil kil & persecute.

50 That the bloud of al the Prophets that was shed from the making of the world, may be required of this generation,

Gen.4,8. 2.Par.24,22.

51 *From the bloud of Abel vnto the * bloud of Zacharie that was slaine betwene the altar and the temple. Yea I say to you, it shalbe required of this generation.

52 Wo to you Lawyers, because you haue taken away the key of knowledge: your selues haue not entred, and those that did enter you haue prohibited.

53 And when he said these things to thē, the Pharisees and the Lawyers began vehemently to vrge him, & to stoppe his mouth about many things,

54 Lying in waite for him, and seeking to catch some thing of his mouth, that they might accuse him.

and the platter: but your inward part is full of rauening and wickednesse.

40 Ye fooles, did not he that made that which is without, make that which is within also?

41 But rather giue almes of those things which are ‖ within: and beholde, al things are cleane vnto you. ‖Or, present.

42 But woe vnto you Pharisees: for ye tithe mint, and rue, and all maner herbes, and passe ouer iudgement, and the loue of God: These ought ye to haue done, and yet not to leaue the other vndone.

*43 *Woe vnto you Pharisees: for ye loue the vppermost seates in the synagogues, and greetings in the markets.* Matt.23.6. mar.12.38.

44 Woe vnto you Scribes and Pharisees hypocrites: for ye are as graues which appeare not, and the men that walke ouer them, are not ware of them.

45 Then answered one of the Lawyers, and said vnto him, Master, thus saying, thou putteste vs to rebuke also.

*46 *And he said, Woe vnto you also ye lawyers: for ye lade men with burdens grieuous to be borne, and ye your selues touch not the burdens with one of your fingers.* Matt.23.4. act.15.10.

47 Woe vnto you, for ye build the sepulchres of the Prophets, and your fathers killed them.

48 Truely ye beare witnesse that ye alowe the deedes of your fathers: for they killed them, and ye build their sepulchres.

49 Therefore said the wisedome of God I will send them Prophets and Apostles, and some of them they shall slay and persecute:

50 That the blood of all the Prophets, which was shed from the foundation of the worlde, may be required of this generation,

*51 *From the blood of Abel, vnto the blood of Zacharie, which perished betwene the altar and the temple: Verily I say vnto you, it shalbe required of this nation.* Gen.4.8. 1.chro.24.22.

52 Woe vnto you Lawyers, for ye haue taken away the key of knowledge: ye entred not in your selues, and them that came in, ye forbade.

53 When he thus spake vnto them, the Lawyers and the Pharisees began to vrge him *vehemently, and to prouoke him to speake many things:*

54 Laying wait for him and seeking to catche something out of his mouth, whereby they might accuse him.

MARGINALL NOTES. CHAP. XI.

Rhem.1. 32 Did penance.) μετενόησαν. *Marke that the great penance of the Niniuites (Ionas 3.) is here expressed by this Greeke word.* See Annot.Mat.3.2.

Fulke.1. They declared their inward sorowe, for their sinnes, by outward signes of humiliation. See the answere to the place noted.

Rhem.2. 47 Build the monuments.) *Not the building of the Prophets monuments is condemned, but their imitation of their fathers that slew the Prophets.* Ambros.

Fulke.2. To build the Prophets sepulchres, so hypocrisie and superstition be away, is not euil.

ANNOTATIONS. CHAP. XI.

Rhem.3. 27 Blessed is the wombe.) *Let vs also (saith Venerable Bede) lift vp our voice with the Catholike Church, of which this woman was a figure: let vs lift vp our hartes among the people, and say to our Sauiour, Blessed be the wombe that bare thee, and the pappes which thou didst sucke. for blessed in deede is the mother which bare the King that ruleth heauen and earth for euer.* Our B Ladie Beda vpon this place.

Fulke.3. Bedes wordes be these: *Et nos igitur his contra Eutychem dictis extollamus vocem. And let vs with these wordes, lift vp our voice against Eutyches, which denied the trueth of Christs humane nature, after it was assumpted of his Godhead.* The humanitie of Christ. Meaning that we haue a good argument, to proue the trueth of his humane nature in these wordes of the woman, which our Sauiour Christ doeth not denie, but sheweth a greater happines in them, that heare the word of God, and keepe it.

Rhem.4. 29 The signe of Ionas.) *Of al miracles, his Resurrection, after he had been according to his body, in the graue, according to his soule, in Hel three daies, was the greatest, and most conuinceth the incredulous Iewes: and therefore a greater or more euident then that, he saith he wil not giue them.* The signe of Ionas.

Fulke.4. Although our Sauiour Christ, by the vertue of his death, ouercame Hel and the Deuil: yet his soule which he committed vnto his fathers handes, was in Paradise, where hee promised the theefe should be with him. Luk.22.43. But that his soule was three daies, that is from the time of his death vntil his resurrection, in hell, it is contrarie to the opinion of many Papistes. Christes descending into Hell.

Rhem. 5. 41 Giue almes.) *The great force of almes is here and in diuers places of holy write signified. In one place, they extinguish sinne: in an other, they redeeme sinnes: in an other, they deliuer from death: in an other, to them giuen or omitted, our iudgement to heauen or hel is attributed: and here they make cleane and satisfie for the Iewes former offenses. for (as S. Augustine saith c.70. Enchiridij) almes deedes profite not a man that hath a will to continew in his sinnes, but they are to be done for a propitiation to God of former offenses. Now how wel the Protestants like this doctrine so euidently set forth in Scripture, let the indifferent iudge, and how wel it agreeth with their onely faith.* The force of almes. Eccles.3,33. Dan.4,24. Tob.4,12. 11.9. Mat.25.35. 42.

Fulke. 5. Almes is a worthy fruite of charitie, and therefore hath great commendation, in the Scriptures. But not to be a cause of saluation, as by your pretended places of holy write, you goe about to proue. First you bring Ecclesiasticus, which is no Canonicall Scripture, and yet you falsifie his words. For he sayth not, that almes extinguish sinne, but his wordes are after your owne translation *Eleemosyna resistit peccatis, almes resisteth sinnes:* after the Greeke. *Almes shalbe cleere from sinnes.* In the second place, your vulgar Latine translation is corrupt, for according to the originall tongue, in which Daniel did write, the text is: *breake of thy sinnes with righteousnes, and thy iniquities with fauour towardes the afflicted.* That is, as thou hast sinned much in iniustice and crueltie, so now breake of that course of sinne, and take the contrarie way of iustice and humanitie. Your third place is, Tobie, which is no Canonical Scripture: where I marueile, that you adde not out of your Latine text, which is not in the Greeke, that *almes deliuereth from all sinne.* But where as Tobie saith, that almes deliuereth from death, it must either be vnderstoode, as it may agree with the Canonicall Scripture, or els it must be reiected, as the saying of a man, and not of God. The fourth place is of our iudgement, which shalbe *according to our workes*, which are the fruites and true effects of a liuely faith, by which the elect are discerned from the reprobate. Last of all, where you say, *heare they make cleane and satisfie for the Iewes former offences*, the text saith not so: but to them which giue almes of a true faith, all things are cleane with out any ceremonie of washing, such as the hypocrisie of the couetous Pharisees had inuented, for purification and clensing of Gods creatures. S. Augustine saith not, that *Almes is done for a propitiation to God of former offences.* But his wordes are: *In melius quippe est vita mutanda, & per Eleemosynas de peccatis præteritis est propitiandus Deus, non ad hoc emendus quodammodo. &c. Our life must be changed into better, and by almes God is to be intreated for sinnes past, not to be bought after a sort, that we may aiwayes committe them without punishment.* Almes therefore are not a propitiation for our sinnes, which is only Christ Iesus. Iohn 2.2. But a fruite of true repentance, whereby God turneth vnto vs, when we with a true faith, that sheweth it selfe by such fruites, turne vnto him. *For only the faith of Christ doeth make cleane*, S. Augustine sayth, in Psalm.88. And that only faith doeth iustifie, See the fathers quoted.chap.5. sect.8. of this Gospel. Almes doeth not merite saluation nor satisfie for sinnes

Rhem.6. 46 Woe to you Lawyers.) *These were Doctors of Moyses Law, otherwise called Scribes. Shal we therefore crie out against al Lawyers now, or ought the name of Lawyer be odious with vs, because of these naughtie Lawyers among the Iewes? much lesse ought the name of Priests to be odious (as Heretikes would haue it) because of the Iewes Priests that were so busie against our Sauiour.* The Lawyers and Priests of the old Testament.

Fulke.6. The name of Priests is not odious with vs, because the Iewes Priests were naught, for we holde, that Christ is our onely high Priest, and that all Christian men and women, are Priests. But the wicked life and blasphemous heresies of Popish Priests, haue made them odious to all good men.

CHAP. XII.

He prepareth his Disciples against persecutions to come vpon them at their publishing of his doctrine. 13 *With diuiding the brethrens inheritance he will not medle, but exhorteth them against auarice,* 22 *and his Disciples (by this occasion) against solicitude so much as of necessaries,* 32 *yea counseling them to giue al in almes,* 35 *and to be readie at a knocke:* 41 *namely admonishing Peter and other Prelates to see to their charge:* 49 *and al, not to looke but for persecution.* 54 *The Iewes he reprehendeth for that they wil not see this time of grace,* 58 *Whereas it is so horrible to die without reconciliation.*

AND when great multitudes stood about him, so that they trode one another, he began to say to his Disciples, Take good heede of the leauen of the Pharisees, which is hypocrisie.

Mt.10,26. Mr.4,22. 2 *For nothing is hid, that shal not be reuealed: nor secrete, that shal not be knowen.

3 For the things that you haue said in darknesse, shal be said in the light: and that which you haue spoken into the eare in the chambers, shal be preached in the housetoppes.

4 And I say to you my frends, be not afraid of them that kil the body, and after this haue no more to doe.

5 But I wil shew you whom ye shal feare: ‡feare him who after he hath killed, hath power to cast into hel. yea I say to you, feare him.

6 Are not fiue sparowes sold for two farthings: and one of them is not forgotten before God?

7 Yea the heares also of your head are al numbred. Feare not therefore: you are more worth then many sparowes.

Mt.10,32. Mr.8,38. 8 *And I say to you, ‖ Euery one that confesseth me before men, the Sonne of man also wil confesse him before the Angels of God.

9 But he that denieth me before men, shal be denied before the Angels of God.

Mt.12,33. Mr.3,28. See Annot. Mt.12,32. 10 And ‡ euery one that speaketh a word against the Sonne of man, it shalbe forgiuen him: but he that shal blaspheme against the holy Ghost, to him it shal not be forgiuen.

Mt.10,19. Mr.13,11. 11 *And when they shal bring you in to the synagogs and to magistrates and potestates, be not carefnl in what maner, and what you shal answere, or what you shal say.

12 For the holy Ghost shal teach you in the very houre what you must say.

13 And one of the multitude said to him, Maister, speake to my brother that he deuide the inheritaunce with me.

14 But he said to him, Man, ‖ who hath appointed me iudge or deuider ouer you?

15 And he said to them, See and beware of al auarice: for not in any mans abundance doth his life consist, of those things which he possesseth.

16 And he spake a similitude to them, saying, A certaine riche mans fielde yelded plentie of fruites.

17 And he thought within him self, saying,

IN the meane time, when there were gathered together an innumerable multitude of people, insomuch that they trode one another, hee began to say vnto his disciples, First of all beware of the leauen of the Pharisees, which is hypocrisie. Matt.16.5. mar.8.14.

2 For there is nothing couered, that shall not bee vncouered, neither hid, that shall not bee knowen. Matt.10.26. mar.4.22.

3 Therefore, what so euer yee haue spoken in darkenesse, shall be heard in the light: and that which ye haue spoken in the eare, euen in secrete places, shalbe preached on the toppe of the houses.

4 And I say vnto you my friends, Be not afraide of them that kill the body, and after that, haue no more that they can doe. Matt.10.28.

5 But I will forewarne you whome you shall feare: Feare him, which after he hath killed, hath power to cast into hell, yea, I say vnto you, Feare him.

6 Are not fiue sparowes solde for two farthings, and not one of them is forgotten before God? Matt.10.29.

7 But, euen the verie heares of your head are numbred: Feare not therefore, ye are more of value then many sparowes.

8 Also I say vnto you, Who so euer shall confesse me before men, him shall the Sonne of man knowledge also before the Angels of God? Matt.10.23. luke 9.26. 2.tim.2.12.

9 But he that shall denie me before men, shall be denied before the Angels of God.

10 And whosoeuer shall speake a word against the Sonne of man, it shall be forgiuen him: but vnto him that blasphemeth the holy Ghost it shall not be forgiuen.

11 And when they bring you vnto the Synagogues, and vnto the rulers and officers, take ye no thought how or what thing ye shall answere, or what ye shall speake: Matt.10.29. mar.13.12.

12 For the holy Ghost shall teach you in the same houre, what ye ought to say.

13 One of the company said vnto him, Master, speake to my brother, that he deuide the inheritance with me.

14 And he said vnto him, Man, who made me a iudge, or a deuider ouer you?

15 And he said vnto them, Take heede, and beware of couetousnesse: for no mans life standeth in the abundance of the things which he possesseth.

*16 And he put forth a similitude vnto them, saying, *The ground of a certaine riche man brought forth plentifull fruites.* Eccl.11.19.

17 And he thought within him selfe, saying,

What

‡Giue it to the poore, that ſhouldſt thou doe, ſaith S. Baſil.

ing, ‡What ſhall I doe, bicauſe I haue not whither to gather my fruites?

18 And he ſaid, This will I doe, I will deſtroy my barnes, and will make greater: and thither wil I gather all things that are growen to me and my goods,

19 And I wil ſay to my ſoule, Soule, thou haſt much goods laied vp for many yeeres, take thy reſt, eate, drinke, make good cheere.

‡ A goodly warning for all rich men.

20 But God ſayd to him, ‡ Thou foole, this night they require thy ſoule of thee: and the things that thou haſt prouided, whoſe ſhall they be?

21 So is he that laieth vp treaſure to himſelfe, and is not ‖ rich to Godward.

Mt.6,25. ‡ He forbiddeth not competent prouidence, but too much carefulnes. See Annot. vpon S. Matth. c.6,25.

22 And he ſayd to his Diſciples, *Therefore I ſay to you, ‡ Be not carefull for your life, what you ſhall eate: nor for your body what you ſhall doe on.

23 The life is more then the meat, & the body is more then the raiment.

24 Conſider the rauens, for they ſowe not, neither doe they reape, which neither haue ſtorehouſe nor barne, and God feedeth them, How much more are you of greater price then they?

25 And which of you by caring can adde to his ſtature one cubite?

26 If then you be not able to do ſo much as the leaſt thing, for the reſt why are you carefull?

27 Conſider the lilies how they grow: they labour not, neither doe they ſpinne. But I ſay to you, Neither Salomon in all his glory was arayed as one of theſe.

28 And if the graſſe that to day is in the field, & to morow is caſt into the ouen, God ſo clotheth: how much more you O ye of litle faith!

The Goſpell for S. Paulinus Iun. 22. And for a Confeſſor that is not a Biſhop.

29 And you, doe not ſeeke what you ſhal eate, or what you ſhall drinke: and c be not lifted vp on high.

c μὴ μετεωρίζεσθε.

30 For all theſe things the nations of the world doe ſeeke. but your father knoweth that you haue need of theſe things.

‡ It was litle at the beginning, and is ſtill in compariſon of all the reprobate: but in it ſelf very great, as in the parable of the great tree that grew of the litle muſtard ſeed. Mt.13. Mt.6,20.

31 But ſeeke firſt the kingdom of God, & all theſe things ſhalbe giuen you beſides.

32 Feare not ‡litle flocke, for it hath pleaſed your father to giue you a kingdom.

33 Sell the things that you poſſeſſe, and giue almes. * Make to you purſes that weare not, treaſure that waſteth not, in heauē: whither the theefe approcheth not, neither doth the mothe corrupt.

34 For ‖ where your treaſure is, there wil your

What ſhal I doe, becauſe I haue no roume where to beſtow my fruits:

18 And he ſaid, This will I doe, I will pull downe my barnes, and build greater, and therein will I gather all my fruites and my goods.

19 And I will ſay to my ſoule, Soule, thou haſt much goods layed vp in ſtore *for many yeeres, take thine eaſe, eate, drinke, and be mery.*

20 But God ſaid vnto him, Thou foole, this night doe they require thy ſoule againe from thee: then whoſe ſhall thoſe things be, which thou haſt prouided?

21 So is he that gathereth riches to himſelfe, and is not rich towards God.

22 And he ſpake vnto his diſciples, Therefore I ſay vnto you, * *Take no thought for your life what ye ſhall eate, neither for the body what ye ſhall put on.* Matt.6.25. 1.pet.5.7. pſal.54.26.

23 The life is more then meate, and the body is more then raiment.

24 Conſider the rauens, for they neyther ſowe nor reape, which neither haue ſtorehouſe nor barne, and notwithſtanding *God feedeth them: How much more are ye better then the foules?*

25 Which of you with taking thought, can adde to his ſtature one cubite?

26 If ye then be not able to doe that thing which is leaſt, why take ye thought for the remnant?

27 Conſider the Lilies how they growe, they labour not, they ſpinne not: and yet I ſay vnto you, that Solomon in all his royaltie, was not clothed like one of theſe.

28 If God ſo clothe the graſſe, which is to day in the field, and to morow is caſt into the furnace: how much more will he clothe *you, O ye of litle faith?*

29 And aske not ye what ye ſhall eate, or what ye ſhall drinke, neither bee ye of doubtfull mind.

30 For all ſuch things doe the people of the world ſeeke for: and your father knoweth that ye haue need of theſe things.

31 But rather ſeeke yee after the kingdome of God, and all theſe things ſhall be added vnto you.

32 Feare not O *litle flocke, for it is your fathers good pleaſure to giue you a kingdome.*

33 Sell that ye haue, and giue almes: * *and prepare you bagges which waxe not olde,* euen *a treaſure that faileth not in the heauens, where no theefe approcheth, neither moth corrupteth.* Matth.6.20.

34 For where your treaſure is, there

your hart be alſo.

The Goſpell for a Confeſſor that is not a Biſhop.

35 Let your ‡ loines be girded, and candles burning in your handes,

36 And you like to men expecting their lord, when he ſhall returne from the mariage: that when he doth come and knocke, forthwith they may open vnto him.

37 Bleſſed are thoſe ſeruants, whom whē the Lord commeth, he ſhall finde watching. Amen I ſay to you, that he wil gird himſelfe, and make them ſit downe, and paſſing will miniſter vnto them.

38 And if he come in the ſecond watch, and if in the third watch he come, and ſo find, bleſſed are thoſe ſeruants.

Mt.24,43. 39 *And this know ye, that if the houſeholder did know what houre the theefe would come, he would watch verily, and would not ſuffer his houſe to be broken vp.

40 Be you alſo ready: for at what houre you thinke not, the Sonne of man will come.

41 And Peter ſayd to him, Lord, doeſt thou ſpeake this parable to vs, or likewiſe to all?

42 And our Lord ſayd, Who (thinkeſt thou) is a faithfull ſteward and wiſe, whom the Lord appointeth ouer his familie, to giue them in ſeaſon their meaſure of wheate?

43 Bleſſed is that ſeruant, whom when the Lord commeth, he ſhall find ſo doing.

44 Verely I ſay to you, that ouer al things which he poſſeſſeth, he ſhal appoint him.

45 But if that ſeruant ſay in his hart, My lord is long a comming: and ſhall begin to ſtrike the ſeruants and handmaids, and eate and drinke, and be drunke:

46 The lord of that ſeruant ſhall come in a day that he hopeth not, and at an houre that he knoweth not, and ſhall deuide him, and ſhall appoint his portion with the infidels.

47 And that ſeruant that knew the wil of his lord, and prepared not himſelfe, and did not according to his will: ſhall be beaten with many ſtripes.

48 But he that knew not, and did things worthie of ſtripes: ſhal be beaten with few. And euery one to whom much was giuen, much ſhall be required of him: & to whom they committed much, more will they demaund of him.

49 I came to caſt fire on the earth: and what will I, but that it be kindled?

50 But I haue to be baptized with a baptiſme;

will your heart be alſo.

*35 *Let your loines be girt about, and* your lights burning, 1.Pet.1.13.

36 And ye your ſelues be *like vnto men that waite for their lord, when he wil returne from the wedding, that when hee ſhall come and knocke, they may open vnto him immediatly.*

37 Happy are thoſe ſeruants, whom the lord when he commeth, ſhall find waking: Verily I ſay vnto you, That he ſhall gird himſelfe, and make them to ſit downe to meate, and will come foorth, and minister vnto them.

38 And if he ſhal come in the ſecond watch, yea, if he ſhall come in the third watch, and find them ſo, happy are thoſe ſeruants.

*39 *This vnderſtand ye, that if the good man of the houſe had knowen what houre the theefe would come, he would ſurely haue watched, and not haue ſuffered his houſe to be broken thorow.* Matt.24.43. apoc.16.15.

40 Be yee therefore ready alſo: for the ſonne of man commeth at an houre when yee thinke not.

41 Then Peter ſaid vnto him, Maſter, telleſt thou this ſimilitude vnto vs, or to all?

42 And the Lord ſayd, Who is a faithfull & wiſe ſteward, whom his lord ſhall make ruler ouer his houſhold, to giue them their portion of meate in due ſeaſon?

43 Happy is that ſeruaunt, whom his lord when he commeth, ſhall find ſo doing.

44 Of a trueth, I ſay vnto you, That he will make him ruler ouer all his ſubſtance.

45 But and if that ſeruant ſay in his heart, My lord delaieth his comming: and ſhall begin to ſmite the ſeruants and maidens, & to eate and drinke, and to be drunken.

46 The lord of that ſeruaunt will come in a day when he looketh not for him, and at an houre when he is not ware, and will hewe him in pieces, and will ſet him his portion with the vnbeleeuers.

47 And the ſeruaunt that knew his maſters will, and prepared not himſelfe, neither did according to his will, ſhall be beaten with many ſtripes.

48 But he that knew not, and did commit things woorthy of ſtripes, ſhall bee beaten with few ſtripes. *For vnto whomſoeuer much is giuen, of him ſhall be much required, and to whom men haue committed much, of him will they aske the more.*

49 I am come to ſend fire on the earth, and what is my deſire, if it be already kindled?

50 Notwithſtanding, I muſt bee baptized with

tiſme: and how am I ſtraitened vntill it be diſpatched?

Mt.10,34. ‡ He meaneth the naughtie peace that is betwene worldlings and ſinners, the agreement that is in infidelitie, in Hereſie, or in any other wickednes. he came to break this peace. See Annot. Matth. c.10,34.

51 *Thinke you that I came to giue ‡ peace on the earth? No, I tell you, but ſeparation.

52 For there ſhall be from this time, fiue in one houſe deuided: three againſt two, and two againſt three.

53 There ſhall be deuided, the father againſt the ſonne, and the ſonne agaynſt his father, the mother againſt the daughter, and the daughter againſt the mother, the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law.

Mt.16,2. 54 *And he ſaid alſo to the multitudes, when you ſee a cloud riſing from the Weſt, by and by you ſay, A ſhoure commeth, and ſo it commeth to paſſe:

55 And when the South wind blowing, you ſay, That there will be heate: & it commeth to paſſe.

56 Hypocrites, the face of the heauen and of the earth you haue skill to diſcerne: but this time how do you not diſcerne?

57 And why of your ſelues alſo iudge you not that which is iuſt?

Mt.5,25. ‡ See Annot. Mt.5,25. 58 *And ‡ when thou goeſt with thy aduerſarie to the Prince, in the way endeuour to be deliuered from him: leaſt perhaps he draw thee to the iudge, and the iudge deliuer thee to the exactour, and the exactour caſt thee into priſon.

59 I ſay to thee, thou ſhalt not goe out thence, vntill thou pay the very laſt mite.

with a baptiſme, and how am I pained till it bee ended?

*51 *Suppoſe yee that I am come to ſende peace on earth? I tell you, Nay, but rather diuiſion.*

52 For from hencefoorth there ſhall be fiue in one houſe deuided, three againſt two, and two againſt three.

53 The father ſhall be deuided againſt the ſonne, and the ſonne againſt the father: the mother againſt the daughter, and the daughter againſt the mother: the mother in law againſt her daughter in law, and the daughter in law againſt her mother in law. Mat.10.34.

*54 Hee ſayde alſo to the people, * When yee ſee a cloude riſe out of the Weſt, ſtraightway yee ſay, There commeth a ſhowre: and ſo it is.* Matt.16.2.

55 And when ye ſee the South wind blowe, yee ſaye, It will bee hote, and it commeth to paſſe.

56 Ye hypocrites, ye can diſcerne the face of the skie, and of the earth: but how is it that ye do not diſcerne this time?

57 Yea, and why iudge ye not of your ſelues what is right?

*58 *When thou goeſt with thine aduerſarie to the ruler: as thou art in the way, giue diligence that thou mayeſt be deliuered from him, leaſt he draw thee violently to the iudge, and the iudge deliuer thee to the ſergeant, and the ſergeant caſt thee into priſon.* Matt.5.25.

59 I tell thee, Thou ſhalt not depart thence, till thou haſt made good the vttermoſt mite.

MARGINALL NOTES. CHAP. XII.

Rhem.1. 5 Feare him.) *The feare of Hell alſo is profitable: contrary to the Proteſtants, teaching ſecuritie of ſaluation, and that feare of Hell maketh men hypocrites.*

Fulke.1. Theſe are ſlanders, *that the Proteſtants teach ſecuritie of ſaluation:* and *that feare of hell maketh men hypocrites:* although the faithfull by Gods promiſe are aſſured of ſaluation, and we muſt auoyd ſinne, not onely for feare of puniſhment in hell, but chiefly for loue of God our mercifull father.

Rhem.2. 35 Loynes be girded) *To gird our loines, is to keepe chaſtitie and continencie.* Gregor.ho.11.

Fulke.2. If to gird our loines be to keepe chaſtitie and continencie, then maried men may keepe chaſtitie and continencie, for this commandement extendeth to all true Chriſtians.

ANNOTATIONS. CHAP. XII.

Rhem. 8 Euery one that confeſſeth.) *A Catholike man is bound to confeſſe his faith, being called to account or examined by Iew, Heathen, or Heretike, concerning the ſame. Neither is it ynough to keepe Chriſt in his hart, but he muſt alſo acknowledge him in his wordes and deedes. And to deny Chriſt, or any article of the Catholike fayth, for ſhame or feare of any worldly creature, hath no leſſe puniſhment, then to be denied, refuſed, and forſaken by Chriſt at the houre of his death before all his Angels: which is an other maner of preſence and Conſiſtorie, then any Court or Seſſion that men can be called to for their faith, in this world.* Open confeſſion of our faith.

Rhem.3. 11 Be not carefull.) *That the poore vnlearned Catholike ſhould not be diſcouraged, or make his excuſe that he is a ſimple man, not able to anſwer cunning Heretikes, nor to giue a reaſon of his beliefe, and therfore muſt ſuffer or ſay any thing rather then come before them: our Maiſter giueth them comfort, promiſing that the holy Ghoſt ſhall euer put into their hartes at the time of their appearance, that which ſhall be ſufficient for the purpoſe. not that euery one which is conuented before the Aduerſaries of faith, ſhould alwayes be endued with extraordinary knowledge to diſpute and confute as the Apoſtles and others in the primitiue Church were: but that God will euer giue to the ſimple that truſteth in him, ſufficient* The holy Ghoſt teacheth euery vnlearned Catholike to giue ſufficient reaſon of his faith.

courage and wordes to confesse his beleefe. For such an one called before the Commissioners, saith ynough and defendeth himself sufficiently, when he answereth that he is a Catholike man, and that he will liue and die in that faith which the Catholike Church throughout all Christian countries hath and doth teach, and that this Church can giue them a reason of all the things which they demaund of him. &c.

Fulke.3. It is not inough for a Christian Catholike, to say that he is a Catholike man, and that the Church whereof he is a member, can giue a reason, &c. for a Christian Catholike must *be ready to giue an accompt to euery one that asketh of the hope that is in him.* 1.Pet.3.15. Againe, this answer that you set downe, restraineth the promise of wisedome and mouth to be giuen, to a sophisticall forme of wordes, which a Parrat may learne to pronounce, and is in deed a crafty euasion, rather then a cleare confession. For euery Heretike may say as much as you teach a popish Catholike, for a sufficient confession. True confession.

Rhem. 14 Who hath appointed.) *Christ refused to medle in this temporall matter, partly because the demaund proceeded of couetousnesse and ill intention, partly to giue an example to Clergie men, that they should not be withdrawen by secular affaires and controuersies from their principall function of praying, preaching and spirituall regiment: but not wholy to forbid them all actions pertaining to worldly busines, specially where and when the honour of God, the increase of religion, the peace of the people, and the spirituall benefite of the parties doe require. In which cases S. Augustine (as Possidonius writeth) was occupied often whole dayes in ending worldly controuersies, and so he writeth of himselfe also, not doubting but to haue reward therefore in heauen.* The dealing of Clergie men in worldly affairs. *In vita c.19. Li. de op. Monach. c.29.*

Rhem.4. 21 Riche to Godward.) *He is riche towards God, that by his goods bestowed vpon the poore, hath store of merits, and many almesmens prayers procuring mercie for him at the day of his death and iudgement, which is here therfore called treasure layd vp in heauen, where the barnes be large ynough. The necessitie of which almes is by Christ himselfe here shewed to be so great, and so acceptable to God, that rather then they should lacke the fruite thereof, they should sell all they haue and giue to the poore.* Meritorious workes.

Fulke.4. He is rich to Godward, that trusteth in God and not in deceiuable riches, which is rich in good workes and is ready to distribute, &c. 1.Tim.6.17.18. But store of merites and meritorious workes, the scripture neuer speaketh of, neither doth God reward our merites, but his owne giftes. *August. in Psal.70. conc.2. In Psal. 101.* Merites.

Rhem. 34 Where your treasure is.) *If the riche man withdrawen by his worldly treasure, cannot set his hart vpon heauen, let him send his mony thither before him, by giuing it in almes vpon such as will pray for him, and his hart will follow his purse thither.* Almes.

CHAP. XIII.

He threateneth the Iewes to be soone forsaken vnles they doe penance, 10 and confoundeth them for maligning him for his miraculous good doing on the Sabboths. 18 but his kingdome (the Church) as contemptible as it seemeth to them now in the beginning, shall spread ouer all the world, 20 and conuert all, 23 and what an hartsore it shall be to them at the last day, to see themselues excluded from the glory of this kingdom, and the Gentils admitted in their place. 31 foretelling that it is not Galilee that he feareth, but that obstinate and reprobate Hierusalem will needes murder him, as also his messengers afore and after him.

AND there were certaine present at that very time telling him of the Galilæans, whose bloud Pilate mingled with their sacrifices,

2 And he answering sayd to thē, Thinke you that ‖ these Galilæans were sinners more then all the Galilæans that they suffered such things?

‡ *Nisi pœnitentiam habueritis.*

3 No, I say to you: but vnles you ‡ haue penance, you shall all likewise perish.

4 As those eighteene vpon whom the toure fel in Siloe, and slew them: thinke you that they also were detters aboue al the men that dwel in Hierusalem?

5 No, I say to you: but if you haue not penance, you shall all likewise perish.

The Gospel on the Imber Saturday in Sept.

6 And he sayd this similitude, A certaine man had ‡ a figtree planted in his vineyard, and he came seeking for fruite on it, and found not.

7 And he sayd to the dresser of the vineyard.

THere were present at the same season, certaine men that shewed him of the Galileans, whose blood Pilate had mingled with their owne sacrifice.

2 And Iesus answering, sayd vnto them, Suppose ye that these Galileans were greater sinners then all the other Galileans, because they suffred such punishment?

3 I tell you, Nay: but except ye repent, ye shall all likewise perish.

4 Or those eighteene, vpon which the tower in Siloe fell, and slew them, thinke yee that they were sinners aboue all men that dwelt in Hierusalem?

5 I tell you, Nay: but except ye repent, ye shal all likewise perish.

6 Hee told also this similitude: A certaine man had a figge tree planted in his vineyard, and he came and sought fruite thereon, and found none.

7 Then sayde hee to the dresser of his vineyard,

yard, Loe it is three yeres ſince I come ſeeking for fruite vpon this figtree: and I finde not. Cut it downe therfore: whereto doth it alſo occupie the ground?

8 But he anſwering ſaith to him, Lord, let ir alone this yere alſo, vntil I digge about it, and dung it.

9 And if happily it yeld fruite: but if not, hereafter thou ſhalt cut it downe.

10 And he was teaching in their Synagogue on the Sabboths.

11 And behold a woman that had a ſpirit of infirmitie eightene yeres: & ſhe was crooked neither could ſhe looke vpward at al.

12 Whom when IESVS ſaw, he called her vnto him, and ſaid to her, Woman, thou art deliuered from thy infirmitie.

13 And he impoſed hands vpon her, and forthwith ſhe was made ſtraight & glorified God.

14 And the Archſynagogue anſwering (becauſe he had indignation that IESVS had cured on the Sabboth) ſaid to the multitude, Sixe daies there are wherein you ought to worke. in them therfore come, and be cured: and not in the Sabboth day.

15 And our Lord anſwering to him, ſaid, Hypocrite, doth not euery one of you vpon the Sabboth looſe his oxe or his aſſe from the manger, and leadeth them to water?

16 But ‖ this daughter of Abraham whom Satan hath bound, loe, theſe eightene yeres, ought not ſhe to be looſed from this bond on the Sabboth day?

17 And when he ſaid theſe things, al his aduerſaries were aſhamed: and al the people reioyced in al things that were gloriouſly done of him.

Mt.13,31. Mr.4,30. 18 He ſaid therfore, * Wherevnto is the kingdom of God like, and whereunto ſhal I eſteeme it like?

‡ See Annota. Matt.13.31. 19 It is like to a ‡ muſtard ſeede, which a man tooke and caſt into his garden, and it grew: and became a great tree, & the foules of the aire reſted in the boughes thereof.

Mt.13,33. 20 And againe he ſaid, * Like to what ſhal I eſteeme the kingdom of God?

21 It is like to leauen, which a woman tooke and hid in three meaſures of meale, til the whole was leauened.

22 And he went by cities & townes teaching, and making his iourney vnto Hieruſalem.

Mt.7,13. 23 And a certaine man ſaid to him, Lord, be they few that are ſaued? * But he ſaid to them,

24 ‡ Striue

yard, Beholde, this three yeeres I come ſeeking fruit in this figge tree, & finde none: cut it down, why cumbreth it the ground?

8 And he anſwering, ſaid vnto him, Lord, let it alone this yeere alſo, till I ſhall dig round about it, and dung it:

9 And if it beare fruite, thou mayeſt let it alone: *and if it beare not, then after that thou ſhalt cut it downe.*

10 And he was teaching in one of their Synagogues on the Sabboth dayes.

11 And behold, there was a woman which had a ſpirit of infirmitie eighteene yeeres, & was bowed together, and could in no wiſe lift vp her ſelfe.

12 When Ieſus ſaw her, he called her to him, and ſaid vnto her, Woman, thou art looſed from thy diſeaſe.

13 And he laid his handes on her, and immediately ſhe was made ſtraight, and glorified God.

14 And the ruler of the ſynagogue anſwered with indignation, becauſe that Ieſus had healed on the Sabboth day, and ſaid vnto the people, There are ſixe dayes in which men ought to worke: in them therefore come, that ye may be healed, and not on the Sabboth day.

15 But the Lord anſwered him, and ſaid, Thou hypocrite, doeth not ech one of you on the Sabboth day looſe his oxe or his aſſe from the ſtall, and lead him to the water?

16 And ought not this daughter of Abraham, whome Satan hath bound loe eighteene yeeres, be looſed from this bond on the Sabboth day?

17 And when he ſaid theſe things, all his aduerſaries were aſhamed: and all the people reioyced for all the excellent deedes that were done by him.

18 * *Then ſaid* Ieſus, *What is the kingdome of God like? or whereto ſhall I compare it?* Matt.13.31. mar.4.31.

19 **It is like a graine of muſtard ſeed, which a man tooke, and ſowed in his garden, & it grew, and waxed a great tree: and the fowles of the aire made neſts in the branches of it.* Matt.13.33.

20 * *And againe he ſaid, Whereunto ſhall I liken the kingdome of God?* Matt.9.35.

21 It is like leauen, which a woman tooke and hid in three peckes of meale, till all was leauened.

22 * *And he went thorow all townes and villages, teaching, and iourneying towards Hieruſalem.* Mar.6.6.

23 Then ſaid one vnto him, Lord, are there few that be ſaued? and he ſaid vnto them,

24 * *Strive*

24 Striue to enter ‖ by the narrow gate: because many, I say to you, ‖ shal seeke to enter, and shal not be able.

25 But when the good man of the house shal enter in, and shut the doore, & you shal begin to stand without, and knocke at the doore, saying, Lord open to vs: and he answering shal say to you, I know you not whence you are:

26 Then you shal begin to say, We did ‖ eate before thee and drinke, and in our streates didst thou teach.

27 And he shal say to you, I know you not whence you are, depart from me al ye workers of iniquitie.

28 There shal be weeping and gnashing of teeth: when you shal see Abraham and Isaac and Iacob, and al the Prophets in the kingdom of God, and you to be thrust out.

29 And there shal come from the East & the West and the North and the South: and shal sit downe in the kingdom of God.

‡ The Gentils comming into Gods fauour late, are preferred before the Iewes which were first.

30 And behold, they are ‡last that shal be first, and they be first that shal be last.

31 The same day there came certaine of the Pharisees, saying to him, Depart and get the hence, because Herod wil kil thee.

32 And he said to them, Goe, and tel that foxe, Behold I cast out deuils, & perfite cures this day and to morow, and the third day I am consummate.

33 But yet I must walke this day and to morow and the day folowing, because it

c Non capit ut extra Hierusalem.

c cannot be that a Prophet perish out of Hierusalem.

Mt.23,37.

34 *Hierusalem, Hierusalem which killest the Prophets, and stonest them that are sent to thee, how often would I gather thy children as the bird doth her brood vnder her wings, and ‡thou wouldest not?

35 Behold your house shal be left desert to you. And I say to you, that you shal not see me til it come when you shal say, Blessed is he that commeth in the name of our Lord.

24 * *Striue to enter in at the strait gate: for many, I say vnto you, will seeke to enter in, and shall not be able.* Matth.7.13.

25 *When the good man of the house is risen vp, and hath shut to the doore, and ye begin to stand without, and to knocke at the dore, saying, Lord, Lord, open vnto vs, and he shall answere, and say vnto you, I know you not whence you are:*

26 *Then shall ye begin to say, We haue eaten and drunken in thy presence, & thou hast taught in our streetes.*

27 * *And he shall say, I tell you, I know you not whence ye are, depart from me all ye that worke iniquitie.* Matth.7.13.

28 *There shalbe weeping and gnashing of teeth, when ye shall see Abraham, and Isahac, and Iacob, and all the Prophets in the kingdome of God, and ye your selues thrust out.*

29 *And they shall come from the East, and from the West, and from the North, and from the South, and shall sit downe in the kingdome of God.*

30 * *And beholde, there are last, which shall be first, and there are first, which shalbe last.* Mat.19.30.

31 *The same day came there certaine of the Pharisees, saying vnto him, Get thee out, and depart hence, for Herode will kill thee.*

32 *And he said vnto them, Goe ye and tell that foxe, behold, I cast out deuils, and I doe cures to day and to morow, and the third day I shall be perfected.*

33 *Neuertheless, I must walke to day and to morow, & the day following, for it cannot be that a Prophet perish out of Hierusalem.*

34 * *O Hierusalem, Hierusalem, which killest Prophets, and stonest them that are sent vnto thee, how often would I haue gathered thy children together, as a henne doth gather her yong vnder her wings, and ye would not?* Matt.23.37.

35 *Beholde, your house is left vnto you desolate. Verily I say vnto you, ye shall not see me, vntill the time come that yee shall say, Blessed is hee that commeth in the name of the Lord.*

MARGINALL NOTES. CHAP. XIII.

Rhem. 1. 3. Haue penance.) *Or as it is vttered in other places, do penance, μετανοῆτε. the which in the new Testament signifieth perfect repentance. See Annotations Mat.3,2. 11,21.*

Fulke. 1. Your interpretor meant true repentance, howsoeuer you draw his word to penance, out of which you would picke satisfaction. See the answer vpon Matth.3. sect.2. and Matth 11. sect.2. Penance.

Rhem. 2. 6. A figtree planted.) *The figtree with only leaues and no fruite, is the Iewes synagogue, and euery other people or person which hath faith and faire wordes, and no good workes.*

Fulke. 2. A true faith, by which we are iustified before God, cannot be void of good workes, but a dead faith is like the figtree. True faith.

Rhem. 3. 24. Striue to enter,) *Christians in their liues must seeke the strait way, but in religion the ancient common way.*

Fulke. 3. The streight way, as well in religion, as in life, is the way that leadeth to life: and the ancient way wherein all that are saued haue entred.

Rhem.4. 34. Thou wouldeſt.) *The Iewes loſt their preeminence, by their owne free will, and not by Gods cauſing: who ceaſed not to call and crie vpon them, and they would not heare. Wherby free will is plainly proued.*

Fulke. 4. The Iewes loſt their preeminence by their owne will, which can not be called free, when it was thrall to ſinne, and not made free by the ſonne of God. Therfore neither the Pelagian nor Popiſh heretike, hath any argument here, to prooue freewill. Freewill.

ANNOTATIONS. CHAP. XIII.

Rhem. 2. Theſe Galilæans.) *It is Gods mercie that he ſtraight puniſheth not al offenders, but ſome few for a warning to all: as that for Schiſme he ſtriketh not al ſuch as haue forſaken the Church and the lawful Prieſts, as he did Coré & his complices: that for ſpoile of Churches he reuengeth not al, as he did Heliodorus: and al that vow and reuoke their gifts to God, as Ananias and Sapphira. Some few therfore for their iuſt deſerts, be ſo handled for example, to prouoke al others guilty of the ſame crimes to doe penance. Which if they doe not in this life, they ſhal all aſſuredly periſh in the next world.* Optatus li. 1. cont. Parmen. ſub finem. Some puniſhed for example. *Nu.16. 2.Mach.3. Act.5.*

16. This daughter.) *We may ſee that many diſeaſes which ſeeme natural, doe proceede of the Diuel by Gods permiſſion, either for ſinne, or for probation: and both thoſe kindes Chriſt ſpecially cured, for that no natural medicines could cure them, and ſpecially becauſe he came to diſſolue the workes of Satan both in body and ſoul.* Diſeaſes not natural.

24. By the narrow.) *Our Lord is not contrarie to him ſelf in that he anſwereth, the gate to be ſtraite, and few to be ſaued, whereas els where he ſaid, that many ſhould come from the Eaſt and Weſt &c. and ioy with Abraham in the kingdom of heauen. Mat.8,11. For though they be few in reſpect of the wicked of al ſortes, yet they be many in them ſelues and in the ſocietie of Angels. the wheate cornes are ſcarſe ſeen at the threſhing, when they are medled with the chaffe: but when the il are remoued, the whole barne of heauen ſhal be filled.* So ſaith S. Aug. Ser.32 de verb. Do.

Rhem. 5. 24. Shal ſeeke.) *Many would be ſaued and looke to be ſaued, but can not, becauſe they wil not take paines to enter in at ſo ſtraite a paſſage, that is to ſay, to faſt much, pray often, doe great penance for their ſinnes, liue in holy Churches diſcipline, abſtaine from the pleaſures of this world, and ſuffer perſecution and loſſe of their goods and liues for Chriſtes ſake.* Penance.

Fulke. 5. True mortification of the fleſh, and abnegation of mens ſelues (not popiſh penance, which is eaſily bought out by a popes pardon) are the ſtreight way, mentioned in the text: as for the popiſh churches diſcipline, is eaſie enough for them that haue money to redeeme them ſelues from it. Popiſh penãce.

Rhem.6. 26. Eate before thee.) *It is not enough to feede with Chriſt in his Sacraments, or to heare his word in the Church, to chalenge heauen thereby, vnleſſe we liue in vnitie of the Catholike Church. So S. Auguſtine applieth this againſt the Donatiſtes, that had the very ſame ſeruice & Sacraments which the Catholike Church had, but yet ſeuered them ſelues from other Chriſtian countries by Schiſme.* Schiſme. *Cont.lit. Petil.li.2. c.55.*

Fulke.6. S. Auguſtine ſaith it is madneſſe to thinke they can communicate with Chriſt in his ſacraments, which communicate not in his word. Therefore, as he ſayth there alſo, *They eate and drinke the body and blood of Chriſt in a ſacrament: and are not acknowledged, becauſe they acknowledge not by the goſpell, his members diſperſed ouer all the world.*

CHAP. XIIII.

By occaſion of dining with a Phariſee, 2 after that he hath againe confounded them for maligning him for his miraculous good doing on the Sabboth, 7 he teacheth them humilitie, ſeing their ambition, 12 and in their workes to ſeeke retribution not of men in this worlde, but of God in the world to come: 16 foretelling alſo that the Iewes for their worldly excuſes ſhal not taſt of the Supper, but the Gentils in their place. 25 Yea that ſo far muſt men be from al worldlines, that they muſt earneſtly bethinke them before they enter into his Church, and be ready to forgoe all: 34 ſpecially conſidering they muſt be the ſalt of others alſo.

The Goſpel vpon the 16 Sunday after Pentecoſt.

AND it came to paſſe when IESVS entred into the houſe of a certaine Prince of the Phariſees vpon the Sabboth to eate bread, and they watched him.

2 And behold there was a certaine man before him that had the dropſie.

3 And IESVS anſwering, ſpake to the Lawyers and Phariſees, ſaying, Is it Lawful to cure on the Sabboth?

4 But they held their peace. but he taking him, healed him, and ſent him away.

5 And anſwering them he ſaid, Which of you ſhal haue an aſſe or an oxe fallen into a pit: and wil not incontinent draw him out on the Sabboth day?

6 And they could not anſwer him to theſe things.

7 And he ſpake to them alſo that were inuited a parable, marking how they choſe the the firſt ſeats at the table, ſaying to them,

8 When thou art inuited to a mariage, ſit not

And it came to paſſe, as he went into the houſe of one of the chiefe Phariſees to eate bread on the Sabboth day, they were watching him.

2 And behold, there was a certaine man before him, which had the dropſie.

3 And Ieſus anſwering, ſpake vnto the lawyers and Phariſees, ſaying, Is it lawfull to heale on the Sabboth day?

4 And they held their peace. And he tooke him, and healed him, and let him goe,

5 And anſwered them, ſaying, Which of you ſhall haue an aſſe or an oxe fallen into a pit, and will not ſtraightway pull him out on the Sabboth day?

6 And they could not anſwere him againe to theſe things.

7 He put forth alſo a ſimilitude to the gheſts, when he marked how they choſe out the chiefe roomes, ſaying vnto them,

8 When thou art bidden of any man to a wedding,

not downe in the firſt place, leſt perhaps a more honorable thē thou be inuited of him:

9 And he that bade thee and him, come and ſay to thee, Giue this man place: and then thou begin with ſhame to take the laſt place.

10 But when thou art bidden, goe ſit downe in the loweſt place: that when he that inuited thee, commeth, he may ſay to thee, Frende, ſit vp higher: then ſhalt thou haue glory before them that ſit at table with thee.

11 Becauſe euery one that exalteth him ſelf, ſhal be humbled: and he that humbleth him ſelf, ſhal be exalted.

12 And he ſaid to him alſo that had inuited him, When thou makeſt a dinner or a ſupper, call not thy frendes, nor thy brethrē, nor kinſmen, nor thy neighbours that are riche: leſt perhaps they alſo inuite thee againe, and recompenſe be made to thee.

13 But when thou makeſt a feaſt, cal the poore, feeble, lame, and blinde,

14 And thou ſhalt be bleſſed, becauſe they haue not to recompenſe thee: for ‡ recompenſe ſhal be made thee in the reſurrection of the iuſt.

15 When one of them that ſate at the table with him, had heard theſe things, he ſaid to him, Bleſſed is he that ſhal eate bread in the kingdom of God.

The Goſpel vpon the 2. Sunday after Pentecoſt.

16 But he ſaid to him, A certaine man made a great ſupper, and called many.

17 And he ſent his ſeruant at the houre of ſupper to ſay to the inuited, That they ſhould come, becauſe now all things are ready.

‡ Worldlines, wealth, and voluptuouſnes, are the things that ſpecially hinder men from God.

18 And they began al at once to make excuſe. The firſt ſaid to him, ‡I haue bought a farme, and I muſt needes goe forth and ſee it, I pray thee hold me excuſed.

19 And an other ſaid, I haue bought fiue yoke of oxen, & I goe to proue them, I pray thee, hold me excuſed.

20 And an other ſaid, I haue maried a wife, and therfore I can not come.

21 And the ſeruant returning told theſe things to his lord. Then the maiſter of the houſe being angrie, ſaid to his ſeruant, Goe forth quickly into the ſtreates & lanes of the citie, and the poore and feeble and blinde and lame bring in hither.

22 And the ſeruant ſaid, Lord, it is done as thou didſt commaunde, and yet there is place.

23 And the lord ſaid to the ſeruant, Goe forth

wedding, ſit not downe in the higheſt roome: leſt a more honourable man then thou be bidden of him,

9 And he that bade thee and him, come & ſay to thee, Giue this man roume: and thou then begin with ſhame to take the loweſt roome.

*10 * But when thou art bidden, goe and ſit in the loweſt roome, that when he that bade thee commeth, he may ſay vnto thee, Friend, ſit vp higher: then ſhalt thou haue worſhip in the preſence of them that ſit at meat with thee.* Pro.25.7.

*11 * For whoſoeuer exalteth himſelfe, ſhall be brought low: and he that humbleth himſelfe, ſhalbe exalted.* Matt.23.12. luke 18.14.

12 Then ſaid he alſo to him that bade him to meat, ** When thou makeſt a dinner or a ſupper, call not thy friends, nor thy brethren, neither thy kinſmen, nor thy rich neighbours: leaſt they alſo bid thee againe, and a recompence be made thee.* Tob.4.7. pro.3.9.

13 But when thou makeſt a feaſt, call the poore, the maimed, the lame, and the blind,

14 And thou ſhalt be happy, for they cannot recompenſe thee: For thou ſhalt be recompenſed at the reſurrection of the iuſt men.

15 When one of them that ſate at meate alſo heard theſe things, he ſaid vnto him, Happie is he that ſhall eate bread in the kingdome of God.* Matt.22.2. apoc.19.9.

16 Then ſaid he vnto him, a certeine man ordeined a great ſupper, and bade many:

17 And ſent his ſeruant at ſupper time, to ſay to them that were bidden, Come, for al things are now ready.

18 And they all at once began to make excuſe: The firſt ſaid vnto him, I haue bought a piece of ground, and I muſt needes goe and ſee it: I pray thee haue me excuſed.

19 And another ſaid, I haue bought fiue yoke of oxen, & I goe to proue them: I pray thee haue me excuſed.

20 And another ſaid, I haue maried a wife: and therefore I cannot come.

21 And the ſeruant returned, and ſhewed his maſter theſe things. Then the goodman of the houſe being angrie, ſaid to his ſeruant, Go out quickly into the broad ſtreetes and lanes of the citie, and bring in hither the poore, and the maimed, and the halt, and the blinde.

22 And the ſeruant ſaid, Lord, it is done as thou haſt commanded, and yet there is roome.

23 And the lord ſaid vnto the ſeruant, Goe out

forth into the waies and hedges: and‖ compel them to enter, that my houſe may be filled.

24 But I ſay to you, that none of thoſe men that were called, ſhal taſte my ſupper.

The Goſpel for a Martyr that is a Biſhop. And for S. Baſil *Iun.* 14

25 And great multitudes went with him: and turning, he ſaid to them,

Mt.10,37.

26 * If any man come to me and hateth not his ‡ father and mother, and wife and children, and brethren and ſiſters, yea & his owne life beſides: he can not be my diſciple.

‡ No creature ſo deere vnto vs, which we muſt not hate or forſake, if it hinder vs, and in that reſpect that it hindereth vs from Chriſt, or his Church, and our Saluation.

27 And he that doth not beare his croſſe and come after me: can not be my diſciple.

28 For, which of you minding to build a toure, doth not firſt ſit downe and recken the charges that are neceſſarie, whether he haue to finiſh it:

29 Leſt, after that he hath laid the foundation, and is not able to finiſh it, al that ſee it, begin to mocke him,

30 Saying, That this man began to build, and he could not finiſh it?

31 Or what king about to goe to make warre againſt an other king, doth not firſt ſit downe and thinke whether he be able with ten thouſands to meete him that with twentie thouſands commeth againſt him?

32 Otherwiſe whiles he is yet farre of, ſending a legacie he asketh thoſe things that belong to peace.

‡ He that is a right Chriſtian man muſt make his account that if he be put to it (as he often may be in time of perſecution) he muſt renounce al that euer he hath, rather then forſake the Catholike faith. Mt.5,13. Mar 9,50.

33 So therfore euery one of you that doth not ‡ renounce al that he poſſeſſeth, can not be my diſciple.

34 * Salt is good. But if the ſalt leeſe his vertue, wherewith ſhal it be ſeaſoned?

35 It is profitable neither for the ground, nor for the dunghill, but it ſhall be caſt forth. He that hath eares to heare, let him heare.

out into the high wayes and hedges, and compell them to come in, that my houſe may be filled.

24 For I ſay vnto you, that none of thoſe men which were bidden, ſhall taſte of my ſupper.

25 There went a great companie with him: and he returned, and ſaid vnto them,

*26 * If any man come to me, and hate not his father and mother, and wife, and children, and brethren, and ſiſters, yea, and his owne life alſo, he can not be my diſciple.* Matt.10.37. luke 9.23.

*27 * And whoſoeuer doeth not beare his croſſe, and come after me, can not be my Diſciple.* Matt.10.38. mar.8.24.

28 For which of you diſpoſed to build a tower, ſitteth not downe before, and counteth the coſt, whether he haue ſufficient to performe it?

29 Leaſt at any time after he hath laid the foundation, and is not able to performe it, all that behold it, begin to mocke him,

30 Saying, This man began to build, and was not able to make an end.

31 Or what king going to make battell againſt another king, ſitteth not downe firſt, and caſteth in his minde whether he be able with ten thouſand, to meete him that commeth againſt him with twentie thouſand?

32 Or els, while the other is yet a great way off, he ſendeth an ambaſſage, and deſireth conditions of peace.

33 So likewiſe, whoſoeuer he be of you, that forſaketh not all that he hath, he can not be my diſciple.

*34 * Salt is good: but if the ſalt haue loſt the ſalineſſe, wherein ſhall it be ſeaſoned?* Matth.5.13. mar.9.50.

35 It is neither good for the land, nor yet for the dunghill: but men caſt it out at the dores. *He that hath eares to heare, let him heare.*

MARGINALL NOTES. CHAP. XIIII.

14. Recompence ſhal be.) *Reward for charitable deedes, and that they may be done for reward, againſt our Aduerſaries.*

Rhem. 1.

Fulke 1. That good deedes may be done in reſpect of the reward that is promiſed, we acknowledge: but not only, nor ſpecially, for our owne rewardes ſake, but for the glorie of God more principally. Slander.

ANNOTATIONS. CHAP. XIIII.

22. Compel them.) *The vehement perſuaſion that God vſeth both externally by force of his word and miracles, and internally by his grace, to bring vs vnto him, is called compelling: not that he forceth any to come to him againſt their owne willes, but that he can alter and mollifie an hard hart, and make him willing that before would not. S. Auguſtine alſo referreth this compelling to the penal lawes which Catholike Princes do iuſtly vſe againſt Heretikes and Schiſma-*

Rhem. 2. Free-wil.

Ep.50.paulo post princip.& ep.204.& li.1. cont.ep-Gaudent,c.25.

tikes,prouing that they who are by their former profession in Baptisme subiect to the Catholike Church, and are departed from the same after Sectes,may and ought to be compelled into the vnitie and societie of the vniuersal Church againe. and therfore in this sense,by the two former partes of the parable,the Iewes first, and secondly the Gentils, that neuer beleeued before in Christ,were inuited by faire sweete meanes onely: but by the third, such are inuited as the Church of God hath power ouer,because they promised in baptisme,and therfore are to be reuoked not only by gentle meanes,but by iust punishment also.

Heretikes may by penal lawes be compelled to the Catholike faith.

Fulke.

Mans will is free from compulsion,or inforcing:for if it were inforced,it were not willing but nilling.Yet is it not free from slauerie and thraldome vnto sinne, which is the freedome we deny, and the Pelagians with the Papistes,affirme.

Free will.

CHAP. XV.

By occasion of the Pharisees murmuring at him for receiuing penitent sinners,he sheweth what ioy shal be in heauen for the conuersion of one sinner, 11 *and for the yonger sonne, which is the Gentils:* 25 *the elder (to wit the Iewes) in the meane time disdaining thereat,and refusing to come into his Church.*

The Gospel vpon the 3. Sunday after Pentecost.

AND there approched Publicans and sinners vnto him for to heare him.

2 And the Pharisees and the Scribes murmured saying, That this man receiueth sinners,and eateth with them.

3 And he spake to them this parable,saying,

Mat.18,12.

4 *What ‡ man of you hauing an hundred sheepe: and if he hath lost one of them, doth he not leaue the ninetie nine in the desert,and goeth after that which was lost vntil he finde it?

‡ This man,is our Sauiour Christ:whose care and trauaile in searching and reducing sinners to repentance, al spiritual men specially should folow.

5 And when he hath found it,laieth it vpon his shoulders reioycing:

6 And comming home calleth together his frendes and neighbours, saying to them, Reioyce with me, because I haue found my sheepe that was lost?

7 I say to you, that euen so there shal be ioy in heauen vpon one sinner that doth penance, ‖ then vpon ninetie nine iust that neede not penance.

‡ This woman is the Catholike Church, who also continually seeketh her lost children,

8 Or what ‡ woman hauing ten grotes: if she leese one grote, doth she not light a candle,and sweepe the house, and seeke diligently,vntil she finde?

9 And when she hath found, calleth together her frendes and neighbours, saying, Reioyce with me,because I haue found the grote which I had lost?

10 So,I say to you, there shal be ioy ‖ before the Angels of God vpon one sinner that doth penance.

The Gospel vpon Saturday in the 2.weeke of Lent.

11 And he said, A certaine man had two sonnes:

12 And the yonger of them said to his father, Father, giue me the portion of substance that belongeth to me. And he deuided vnto them the substance.

The prodigal sonne,is a parable,both of the Gentils conuersion,& also of euery dissolute sinner penitently returning to God.

13 And not many daies after the yonger sonne gathering al his things together went from home into a farre countrie: and there he wasted his substance,liuing riotously.

14 And after he had spent al, there fel a fore

*THEN resorted vnto him all the Publicanes and sinners,for to heare him.

2 And the Pharisees and Scribes murmured saying,He receiueth sinners,and eateth with them.

3 But he put forth this parable vnto them, saying,

4 What man of you, hauing an hundred Mat.18.12 *sheepe,if he lose one of them, doeth not leaue ninetie and nine in the wildernesse,and goe after that which is lost,vntill he finde it?*

5 And when he hath found it, he laieth it on his shoulders,reioycing.

6 And when he commeth home,he calleth together his friends and neighbours, saying vnto them, Reioyce with me: for I haue found my sheepe which was lost.

7 I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth,more then ouer ninetie and nine iust persons,which neede no repentance.

8 Either what woman hauing ten pieces of siluer,if she lose one piece, doeth not light a candle,and sweepe the house,and seeke diligently till she finde it?

9 And when she hath found it, she calleth her friends and her neighbours together,saying, Reioyce with me, for I haue found the piece which I had lost.

10 Likewise I say vnto you, there is ioy in the presence of the Angels of God ouer one sinner that repenteth.

11 And he said, A certaine man had two sonnes:

12 And the yonger of them saide to his father,father giue me *the portion of the substance that to me belongeth. And he deuided vnto them his liuing.*

13 And not many dayes after,when the yonger sonne had gathered all that he had together, he tooke his iourney into a farre countrey, and there wasted his substance with riotous liuing.

14 And when he had spent all, there arose a great

fore famine in that countrie, and he began to be in neede.

15 And he went, and cleaued to one of the citizens of that country. And he ſent him into his farme to feede ſwine.

16 And he would faine haue filled his bellie of the huskes that the ſwine did eate: and no bodie gaue vnto him.

17 And returning to him ſelf he ſaid, How many of my fathers hirelings haue aboundance of bread: and I here periſh for famine?

18 I wil ariſe, and wil goe to my father, and ſay to him, Father, I haue ſinned againſt heauen and before thee:

19 I am not now worthie to be called thy ſonne: make me as one of thy hirelings.

20 And riſing vp he came to his father. And ‡ when he was yet farre of, his father ſaw him, and was moued with mercie, and running to him fel vpon his necke, and kiſſed him.

‡ Gods wonderful and tender mercie toward penitent ſinners.

21 And his ſonne ſaid to him, Father, I haue ſinned againſt heauen and before thee, I am not now worthy to be called thy ſonne.

22 And the father ſaid to his ſeruants, Quickely bring forth the firſt ſtole, and doe it on him, and put a ring vpon his hand, and ſhoes vpon his feete:

23 And bring ‖ the fatted calfe, and kil it, and let vs eate, and make merie:

24 Becauſe this my ſonne was dead, and is reuiued: was loſt, and is found. And they began to make merie.

25 But his elder ſonne was in the field. and when he came and drew nigh to the houſe, he heard muſicke and dauncing:

26 And he called one of his ſeruants, and asked what theſe things ſhould be.

27 And he ſaid to him, Thy brother is come, and thy father hath killed the fatted calfe, becauſe he hath receiued him ſafe.

28 But he had indignation, and would not goe in. His father therfore going forth began to deſire him.

29 But he anſwering ſaid to his father, Behold, ſo many yeres doe I ſerue thee, and I neuer tranſgreſſed thy commaundement, and thou didſt neuer giue me a kidde to make merie with my friendes:

30 But after that thy ſonne, this that hath deuoured his ſubſtance with whoores, is come, thou haſt killed for him the fatted calfe.

31 But he ſaid to him, Sonne, thou art alwaies with me, and al my things are thine.

32 But

great dearth in that land, and he began to lacke.

15 And going, he ioyned him ſelfe to a citizen of that country: and he ſent him into his fields to feede ſwine.

16 And he would faine haue filled his bellie with the cods that the ſwine did eate: and no man gaue vnto him.

17 And when he came to him ſelfe, he ſayd, How many hired ſeruants of my fathers haue bread ynough and ſpare, and I periſh with hunger?

18 I will ariſe, and goe to my father, and wil ſay vnto him, Father, I haue ſinned againſt heauen, and before thee,

19 And am no more worthie to be called thy ſonne: make me as one of thy hyred ſeruants.

20 And he aroſe, and came to his father. But when he was yet a great way off, his father ſawe him, and had compaſſion, and ranne, and fell on his necke, and all to kiſſed him.

21 And the ſonne ſaid vnto him, Father, I haue ſinned againſt heauen, and in thy ſight, and am no more worthy to be called thy ſonne.

22 But the father ſaid to his ſeruants, Bring foorth the beſt garment, and put it on him, and put a ring on his hand, and ſhoes on his feete,

23 And bring hither *that fat calfe, and kil it, and let vs eate, and be mery.*

24 For this my ſonne was dead, and is aliue againe: he was loſt, and is found. And they began to be mery.

25 The elder brother was in the field: and when he came and drew nigh to the houſe, he heard minſtrelſie, and daunſing,

26 And called one of his ſeruants, and asked what thoſe things meant.

27 And he ſaide vnto him, Thy brother is come, and thy father hath killed the fat calfe, becauſe he hath receiued him ſafe and ſound.

28 And he *was angry, and would not goe in: therefore came his father out, and entreated him.*

29 He anſwering, ſaid to his father, Loe, theſe many yeeres doe I ſerue thee, neither brake I at any time thy commaundement, and yet thou neuer gaueſt me a kidde, that I might make merry with my friendes:

30 But as ſoone as this thy ſonne was come, which hath deuoured thy liuing with harlots, thou haſt for his pleaſure killed that fat Calfe.

31 And he ſaid vnto him, Sonne, thou art euer with me, and all that I haue is thine.

32 But it behoued vs to make merie and be glad, because this thy brother was dead, and is reuiued, was lost, and is found.

32 It was meete that we should make mery, and be glad: for this thy brother was dead, and is aliue againe: and was lost, and is found.

ANNOTATIONS. CHAP. XV.

Rhem. 1. 7. Then vpon ninety nine iust.) *Neither God, nor the Saincts in heauen, nor men in earth do for al that esteeme more of penitent sinners, then they do of them that continew iust and godly: though by the soden motion and present affection of ioy that man taketh and expresseth in such alteration and new fallen good, it be here signified that the conuersion of euery sinner is exceding acceptable to God, and giueth his Saincts new cause of ioy and thankesgiuing to God in an other kinde then for the continuance of the iust.*

Ioy in heauen for euery penitent.

Fulke. 1. Our Sauiour meaneth not, that there are any so iust, that they neede no repentance: *For all haue sinned. And there is not one iust. Rom. 3. 10. 23.* But rather hypocrites, such as the Pharizees were which thought they had no neede of repentance. As S. Augustine holdeth *In Qu. Euang. lib. 2. c. 32.* S. Ambrose vpon this place interpreteth that one sheepe, to be all that are saued by Christ. *Quis illa genere vna est, non specie &c. That sheepe is one in kind, but not in particulars, for we are all one bodie, but many members. And therefore it is written: ye are the bodie of Christ, and members of his members. Therefore the sonne of man came to saue that which was lost: to wit, all. For as in Adam all dye, so in Christ all shal be quickened. The rich shepheard therefore, of whose flocke all we are but the hundreth part, hath innumerable flockes of Angels, Archangels, &c.* You see therefore that by the iust which neede no repentance, S. Ambrose vnderstandeth not men, but Angels. Beda vnderstandeth the iust, to be such, as because they haue not *committed the greatest sinnes, are slow to good workes, and very secure.* These I suppose haue neede of repentance. Euthymius and Theophylacte agree with S. Ambrose. Therefore there are no men that neede no repentance simply, but in comparison of them that are wholy fallen from God, as open sinners and excommunicate persons.

Repentance necessary for all men.

Rhem. 2. 10. Before the Angels.) *The Angels and other celestial spirits in heauen, do reioyce at euery sinners conuersion: they know then and haue care of vs, yea our hartes and inward repentance be open to them: how then can they not heare our praiers? And betwixt Angels and the blessed soules of Saincts there is no difference in this case, the one being as highly exalted as the other and as neere God, in whom and by whom onely they see and know our affaires, as the other.*

The Angels and Saincts know our harts Mt. 22, 30.

Fulke 2. Our hearts and inward repentance, are not knowen to the Angels, but by the fruites and true effects thereof. For *God only knoweth the hearts of all the sonnes of men*, and their hartie repentance. 1. Reg. 8. 39. And although the elect, after the resurrection, shall be like in glorie to the Angels, yet it followeth not, that they shall be like in all things, and much lesse, that their soules now in heauen, be like the Angels: whose presence and ministerie God vseth in the preseruation of his chosen, in procuring the meanes of their conuersion and saluation while they are in this world. And though they be as neere God in heauen, as the Angels yet it followeth not, that either the one or the other, see and know our affaires, otherwise then it pleaseth God to reueale them. For that prophane speculation, that God is like a glasse, in whom all things done in this world may be seene in heauen, is a vaine deuise of an idle braine, without all auctoritie of Scripture: yea contrary vnto it, which teacheth that God only sercheth the heart and secrete thoughts of man: which therefore are vnknowen to Angels and blessed spirites, except it please God, of speciall dispensation, to reueale them. And if they did or might know all our affaires, as well as God, yet it followeth not, that we should pray vnto them, hauing a commaundement and promise, to call vpon God, and to be heard for Christes sake: and neither commaundement, nor promise, nor example in the Scripture, of any godly person, that prayed vnto them.

The Angels and Saincts in heauen know not mens harts in earth.

Prayer to Saincts departed.

Rhem. 3. 23. The fatted calfe.) *This feasting and festiuitie (saith S. Augustine li. 2. qu. Euang. c. 33. to. 4.) are now celebrated throughout the whole world the Church being dilated and spred: for, that calfe in the body and bloud of our Lord is both offered to the Father, and also feedeth the whole house. And as the calfe signifieth the B. Sacrament of the body and bloud of Christ, so the first stole may signifie our innocencie restored in baptisme, and the rest, other graces and giftes giuen vs in the other Sacraments.*

The B. Sacrament and Sacrifice of the Altar.

Fulke 3. S. Augustine meaneth the oblation of Christ vpon the crosse to God the father, the remembrance whereof, is celebrated in the Lordes supper, as he declareth him selfe more plainly. *Octoginta trium Quæstionum. Qu. 61. Ipse est &c. He is our Priest for euer after the order of Melchisedech, which offred himselfe a sacrifice for our sinnes, and hath commaunded the similitude of that sacrifice to be celebrated in remembrance of his passion, so that we may see the same thing which Melchisedech offred to God, now to be offred in the Church of Christ throughout all the world.* Remember that Melchisedech could not offer the naturall body of Christ, so many hundred yeares before it was conceiued and borne of the virgine Marie. Therefore that which S. Augustine sayth is offred in the Church, is not the naturall bodie of Christ: but bread and wine, in remembrance of his passion, as a sacrifice of thankes giuing.

Sacrifice of the Masse.

CHAP. XVI.

He teacheth the riche to procure heauen with their riches. 14 *And being therefore derided of the couetous Pharisees (who saw temporal riches promised in the letter of the Law) he sheweth that now is come the preaching of the kingdom of God, howbeit the Law for al that in no iote shal be frustrat.* 19 *foretelling them also, that the couetous Iewes shal be denied of their father Abraham, when poore Lazarus (the penitent Gentil) shal rest in his bosome.*

The Gospel vpon the 8. Sunday after Pentecost.

AND he said also to his Disciples, There was a certaine riche man that had a [c] bailife: and he was il reported of vnto him, as he that had wasted his goods.

AND he sayd vnto his disciples, There was a certaine riche man which had a steward, and the same was accused vnto him that he had wasted his goods.

2 And

2 And

c οἰκονόμον

2 And he called him, and saide to him, What heare I this of thee? render account of thy [c] bailiship: for nowe thou canst no more be bailife.

[c] Vncertain

3 And the bailife saide within him selfe, What shall I doe, because my lord taketh away from me the bailiship? digge I am not able, to begge I am ashamed.

4 I knowe what I will doe, that when I shall be remoued from the bailiship, they may receiue me into their houses.

5 Therefore calling together euery one of his lordes detters, he said to the first, howe much doest thou owe my lord?

6 But he saith, An hundred pipes of oile. And he saide to him, Take thy bill: and sit downe, quickly write fiftie.

7 After that he said to an other, But thou, howe much doest thou owe? Who saide, An hundreth quarters of wheate. He saide to him, Take thy bill, and write eightie.

8 And ‖ the lorde praysed the bailife of iniquitie, because he had done wisely: for the children of this world are wiser then the children of light in their generation.

9 And I say to you, Make vnto you friendes of the ‡mammon of iniquitie: that when you faile, ‖ they may receiue you into the eternall tabernacles.

‡Mammon (saith S. Hierom q. 6. ad Algas.) in the Syriake tõgue signifyeth riches. *Mammon of iniquitie*, because they are often ill gotten, or ill bestowed, or occasion of euill, or at the least worldly and false and not the true heauenly riches.

10 He that is faithful in the leste, is faithfull in the greater also: and he that is vniust in litle: is vniust in the greater also.

11 If then you haue not bene faithfull in the vniust mammon: with that which is the true who may credit you?

12 And if you haue not beene faithfull in other mens: that which is yours, who will giue you?

13 *No seruant can serue two masters, for either he shall hate the one, and loue the other: or cleaue to one, and contemne the other, You can not serue God & mammon. Mat.6,24.

14 And the Pharisees which were couetous, heard all these things: and they derided him.

15 And he saide to them, You are they that iustifie your selues before men, but God knoweth your hartes, because that which is high to men, is abomination before God.

16 * The lawe and the prophets, vnto Iohn. from that time the kingdome of God is euangelized, and euery one doth force toward it. Mat.11,12. Mat.5,18. Mat.5,31, 19,9.

17 And it is easier for heauen and earth to passe, then one title of the lawe to fall.

18 *Euery

2 *And when he had called him, he said vnto him, Howe is it that I heare this of thee? Giue accomptes of thy stewardship: for thou mayest be no longer Steward.*

3 *The Steward saide within him selfe, What shall I doe, for my master taketh away from me the stewardship? I cannot digge, and to begge I am ashamed.*

4 *I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses.*

5 *So when he had called all his masters detters together, he saide vnto the first, Howe much owest thou vnto my master?*

6 *And he saide, An hundred measures of oile. And he said vnto him, Take thy bill, and sit downe quickly, and write fiftie.*

7 *Then saide he to another, How much owest thou? And he saide, An hundred measures of wheate. He said vnto him, Take thy bill, and write foure score.*

8 *And the Lord cõmended the vniust Steward, because he had done wisely: for the children of this worlde are in their nation wiser then the children of light.*

9 *And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into the euerlasting habitations.*

10 *He that is faithfull in that which is least, is faithfull also in much: and he that is vnrighteous in the least, is vnrighteous also in much.*

11 *So then, if ye haue not bene faithfull in the vnrighteous Mammon, who shall trust you in the true* treasure?

12 *And if ye haue not beene faithfull in that which is another mans, who shall giue you that which is your owne?*

13 *No seruant can serue two masters, for either he shall hate the one, and loue the other: or els he shall leane to the one, and despise the other: ye cannot serue God and Mammon.* Mat.6.24.

14 *All these things heard the Pharisees also which were couetous: and they mocked him greatly.*

15 *And he said vnto them, Ye are they which iustifie your selues before men, but God knoweth your hartes: for that which is highly esteemed among men, is abomination in the sight of God.*

16 **The Law and the Prophets* reigned *vntill Iohn, and since that time the glad tidings of the kingdome of God is preached, and euery man striueth to goe in.* Mar.11.12.

17 **Easier it is for heauen and earth to passe away, then one title of the lawe to faile.* Mat.5.18.

Mar.10,11. 1.Cor.7,11.

18 *Euery one that dimiſſeth his wife, ‖ and marieth an other, committeth aduoutrie: and he that marieth her that is dimiſſed from her husband, committeth aduoutrie.

The Goſpel vpon thurſday in the 2. weeke of Lent.

19 There was a certaine rich man, and he was clothed with purple and ſilke: and he fared euery day magnifically.

20 And there was a certaine begger called Lazarus, that lay at his gate full of ſores:

21 Deſiring to be filled of the crommes, that fell from the rich mans table, but the dogges alſo came, and licked his ſores.

22 And it came to paſſe that the begger died, and was caried ‖ of the Angels into ‖ Abrahams boſome. And the rich man alſo died: and he was buried in hell.

23 And lifting vp his eyes, when he was in torments, he ſawe Abraham a farre of, ‡ and Lazarus in his boſome:

24 And he crying ſaid, Father Abraham, haue mercie on me, and ſend Lazarus that he may dippe the tippe of his finger into water, for to coole my tongue, becauſe I am tormented in this flame.

25 And Abraham ſaide to him, Sonne, remember ỹ thou didſt receiue ‡ good things in thy life time, and Lazarus likewiſe euill: but nowe he is comforted, and thou art tormented.

‡ To be in continuall pleaſures, eaſe, wealth, peace, and proſperitie in this world, is perilous, and a ſigne of paines in the next. *S. Hiero.*

26 And beſide all theſe things, betweene vs and you there is fixed ‖ a great [c] chaos: that they which will paſſe from hence to you, may not, neither go from thence hither.

[c] χασμα a horrible diſtance.

27 And he ſaide, Then, father, I beſeech thee that thou wouldeſt ſend him vnto my fathers houſe, for I haue fiue brethren,

28 For to teſtifie vnto them, ‖ leſt they alſo come into this place of torments.

29 And Abraham ſaide to him, ‡ They haue Moyſes and the Prophets: let them heare them.

30 But he ſaid, No, father Abraham, but if ſome man ſhall goe frō the dead to them, they will doe penance.

31 And he ſaide to him, If they heare not Moyſes and the Prophets, neither if one ſhal riſe againe from ỹ dead, will they beleeue.

18 Whoſoeuer forſaketh his wife, and marieth another, committeth adulterie: and he that marieth her that is diuorced from her huſband, committeth adulterie alſo. Mat.5.32. 1.cor.7.11.

19 There was a certaine rich man, which was clothed in purple and fine white, and fared very delitiouſly euery day.

20 And there was a certaine begger named Lazarus, which was laide at his gate full of ſores:

21 And deſiring to be refreſhed with the crummes which fell from the rich mans boorde, And no man gaue vnto him: *but the dogges came and licked his ſores.*

22 And it came to paſſe that the begger died, and was caried by the Angels into Abrahams boſome: the rich man alſo dyed, and was buried.

23 And being in hell in torments, when he had lifted vp his eyes, he ſeeth Abraham a farre off, and Lazarus in his boſome:

24 And he cryed and ſaide, Father Abraham, haue mercie on me, and ſende Lazarus, that he may dippe the tippe of his finger in water, and coole my tongue, for I am tormented in this flame.

25 But Abraham ſaide, Sonne, remember that thou in thy life time receiuedſt thy pleaſure, and likewiſe Lazarus paines, but nowe is he comforted, and thou art tormented.

26 Beſides all this, betweene vs and you there is a great gulfe ſtedfaſtly ſet, ſo that they which woulde goe from hence to you, cannot, neither haue they paſſage to vs that woulde come from thence.

27 Then he ſaid, I pray thee therefore father, that thou wouldeſt ſend him to my fathers houſe:

28 For I haue fiue brethren, that he may witneſſe vnto them, leſt they alſo come into this place of torment.

29 Abraham ſaieth vnto him, They haue Moſes and the Prophets, let them heare them.

30 And he ſaide, Nay, father Abraham, but if one come vnto them from the dead, they will repent.

31 He ſaid vnto him, If they heare not Moſes and the Prophets, neither will they beleeue, though one roſe from death.

MARGINALL NOTES. CHAP. XVI.

Rhem. 1. 23. And Lazarus in his boſome.) *Lazarus in Abrahams boſome, and reſt: but both in hell, and not in the kingdome of heauen before Chriſt.* Hiero.ep.3.Epitaph.Nepot.

Fulke 1. S Hieroms wordes are theſe. *Gratias tibi Chriſte ſaluator &c. We thy creatures giue thankes vnto thee, O Chriſt our Sauiour, that whileſt thou didſt die, thou ſleweſt our ſo mightie aduerſarie. What was more miſerable then man before? which being throwen downe with the terrour of eternall death, receiued the ſenſe of liuing, to this ende onely, that he might periſh. For death reigned from Adam to Moſes, euen ouer them which had not ſinned after the likeneſſe of the tranſgreſſion of Adam. If Abraham, Iſaach, and Iacob were in hell, who was in the kingdome of heauen? If thy friendes were vnder the* Limbus patrum.

the punishment of Adam offending, and they which had not sinned, were held guiltie of other mens sinnes, what is to be thought of them which saide in their heartes, there is no God? which are corrupt and made abominable in their willes, which haue declined, being made vnprofitable together, there is not that doeth good, no not one. And if Lazarus be seene in the bosome of Abraham, in a place of rest, what like hath hell and the kingdome of Heauen? Before Christ, Abraham in hell, after Christ, the theefe in Paradise. And therefore at his resurrection, many bodies of them that slept, arose, and were seene in the heauenly Hierusalem. Thele wordes conteine a rethoricall amplification of the benefite of Christes death: out of which we can no more proue, that Abraham and Lazarus were in hell before Christ, then that they were damned. As those first wordes declare, *what was more miserable then man? &c.* And that he saith, Abraham, Isaac, and Iacob were in hell, he rather alludeth to the phrase of the vulgar Interpreter, who translateth *Sheol*, that signifieth the graue, by the worde *Infernus*, which concerneth the bodies, rather then the soules, as it appeareth by the last wordes, that many of them that slept arose at his resurrection. And yet I wil not excuse S. Hierome altogether from this opinion, that they which died before Christes death, went in soule to hell, by which he meaneth, that they had not so cleare light of heauenly felicitie, as after Christes resurrection: whereof there may be some doubt, but of Limbus Patrum deuised by the Papistes he knewe nothing, nor of Christes descent into it. S. Augustine Epist. 99. Euodio. denieth, that Abraham and Lazarus with the Patriarches were in hell, or that Abrahams bosome is any part of hell, saying, *Ne ipsos quidem inferos &c. I coulde neuer finde in the Scriptures, that hell is named for good. And if it be neuer read in the diuine authoritie, verily that bosome of Abraham (that is, an habitation of a certaine secrete rest) is not to be beleeued to be any part of hell, although euen in those very wordes of our great master, where he saieth that Abraham saide: Betweene you and vs there is a great Chaos established, I thinke it may sufficiently appeare, that the bosome of that so great felicitie, is not a certaine part, and as it were a member of hell. For what is that great Chaos but a great distance separating them farre a sunder, which not onely is, but also is established betweene them, &c.* To the same effect he writeth, De gen. ad lib. 12. Chap. 33.

Rhem. 2. 29. They haue Moyses and the Prophets.) *Abraham had knowledge of things in earth which were not in his time, as that they had Moyses and the Prophetes bookes which he neuer sawe.* August. de cura pro mor. c. 14.

Fulke. 2. *He might knowe these thinges* (sayth Augustine) *by the report of Lazarus: not when they were a doing by men aliue, lest it shall be false which the Prophet sayeth: Abraham knewe vs not. Therefore wee must confesse, that the dead knowe not what is done here, while it is a doing here, but afterward doe heare it, of them which by death goe from hence vnto them. Not all things in deede, but such things as they are suffered to declare, who also are suffered to remember those thinges which it behoueth them to heare, to whom they declare them. The dead also may heare some thing of the Angels which are present in those affaires, which are done here, euen so much as he to whom all things are subiect, doeth iudge that euery one of them ought to heare.* Thus Augustine wandreth in his imaginations, howe the dead may knowe what is done among the liuing, where as he shoulde rather haue acknowledged with Chrysostome, that this is a parable, or with Ambrose, that it is a narration wherein many thinges are spoken parabolically, of which we must not grounde any doctrine not taught els where in the Scripture. As for example, you may as well say, that soules haue fingers and tongues, and that elementall water will quench hell fyre, as that Abraham knewe what bookes were written after his death. But our Sauiour Christes purpose is not so much to declare what was spoken to and fro, as what might be answered to the importunate and impudent affections of the damned spirit. And albeit ỹ the doctrine of the Church was comprehended in ỹ Scriptures, might be reuealed to Abraham after his death: yet it followeth not, that Abraham knewe all things, as you affirme the Saincles doe in beholding the Maiestie of God: neither durst Augustine affirme, that they knewe any more, then it pleased God to let them haue vnderstanding of, eyther by dead mens report, or by relation of Angels, or by any meanes whatsoeuer.

The Saincles departed know not our affaires.

De diuit. & Laz. Con. 1. & 4.

ANNOTATIONS. CHAP. XVI.

Rhem. 3. 3. The Lord praysed) *This mans deceiuing his master is not praysed, nor wee warranted by his fact to gaine vniustly for to haue wherewith to giue almes: but his prudence, in that hee prouided so substantially for him selfe whiles his masters goods were in his hands, is commended, not for a vertue, but for a worldly pollicie: and proposed as an example of the carefull prouision that riche men (who are Gods stewardes in earth) shoulde make for their soules, against they be put out of their bailiship and be called to account, which is the day of their death: and for a condemnation of faithfull mens folly and negligence, that being assured they shall out of their offices, and well knowing they might gaine saluation by their money, haue so litle regarde thereof.*

Good workes.

Fulke. 3. The faithfull knowe not out of the worde of God, that they may gaine saluation by their money: but that by being good stewardes, and making them friendes of the vnrighteous Mammon, they may gaine testimonie of their liberalitie, which shall not be vnrewarded. Otherwise, money is to base a thing to gaine saluation by, which the sonne of God bought for them, not with golde or siluer, or any such corruptible trash, but with his pretious blood. 1. Pet. 1. 18. 19.

Merite.

Rhem. 4. 9. They may receiue you into.) *A great comfort to all great almes-men, and a wonderfull force and vertue in almes, which beside the merite of the worke of mercie, which (as in other places of Scripture is saide) purgeth sinne and gaineth heauen, procureth also not onely the prayers of their beads-men in earth, but their patronage in heauen also. Whereby also the prayers of Saincles for the liuing, and namely for them to whom they were beholding in their life, are proued. Yea and that they be in such fauour with God, that they may and doe receiue their friendes which were once their benefactours, into their mansions in Heauen, no lesse then the farmours whom the ill Stewarde pleasured, might receiue their friende into their earthly houses. Which also insinuateth to vs, that almes bestowed specially vppon holy men, who, by their merites and prayers are great in Gods grace, may much more helpe vs, then our charitable deedes done vppon vulgar men in necessitie, though that bee of*

Almes meritorious. Tob. 12, 9. Mat. 25.

The Saincles do pray for vs.

exceeding great merite also. See all this in these doctors following. Hiero.qu.6. ad Algas. to 3. Ambros. in Luc. August. ser.35.de verb.Do.c.1.Gregor.moral.li.21.c.14.Augu.li.2.qu.Euang.qu.34.Chrys.ho.33.ad po.Antioch.to 5.

Fulke.4. That almes(though greatly accepted of God) is meritorious, the Scripture neuer teacheth, nor that almes purgeth sinne,or gayneth heauen,whereof see the notes vpō the 11.chapter of this Gospel,Sect.5. The prayers of the poore are in deede procured by giuing of almes, if they be thankfull persons vpon whom it is bestowed, but no patronage in heauen. The Prophet Dauid,no doubt,was a good almes-man,yet he acknowledgeth no patrones in heauen,but God ȳ Lord: *Whom haue I in heauen* (saith he) *but thee?* Psal.73.25.Neither doth the text say,the poore shall become patrones, but *they may receiue you into the euerlasting tabernacles*, which is to be vnderstood parabolically. Your almes shall be a testimonie of your charitie and liberalitie, which shall be euerlastingly rewarded,proceeding from true and liuely faith as our Sauiour Christ sheweth,Math.25. Neither is it possible to gather a conclusion out of this place in due forme of syllogisme, that the Saincts departed do pray for the liuing,or that they may receiue their friendes & benefactors into their heauenly mansions, otherwise then by their testimonie, if in the iudgement of God, they shall be found faithfull. Finally, almes giuen to an hypocrite,in the name of Christ,of true faith and charitie,is as acceptable to God, as giuen to a holy person, and shall be as well rewarded.Seeing God hath not made vs iudges of mens synceritie, which haue neede, but commaunded vs to shewe neighbourhood to all that be in necessitie, especially to those that be of the household of God,as farre as we can discerne them. *Chrysostom. Hom.Ne scrutemur pauperes.* But all these pointes neither concluded out of the text, nor warranted by any other Scriptures, let vs see howe you proue out of the doctors. First, S. Hierom hath nothing sounding to such a purpose, except you meane those wordes in the ende. *Mihi iuxta.&c. To me according to the former interpretation it seemeth, that we ought to make vs friendes of the vnrighteous Mammon, not any kinde of poore,but those which may receiue vs into their houses and eternall tabernacles,that when we haue giuen them small things,we may receiue of them great things,and giuing another mans goods,we may receiue our owne, and sowe in blessing, that wee may reape blessing: for he that soweth sparingly, shall reape sparingly.* These wordes declare his meaning sufficiently, that we must make choise of the godly poore, as neere as we can,to whom the kingdome of heauen belongeth: and giue plentifully, that wee may receiue the rewarde plentifully. Here is neither patronage, nor prayer of Saincts departed, nor merite of holy men. S. Ambrose the next Doctor sayeth no more but, *Vt largiendo &c. That by giuing liberally to the poore, we may procure the fauour of the Angels, and the rest of the Saincts.* Loe this Doctor nameth the Angels, which receiue no benefite by our almes, and all the Saincts, as well rich as poore. For all the blessed spirites doe loue them that are beneficiall to the poore members of Christ their head. But of speciall patronage, prayer, merite, authoritie to dispose the heauenly mansions,&c. here is no mention. Perhaps S. Augustine will say more, because he is qnoted in two places: in the first he hath these wordes. *The Gospel hath admonished vs to make friendes of the Mammon of iniquitie, that those which make, they may receiue into eternall tabernacles, who are they that shall haue eternall tabernacles but the Saincts of God? And who are they that shall be receiued of them into eternall tabernacles, but they which haue serued their neede, and chearefully administred vnto them that they lacked? Let vs remember therefore, that in the last iudgement, our Lorde will say to them, which shall stand at his right hand, I was hungrie, and ye gaue me to eate, and the rest that ye knowe. And when they shall aske, when they haue done this duetie to him? he answereth, when ye did it to one of these my litle ones. These Litle ones are they, which receiue into eternall tabernacles,&c.* Hitherto we haue nothing of patronage, prayers, or merites of Saincts. In the other place he sayth, *Iusti &c. The Iust and the Saincts, are signified in this place, which doe bring them into eternall tabernacles, which haue communicated earthly goods for their necessities, of whom also he sayth, that if any man giue vnto any of them a cuppe of colde water, in the name of a disciple, he shall not leese his reward.* In the former part of this saying, he rehearseth the wordes of the text: in the latter he sheweth the plaine and direct meaning, that no worke of charitie shewed toward Gods children, shall be vnrewarded. Chrysostome at last speaketh of patronage,or pleading saying: *Orators and Sophisters, stand at the iudgement seates of men, pleading for them that suffer wrong, and often for them that doe wrong, but the acte of almes* (saith he) *standeth at the tribunall seate of Christ, not onely pleading,but perswading the iudge himselfe, that he himselfe doth pleade for the guiltie person, and giue sentence for him, and although he haue sinned a thousand times, he crowneth him, and proclaimeth him conquerour: for he saith, giue almes and all shall be cleane.* Here you see, he had occasion in following of his comparison, to haue saide: the Saincts departed pleade for vs, pray for vs, merite for vs: yet that which he speaketh of patronage, is of almes it selfe, yea principally of Christ him selfe, who is our onely mediatour and aduocate before God, who rewardeth them that comfort his members for his sake, of his meere mercie and grace, not for the merite of their worke.Gregorie also,hath the name of patrones,but not according to your meaning,his words are these. *Multum vero &c. It auaileth much to beate downe the pride of him that giueth, if when he giueth earthly things, he doe earnestly weigh the words of our heauēly master,which saith,Make you friends of the Mammon of iniquitie. that where you faile,they may receiue you into eternal tabernacles: for if through their friēdship,we atteine the eternal tabernacles,in giuing doubtles,we ought to cōsider,that we rather offer gifts to patrons,then giue rewards to needy persons.Hereof it is said by Paul: let your abundance supplie their neede,that their abundance may be a supply to your neede: namely,that we should consider diligently,that those whō we now see needy we shal one day see abunding,and we that are seene abounding,if we be negligent to giue,shal one day be needy.Therefore he that now giueth temporal aide to a poore man,in that he shal hereafter receiue of him eternal things,as I may so say,doeth as it were till the earth for corne,which rendreth more plentifully that which she hath receiued. It remaineth therefore,that pride neuer arise of our gift,seeing that of that which the rich man giueth to the poore,he doth it,that he be not poore for euer.* Here is neither merites,nor prayers of Saincts departed, but ȳ poore made,as it were patrones of ȳ rich,euen in this life,ȳ the rich should not be proud of their liberalitie, because they know, that except they be rich in good workes by relieuing the poore, they shalbe euerlastingly poore. Whereas if they make them friendes of their Mammon, they shall be ioyned in rewarde of eternall life, with the poore members of Christ, who accompteth done vnto him, whatsoeuer is bestowed in releefe of them. So that eternall life is the free gift of God, by Iesus Christ, vnto all them which by the fruites of good workes, declare that they take holde of it by a true and liuely faith.

Merite.

Patronage of Saincts.

Prayer of Saincts departed.

18. And

Rhem.5. 18. And marrieth.) *The good of Marriage through out al nations and men, is in iſſue and fidelitie of chaſtitie, but among the people of God it conſiſteth alſo in holines of Sacrament: Whereby it commeth to paſſe that it is a heinous crime to marry againe, though there be a diuorce made, ſo long as the parties liue.* Aug.de bono coniug.c.24.to 6. *See the Annotations vpon Marke* 10,11. Mariage after diuorce vnlawfull.

Fulke 5. For the Sacrament or myſterie that is in mariage, See Matt.1.ſect. 2.For mariage after diuorce, See Marke 10.ſect.5.and Matth.5.ſect.7.Matth.19.ſect.3. Mariage no Sacrament of the new Teſtament.

Rhem.6. 22. Of the Angels.) *Angels carie good mens ſoules to heauen now, as they did then his to Abrahams boſome. See the reward of pouertie, affliction, and patience: and on the contrary, the end and reward of wealth ioyned with vnmercifulnes. Note alſo here, that at the day of euery mans death there is a particular iudgement, and therefore the ſoule ſleepeth not nor hangeth in ſuſpenſe till the general iudgement.* Vnmercifull rich men.

Fulke 6. Abrahams boſome is ſtill the receptacle of the faithful, by Chryſoſtomes iudgement, who prayeth *that hee and all his people, may enioy it after their death. De Lazaro.Con.3.* The rewarde alſo of affliction patiently ſuffered, we acknowledge to be of Gods mercie, and not mans merite.

Rhem.7. 22. Abrahams Boſome.) *The Boſome of Abraham is the reſting place of al them that died in perfect ſtate of grace before Chriſtes time, heauen before being ſhut from men. It is called in Zacharie,* a lake without water, *and ſometimes* a priſon, *but moſt commonly of the Diuines* Limbus patrum, *for that it is thought to haue been the higher part or brimme of Hel, the places of puniſhment being far lower then the ſame, which therfore be called* Infernum inferius. *the lower hel. Where this manſion of the fathers ſtood, or whether it be any part of Hel, S. Auguſtine doubteth: but that there was ſuch a place, hee nor no Catholike man euer doubted: as al the fathers make it moſt certaine, that our Sauiour deſcending to Hel, went thither ſpecially, and deliuered the ſaid fathers out of that manſion. Iren.*li.4.c.39. *Euſeb.*Demonſt. Euang.li. 10. c.8.ſub finem. *Nazian.*orat.2.de Paſch. *Chryſoſt.*to 5.in demonſt.Quod Chriſtus ſit Deus paulo poſt initium. *Epipha.*in hereſ.46. Tatiani. *Ambroſ.*de myſt.Paſch.c.4. *Hiero.*in 9.Zachariæ. *Auguſt.*ep.99.& li.20.de Ciuit.c.15. *Paulinus* in Panegyrico Celſi. *Cyrillus* in Io.li.12.c.36.ad illud, *Inclinato capite. Gregor.*li.6.ep.179. *which truth and place though of al the ancient writers confeſſed and proued by this and other Scriptures: yet the Aduerſaries deny it (as they doe Purgatorie) moſt impudently.* Abrahams boſome. Limbus patrum. *Zach.9, 11. Eſa.42,7. *Aug.in Pſ. 85. Ep.99.* Chriſt deſcended into Hel, and deliuered the fathers.

Fulke.7. For as much as the death of Chriſt, was as effectual to redeeme them that liued before he ſuffered actually, as them that liue ſince: ſeeing in Gods ſight, our Sauiour Chriſt, is *the Lambe that was ſlaine from the beginning of the world*, we beleeue that the godly fathers were in heauen or Paradiſe, which is here called *Abrahams Boſome*, before the reſurrection of Chriſt, as well as after. For in as much as they were iuſtified by faith in his bloud, they receiued the ſame crowne & reward of righteouſnes that we doe, being iuſtified by the ſame meanes. And yet our Sauiour Chriſt was the firſt man that in his whole manhod entred into heauen, into the fulneſſe and perfection of glorie which is prepared for all Gods elect, at the generall reſurrection. Neuertheleſſe, the vertue of Chriſtes death opened heauen, to be a receptacle for the ſoules of the righteous from the beginning of the world. *The ſpirit* (ſaith Salomon) *returneth to God that gaue it. Eccleſ.*12.9. And we heard before, that Auguſtine denieth it to be a part of hel. *Ep.99.* But Zachary (you ſay) calleth it *a lake without water.* In deede Zachary nameth a lake or pitte without water, which is to vncomfortable a place to vnderſtand it of *Abrahams Boſome*, which the Prophet meaneth of the captiuitie of *Babylon*, from whence the Church was deliuered. *Theodoret* ſaith, it may be vnderſtood *either of eternal death, or of the error of Idols.* S.Hierom ſaith: *The rich Glutton was in this lake.* Therfore he vnderſtoode it not of *Abrahams Boſome.* Further you ſay, it is called of Eſay, a priſon: but that is as vnlike, that a place of happy and ioyfull reſt, (*Chryſoſt.de Diuit.& Lazaro,*) ſhould be called a priſon. Let vs ſee what the ancient fathers ſay to the matter. Firſt S.Hierom vnderſtandeth this priſon of the bonds of ſinnes and errors. So doeth Cyril in Eſay, *Lib.*4.*Or.*2. Yet *Lib* 3. he ſaith, that *Chriſt went to preach to the ſpirits in hell, and appeared to them that were deteined in priſon, and deliuered them all from bonds, neceſſitie, paine and puniſhment.* Therfore in neither of both places he vnderſtandeth *Abrahams Boſome*, by the priſon ſpoken of in Eſay. And if by this later expoſition he correct not his error in the former, yet by the later he ſheweth, that the text is not neceſſarily to be vnderſtood of any priſon after this life. As for ỹ name of *Limbus patrum*, is altogether vnknowen of the ancient doctors, which if it ſignifie (as you ſay) the brimme of hell, it cannot be farre from the place of puniſhment, as the text is plaine of *Abrahams Boſome.* And Chryſoſtome ſaith plainely, *it is Paradiſe*, againſt the conceite of them that imagine it to be hell, *Paradiſius, &c. The boſome of Abraham, was the pooremans Paradiſe. The rich man ſaw Abraham afarre of, and Lazarus in his boſome. But ſome man may ſay to me, is Paradiſe in hell? I ſay this, that the boſome of Abraham is the truth of Paradiſe, yea I confeſſe it is the moſt holy Paradiſe. ex Luc.Hom.de Diuite.* And Tertullian chargeth Marcion the heretike with this opinion, that the fathers of the old Teſtament had their place of refreſhing in hell, by this text of *Abrahams Boſome.* But he confuteth him euen by the ſame Scripture, ſaying, that *Hell is one thing, Abrahams Boſome an other thing, where in not only the ſoules of the Iewes, but of the Gentiles alſo that are faithfull, ſhall haue reſt vntill the generall reſurrection, Lib.*4.*cont. Marcion.* Whether the hell of the damned be called the lower hel, in reſpect of this manſion of the fathers, Auguſtine *in Pſ.*85. profeſſeth ignorance, and only doubteth. But *Ep.*99. he vtterly denieth *Abrahams Boſome* to be hell or any part of hell, becauſe *Hell in the Scripture, is neuer taken for good.* The ſame he ſaith, *de Gen.ad lit.lib.*12.*c.*33. *and cap.*34. where he proueth that Paradiſe is heauen, he ſaith, *Quanto magis, &c. How much more then may the boſome of Abraham which is after this life, be called Paradiſe.* But that there was ſuch a place whereunto our Sauiour Chriſt deſcended, ſpecially to deliuer the fathers that were in it, you quote a great nomber of doctors. Firſt *Irenæus* in the place quoted, hath neuer a word of the deſcending of Chriſt into hell, but of the effect of his life and death, to the ſaluation of all his members. His wordes are theſe: *Qua propter, &c. Wherefore he gaue meate to his diſciples, as they were ſitting, ſignifying them which ſate in the earth to whom he came to miniſter life. As Hieremie ſaith: The Lord the holy one of Iſrael, remembred his that were dead, which had ſlept before in the earth of defection, and came downe vnto them to preach ſaluation vnto them to ſaue them. And for this alſo his diſciples eyes were heauie when Chriſt came to his paſſion, and finding them ſleeping, firſt, hee let them alone, ſignifying the patience of God, in the ſleeping of men. But comming the ſecond time, he awaked them and rayſed them vp, ſignifying that his paſſion is the awaking of his diſciples that ſlept, for whom alſo he deſcended into the lower parts of the earth,* The godly fathers in heauen, not in *Limbus patrum.*

to ſee

to ſee that of the creature which was vnwrought, with thoſe eyes of which he ſaid to his diſciples: Many Prophets and iuſt deſired to ſee and heare, what you ſee and heare. For Chriſt came not for them only which beleeued in him, in the time of Tiberius the Emperour: neither for thoſe men onely which are now, hath the Father prouided, but for all men which from the beginning according to his power, in their generation both feared and loued God, and liued iuſtly & godly towards their neighbours, and deſired to ſee Chriſt, and to heare his voyce. Wherefore all ſuch in his ſecond comming he ſhall firſt awake out of ſleepe, and raiſe vp them as well as the reſt which ſhalbe iudged, & he ſhall place them in his kingdome. Theſe words I haue ſet downe at large, that you may ſee he ſpeaketh not of the ſuppoſed deſcent into hell, but of the vertue of his life, death, burial & reſurrection, which extendeth it ſelfe to all the elect of God, and ſhalbe made manifeſt at the ſecond comming of Chriſt. *Euſebius* ſaith: *That the ramping Lion the deuil, after he had opened the wyde mouth of hell, coueted to haue deuoured the ſoule of our Sauiour, with other which came downe into hell, againſt which he prayed in the wordes of the Pſalme, Deliuer me from the mouth of the Lion.* By which place it is rather prooued, that Chriſt did not deſcend into hell after his death, ſeeing he was ſaued from the mouth of the Lion, according to his prayer vttered by the Pſalmiſt: And ſomewhat before this place, he interpreteth the complaint of Chriſt that he was forſaken, when his body was on the Croſſe to be made in the middeſt of helliſh torments, when *he beheld himſelfe compaſſed about with all the deuils in hell, as it were a multitude of wilde beaſtes ready to deuoure him.* *Euſebius* therefore hath much againſt you, but nothing for you. Much leſſe hath *Gregorie Nazianzene* in the place noted. For he ſaith no more but, *Chriſt deſcended, that we might be exalted.* Chryſoſtome the firſt of them that you haue named, ſaith that *Chriſt deſcended into hell, and diſturbed them all, and deſtroyed that Caſtle filled with tumult and trouble*: Which may be rightly vnderſtoode of the vertue of his death, deſtroying the power of hell, that it hath no force againſt thoſe whom he hath redeemed. But he addeth further, that *although it was hell, yet it helde the holy ſoules and precious veſſels of Abraham, Iſaac and Iacob.* In theſe wordes, either he taketh the word hell largely, for the ſtate of them that be dead, or els he is contrary to himſelfe in other places, which I haue cited before, Where he affirmeth *Abrahams Boſome* to be Paradiſe, and prayeth that hee and his people may be taken vp into *Abrahams Boſome.* *Epiphanius* againſt *Taciane* the heretike, that denied Adam to be ſaued, ſaith: *For what cauſe deſcended Chriſt into hell? Howe after his ſuffering when hee had ſlept three dayes, did hee ariſe againe? And howe is it fulfilled that hee ſhould haue dominion ouer the dead and ouer the liuing, and of what liuing and dead, but of thoſe that haue neede of his helpe aboue and beneath?* That Chriſtes deſcent into hell and his reſurrection was to Adams ſaluation, I ſee it prooued by theſe wordes, but that Adam was in hell, or that Chriſt deſcended after his death, this place ſaith nothing, but rather that Adam with the reſt of the fathers, was in heauen. For who are they that were aboue then? but Adam and the reſt. S. Ambroſe ſpeaketh of the force of Chriſtes death, which ouercame death and hell to the ſaluation of all Gods choſen: and not of the fetching of the fathers out of hel. For after hee hath ſhewed that the deuill by death reigned in the puniſhment of ſinners, vntill the comming of Chriſt: He addeth theſe wordes, *Expers peccati, &c. Chriſt being voide of ſinne, when he went downe to the bottome of hell, breaking the lockes and gates of hell, after he had deſtroyed the dominion of death, hee called backe to life out of the iawes of the deuil, ſoules bound with ſinne, and this is written for a diuine triumphe, with eternall Characters, while hee ſaith, Death where is thy ſting, death where is thy victorie, which felicitie of health reſtored Paul conſidering, cryeth out, As by Adam death entred into this world, ſo by Chriſt ſaluation is reſtored to the world.* In theſe wordes, is nothing to mainteine *Limbus patrum*, nor yet the Popiſh maner of Chriſtes deſcent into hell. S. Hierom hath the like meaning, and his wordes be theſe: *By the blood of thy paſſion through thy clemencie, thou haſt deliuered thoſe which were holden bound in the priſon of hell, in which there is no mercie. Finally, after our Lord aroſe againe, thoſe that were holden with the bonde of the ſinnes of Adam, or as ſome will haue it, of accuſtomed error aroſe againe with him, and appeared in the holy Citie.* Theſe wordes declare, that he ſpeaketh of all that had deſerued hell, which by the death and reſurrection of Chriſt, were deliuered from hell. For that he meaneth not of *Limbus patrum*, (as I haue declared before) he affirmeth that the riche man clothed in purple, remained in this lake of hell, and obteined no refreſhing. *But to them* (ſaith hee) *which were bounde, and were to be deliuered by the mercie of Chriſt, the ſpeach is directed. Be you turned, you that are bounde to the munition of hope: and the ſence is, You that are bounde and holden of cruel and terrible hell, which hope for the looſing of your bondes, at the comming of Chriſt, &c.* S. Hierom therefore muſt either be vnderſtoode, to ſpeake allegorically, or els he ſhould moſt abſurdly place all the fathers in torments of hel with the rich Glutton. *Auguſtine Epiſt. 99.* as is before ſhewed, denieth that *Abrahams Boſome* is hell or any part thereof, but Paradiſe: yet he affirmeth that Chriſt deſcended into hell. But not into *Abrahams Boſome*, ſaying he hath *not found, what benefite he beſtowed vpon thoſe iuſt, that were in Abrahams Boſome when he deſcended into hell, from whom he neuer departed according to the bleſſed preſence of his diuinitie.* In the other place that you quote, S. Auguſtine affirmeth nothing, but conditionally: *Si non abſurdè credi videtur, &c. If it ſeemeth that it is not abſurdly thought, that the olde Saincts which helde the faith of Chriſt to come, were in places moſt farre of from the torments of the vngodly, but yet in hell vntill the blood of Chriſt and his deſcent into thoſe places, deliuered them: truely from hencefoorth the good faithfull redeemed with that price alreadie ſhedde, know e not hell at all.* You ſee he doeth not abſolutely affirme, but as an opinion, of ſome receiued, whereof hee himſelfe was not throughly perſwaded, and which in ſome places he holdeth not: as *Epiſt. 99. De gen. ad liter. lib. 12. cap. 33. & 34.* *Paulinus* in his Panegyricall Poeme, writeth ſome things Poetically of Chriſts conqueſt of hell, but directly of the Patriarches in hell, and Chriſtes deſcent vnto them, hee ſpeaketh not, and therefore is added to make vp a nomber: as moſt of the reſt are. Cyrillus hath theſe wordes: *Quumque tempus, &c. And when nowe it was time that hee ſhoulde preache to the ſpirites in hell, (for he came to haue dominion as well of the liuing as of the dead) he ſuffered death for vs. And this ſuffering proper to our nature, he did vndergoe willingly, according to the fleſh: although as God he was life naturally: that hell being ſpoyled, and he made the firſt fruites of them that ſleepe, & the firſt begotten among the dead (as the Scriptures ſay) he might giue returne to life vnto our nature.* Theſe are the words of Cyril, which compared with that he writeth vpon Eſay, doe come ſomething neere your purpoſe, to declare his opinion. Gregorie alſo affirmeth that Chriſt deſcending into hel, deliuered *only them that beleeued in him, while they liued & led a godly life.* Of ſo many doctors as be quoted, you ſee how few doe hold that *Abrahams Boſome* was in hell, or that the fathers were in hell before the comming of Chriſt. And of them that

helde

helde it, how ſome place them in reſt as Auguſtine and Chryſoſtome: ſome in paine, as Cyrill and Hierom, if he ſpeake of their ſtate. Hereby it appeareth, that this opinion in theſe ancient times of the Church, was neither generally receiued, nor conſtantly mainteined: the ſame writer ſometimes being of contrary opinions, as Chryſoſtome: and ſometimes certaine, ſometimes doubtfull, as Auguſtine. Let the indifferent reader iudge therefore, whether you doe impudently affirme your *Limbus patrum* to be confeſſed and proued of al the ancient writers, or we denie it with Purgatorie, when neither of both is found in the Scriptures, and both by conſequence are contrary to the doctrine of the Scriptures. We may be bold, (I thinke) with modeſtie to ſay, that S. Auguſtine ſaid of a like forged place: *Primum enim locum, &c. The firſt place, the faith of Catholikes by diuine auctoritie, hath beleeued to be the kingdome of heauen. The ſecond, hell, where all that forſake or receiue not the faith of Chriſt, ſhall feele eternal puniſhments. Tertium penitus ignoramus, immo nec eſſe in Scripturis ſanctis inuenimus. The third place we are vtterly ignorant of, yea, we finde in the holy Scriptures that it is not. Aug. Hypognoſt.*

Rhem. 8. 26. A great chaos.) *A great diſtance betwixt Abrahams boſome and the inferiour hel. Some iudge Purgatorie to be placed there, from whence (no doubt) Chriſt alſo deliuered ſome at his deſcending to hel. for, theſe in Abrahams boſome were not in paines: and S. Auguſtine ſaith the Scriptures be plaine that he tooke ſome out of the places of puniſhment, and yet none out of the hell of the damned. What other place then can that be but Purgatorie?* Purgatorie. *Aug. ep. 99.*

Fulke 8. Thoſe that iudge Purgatorie to be placed in this great diſtance, are not worthy the naming. For none of the ancient fathers for 400. yeeres after Chriſt knew Purgatorie, or durſt affirme it. Neither can the Papiſts agree where to place it. Where you make it no doubt that Chriſt by his deſcending, deliuered ſome ſoules out of Purgatorie, there is not one of the ancient fathers that will take your part. Auguſtine whom you name, ſpeaketh not of Purgatorie, but of hell. *Sed quia euidentia, &c. But becauſe euident teſtimonies doe make mention of hell and ſorowes, no cauſe commeth to my minde, why our Sauiour ſhould be thought to haue come thither, but to ſaue them from the ſorowes thereof. But whether all whom he found in them, or ſom whom he iudged worthy of that benefite, I doe yet ſeeke, or am not certaine. Yet I doubt not but he was in hell, and performed this benefit to ſuch as were placed in the ſorowes thereof.* Theſe be Auguſtines wordes: but you conclude hereof, that he tooke none out of the hell of the damned: Ergo out of Purgatorie. As though you would inforce Auguſtine to acknowledge your diuiſion of hels, which it is certeine he knew not: for if he had, he needed not to haue doubted, whether Chriſt tooke all or ſome from thence. And as for Purgatorie, he was neuer certeine of it, therefore he coulde not ſpeake ſo reſolutely of it, to ſay that he doubted not, but Chriſt ſaued ſome from the ſorowes of it.

Rhem. 9. 28. Leſt they alſo.) *If the damned had care of their friends aliue how and for what cauſe ſoeuer, much more haue the Saincts and ſaued perſons. And if thoſe in hel haue meanes to expreſſe their cogitations and deſires, and to be vnderſtood of Abraham ſo far diſtant both by place and condition much rather may the liuing pray to the Saincts and be heard of them: betwixt earth (that is to ſay) the Church militant and heauen, being continual paſſage of ſoules, and * Angels aſcending and deſcending by Iacobs ladder. Men muſt not for al that be curious to ſearch how the ſoules of the deceaſed expreſſe their minds, and be heard one of another, and ſo fall to blaſphemie, as Caluin doth, asking whether their eares be ſo long to heare ſo far of, and wickedly meaſuring al things by mortall mens corporal groſſe maner of vttering conceits one to another. which was not here done by this damned nor by Abraham, with corporal inſtruments of tongue, teeth, and eares: though for the better expreſſing of the damneds caſe, Chriſt vouchſaued to vtter it in termes agreeing to our capacitie.* Saincts doe heare our prayers and haue care of vs. *Gen. 32.* Caluins blaſphemie. *Calu. li. 3. Inſtit. c. 22. ſect. 24.*

Fulke 9. There is no doubt but charitie remaineth with the Saincts in heauen, but it is ill proued by example of a damned ſpirit in hell. Againe, that loue which they haue, is not now carnal and ſpecial towards their friends in the fleſh, brethren, kinsfolkes and other, but ſpirituall and generall towarde all the elect of God, whom they loue as themſelues. An other concluſion is: If thoſe in hel haue meanes to expreſſe their deſires to Abraham: much rather may the liuing pray to the Saincts and be heard of them. I marueile you doe not inferre, if thoſe in hell haue ſuch charitable affections, much more the Saincts in heauen. But theſe parabolicall ſpeaches proue no more, then the ende of the parable, namely, that they which in this life refuſe to credite the holy Scriptures, may not looke to be called by any extraordinary viſions or apparitions. And yet if you would inferre rightly, you ſhould make your Argument thus: If damned ſpirits to Saincts far of, can expreſſe their cogitations, much more may Saincts that dwel together vnderſtand one another. As for men liuing, haue no meanes but by audible voice to expreſſe their deſires, which can not aſcend ſo high as the Saincts in heauen, who alſo lacke the naturall inſtruments, whereby ſuch a voyce may be receiued. But you haue a conueyance, by the continuall paſſage of ſoules and Angels, which Auguſtine thinketh in deede, may giue intelligence of ſome things, but not of all things, but onely ſo much as it pleaſeth God that they ſhould knowe. Wherefore it were good firſt to know out of the Scriptures, whether it pleaſe God that Saincts ſhould know ſuch affaires of the liuing. And ſecondly, whether it is his pleaſure, that we ſhould direct our prayers to them. If the Scripture doe reueile neither the one nor the other, how ſhould we knowe what is Gods pleaſure? Yea, ſeeing we haue expreſſe commandement, to call vpon God by Ieſus Chriſt in all our neceſſities, with promiſe that we ſhalbe heard in any requeſt that is meete for vs to atteine: we can not call vpon Saincts without breach of Gods Commandement, and diſtruſt of his promiſe. Yea, ſeeing prayer is a ſacrifice, it is to be offered onely to God, and not to Saincts. They therefore blaſpheme God, which giue the glory which is proper to God vnto creatures, and not *Caluine*, which denieth that the voyce of our prayers vpon earth, can be heard of Saincts in heauen. As for the ſpeaches vttered by Abraham and the damned ſoule, you might as wel vnderſtand that they were parabolical rather then hiſtorical, as you acknowledge they were not vttered with corporal inſtruments. Paayer to Saincts. Pſal. 50. 1. Iohn 5. 14. Iohn 16. 23. Pſal. 141. 2. Slander.

CHAP. XVII.

So damnable it is to be auctour of a Schiſme, 3 that we muſt rather forgiue be it neuer ſo often. 5 We muſt be feruent in faith, 7 and humble withall, knowing that we are bound to God, and not he to vs. " The nine Iewes are vngratefull after that he hath cured their leproſie: but the one Samaritane (the one Catholike Church of the Gentiles) far otherwiſe. 20 The Phariſees asking, when commeth this kingdom of God (of whoſe approching they had now heard ſo much) he teacheth that

God

God must reigne within vs: 22 *and warneth vs after his Passion neuer to goe out of his Catholike Church for any new secret comming of Christ that Heretikes shal pretend, but onely to expect his second comming in glory,* 26 *preparing our selues vnto it, because it shal come vpō many vnprouided,* 31 *specially through the persecution of Antichrist a litle before it.*

Mt.18,7. Mar.9,42. ‡Not of mere necessitie, for then it were no fault, but presupposing the great wickednes of men, it is impossible but there shal be scandals and therefore it foloweth, *Vvo to him by whom they come.*

AND he said to his Disciples, It is ‡impossible that scandals should not come: but wo to him by whom they come.

*HE*said vnto the disciples, It can not be but offences will come, neuertheless woe vnto him through whom they come.* Mat 18.17. mark.9.42.

2 It is more profitable for him, if a milstone be put about his necke, and he be cast into the sea, then that he scandalize one of these litle ones.

2 It were better for him that a milstone were hanged about his necke, and he cast into the sea, then that he should offend one, of these litle ones.

3 Looke wel to your selues, * If thy brother sinne against thee, rebuke him: and if he doe penance, forgiue him.

*3 Take heede to your selues: * If thy brother trespasse against thee, rebuke him, and if hee repent, forgiue him.* Matt.18.21.

4 And if he sinne against thee seuen times in a day and seuen times in a day be conuerted vnto thee, saying, It repenteth me, forgiue him.

4 And though hee sinne against thee seuen times in a day, and seuen times in a day turne againe to thee, saying, I repent, thou shalt forgiue him.

5 And the Apostles said to our Lord, Increase faith in vs.

5 And the Apostles said vnto the Lord, Increase our faith.

Mat.17,20. 6 And our Lord said, * If you had faith like to a mustard seede, you might say to this mulberie tree, be thou rooted vp, and be transplanted into the sea: and it would obey you.

*6 *And the Lorde said, If ye had faith* as much *as a graine of mustard seede, ye should say vnto this Sycamine tree, Be thou plucked vp by the roote, and be thou planted in the sea, and it should obey you.* Mat.17.20.

7 And which of you hauing a seruant plowing or keeping cattle, that will say to him returning out of the field, Passe quickly, sit downe:

7 But which of you, hauing a seruant plowing, or feeding cattell, will say vnto him by and by when hee were come from the fielde, Goe and sit downe at the table?

THE fourth part of this Gospel, The comming of Christ into Iewrie towards his Passion.

8 And saith not to him, Make ready supper, and gird thy selfe, and serue me whiles I eate & drinke, and afterward thou shalt eate and drinke?

8 And wil not rather say vnto him, Dresse wherewith I may suppe, and girde vp thy selfe, and serue me, till I haue eaten and drunken: and afterward thou shalt eate and drinke?

9 Doeth he giue that seruant thankes, for doing the things which he cōmanded him?

9 Doeth hee thanke that seruant because hee did the things that were commanded vnto him? I trowe not.

10 I trow not. So you also, when you shal haue done all things that are commaunded you, say, We are ‖ vnprofitable seruants: we haue done that which we ought to doe.

10 So likewise ye, when ye shall haue done all those things which are commaunded you, say, We are vnprofitable seruants: wee haue done that which was our duetie to doe.

The Gospel vpon the 13. Sunday after Pentecost.

11 And it came to passe, as he went vnto Hierusalem, he passed through the middes of Samaria and Galilee.

11 And so it was, as hee went to Hierusalem, that he passed thorow the middes of Samaria and Galilee.

12 And when he entred into a certaine towne, there mette him ten men that were lepers, who stoode a farre of:

12 And as he entred into a certaine village, there met him tenne men that were lepers, which stoode a farre off,

13 And they lifted vp their voice, saying, IESVS maister, haue mercie on vs.

13 And they put forth their voyces, and said, Iesus master, haue mercie on vs.

Leu.14.2. 14 Whome as he sawe, he saide, Goe, * shewe your selues ‖ to the Priestes. And it came to passe, ‖ as they went, they were made cleane.

14 When hee sawe them, *he said vnto them,* * *Goe shewe your selues vnto the Priestes. And it came to passe, that as they went, they were cleansed.* Leuit.14.2.

15 And one of them as he sawe that he was made cleane: went backe with a loude voice magnifying God,

15 And one of them, when he sawe that hee was healed, turned backe againe *with a loude voyce, glorifying God,*

16 And he fell on his face before his feete, giuing thankes: and this was a Samaritane.

16 And fell downe on his face at his feete, giuing him thankes: and the same was a Samaritane.

17 And

17 And

17 And IESVS answering saide, Were not ten made cleane? and where are ỹ nine?

18 There was not found that returned,& gaue glorie to God, but this stranger.

19 And he said to him, Arise, goe thy waies: because ‡ thy faith hath made thee safe.

20 And being asked of the Pharisees, When commeth the kingdome of God? he answered them and said, The kingdome of God commeth not with obseruation:

21 Neither shal they say, Loe here, or loe there. for loe ‡ the kingdome of God is within you.

‡ Whiles they aske & looke for a temporal kingdome in pompe & glorie, loe their king and Messias was now among them. Whose spiritual kingdome is within al the faithful that haue dominion ouer sinne.

22 And he said to his Disciples, The daies wil come when you shal desire to see one day of ỹ Sonne of man: and you shal not see.

23 *And they wil say to you, Loe here and loe there. ‡ Goe not, neither doe ye followe after.

Mt.24,23. Mr.13,21.

24 For euen as the lightening that lighteneth from vnder heauen, vnto those partes that are vnder heauen, shineth: so shal the Sonne of man be in his day.

25 But first he must suffer many things and be reiected of this generation.

Gen.7,5.

26 And as it came to passe in the *daies of Noe, so shal it be also in the dayes of the Sonne of man.

27 They did eate and drinke, they did marie wiues & were giuen to mariage euen vntil the day that Noe entred into the arke: and the floud came, and destroyed them al,

Gen.29,24.

28 Likewise as it came to passe in the *daies of Lot: They did eate & drinke, bought and sould, planted, and builded:

29 And in the day that Lot went out from Sodome, it rained fire and brimstone from heauen, and destroyed them all:

30 According to these things it shalbe in the day that ỹ sonne of man shalbe reuealed.

31 In that houre he that shal be in the house-toppe, and his vessel in the house, let him not goe downe to take them vp: and he that is in the field, in like maner let him not returne backe.

Gen.19,26.

32 Be mindeful of* Lots wife.

33 Whosoeuer seeketh to saue his life, shal lose it: and whosoeuer doth lose the same, shal quicken it.

34 I say to you, in that night there shal be two in one bed: the one shal be taken, and the other shal be left:

35 Two women shal be grinding together: the one shal be taken, and ỹ other shal be left: two in the fielde: the one shal be taken, and the other left.

36 They

17 *And Iesus answering, said, Are there not ten cleansed, but where are those nine?*

18 *There are not found that returned againe to giue glorie to God, saue* only *this stranger.*

19 *And he said vnto him, Arise, goe thy way, thy faith hath made thee whole.*

20 *When he was demaunded of the Pharisees when the kingdome of God commeth, he answering them, said, The kingdome of God commeth not with obseruation.*

21 *Neither shall they say, Loe here, or loe there: for beholde, the kingdome of God is within you.*

22 *And he saide vnto the disciples, The dayes will come when ye shall desire to see one day of the Sonne of man, and ye shall not see it.*

23 *And they shall say to you, See here, see there: goe not after them, nor folowe them.*

24 *For as the lightning that lightneth out of the* one *part that is vnder heauen, shineth vnto the* other *part which is vnder heauen: so shal also the sonne of man be in his day:*

25 *But first must he suffer many things, and be disalowed of this nation.*

26 **And as it was in the daies of Noe: so shall it be also in the daies of the sonne of man.* Gen.7.5.

27 *They did eate and drinke, they married wiues, and were married, euen vnto the same daie that Noe went into the Arke: and the flood came, and destroyed them all.*

28 **Likewise also as it was in the dayes of Lot, they did eate, they dranke, they bought, they solde, they planted, they builded:* Gen.19.24.

29 *But euen the same day that Lot went out of Sodome, it rained fire and brimstone from heauen, and destroyed them all:*

30 *Euen thus shall it be in the day when the sonne of man is reuealed.*

31 *At that daie ‖ he which shalbe on the house* toppe, *and his stuffe in the house, let him not come downe to take it out: and let not him that is in the fielde, turne backe againe likewise to the things that he left behinde.* ‖Or, if any man.

32 **Remember Lots wife.* Gen.19.26.

33 **Whosoeuer wil goe about to saue his life, shall lose it, and whosoeuer shall lose his life, shall quicken it.* Matt. 16.25.

34 **I tell you, in that night there shalbe two in one bed, the one shalbe receiued, the other shalbe left alone.*

35 *Two* women *shall be grinding together: the one shall be receiued, and the other left alone.* Matt.24.41.

36 They answering say to him, Where Lord?

37 Who sayd to them, Whersoeuer the body shal be, thither wil also the eagles be gathered together.

35 Two men shalbe in the fielde: the one shal be receiued, and the other forsaken.

*37 And they answering, saide vnto him, *Where Lord? He said vnto them, Wheresoeuer the body shal be, thither wil also the Eagles be gathered together,*

MARGINALL NOTES. CHAP. XVII.

Rhem. 1. 19 Thy faith.) *And yet we see here it was not only faith, but also his thankefulnes and returning to giue glorie to God.* Faith only.

Fulke. 1. We see, that he was whole before he gaue thankes, therefore faith onely made him whole, and that his thankes folowed his faith, as an vnseparable fruite thereof, not as a cause of his healing.

Rhem. 2. 23 Goe not.) *No man must runne out of the Church after Schismatikes to heare them preach Christ in corners, Christs doctrine being open in al the world, See annot. Mt. 24, 23.*

Fulke. 2. No man must looke to see Christ his maker in the Popish eleuation, or procession. For Christ shal not come into this world, so often as the Priests will consecrate, but once in the end of the world, with maiestie and glorie.

ANNOTATIONS. CHAP. XVII.

Rhem. 3. 10 Vnprofitable seruants.) *If our Sauiour had said that the keeping of Gods commaundements had bene vnprofitable and not auailable to our selues, then might the Protestants haue truely argued thereby that our workes deserue not heauen or any reward at Gods hand: but so he said not, but that our seruice is to God vnprofitable, who calleth for it as duety, and not as a thing needeful or profitable to him self. And though here our Maister teach vs so humbly to conceiue of our owne doings toward him, yet him self els where calleth not his seruants vnprofitable when they haue done their labour, but speaketh thus,* Good and faithful seruant, because thou wast faithful in a litle, I wil place thee ouer much: enter into the ioy of thy Lord. *Yea of such as serue him in the grace of the new Testament, he affirmeth that he wil not now* name them seruants but frends, *yea and take them for his owne children, and as his frends and sonnes he counteth of vs and our workes towards heauen, though we in humilitie and truth must confesse alwaies that we be to him vnprofitable seruants. Yea and S. Paul saith plainly, that by cleansing our selues from sinful workes, we shal be profitable vessels to our lord.* 2. Tim. 2, 21. How we are vnprofitable and profitable seruants. *Mt.* 25, 21. *Io.* 15, 14.

Fulke. 3. A seruant by doing his duetie to his Master, deserueth not so much as libertie, much lesse to be his Masters heyre, *ergo* the seruants of God, doing their duetie, deserue not to be Gods heyres of the kingdome of heauen, but of his meare fauour and grace, he giueth it them. Of which also he accepteth them not as seruants, but as friends, yea as sonnes and heyres, and their seruice being not the thousand part of their duetie, also he accepteth, and rewardeth of his mercie and not of their merite. Neither doeth S. Paule say, that by clensing our selues &c. But if a man shall cleanse him selfe: he shalbe a profitable vessel: because the Lord wil acknowledge him as his owne, in whom this effect of his spirite worketh this clensing. For it is God that worketh in vs both the will, and to be able to doe, any such thing according to his good pleasure. Phil. 2. 13. Merite.

Rhem. 4. 14 To the priests.) *This leprosie signifieth sinne, which though God may and can heale without any mans meanes, yet he doth it not ordinarily but by the Priests ministerie: therefore let no man despise Gods ordinance nor say that it is ynough to confesse to God though he neuer come at the priest.* li. de visit. infirm. apud August. Confession to the Priest.

Fulke. 4. The leprosie was not healed by the Priest, but declared to be healed, so are sinnes declared to be forgiuen by the Priest, and not properly forgiuen: Hierom in Math. 16. And where as you say, out of the auctor of the booke *De visit infirm.* that a man must not despise Gods ordinance, it is true. But both your auctor and you, haue to proue auriculer confession to a Priest, to be Gods ordinance. As you acknowledge that booke to be none of Augustines, so you should haue done well to haue signified, as the trueth is, that the auctor was a man neither learned nor eloquent, and that those bookes were most impudently ascribed, to S. Augustine: but then your quotation of his auctoritie had bene nothing worth. Remission of sinnes.

Rhem. 5. 14 As they went.) *A man may sometimes be so contrite and penitent, that his sinne is forgiuen before he come to the Priest, but then also he must notwithstanding goe to the Priest, as these lepers did: specially whereas we are neuer sure how contrite we are, and because there is no true contrition, but with desire also of the Sacrament in time and place.*

Fulke. 5. They went not to the Priest to be clensed, but that they might declare, that they were clensed. And therfore this collection, of going to the Priest to shrift, is vaine and ridiculous: being nothing els, but a beggerly petition of two principles, namely, that necessitie of shrift is Gods ordinance, and that there is a Sacrament of absolution. Absolution of a Priest. Confession.

CHAP. XVIII.

The Church is taught to commit the reuenge of her persecutions to God, and to pray incessantly, for he no doubt (though in the persecution of Antichrist few wil so thinke) wil at length come. 9 We must also pray with humilitie, because we knowe not with the Pharisee if we be iust, but we know with the Publicane that we be sinners. 15 He wil haue children to be brought to him, and al to be as children. 18 What is to be done to get life euerlasting. 22 What also, to get perfection. 28 and what reward they shal haue that leaue al, yea or any part, for his sake. 31 he foretelleth of his Passion most particularly, 33 and entring into Iericho, cureth one blinde man.

AND he spake also a parable to them that it behoueth ‡ alwayes to pray, and not to be wearie,

2 Saying, there was a certaine iudge in a certaine citie, which feared not God, and of man made no accompt.

AND he put forth a parable vnto them to this end, *that men ought * alwayes to pray,* Matt. 24. 28. *and not to be wearie:*

2 Saying, There was in a certaine citie a certaine Iudge, which feared not God, neither regarded man.

3 And

3 And

3 And there was a certaine widow in that citie: and she came to him, saying, Reuenge me of mine aduersarie.

4 And he would not of a long time. but afterward he said within him self, Although I feare not God, nor make accompt of man:

5 Yet because this widow is importune vpon me, I wil reuenge her, lest at the last she come and defame me.

6 And our Lord said, Heare what the iudge of iniquitie sayeth.

7 And wil not God reuenge his elect that crie to him day and night: and wil he haue patience in them?

8 I say to you that he wil quickly reuenge them. But yet the Sonne of man comming, ‖ shal he finde trow you, faith in the earth?

The Gospel vpon the 10. Sunday after Pentecost.

9 And he said also to certaine that trusted in them selues as iust, and despised others, this Parable:

10 Two men went vp into the Temple to pray: the one a Pharisee, and the other a Publicane.

11 The Pharisee standing, prayed thus with him self: God, I giue thee thankes that I am not as the rest of men, extorcioners, vniust, aduouterers, as also this Publicane.

‡ To take pride of fasting, tithing, or any good worke, is naught: though the workes them selues be very good.

12 ‡ I fast twise in a weeke: I giue tithes of al that I possesse.

13 And the Publicane standing a farre of would not so much as lift vp his eies toward heauen: but he ‡ knocked his breast, saying, God be merciful to me a sinner.

14 I say to you, this man went downe into his house iustified more then he: because euery one that exalteth him self, shal be humbled: and he that humbleth him self, shal be exalted.

Mt.19,13. Mr.10,13. 15 * And they brought vnto him infants also, that he might touch them. Which thing when the Disciples saw, they rebuked them.

16 But IESVS calling them together, said, Suffer children to come vnto me, and forbid them not, for the kingdom of heauen is for such.

17 Amen I say to you, Whosoeuer receiueth not the kingdom of God ‡ as a childe, shal not enter into it.

Mt.19,16. Mr.10,17. 18 * And a certaine Prince asked him, saying, Good maister, by doing what, shal I possesse euerlasting life?

19 And IESVS said to him, Why doest ỹ call me good? None is good but only God.

Exod.20,13. 20 Thou knowest the commaundemẽts: *Thou shalt not kil, Thou shalt not commit aduoutrie, Thou shalt not beare false witnes, Thou shalt*

3 And there was a certaine widowe in the same citie, and she came vnto him, saying, ‖ Auenge me of mine aduersarie:

‖ Or, do me iustice against mine aduersarie.

4 And he would not for a while. But afterward he said within him selfe, Though I feare not God, nor care for man,

5 Yet because this widowe much *troubleth me, I will auenge her, least she come at the last, and make me weary.*

6 And the Lord sayd, Heare what the vnrighteous Iudge saith.

7 And shal not God auenge his elect, which crie day and night vnto him, yea, though he deferre them?

8 I tell you that he wil auenge them, and that quickly. Neuertheless, when the Sonne of man commeth, shal he finde faith on the earth?

9 And he tolde this parable vnto certaine which trusted in them selues that they were righteous, and despised other:

10 Two men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane.

11 The Pharisee stoode and prayed thus with himselfe, God, I thanke thee, that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane,

12 I fast twise in the weeke, I giue tithe of al that I possesse.

13 And the Publicane standing a farre off, would not lift vp his eyes to heauen: but smote vpon his breast, saying, God be merciful to me a sinner.

14 I tell you, this man departed home *to his house iustified rather then the other: * For euery one that exalteth him selfe, shalbe brought lowe: and he that humbleth him selfe, shall be exalted.* Mar.23.12. luke 14.11.

15 They brought vnto him also infants, that he should touch them: when his disciples sawe, they rebuked them.

16 But Iesus, when he had called them vnto him, said, Suffer litle children to come vnto me, and forbid them not: for vnto such belongeth the kingdome of God.

17 Verily I say vnto you, Whosoeuer shal not receiue the kingdome of God as a litle childe, shal in no wise enter therein.

18 And a certaine ruler asked him, saying, Good maister, what ought I to doe to possesse eternall life?

*19 * Iesus said vnto him, Why callest thou me good? None is good, saue God onely.* Matt. 19.16.

*20 Thou knowest the commandements, Doe *not commit adulterie, Doe not kill, Doe not steale, Doe not beare false witnesse, Honour thy* Exod.20.13.

shalt not steale, Honour thy father and mother.

21 Who said, Al these things haue I kept from my youth.

22 Which IESVS hearing, said to him, Yet one thing thou lackest: ‡ Sel al that euer thou hast, and giue to the poore, and thou shalt haue treasure in heauen: and come, folowe me.

23 He hearing these things, was stroken sad: because he was very riche.

24 And IESVS seeing him stroken sad, said, How hardly shal they that haue money enter into the kingdome of God?

25 For it is easier for a camel to passe through the eie of a nedle, then for a riche man to enter into the kingdom of God.

26 And they that heard, said, And who can be saued?

27 He said to them, The things that are impossible with mē, are possible with God.

28 And Peter said, Loe, we haue left al things, and haue folowed thee.

29 Who said to them, Amen I say to you, There is no man that hath left house, or parents, or brethren, or ‡ wife, or children for the kingdom of God,

30 And shal not receiue much more in this time, and in the world to come ‡ life euerlasting.

The Gospel vpon the Sunday of Quinquagesme. Mt.20,17. Mr.10,31.

31 * And IESVS tooke the twelue, and said to them, Behold we goe vp to Hierusalem, and al things shal be consummat which were written by the Prophets of the sonne of man.

32 For he shal be deliuered to the Gentiles, and shal be mocked, and scourged, and spit vpon:

33 And after they haue scourged him, they wil kil him, and the third day he shal rise againe.

34 And they vnderstood none of these things and this word was hid from them, & they vnderstood not ỹ things that were said.

35 And it came to passe, when he drew nigh to Iericho, a certaine blind man sate by the way, begging.

36 And when he heard the multitude passing by, he asked what this should be.

37 And they told him that IESVS of Nazareth passed by.

38 And he cried saying, IESVS sonne of Dauid, haue mercy vpon me.

39 And they that went before, rebuked him, that he should hold his peace. But he cried much more, Sonne of Dauid haue mercie vpon me.

40 And

thy father and thy mother.

21 And he said, All these haue I kept from my youth vp.

22 When Iesus heard that, hee saide vnto him, Yet lackest thou one thing: Sell all that thou hast, and distribute vnto the poore, and thou shalt haue treasure in heauen, and come, folowe me,

23 When he heard this, he was very sorie: for he was very riche.

24 When Iesus sawe that he was very sorie, he said, How hardly shal they that haue money, enter into the kingdome of God?

25 For it is easier for a Camel to goe thorowe a needles eye, then for a rich man to enter into the kingdome of God.

26 And they that heard it, saide, And who then can be saued?

27 And he said, The things which are vnposible with men, are posible with God.

28 Then Peter said, Loe, we haue forsaken all, and folowed thee. Matt.19.27. mar.10.28.

29 He said vnto them, Verily I say vnto you, there is no man that hath forsaken house, either parents, either brethren, or wife, or children, for the kingdome of Gods sake,

30 Which shall not receiue manifolde more in this world, and in the world to come life euerlasting.

*31 * Iesus tooke vnto him the twelue, and said vnto them, Beholde, we goe vp to Hierusalem, and all things shal be fulfilled to the sonne of man that are written by the Prophets.* Matt.20.17. mar.10.32.

32 For he shall be deliuered vnto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on:

33 And when they haue scourged him, they wil put him to death, and the third day he shal rise.

34 And they vnderstoode none of all these things: and this saying was hid from them, so that they perceiued not the things which were spoken.

*35 * And it came to passe, that as hee was come nigh vnto Iericho, a certaine blinde man sate by the wayes side, begging.* Matt.20.29. mar.10.46.

36 And when he heard the people passe by, he asked what it meant.

37 And they said vnto him, that Iesus of Nazareth passeth by.

38 And he cried, saying, Iesu, thou sonne of Dauid, haue mercy on me.

39 And they which went before, rebuked him, that he should hold his peace: but he cried so much the more, Thou sonne of Dauid, haue mercie on me.

40 *And*

40 And IESVS ſtanding, commaunded him to be brought vnto him. And when he was come neere, he asked him,

41 Saying, What wilt thou that I doe to thee? but he ſayd, Lord, that I may ſee.

42 And IESVS ſayd to him, Do thou ſee, thy faith hath made thee whole.

43 And forthwith he ſaw, and followed him, magnifying God. And all the people as they ſaw it, gaue prayſe to God.

40 And Ieſus ſtaying, commaunded him to be brought vnto him: and when he was come neere, he asked him,

41 Saying, What wilt thou that I ſhall doe vnto thee? And he ſayd, Lord, that I may receiue my ſight.

42 And Ieſus ſayd vnto him, Receiue thy ſight, thy faith hath ſaued thee.

43 And immediatly he receiued his ſight, and folowed him, glorifying God: & all the people when they ſaw it, gaue praiſe vnto God.

MARGINALL NOTES. CHAP. XVIII.

Rhem. 1. 1 Alwayes.) *We ſhould pray alwayes by faith, hope and charitie, and by working the things that be acceptable to God: though ſpeciall times of vocall prayers in the Canonicall houres be aſſigned for the ſtirring of vs vp to God through externall ſignes of deuotion.*

Fulke. 1. We ſhould pray alwayes, not in voyce, but in mind lifted vp to God: as for popiſh canonicall houres, be of ſuperſtition, rather then true deuotion. For all times and places, are allowed for vocall prayer, as you terme it. Superſtitious prayer.

Rhem. 2. 13 Knocked his breaſt.) *So doe the prieſts and people at the holy Altar knocke their breaſts, and ſay with the humble Publicane,* Deus propitius. Auguſt. pſ. 31. conc. 3.

Fulke. 2. Not as the popiſh prieſts and people knocke and kneele to the idole of the maſſe cake. S. Auguſtine hath neither ſuch words, nor ſuch meaning.

Rhem. 3. 17 As a child.) *In matters of faith and religion we muſt be as humble and obedient to the Catholike Church as yong children to their parents.*

Fulke. 3. We muſt not be children in vnderſtanding. 1. Cor. 14. 20. which is the marke you ſhoote at, for you would haue men as ready to beleeue, whatſoeuer you tell them, is the doctrine of the church, as children are ready to beleeue euery fable. Ignorance. Credulitie.

Rhem. 4. 20 The commandements.) *Not faith only but alſo keeping the commandements purchaſe life euerlaſting. See annot. Mat. 19, 16.*

Fulke. 4. Keeping of Gods commandements alone, doth purchaſe life euerlaſting, if a man can keepe them perfectly. But if he once breake one commandement, he hath purchaſed the curſe of God. See alſo Marke 12. *ſect.* 1.

Rhem. 5. 22 Sell all that euer.) *This is not a commaundement or precept, but counſell: which the religious doe folow. See Annot. Mat. 19.*

Fulke 5. This was a commaundement to that perſon, but neither commaundement nor counſell to all Chriſtians: neither is it obſerued of popiſh hypocrites, which ſell not all to giue to the poore, but to their friends or cloiſters. Commandement. Counſell.

Rhem. 6. 29 Wife or children.) *The Apoſtles among other things left their wiues alſo, as S. Hierome noteth out of this place.* li. 1. adu. Iouin.

Fulke. 6. That the Apoſtles left not their wiues, See Matth. 8. *ſect.* 3.

Rhem. 7. 30 Life euerlaſting.) *Life euerlaſting the reward for leauing or looſing willingly our goods for Chriſtes ſake.*

Fulke. 7. Life euerlaſting, is the free gift of God in Ieſus Chriſt, Rom. 6. 23. Although God giueth it to them that forſake all things for Chriſt, not as a reward of merite, but as a gift of mercy. Merite.

ANNOTATIONS. CHAP. XVIII.

Rhem. 8. 8 Shall he find faith?) *The Luciferians and Donatiſts vſed this place to excuſe their fall from the Church, as our Aduerſaries now doe, ſaying that it was decayed in faith when they forſooke it. To whom we anſwer as S. Hierome and S. Auguſtine anſwered them, that Chriſt ſaith not that there ſhould be no faith left in earth: but by this maner of ſpeach inſinuateth, that at the later day in the great perſecution of Antichriſt faith ſhould be more rare, and the faithfull among ſo many wicked not ſo notorious: ſpecially that perfect faith containing deuotion, truſt, and affection toward God, which our Maiſter ſo praiſed in certaine vpon whom he wrought miracles, and by force whereof mountaines might be mooued, which is rare euen when the Church floriſheth moſt.* The Church erreth not in faith. *Hier. cont. Lucif. c. 6. Aug. de vnit. Ec. c. 15. & de verb. Do. Ser. 16.*

Fulke. 8. We ſay not, that the Church euer decaied or ſhall decay in faith: although the Church may erre in matters of doctrine, yet not to leaue the faith in the foundation. But by your owne confeſſion, vnder the tyranny of Antichriſt, faith ſhall be rare, and therefore the faithfull few, and not ſo notorious, among ſo many wicked. Such we ſay was the ſtate of the Church vnder the tyranny of the Pope, which is Antichriſt. Slander.

CHAP. XIX.

In Ierico he lodgeth in the houſe of Zachæus a Publicane, and againſt the murmuring Iewes openeth the reaſons of his ſo doing. 11 *He ſheweth, that the laſt day ſhould not be yet,* 15 *and what then in the iudgement he will doe both to vs of his Church as well good as bad,* 27 *and alſo to the reprobate Iewes.* 29 *Being now come to the place of his Paſſion, he entreth (weeping and foretelling the deſtruction of blind Hieruſalem) with triumph as their Chriſt.* 45 *He ſheweth his zeale for the houſe of God, and teacheth therein euery day.* 47 *The rulers would deſtroy him, but for feare of the people.*

The Gospel vpon the Dedication of a Church.

AND entring in, he walked through Iericho.

2 And behold a man named Zachæus: and this was a Prince of the Publicans, and he rich.

3 And he sought to see IESVS what he was, and he could not for the multitude, because he was litle of stature.

4 And running before, he ‖ went vp into a sycomore tree that he might see him: because he was to passe by it.

5 And when he was come to the place, IESVS looking vp, saw him, and said to him, Zachæus. Zachæus, come downe in hast: because this day I must abide in thy house.

6 And he in hast came downe, and receiued him reioycing.

7 And when all saw it, they murmured, saying that he turned in, to a man that was a sinner.

8 But Zachæus standing, sayd to our Lord, Behold the halfe of my goods, Lord, I giue to the poore: and if I haue defrauded any man of any thing, ‖ I restore foure-fold.

9 IESVS said to him, That this day saluation is made to this house: because that he also is the sonne of Abraham.

Mt.18,12. 10 *For the Sonne of man is come to seeke and to saue that which was lost.

11 They hearing these things, he added and spake a parable, for that he was nigh to Hierusalem, and because thy thought that foorthwith the kingdom of God should be manifested.

The Gospel for a confessor that is not a Bishop, and namely for S. Lewis the king of France. August. 25. Mt.25,14. 12 He sayd therefore, *A certaine noble man went into a farre countrey to take to himselfe a kingdome, and to returne.

13 And calling his ten seruants, he gaue them ten pounds, and sayd to them, Occupie till I come.

14 And his citizens hated him: and they sent a legacie after him, saying, We will not haue this man reigne ouer vs.

15 And it came to passe after he returned, hauing receiued his kingdome: and he commaunded his seruaunts to be called, to whom he gaue the money: that he might know how much euery man had gained by occupying.

16 And the first came, saying, Lord, thy pound hath gotten ten pounds.

17 And he said to him, Well fare thee good seruant, because thou hast bene faithfull in a litle, thou shalt haue power ouer ‡ten cities.

18 And

*Nd Iesus *entred in, and went thorow Iericho.*

2 And behold, there was a man named Zachæus, which was the chiefe among the Publicanes, and was rich also:

3 And he sought meanes *to see Iesus what he should be, and could not for the preasse, because he was litle of stature.*

4 And he ranne before, and climed vp into a wilde figge tree, to see him: for hee was to come that way.

5 And when Iesus came to the place, he looked vp and saw him, and sayd vnto him, Zache, come downe at once: for to day I must abide at thy house.

6 And he came downe hastily, and receiued him ioyfully.

7 And when they all saw it, they murmured, saying that he was gone in to tary with a man that is a sinner.

8 And Zacheus stood foorth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue taken from any man by forged †cauillation, I restore him foure fold.

† Or, false accusation.

9 Iesus said vnto him, This day is saluation come to this house: because that he is also the child of Abraham.

*10 *For the sonne of man is come to seeke, and to saue that which was lost.*

11 And as they heard these things, he added, and spake a parable, because he was nigh to Hierusalem, and because they thought that the kingdome of God should shortly appeare.

*12 *He sayd therefore, A certaine noble man went into a farre countrey, to receiue for himselfe a kingdome, and to come againe.* Matt.18.11. Matt.25.14.

13 And when he had called his ten seruants, he deliuered them ten †pieces of money, saying vnto them, Occupie till I come.

† Or, pounds.

14 But his citizens hated him, and sent a message after him, saying, We will not haue this man to reigne ouer vs.

15 And it came to passe, that when he had returned, receiuing his kingdome, then hee commaunded these seruants to be called vnto him, to whom hee had giuen the money, that hee might know how much euery man had gained in occupying.

16 Then came the first, saying, Lord, thy piece hath gained ten pieces.

17 And he sayd vnto him, Well, thou good seruaunt: because thou hast bene faithfull in a very litle thing, haue thou authoritie ouer ten cities.

18 And

18 And the ſecond came, ſaying, Lord, thy pound hath made fiue poundes.

19 And he ſayd to him, And be thou ouer fiue cities.

20 And an other came, ſaying, Lord, loe here thy pound, which I haue had laied vp in a napkin.

21 For I feared thee, becauſe thou art an auſtêre man: thou takeſt vp that thou didſt not ſet downe, and thou reapeſt that which thou didſt not ſow.

22 He ſaith to him, By thine own mouth I iudge thee, naughtie ſeruant. Thou didſt know that I am an auſtêre man, taking vp that I ſet not downe, and reaping that which I ſowed not:

See annotations Matth. 27, 29, &c.

23 And why didſt thou not giue my money to the banke, and I comming might certes with vſurie haue exacted it?

24 And he ſaid to them that ſtoode by, Take the pound away from him, and giue it to him that hath the ten pounds.

25 And they ſaid to him, Lord, he hath ten pounds.

26 But I ſay to you, that to euery one that hath ſhall be giuen: and from him that hath not, that alſo which he hath ſhall be taken from him.

The fifth part of the Goſpell, of the Holy weeke of his Paſſion in Hieruſalem. Mt.21,1. Mr.11,1. Io.12,15.

27 But as for thoſe mine enemies that would not haue me reigne ouer them, bring them hither: and kill them before me.

28 And hauing ſaid theſe things, he went before aſcending to Hieruſalem.

29 And it came to paſſe * when he was come nigh to Bethphagé and Bethania vnto the mount called Oliuet, he ſent two of his Diſciples,

PALME-SVNDAY.

30 Saying, Goe into the towne which is ouer againſt, into the which as you enter, you ſhall find the colt of an aſſe tied, on which no man euer hath ſitten: looſe him, and bring him.

31 And if any man aske you, Why looſe you him? You ſhall ſay thus to him, becauſe our Lord needeth his ſeruice.

32 And they that were ſent, went their wayes, and found as he ſayd to them, the colt ſtanding.

33 And when they looſed the colt, the owners thereof ſaid to them, Why looſe you the colt.

34 But they ſaid, Becauſe our Lord hath need of him.

35 And they brought him to IESVS. And caſting their garments vpon the colt, they ſet IESVS thereupon.

36 And

18 And the ſecond came, ſaying, Lord, thy piece hath encreaſed fiue pieces.

19 And to the ſame he *ſayd, Be thou alſo* ruler *ouer fiue cities.*

20 And another came, ſaying, Lord, behold, here is thy piece, which I haue layed vp in a napkin:

21 For I feared thee, becauſe thou art a ſtraite man: thou takeſt vp that thou layedſt not downe, and reapeſt that thou diddeſt not ſowe.

22 Then *he ſaith vnto him, Of thine owne mouth will I iudge thee, thou euill ſeruaunt: Kneweſt thou that I am a ſtraite man, taking vp that I laied not downe, and reaping that I did not ſowe:*

23 And wherefore gaueſt not thou my mony into the banke, and at my comming I might haue required mine owne with vantage?

24 And hee ſaid vnto them that ſtoode by, Take from him that piece, and giue it to him that hath ten pieces.

25 And they ſayd vnto him, Lord, he hath ten pieces.

*26 For I ſay vnto you, * That vnto euery one which hath, ſhalbe giuen: and from him that hath not, ſhalbe taken away euen that he hath.* Matt.13.12. and 25.39. mark.4.25. luk.8.18.

27 Moreouer, thoſe mine enemies which would not that I ſhould reigne ouer them, bring hither, and ſlay them before me.

28 And when he had thus ſpoken, hee went forward, aſcending vp to Hieruſalem.

*29 * And it came to paſſe, when he was come nigh to Bethphage and Bethanie, beſides the mount which is called Oliuet, he ſent two of his diſciples,* Matt.21.1. mark.11.1.

30 Saying, Goe ye into the towne which is ouer againſt you, in the which at your entring ye ſhall find a Colt tied, wheron yet neuer man ſate: looſe him, and bring him hither.

31 And if any man aske you, Why do ye looſe him? Thus ſhall ye ſay vnto him, Becauſe the Lord hath need of him.

32 They that were ſent, went their way, and found euen as he had ſayd vnto them.

33 And as they were a looſing the Colt, the owners thereof ſayd vnto them, Why looſe ye the Colt?

34 And they ſayd, For the Lord hath neede of him.

*35 * And they brought him to Ieſus: & their garments being caſt on the Colt, they ſet Ieſus thereon.* Matt.21.7. iohn 12.14.

36 And as he went, they spred their garments vnderneath in the way.

37 And when he approched now to the descent of mount-Oliuet, all the multitudes of ‖ them that descended, began with ioy to prayse God with a lowd voyce, for all the miracles that they had seene,

‖ His disciples.

38 Saying, Blessed is he that commeth king in the name of our Lord, peace in heauen, and glory on high.

39 And certaine Pharisees of the multitudes sayd to him, Maister, rebuke thy disciples.

40 To whom he sayd, I say to you, That if these hold their peace, the stones shall cry.

41 And as he drew neere, seeing the citie, he wept vpon it, saying,

42 Because if thou also hadst knowen, and that in this thy day, the things that pertaine to thy peace: but now they are hid from thine eyes.

‡ This was fulfilled 40. yeres after the death of Christ by Titus and Vespasianus, when besides incredible miseries of famine and other distresses, there perished eleuen hundred thousand, and were taken captiues 97000. the siege beginning in the very same feast. & greatest solemnitie of Easter when they put Christ to death. *Euseb. lib. 3. hist. c. 6. 7. 8. Ioseph. li. 70. 17* Mt. 21, 12. Mr. 11, 15. MVNDAY. Es. 56, 7. Ier. 7. 11.

43 For ‡ the dayes shall come vpon thee: and thy enemies shall compasse thee with a trench, and inclose thee about, and straiten thee on euery side,

44 And beate thee flat to the ground, and thy children that are in thee, and they shall not leaue in thee a stone vpon a stone: because thou hast not knowen the time of thy visitation.

45 * And entring into the temple, he begā to cast out the sellers therin & the buiers,

46 Saying to them, It is written, *That my house is the house of prayer.* But you haue *made it a denne of theeues.*

47 And he was teaching daily in the temple. And the chiefe Priests & the Scribes and the Princes of the people sought to destroy him:

48 And they found not what to doe to him. For all the people was suspense hearing him.

36 And as he went, they spred their clothes in the way.

37 And when he was now come nigh to the going downe of the mount Oliuet, the whole multitude of the disciples began reioycing to prayse God with a lowd voyce, for all the miracles that they had seene,

38 Saying, Blessed be the king that commeth in the name of the Lord, peace in heauen, and glory in the highest.

39 And some of the Pharisees of the company sayd vnto him, Maister, rebuke thy disciples.

40 He answering, sayd vnto them, I tell you, that if these would hold their peace, then shal the stones cry immediatly.

41 And when he was come neere, he beheld the citie, and wept on it,

42 * *Saying, If thou hadst knowen those things which* belong *vnto thy peace, euen in this thy day: but now are they hid from thine eyes.* Mat. 24. 1. mark. 13. 1.

43 For the dayes shall come vpon thee, that thine enemies also shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side,

44 And make thee euen with the ground, & thy children which are in thee: and they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation.

45 * *And he went into the temple, and began to cast out them that sold therein, and them that bought,* Mat. 21. 12. mark. 11. 11.

46 * *Saying vnto them, It is written, My house is the house of prayer: but ye haue made it a denne of theeues.* Es. 56. 7. ierem. 7. 11.

47 And he taught daily in the temple. But the high priests and the Scribes, and the chiefe of the people went about to destroy him,

48 And could not finde what to doe: for all the people did hang of him, when they heard him.

MARGINALL NOTES. CHAP. XIX.

Rhem. 1. 17 Ten cities.) *Marke here against the aduersaries, that the rewards of these two good seruants be diuers and vnæquall, according to the diuersitie or inequalitie of their gaines, that is, their merites, and yet one receiueth the peny (Mt. 20, 9.) as well as the other, that is, heauen or life euerlasting.*

Fulke. 1. The diuersitie of the rewards we acknowledge, which are according to the diuersitie of his gifts. For of his mercy he crowneth his giftes, not our merites. *August. in Psal. 70. conc. 1.* Otherwise euery child may conceiue, that the gayne of ten pounds, doth not deserue the gouernment of ten cities. Merite.

ANNOTATIONS. CHAP. XIX.

Rhem. 2. 4 Went vp.) *Not onely inward deuotion of faith and charitie towards Christ, but external offices of seeing, folowing, touching, receiuing, harbouring him, are recommended to vs in this example: euen so our manifold exteriour deuotion towards his Sacraments, Saincts and seruants, be gratefull: specially the endeuour of good people not only to be present at Masse or in the Church, but to be neere the B. Sacrament, and to see it with all reuerence and deuotion according to the order of the Church, much more to receiue it into the house of their body.* Externall deuotion.

Externall

Externall offices done to Chriſtes perſon by thoſe that beleeued in him, were acceptable to him, otherwiſe not. Herod deſired to ſee Chriſt, the multitude followed him, and thronged him, which after were ready to crie Crucifie him. The Phariſees diuers times interteined him, Iudas kiſſed him. But whereas you ſay, the externall offices of deuotion, &c. are recommended to vs for example: we know he hath recommended the poore afflicted for his ſake to be releeued, but not to be honored in all reſpects as his perſon was, of them who acknowledged him to be the ſonne of the liuing God. As for his ſacraments and ſaincts, require no ſuch externall offices, neither are they acceptable to him or his ſaincts. As for the preaſing of ſuperſtitious papiſts, to be neere the idoll of the maſſe, and to ſee it held vp or caried about, contrary to the inſtitution of the bleſſed ſacrament, hath no colour of defence by example of Zachæus who deſired to ſee Chriſt, no although Chriſt were as verely to be ſeene in the ſacrament, as he was in the way, ſeeing this ſacrament was ordeined to be eaten and drunken, not to be gaſed and looked vpon. Superſtition.

Fulke. 2.

Rhem. 3. 8. I reſtore foure fold.) *That which we giue of our owne, is almes and ſatisfaction for our ſinnes: but that which we reſtore of il gotten goods by Extortion, Vſurie, Simonie, Bribrie, Theft, or otherwiſe, that is called here Reſtoring. And it is of ducty and not of free almes, and muſt be rendred not to whom we liſt, but to the parties annoyed if it be poſſible, otherwiſe it muſt be beſtowed vpon the poore, or other good vſes, according to the aduiſe of our ſuperiour and ſuch as haue charge of our ſoules. But that he yelded fourefold, that was more then he was bound, but very ſatisfactorie for his former ſinnes alſo. And herewith we may note, that it is not the giuing of a peny, grote, or crowne, of a riche mans ſuperfluitie, that is ſo much recommended to ſinners for redeeming their faultes: but this large beſtowing vpon Chriſt, to ſell al and giue it in almes, to giue the moytie of our goodes, to render foure times ſo much for that which is wrongfully gotten, that extinguiſheth ſinnes. The poore widowes braſſe peny was very grateful, becauſe it was al or much of that ſhe had: but the riche mans pound of his ſuperfluitie, though it be good, yet is nothing ſo grateful.* Reſtitution. Satisfaction.

Fulke. 3. Almes and all other deedes of charitie, are a duety of thankfulneſſe for ſinnes forgiuen, no ſatisfaction, as is manifeſt by the parable of the ſeruant, that ought tenne thouſand talents: Matth. 6. 18. But in your diſcourſe of reſtitution, you open a great myſterie of iniquitie, whereby the Ieſuites, Seminaries, and other broodes of treaſon and impietie are mainteined, & not of the popes meere liberalitie. For while you teach reſtitution to be neceſſary (which all good men doe acknowledge) you haue found out a caſe wherby infinite maſſes of monie may be brought to the popes diſpoſition, and ſuch as be factours vnder him. For if the parties iniuried, be not knowne, dead, or otherwiſe not to be ſatisfied, you determine, that the goods ill gotten, muſt be beſtowed on the poore, or vpon good vſes, and that is not amiſſe. But you will not truſt the conſcience of the wrong doer, to beſtow it as he liſt, but according to the aduiſe of your ſuperiour, which is the pope and his clergie, which haue cure of ſoules. So that while you challenge to the Pope and your ſelues, the diſpoſition of goods gotten wrongfully, you take vpon you an office farre woorſſe then Iudas exerciſed, and by this meanes, ill gotten goods are woorſſe beſtowed, to maintcine treaſons, hereſies, and trecherie, and if need be, open warres againſt Chriſtian princes. But why I pray you, if the Extortioner, Vſurer, Simoniake, Briber &c. haue the conſcience to reſtore where he can not to the parties iniuried, which ought firſt to be regarded, may he not beſtow it vprightly and ſincerely vpon the poore, or other good vſes? Or if he lacke aduiſe, why may he not take it of godly and wiſe men, though they haue not the charge of his ſoule, and though the Pope neuer heare of it? But whereas Zachæus reſtored foure folde, it was not for ſatisfaction of his ſinnes, but a fruite of his true repentance, whereby he declared, that the iniurie he had done to any man, diſpleaſed him ſo much, that he accounted it no better then theft, and therfore was content to reſtore, as if he had beene conuicted of theft. Therefore, where you come in with large beſtowing vpon Chriſt of all, or a moitie, or foure fold reſtitution, deſpiſing the rich mans penie, groate, or crowne, you plead well for Corban, and yet you are content to play ſmall game, and to take euen the poore widdowes mite, if ſhe haue no more, or not much more to giue, not contemning the rich mans pound. But why did not Chriſt challenge the diſpoſition of this foure folde reſtitution, that Iudas might haue had the fingering of it? Or by what right may Chriſtes good vicar challenge that Chriſt did not? At leſt wiſe, if Chriſt could not intend it, why did he not commit the diſpoſition of it to Peter, as his deputie in thoſe weightie caſes of conſcience, reſerued to his owne iuriſdiction? we know that liberall almes of a cheerefull giuer pleaſeth God, as a fruite of faith, and ſhall haue great reward. He is blinde that can not ſee, as well in this place, as in diuers other, how vnder colour of merit, ſatisfaction, extinguiſhing of ſinne, and laſt of all, of reſtitution, you ſeeke not only to deuoure poore widowes houſes, but to be Lords of rich vſurers and oppreſſors goods. Satisfaction. The pope challengeth the diſpoſition of good ill gotté.

CHAP. XX.

To the Iewes he auoucheth his power by the witnes of Iohn who was a man ſent of God. 9 and foretelleth in a parable their reprobation moſt worthy (with the vocation of the Gentils in their place) 17 and conſequently their irreparable damnation that ſhal enſue thereof. 20 He defeateth their ſnare about paying tribute to Cæſar: 27 he anſwereth alſo the inuention of the Sadduces againſt the Reſurrection. 40 And ſo hauing put them all to ſilence, 41 he turneth and poſeth them, becauſe they imagined that Chriſt ſhould be no more but a man: 45 bidding al to beware of the Scribes (authors of the Iewes ſchiſme from him) being ambitious and hypocrites.

TVESDAY Mt.21,23. Mr.11,27,

AND it came to paſſe: in one of the daies when he was teaching the people in the temple & euãgelizing, the cheefe Prieſts & the Scribes with the auncients aſſembled,

AND it came to paſſe, that on one of thoſe dayes, as he taught the people in the temple, and preached the Goſpell, the high Prieſtes and the Scribes came vpon him, with the elders,* Mat.21.23. mar.11.27.

t See Annot. Mat c 21,23.

2 And ſpake ſaying to him, ‡ Tel vs, in what power doeſt thou theſe things? or, who is he that hath giuen thee this power?

2 And ſpake vnto him, ſaying, Tel vs, by what auctoritie doeſt thou theſe things? Either who is he that gaue thee this auctoritie?

3 And

3 He

3 And IESVS anſwering, ſaid to them, I alſo wil aske you one word. Anſwer me,

4 The baptiſme of Iohn was it from heauen, or of men?

5 But they thought within themſelues, ſaying, That if we ſay, From heauen: he wil ſay, Why then did you not beleeue him?

6 But if we ſay, Of men: the whole people wil ſtone vs: for they are certaine that Iohn is a Prophet.

7 And they anſwered that they knew not whence it was.

8 And IESVS ſaid to them, Neither doe I tel you in what power I doe theſe things.

Eſa.5,1. Mt.21,33. Mr.12,1. ‡ See the marginal annotations Marc.12.

9 And he began to ſay to the people this parable, * A certaine ‡ man planted a vineyard, and let it out to husbandmen: and he was from home a long time,

10 And in time he ſent to the husbandmen a ſeruant, that they ſhould giue him of the fruit of the vineyard. Who beating him, ſent him away emptie.

11 And againe he ſent an other ſeruant. But they beating him alſo and reprochfully abuſing him, ſent him away emptie.

12 And againe he ſent the third: who wounding him alſo, caſt him out,

13 And the lord of the vineyard ſaid, What ſhal I doe? I wil ſend my beloued ſonne: perhaps when they ſhal ſee him, they wil reuerence him.

14 Whom when the husbandmen ſaw, they thought within themſelues, ſaying, This is the heire, let vs kil him, that the heritage may be ours.

15 And caſting him forth out of the vineyard, they killed him. What therfore wil the Lord of the vineyard doe to them?

16 He wil come, and wil deſtroy theſe husbandmen, and wil giue the vineyard to others. Which they hearing, ſaid to him, God forbid.

17 But he beholding them ſaid, What is this then that is written, *The ſtone which the* Pſ.117,22. *builders reiected, the ſame is become into the head of the corner?*

18 Euery one that falleth vpon this ſtone, ſhal be quaſhed: and vpon whom it ſhal fall, it ſhal breake him to pouder.

19 And the cheefe Prieſts and Scribes ſought to lay handes vpon him that houre: and they feared the people. for they knew that he ſpake this ſimilitude to them.

Mt.22,15. Mr.12,13. 20 *And watching, they ſent ſpies which ſhould feine thē ſelues iuſt: that they might take him in his talke, and deliuer him to the princi-

3 He anſwering, ſaid vnto them, I will alſo aske you one word, and anſwere me.

4 The baptiſme of Iohn, was it from heauen, or of men?

5 And they reaſoned with themſelues, ſaying, If we ſhall ſay, From heauen, he will ſay, Why then beleeued ye him not?

6 But and if we ſay, Of men, all the people will ſtone vs: For they be perſuaded that Iohn is a Prophet.

7 And they anſwered, that they could not tell whence it was.

8 And Ieſus ſaid vnto them, Neither tell I you by what auctoritie I do theſe things.

9 Then beganne he to put forth to the people this parable: * *A certaine man planted a vine-* Eſa.5.1. *yard, and let it forth to husbandmen, and went* iere.2.21. *himſelfe into a ſtrange countrie for a great ſea-* mat.21.23. *ſon.* mark.12.1.

10 And when the time was come, he ſent a ſeruant to the husbandmen, that they ſhould giue him of the fruite of the vineyard. But they, when they had beaten him, ſent him away emptie.

11 And againe, he *ſent yet another ſeruant: but they, when they had beaten him alſo, and entreated him ſhamefully, ſent him away emptie.*

12 Againe, he ſent the third, and when they had wounded him alſo, they caſt him out.

13 Then ſaid the lord of the vineyard, What ſhall I doe? I will ſend my deere ſonne: it may be they will reuerence him when they ſee him.

14 But when the husbandmen ſaw him, they reaſoned within themſelues, ſaying, This is the heyre, come, let vs kill him, that the inheritance may be ours.

15 And when they had caſt him out of the vineyard, they killed him. What then ſhal the lord of the vineyard doe vnto them?

16 He ſhall come and deſtroy theſe husbandmen, & ſhall let out his vineyard to other. When they heard this, *they ſaid, God forbid.*

17 And he beheld them, and ſaid, * *What is* Pſal.118.22. *this then that is written, The ſtone that the builders diſalowed, the ſame is become the head of the corner.*

18 Whoſoeuer ſhall ſtumble vpon that ſtone, ſhalbe broken: but on whomſoeuer it ſhall fall, it will grinde him to powder.

19 And the high Prieſtes and the Scribes the ſame houre went about to lay handes on him, and they feared the people: for they perceiued that he had ſpoken this ſimilitude againſt them.

20 And they watched him, and ſent foorth ſpies, which ſhould faine themſelues righteous men, that they might take holde of his wordes, to deliuer

principaltie and power of the Præſident.

21 And they asked him, ſaying, Maiſter, we know that thou ſpeakeſt and teacheſt rightly: and thou doeſt not accept perſon, but teacheſt the way of God in truth.

22 Is it lawful for vs to giue tribute to Cæſar, or no?

23 But conſidering their guile, he ſaid to them, Why tempt you me?

24 Shew me a penie. Whoſe image hath it and inſcription? They anſwering ſaid, Cæſars.

25 And he ſaid to them, Render therfore the things that are Cæſars, ‡ to Cæſar: and the things that are Gods, to God.

‡ So duties muſt be done to Princes, that our duety to God be not neglected. See Annot. Mat. c. 22. 15.

26 And they could not reprehend his word before the people: and marueiling at his anſwer, they held their peace.

Mt. 22, 23. Mr. 12, 18.

27 * And there came certaine of the Sadducees, which denie that there is a reſurrection, and they asked him,

28 Saying, Maiſter, Moyſes gaue vs in writing, * If a mans brother die hauing a wife, and he haue no children, that his brother take her to wife, & raiſe vp ſeede to his brother.

Deu. 25, 5.

29 There were therfore ſeuen brethren: and the firſt tooke a wife, and died without children.

30 And the next tooke her, and he died without children.

31 And the third tooke her. In like maner alſo al the ſeuen, & they left no ſeed, and died.

32 Laſt of al the woman died alſo.

33 In the reſurrection therfore, whoſe wife ſhal ſhe be of them? ſithens the ſeuen had her to wife.

34 And IESVS ſaid to them, The children of this world marrie, and are giuen in mariage:

35 But they that ‖ ſhal be ‡ counted worthie of that world and the reſurrection from the dead, neither marrie, nor take wiues,

36 Neither can they die any more, for they are ‖ equal to Angels: and they are the ſonnes of God, ſeeing they are the ſonnes of the reſurrection.

37 But that the dead riſe againe, Moyſes alſo ſhewed, beſide the buſh, as he calleth the Lord, *The God of Abraham, and the God of Iſaac, and the God of Iacob.*

38 For God is not of the dead, but of the liuing. for al liue to him.

39 And certaine of the Scribes anſwering, ſaid to him, Maiſter, thou haſt ſaid wel.

40 And

deliuer him vnto the power and auctoritie of the deputie.

*21 And they asked him, ſaying, * Maſter, we know that thou ſayeſt and teacheſt right, neither conſidereſt thou the outward appearance of any man, but teacheſt the way of God truely:* Matt. 22. 16. mar. 12. 13.

22 Is it lawfull for vs to giue tribute vnto Cæſar, or not?

23 When he had perceiued their craftineſſe, he ſaid vnto them, Why tempt ye me?

24 Shew me a penie: whoſe image and ſuperſcription hath it? They anſwering, ſaide, Cæſars.

*25 And he ſaid vnto them, * Giue then vnto Cæſar the things which* belong *vnto Cæſar: and to God, the things that perteine vnto God.* Rom. 13. 7.

26 And they could not reproue his ſayings before the people: and they marueiled at his anſwere, and held their peace.

*27 Then * came to him certaine of the Saducees (which deny that there is any reſurrection) and they asked him,* Matt. 21. 23. mar. 12. 18.

*28 Saying, Maiſter, Moſes wrote vnto vs, * If any mans brother die, hauing a wife, and he die without children, that then his brother ſhould take his wife, and raiſe vp ſeed vnto his brother.* Deut. 25. 5.

29 There were therfore ſeuen brethren, and the firſt, when he had taken a wife, died without children.

30 And the ſecond tooke her to wife, and he died childleſſe.

31 And the third tooke her, and in likewiſe the reſidue of *the ſeuen, and left no children behinde them, and died.*

32 Laſt of all, the woman died alſo.

33 Now in the reſurrection, whoſe wife of thē is ſhe? for ſeuen had her to wife.

34 Ieſus anſwering, ſaid vnto them, The children of this world marrie wiues, and are married:

35 But they which ſhall be counted woorthie to enioy that world, and the reſurrection from the dead, doe not marrie wiues, neither are married:

36 For neither can they die any more, for they are equall vnto the Angels, & are the ſonnes of God, in as much as they are the children of the reſurrection.

*37 And that the dead be raiſed, * Moſes alſo ſhewed beſides the bramble buſh, when he calleth the Lord, the God of Abraham, and the God of Iſahac, and the God of Iacob.* Exod. 3. 6.

38 For he is not a God of dead, but of liuing: for all liue vnto him.

39 Then certaine of the Phariſees anſwering, ſaid, Maiſter, thou haſt well ſayd.

40 *And*

40 And further they durst not aske him any thing.

41 But he said to them, *How say they that Christ is the sonne of Dauid?

42 And Dauid him self saith in the booke of psalmes, *The Lord said to my Lord, Sit on my right hand,*

43 *Til I put thine enemies, the footestoole of thy feete?*

44 Dauid then calleth him Lord: & how is he his sonne?

45 And al the people hearing him, he said to his Disciples,

46 *Beware of the Scribes, that wil walke in robes, and loue salutations in the market-place, and the first chaires in the synagogs, and the cheefe roomes in feastes.

47 Which deuoure widowes houses: feining long praier. These shal receiue greater damnation.

40 *And after that, durst they not aske him any question at all.*

41 *And he sayd vnto them, * How say they that Christ is Dauids sonne,*

42 *And Dauid himselfe saith in the booke of the Psalmes, * The Lord said to my Lord, Sit thou on my right hand,*

43 *Till I make thine enemies thy footstoole?*

44 *Dauid therefore calleth him Lord, and how is he then his sonne?*

45 *Then in the audience of all the people, he said vnto his disciples,*

46 *Beware of the Scribes, which will goe in long robes, and loue greetings in the markets, & the highest seats in the Synagogues, & the chiefe roomes at feasts,*

47 *Which deuoure widdowes houses, vnder colour of long prayers: the same shall receiue greater damnation.*

Mt.22,44. Mr.12,36. Pf.109,1. Mat.22.24. mark.12.35. Pfal.110.1.

Mt.23,6. Mr.12,38. Matt.23.6. mark.12.38.

MARGINALL NOTES. CHAP. XX.

Rhem.1. 35. Counted worthie.) *The greeke* ὶς καταξιωθῆναι *importeth also this much,* They that are made worthie, *to wit, by the grace of God, and so they are in deede worthie. as also in the next chapter verse* 36. & 2. Thess.1,5.

Fulke.1. The Greeke is none other then your owne translation, which you may be ashamed to correct, hauing in your preface preferred it before the Greeke.

ANNOTATIONS. CHAP. XX.

Rhem.2. 35. Shal be counted worthie.) *This truth and speach that good men be worthie of heauen, is according to the Scriptures, and signifieth that mans workes done by Christs grace do condignely or worthely deserue eternal ioy. as Sap.* 3. God proued them, and found them worthy of him self. *and Mat.*10. He that loueth his father more then me, is not worthy of me. *and Colos.*1. That you may walke worthy of God. *and most plainly Apoc.*3. They shal walke with me in white, because they are worthy. *as of Christ (c.*1) Thou art worthy o Lord to receiue glorie &c. *And that to be counted worthie, and to be worthie, is here al one, it is plaine, by the Greeke word, which S. Paul vseth so, as the aduersaries owne English Testaments do testifie, reading thus Heb.* 10. Of how much sorer punishment shal he be worthie, which &c. *and it must needes so signifie, because men for sinnes are not only counted, but are in deede worthie punishment, as them selues do graunt. They do greatly therfore forget them selues, and are ignorant in the Scriptures, & know not the force nor the valure of the grace of God, which doth not onely make our labours grateful to God, but worthie of the reward which he hath prouided for such as loue him. See the Annot.* 2. Thess.1,5.

To be worthie of heauen, or to deserue and merite it.

The new Testament. an. 1580.

καταξιωθῶσιν ἀξιωθῶσιν

Fulke.2. The scriptures neuer affirme, that good men by their works, merits, or deserts, are worthy of heauen: but only by the grace of God in Christ Iesus. In whom they are accepted as worthie. And that mans works, done by Christes grace, doe condignely or worthely deserue eternall ioy, it is contrary to the opinion of the best of the schole men, who vpon the saying of S. Paule Rom. 8. *The sufferings of this life, are not worthie or condigne &c.* inuented the distinction of *Congruum* and *Condignum.* But to examine your texts of scripture, which you bring to prooue your new poperie. The first being no canonicall scripture, must either be vnderstood according to the perpetuall doctrine of the canonicall scripture, or els be reiected. By faith therefore, which is tried in temptation, they were found worthy, & not of the merit of their works. And though he that loueth his father more then Christ, is not worthy of him, yet it followeth not, that he which loueth Christ more then his father, is worthy of Christ. For our sinnes doe properly deserue Gods wrath, but our good workes, because they are not perfect, nor ours, but Gods gifts in vs, deserue not to vs Gods fauor & grace, which is freely giuen. Thirdly S. Paule prayeth that the Colossions *may walke woorthie of God,* according to his acceptation, not according to the merit of their good works in this life, but that at the length, they may be made worthy in Christ their redeemer, by whom they obteine remission of their sinnes. Fourthly, Christ sheweth not what the faithfull are by the merit of their workes, but by acceptation of his grace, through his merits: therefore they are not called worthy, as Christ is called *worthy* Apoc.5.12. for it is said before expresly, vers.4. *that none was found worthy to open the booke, and to read it:* But the words you cite, be Apoc.4.11. and are spoken of the Godhead himselfe. Behold into what horrible blasphemy you runne, while you mainteine the merit of mans workes (though done by the grace of Christ) to make men as woorthy of the ioyes of heauen by them: as God is of glory, power, and maiestie of his owne nature. And whereas you say it is all one, to be counted woorthie, and to be woorthie in deed by the Greeke, it is false. For though in one of our English translations it be once so translated, peraduenture the word (counted) being omitted through ouersight, yet the wicked are not vniust onely by imputation, but by merit of sinne and vnrighteousnesse that is inherent: whereas the righteous are not perfectlie iust, by merit of iustice inherent, but by imputation of the righteousnesse of Christ through faith. Neither are we so ignorant of the scripture, but that we know the dignitie of Gods grace, whereby not onelie

Merit.

we

we are accepted,but alſo our labours rewarded,but altogether of the grace of God, and not of the merite of our works,which are not made worthy of reward,(for then they ſhould be perfect,) but in the merites & worthines of Chriſt,are compted worthy of eternall life.

Rhem. 3. 36. Equal to Angels.) *Saincts of our kinde,now in their ſoules,and after their reſurrection in body and ſoule together,ſhal be in al things equal to Angels: and for degree of bliſſe,many Saincts of greater merite ſhal be aboue diuers Angels: as S. Iohn Baptiſt,the Apoſtles,and others,and our B. Lady aboue al the orders of holy ſpirits in dignitie and bliſſe. and no maruel,our nature by Chriſt being ſo highly exalted aboue al Angels.*

The dignitie of Saincts.

Fulke 3. Our Sauiour ſayth not,that the Saincts are now, but after the reſurrection they ſhall be equall to the Angels.Neither ſayth he,in all things,but in that,they ſhall haue no neede or vſe of mariage. That any Saincts,as the B.Virgine Marie,Iohn Baptiſt,the Apoſtles, ſhall be aboue all Angels in dignitie, the Scripture doth not teach,therefore it is preſumptuouſly,and blindly,though neuer ſo boldly,affirmed.

The Saincts departed not like the Angels in all points.

CHAP. XXI.

He commendeth the poore widow for her two mites,aboue al. 5 *Hauing ſaid that the Temple ſhal be quite deſtroied,* 7 *he foretelleth firſt many things that ſhal goe before,* 20 *then a ſigne alſo when it is neere, after which ſhal come the deſtruction it ſelf in moſt horrible maner,without hope of reſtitution, vntil al Nations of the Gentils be gathered into his Church in the very end of the world.* 25 *And then what ſignes ſhal come of the laſt day,terrible to the world,* 28 *but comfortable to vs of his Church,* 34 *ſo that we be alwaies watchful.*

Mr.12,41. AND beholding, he ſaw them that did caſt their giftes into the treaſurie,riche perſons.

2 And he ſaw alſo a certaine poore widow caſting two braſſe mites.

3 And he ſaid, Verely I ſay to you, that this poore widow hath caſt more then al.

4 For al theſe of their aboundance haue caſt into the giftes of God: but ſhe ‖ of her penury,hath caſt in al her liuing that ſhe had.

5 And certaine ſaying of the temple that it was adorned with goodly ſtones and donaries,he ſaid,

6 Theſe things which you ſee,*the daies wil come wherein ‡ there ſhal not be left a ſtone vpon a ſtone that ſhal not be deſtroied.

Mt.24,1. Mar.13,1. TVESDAY night. ‡ This was fulfilled 40 yeres after the death of Chriſt,the 19 of Auguſt, being the very moneth & day wherein the the Babylonians burnt it: from the firſt building thereof by Salomon 1130.yeres, from the reedifying thereof vnder Cyrus, 639 yeres *Ioſep.de bel. Iud. li.7.cap.10.*

7 And they asked him, ſaying, Maiſter, when ſhal theſe things be: & what ſhal be ŷ ſigne when they ſhal begin to come to paſſe?

8 Who ſaid, See you be not ſeduced. for ‡ many wil come in my name, ſaying that I am he: and the time is at hand,goe not therfore after them.

‡ Many falſe-prophets and Heretikes.See An.Mt.24. Mr.13.

9 [b] And whē you ſhal heare of warres and ſeditions,be not terrified: theſe things muſt firſt come to paſſe, but the end is not yet by and by.

b The Goſpel for many Martyrs.

10 Then he ſaid to them, nation ſhal riſe againſt natiō, & kingdom againſt kingdom.

11 And there ſhal be great earth-quakes in places,and peſtilences and famines,& terrours from heauen, and there ſhal be great ſignes.

12 But before al theſe things they wil ‡ lay their handes vpon you: and perſecute you deliuering you into ſynagogs and priſons, drawing you to kings and preſidents for my name.

‡ Great perſecution of Catholike men.

13 And it ſhal happen vnto you for teſtimonie.

Mark.12.41 *AS he looked vp,* * *he ſaw the rich men,which caſt their giftes into the treaſurie.*

2 He ſaw alſo a certaine poore widow,caſting in thither two mites.

3 And he ſayde,Of a trueth I ſay vnto you, that this poore widow hath put in more then they all.

4 For all theſe haue of their ſuperfluitie caſt in vnto the offerings of God, but ſhe of her penurie hath caſt in all the liuing that ſhe had.

Mat.24.1. mark.13.1. luk.19.43. *5* * *And vnto ſome that ſpake of the Temple, how it was garniſhed with goodly ſtones & giftes, he ſayd,*

6 As for *thoſe things which ye beholde, the dayes will come,in the which there ſhall not be left one ſtone vpon another, that ſhall not be throwen downe.*

7 And they asked him,ſaying, Maſter,when ſhall theſe things be? and what ſigne will there be,when theſe things ſhall come to paſſe?

8 And he ſayd, Take heede that ye be not deceiued: for many ſhall come in my name,ſaying, I am Chriſt,*and the time draweth neere: goe ye not therefore after them.*

9 But when ye ſhall heare of warres and ſeditions,be not afraid: for theſe things muſt firſt come to paſſe,but the end foloweth not by and by.

10 Then ſayde he vnto them, Nation ſhall riſe againſt nation, and kingdome againſt kingdome:

Mat.24.8. mark.13.9. *11* * *And great earthquakes ſhal be in diuers places,and hungers, and peſtilences, and fearefull things: and great ſignes ſhall there be from heauen.*

12 But before all theſe, they ſhall laye their handes on you,and perſecute you, deliuering you vp to the Synagogues,and into priſons, and ſhall bring you vnto kinges,and rulers, for my names ſake.

13 And it ſhall turne to you for a teſtimoniall.

14 Lay vp this therfore in your hartes, not to premeditate how you shal answer.

15 For I wil giue you mouth and wisedom, which al your aduersaries shal not be able to resist and gainesay.

16 And you shal be deliuered vp of your parents and brethren, and kinsemen and frendes: and they wil put to death of you.

17 And you shal be odious to al men for my name:

18 And a heare of your head shal not perish.

19 In your patience you shal possesse your soules.

20 And when you shal see Hierusalem compassed about with an armie: then know that the desolation thereof is at hand.

21 Then they that are in Iewrie, let them flee to the mountaines: and they in the middes there of, let them depart: and they in the countries, let them not enter into it.

22 For these are the daies of vengeance, that al things may be fulfilled that are written.

23 But wo to them that are with childe and that giue sucke in those daies. for there shal be great affliction vpon the land, and wrath on this people.

24 And they shal fall by the edge of the sword: and shal be led captiue into al nations. and Hierusalem shal be troden of the Gentiles: til the times of nations be fulfilled.

The Gospel vpon the 1. Sunday in Aduent. Eze.32,7. Ioel.3,15.

25 * And there shal be signes in the sunne and the moone and the starres: and vpon earth distresse of nations, for the confusion of the sound of sea and waues,

26 Men withering for feare and expectation, what shal come vpon the whole world. for the powers of heauen shal be moued:

27 And then they shal see the Sonne of man comming in a cloude with great power and maiestie.

28 But when these things begin to come to passe, looke vp and lift vp your heades: because your redemption is at hand.

29 And he spake to them a similitude. See the figtree and al trees:

30 When they now budde forth fruite out of them selues, you know that summer is nigh.

31 So you also when you shal see these things come to passe, know that the kingdom of God is nigh.

32 Amen I say to you, that this generation shal not passe, til al be done.

33 Heauen

*14 * Be at a sure poynt therefore in your hearts, not to studie before what ye shall answere.* Luk.12.12. mat.10.19. mark.13.11.

15 For I will giue you a mouth and wisedom, whereagainst all your aduersaries shall not be able to speake, nor resist.

16 Yea, ye shall be betraied also of your parents, and brethren, and kinsfolkes, and friends, and some *of you shall they put to death,*

17 And hated shall ye be of all men for my names sake.

*18 * And there shall in no case one heare of your head perish.* Mat.10.30.

19 Possesse ye your soules by your patience.

*20 * And when ye shall see Hierusalem besieged with an hoste, then be sure that the desolation of the same is nigh.* Mat 24.15.

21 Then let them which are in Iurie, flee to the mountaines, and let them which are in the middes of it, depart out, and let not them that are in other countries, enter therein.

22 For these be the dayes of vengeance, that all things which are written may be fulfilled.

23 But wo vnto them that are with childe, and to them that giue sucke in those dayes, for there shall be great distresse in the land, & wrath ouer this people.

24 And they shal fall through the edge of the sworde, and shall be led away captiue into all nations, and Hierusalem shall be troden downe of the Gentiles, vntill the time of the Gentiles be fulfilled.

*25 * And there shall be signes in the Sunne, and in the Moone, and in the starres, and vpon the earth trouble among the nations, with perplexitie, the sea and the water roaring:* Esa.13.10. ezec.32.7. mat.24 29. mar.13.24.

26 And mens hearts failing them for feare, and for looking after those things which are comming on the worlde: For the powers of heauen shall be shaken.

27 And then shall they see the sonne of man comming in a cloude, with power and great glorie.

*28 And when these things begin to come to passe, then looke vp, and lift vp your heades, * for your redemption draweth nigh.* Rom.8.23.

29 And he shewed them a similitude, Behold the figge tree, and all the trees,

30 When they shoote forth their buddes, *ye beholding, know of your owne selues that sommer is then nigh at hand.*

31 So likewise ye, when ye see these things come to passe, be ye sure that the kingdom of God is nigh.

32 Verily I say vnto you, this generation shal in no wise passe, till all be fulfilled.

33 Heauen

33 Heauen and earth ſhal paſſe: but my wordes ſhal not paſſe.

34 And looke wel to your ſelues, leſt perhaps your harts be ouercharged with ſurfetting and drunkenneſſe & cares of this life: and that day come vpon you ſodenly.

35 For as a ſnare ſhal it come vpon al that ſit vpon the face of al the earth.

36 Watch therfore, praying at al times, that you may be [c] accounted worthie to eſcape al theſe things that are to come, and to ſtand before the Sonne of man.

[c] Ἵνα καταξιωθῆτε. See Annot. c. 20,15.

37 And the daies he was teaching in the temple: but the nightes going forth, he abode in the ‡ mount that is called Oliuet.

38 And al the people in the morning went vnto him in the temple to heare him.

33 Heauen & earth ſhal paſſe, but my words ſhal in no wiſe paſſe.

34 Take heede to your ſelues, leſt at any time your hearts be ouercome with ſurfe:ting, and drunkenneſſe, and cares of this life, and ſo that day come vpon you vnawares.

35 For as a ſnare ſhall it come on al them that dwell on the face of the whole earth.

36 Watch ye therefore, at all times praying, that ye may be accompted worthie to eſcape all theſe things that ſhal come, and that ye may ſtand before the ſonne of man.

37 In the day time he was teaching in the temple, and at night he went out, and abode in the mount that is called Oliuet.

38 And all the people came earely in the morning to him in the Temple, for to heare him.

MARGINALL NOTES. CHAP. XXI.

Rhem. 1. 37. Mount that is called.) *Solitarineſſe or eremitage (as S. Gregorie Nazian. ſayth) is a goodly thing. this doth the mount Carmel of Elias teach, Iohns deſert, and that mount vnto which* IESVS *often retired, and was quietly alone with him ſelf.* Ser. 26. de amore pauperum.

Fulke. 1. The godly may take great profite of ſolitarines, though they goe not into the wildernes. Yet idle in ſolitarines, is not ſo good, as well occupied in the Church.

ANNOTATIONS. CHAP. XXI.

Rhem. 2. 4. Of her penurie.) *To offer or giue almes of our ſuperfluities, is not ſo acceptable nor meritorious, as to beſtow ſome of that which is of our neceſſarie prouiſion. and which we may hardly ſpare from our ſelues: for, that procedeth of greater zeale, wil, and intention, which be more reſpected of God then the ſubſtance of the gift.*

Fulke 2. No almes is meritorious in any reſpect, nor any almes is acceptable, without true faith and loue.

CHAP. XXII.

*Iudas doth ſell him to the Iewes. 7 After the old Paſchal, 19 he giueth to his diſciples the bread of life in a myſtical *ſacrifice of his body and blood, for an euerlaſting commemoration of his Paſſion. 21 He couertly admoniſheth the traitour. 24 Againſt their ambitious contention he ſheweth them that the maioritie of any among them in this world is for their ſeruice, as his owne alſo was: 28 and how he wil exalt them al in the world to come: 31 foretelling Peter the *ſingular priuilege of his faith neuer failing, 33 and his three negations: 35 and how they ſhal al now be put to their ſhiftes. 39 And that night, after his praier with ſweating of bloud, 47 he is taken of the Iewes men, Iudas being their captaine: yet ſhewing them both by miracle and word, that they could doe nothing vnto him but by his owne permiſſion. 54 Then in the cheefe Priſtes houſe he is thrise denied of Peter, 63 ſhamefully abuſed of his keepers, 66 and in the morning impiouſly condemned of their Councel, for confeſſing him ſelf to be the Sonne of God.*

* Fulke. No word of ſacrifice in the text.

* Fulke. Nothing pertaining to the Pope.

Mt.26,1. Mr.14,1. The PASSION according to S. Luke in theſe two chapters, is the the Goſpel at Maſſe vpon Tenebre wenſday. TENEBRE wenſday.

AND the feſtiual day of the Azymes approched, which is called Paſche:

2 And the cheefe Prieſts and the Scribes ſought how they might kil him: but they feared the people.

3 And Satan entred into Iudas that was ſurnamed Iſcariote, one of the Twelue.

4 And he went, and talked with the cheefe Preeſts & Magiſtrates, how he might betray him to them.

5 And they were glad, and bargained to giue him money.

6 And he promiſed. And he ſought opportunity to betray him apart from the multitudes.

Mt.26,17. Mr.14,12. 7 *And the day of the Azymes came, wherein it was neceſſarie that the Paſche ſhould be killed.

THe feaſt of ſweete bread drew nigh, which is called the Paſſeouer.

2 And the high Prieſts and Scribes ſought how they might kil him, for they feared the people.

Mat.26.14. mark.14.10. *3 * Then entred Satan into Iudas, whoſe ſurname was Iſcariot, being of the number of the twelue.*

Mat.26.17. mark.14.13. *4 * And he went his way, and communed with the high Prieſts & Captaines, how he might betray him vnto them.*

5 And they were glad, and promiſed to giue him money.

6 And he conſented, and ſought opportunitie to betray him vnto them without tumult.

Mat.26.17. mark.14.3. *7 * Then came the daye of ſweete bread, when* of neceſsitie *the Paſſeouer muſt be killed.*

8 And he ſent Peter and Iohn, ſaying, Goe and prepare vs the Paſche, that we may eate.

9 But they ſaid, Where wilt thou that we prepare it?

10 And he ſaid to them, Behold, as you enter into the citie, there ſhal meete you a man carying a pitcher of water: folow him into the houſe into which he entreth,

11 And you ſhal ſay to the good man of the houſe, The Maiſter ſaith to thee, Where is the inne where I may eate the Paſche with my Diſciples?

12 And he wil ſhew you a great refectorie adorned: and there prepare.

13 And they going, found as he ſaid to them, and prepared the Paſche.

14 And when the houre was come, he ſate downe, and the twelue Apoſtles with him.

15 And he ſaid to them, ‖ With deſire I haue deſired to eate this Paſche with you before I ſuffer.

16 For I ſay to you, that from this time I wil not eate it, til it be fulfilled in the kingdom of God.

17 And ‖ taking the chalice he gaue thankes, & ſaid, Take & deuide among you,

18 For I ſay to you, That I wil not drinke of the generation of the vine, til the kingdom of God doe come.

Mt.26,26. Mr.14,22. 1.Cor.11, 24.

19 * And taking bread, he gaue thanks, and brake: and gaue to them, ſaying. ‖ THIS IS MY BODY ‖ VVHICH IS GIVEN FOR YOV. ‖ Do this ‖ for a commemoration of me.

20 In like maner the chalice alſo, after he had ſupped, ſaying, ‡ THIS IS THE CHALICE ‖ THE NEVV TESTAMENT IN MY BLOVD, ‖ VVHICH SHAL BE SHED FOR YOV.

Mt.26,21. Mr.14,20. Io.13,18.

21 * But yet behold, the hand of him that betraieth me, is with me on the table.

22 And the Sonne of man in deede goeth according to that which is determined: but yet wo to that man by whom he ſhal be betraied.

23 And they began to queſtion among them ſelues, which of them it ſhould be that ſhould doe this.

Mt.20,25. Mr.10,42.

24 * And there fel alſo a contention betwene them, which of them ſeemed to be greater.

25 And he ſaid to them, The kinges of the Gentiles ouerrule them: and they that haue power vpō them, are called beneficial.

26 But you not ſo: but he that is the greater

8 And he ſent Peter and Iohn, ſaying, Goe and prepare vs the Paſſeouer, that we may eate.

9 They ſayd vnto him, Where wilt thou that we ſhould prepare it?

10 And he ſayd vnto them, Beholde, when ye are entred into the citie, there ſhall a man meete you, bearing a pitcher of water, him folow into the ſame houſe that he entreth in.

11 And ye ſhall ſay vnto the good man of the houſe, The maſter ſayth vnto thee, Where is the gheſt chamber, where I ſhall eate the Paſſeouer with my diſciples?

12 And he ſhal ſhew you a great vpper chamber prepared, there make ready.

13 And they went, and found as he had ſaid vnto them, and they made ready the Paſſeouer.

Mat.26.20. mark.14.18.

*14 * And when the houre was come, he ſate downe, and the twelue Apoſtles with him.*

15 And he ſaid vnto them, With heartie *deſire, I haue deſired to eate this Paſſeouer with you before that I ſuffer.*

16 For I ſay vnto you, Henceforth I will not in any wiſe eate of it any more, vntill it be fulfilled in the kingdome of God.

17 And when he had taken the cup, and giuen thankes, he ſaid, Take this, and diuide it among you.

18 For I ſay vnto you, I will not in any wiſe drinke of the fruite of the vine, vntill the kingdome of God ſhal come.

Mar.26.26. mark.14.22. 1.cor.11.24.

*19 * And when he had taken bread, and giuen thankes, he brake* it, *and gaue vnto them, ſaying, This is my body which is giuen for you, this doe in the remembrance of me.*

20 Likewiſe alſo when he had ſupped, he tooke the cuppe, ſaying, This cuppe is the newe Teſtament in my bloud, which is ſhed for you.

Mat.26.21. mark.14.19. iohn 13.18. pſal.40.11.

*21 * Yet behold, the hand of him that betrayeth me, is with me on the table.*

22 And truely the ſonne of man goeth as it is appointed, but woe vnto that man by whome he is betraied.

23 And they began to enquire among themſelues, which of them it was that ſhould doe this thing.

Mat.20.25. mark.10.42.

*24 * And there was a ſtrife among them, which of them ſhould ſeeme to be the greateſt.*

Mat.20.25. mark.14.42.

*25 * And he ſayde vnto them, The kings of nations be Lordes ouer them, and they that haue authoritie vpon them, are called benefactours.*

26 But ye ſhall not be ſo: but he that is greateſt

ter among you, let him become as the yonger: and he that is the leader, as the waiter.

27 For which is greater, he that ſitteth at the table, or he that miniſtreth? is not he that ſitteth? but I am in the middes of you, as he that miniſtreth:

28 And you are they that haue remained with me in my tentations.

29 And I diſpoſe to you, as my father diſpoſed to me, a kingdome:

30 That you may eate and drinke vpon my table in my kingdome, and may ſit ‡vpon thrones, iudging the twelue tribes of Iſrael.

*Straight after the former louing checke & admonition, he promiſeth to them al that haue bene partakers with him of his miſeries in this life, greater preeminence in heauen, then any Potentate can haue in this world, and therefore that they needle not be carefull of dignitie or Supremacie. Mat.26,34. Mar.14,30. Mat.10,9. Luk.10,4.

31 And our Lord ſaid, ‖ Simon, Simon, beholde Satan hath required to haue you for to ſift as wheate:

32 BVT I HAVE PRAYED FOR THEE, that thy faith faile not: and thou once conuerted, confirme thy brethren.

33 Who ſaide to him, Lorde, ẅ thee I am readie to goe both into priſon & vnto death.

34 And he ſaid, *I ſay to thee, Peter, the cocke ſhall not crowe to day, till thou denie thriſe that thou knoweſt me.

35 And he ſaid to them, When I ſent you *without purſe and ſkrippe and ſhoes, did you lacke any thing? But they ſaide, nothing.

36 He ſaid therefore vnto them, But now he that hath a purſe, let him take it, likewiſe alſo a ſkrippe: and he that hath not, let him ſell his coate, and by a ſword.

37 For I ſay to you, that yet this that is written, muſt be fulfilled in me, *And with the wicked was he reputed.* For thoſe things that are concerning me, haue an end.

Eſ.53,12.

38 But they ſaid, Lord, Loe two ſwordes here. But he ſaid to them, It is ynough.

THVRSDAY night. Mat.26,36. Mar.14,32. Io.18,1.

39 *And going forth he went according to his cuſtome into mount Oliuet. And his Diſciples alſo folowed him.

40 And when he was come to the place, he ſaide to them, Pray, leſt ye enter into tentation.

41 And he was pulled away from them a ſtones caſt: and kneeling he prayed,

42 Saying, Father, if thou wilt, transferre this chalice from me. But yet not my wil, but thine be done.

43 And there appeared to him an Angel from heauen, ſtrengthening him. And being in an agonie, he prayed the longer.

44 And his ſweat became as droppes of blood trikling downe vpon the earth.

45 And when he was riſen vp from prayer, and was come to his Diſciples, he founde them ſleeping for perſifenes.

46 And

teſt among you, ſhall be as the yonger, and he that is chiefe, ſhall be as he that doeth miniſter.

27 For whether is greater, he that ſitteth at meate, or he that ſerueth? Is not he that ſitteth at meate? But I am among you as hee that miniſtreth.

28 Ye are they which haue continually bidden with me in my temptations.

29 And I appoint vnto you a kingdome, as my father hath appointed vnto me,

*30 That ye may eate and drinke at my table in my kingdome, * and ſit on ſeates, iudging the twelue tribes of Iſrael.* Mat.19.28.

*31 *And the Lord ſaide, Simon, Simon, beholde, Satan hath earneſtly deſired to ſift you, as it were wheate:* 1.Pet.5.8.

32 But I haue prayed for thee, that thy faith ſhoulde not faile, and when thou art conuerted, ſtrengthen thy brethren.

33 And he ſaid vnto him, Lord, I am ready to goe with thee both into priſon, and to death.

*34 *And he ſaide, I tell thee Peter, the Cocke ſhall in no wiſe crowe this day, before that thou ſhalt thriſe denie that thou kneweſt me.* Mat.26.34. mar.14.30. iohn 13.38.

*35 *And he ſaid vnto them, When I ſent you without wallet, and ſcrip, and ſhoes, lacked ye any thing? And they ſaid, No.* Mat.10.9.

36 Then ſaid he vnto them, But nowe he that hath a wallet, let him take it vp, and likewiſe his ſcrippe: and he that hath none, let him ſell his coate, and buy a ſworde.

*37 For I ſay vnto you, that yet the ſame which is written muſt be performed in me, which is, * Euen among the wicked was he reputed:* Eſa.53.12. *For thoſe things which are written of me, haue an ende.*

38 And they ſaid, Lord, beholde, here are two ſwordes. And he ſaid vnto them, It is ynough.

*39 * And he came out, and went as he was wont to mount Oliuet, and his Diſciples folowed him.* Mat.26.36. mar.14.32.

*40 * And when he came to the place, he ſaid vnto them, Pray, leſt ye fall into temptation.* Mat.26.41. mar.14.38.

41 And he was pulled away from them about a ſtones caſt, and kneeled downe, and prayed,

42 Saying, Father, if thou wilt, remoue this cup from me, neuertheleſſe, not my will, but thine be done.

43 And there appeared an Angel vnto him from heauen, comforting him.

44 And he was in an agonie, and he prayed more earneſtly, and his ſweate was like droppes of blood, trickling downe to the ground.

45 And when he roſe vp from prayer, and was come to his diſciples, he found them ſleeping for heauineſſe.

46 And he ſaid to them, Why ſleepe you? ariſe, pray, leſt you enter into tentation.

47 As he was yet ſpeaking, beholde a multitude: and he that was called Iudas, one of the Twelue, went before them, and approched to IESVS, for to kiſſe him.

48 And IESVS ſaide to him, Iudas with a kiſſe doeſt thou betray the ſonne of man?

49 And they that were about him, ſeeing what would be, ſaide to him, Lord, ſhall we ſtrike with the ſword?

50 And one of them ſmote the ſeruant of the high Prieſt: and cut of his right eare.

51 But IESVS anſwering, ſaide, Suffer ye thus farre. And when he had touched his eare, he healed him.

52 And IESVS ſaide to them that were come vnto him, the chiefe Prieſtes, and magiſtrates of the temple, and auncients, As it were to a theefe are you come foorth with ſwordes and clubbes?

53 When I was dayly with you in the temple, you did not lay handes vpon me, but this is your houre, and the power of darknes.

54 And apprehending him, they led him to the high Prieſts houſe: but Peter folowed a farre of.

55 And a fire being kindled in ỹ middes of the court, and they ſitting about it, Peter was in the middes of them.

56 Whom when a certaine wench ſawe ſitting at the light, and had behelde him, ſhe ſaid, This fellowe alſo was with him.

57 But he denied him, ſaying, Woman, I knowe him not.

58 And after a while an other man ſeeing him, ſaide, And thou art of them. But Peter ſaid, O man I am not.

59 And after the ſpace as it were of one houre, a certaine other man affirmed, ſaying, Verely this fellowe alſo was with him. for he is alſo a Galilæan.

60 And Peter ſaide, Man I knowe not what thou ſayeſt. And incontinent as hee was yet ſpeaking, the cocke crewe.

61 And our Lord turning looked on Peter. And Peter remembred the worde of our Lord, as he had ſaide, That before the cocke crow, thou ſhalt thriſe deny me.

62 And Peter going forth a doores, wept bitterly.

63 And the men that helde him, mocked him, beating him.

64 And they did blindfold him, & ſmote his face. And they asked him ſaying, Prophecie, who is it that ſmote thee?

65 And

46 And ſaid vnto them, Why ſleepe ye? Riſe, and pray, leſt ye fall into temptation.

*47 While he yet ſpake, beholde, *there came a companie, and he that was called Iudas, one of the twelue, went before them, and preaſſed nigh vnto Ieſus, to kiſſe him.* Mat.26.47. mar.14.43. iohn 18.3.

48 But Ieſus ſaide vnto him, Iudas, betrayeſt thou the ſonne of man with a kiſſe?

49 When they which were about him, ſawe what would folowe, they ſaid vnto him, Lord, ſhall we ſmite with ſword?

50 And one of them ſmote the ſeruant of the high Prieſt, and tooke away his right eare.

51 Ieſus anſwered, and ſaide, Suffer ye thus farre foorth. And when he touched his eare, he healed him.

52 Then Ieſus ſaid vnto the high Prieſts and †rulers of the temple, and the elders which were come to him, Be ye come out as vnto a thiefe, with ſwordes and ſtaues? †Or, captaines.

53 When I was dayly with you in the temple, ye ſtretched forth no hands againſt me: But this is euen your very houre, and the power of darkeneſſe.

*54 *Then tooke they him, and led him, and brought him to the high Prieſtes houſe, and Peter folowed a farre off.* Mat.26.57. mar.14.53. iohn 18.24.

*55 * And when they had kindled a fire in the middes of the hall, and were ſet downe together, Peter alſo ſate downe among them.* Mat.26.69. mar.14.66. iohn 18.26.

56 But when a certaine wenche beheld him as he ſate by the fire, and earneſtly looked vpon him, ſhe ſaide, This ſame felowe was alſo with him.

57 And he denied him, ſaying, Woman, I knowe him not.

58 And after a while another ſawe him, and ſaide, Thou art alſo of them. And Peter ſaide, Man, I am not.

59 And about the ſpace of an houre after, an other affirmed, ſaying, Verily this felowe was with him alſo: for he is of Galilee.

60 And Peter ſaide, Man, I wote not what thou ſayeſt. And immediatly while he yet ſpake, the Cocke crewe.

*61 And the Lorde turned backe, and looked vpon Peter: and Peter remembred the word of the Lorde, howe he had ſaide vnto him, *Before the Cocke crowe, thou ſhalt denie me thriſe.* Mat.26.34. iohn 30.31.

62 And Peter went out, and wept bitterly.

63 And the men that held Ieſus, mocked him, and ſmote him.

64 And when they had blindfolded him, they ſtrooke him on the face, and asked him, ſaying, Arcede, who is it that ſmote thee?

65 And

65 And blaſpheming many other things they ſaid againſt him.

66 And when it was day, there aſſembled the auncients of the people & cheefe Prieſts and Scribes, and they brought him into their councel, ſaying,

67 If thou be Chriſt tell vs. And he ſaide to them, If I tel you, you wil not beleeue me:

68 If alſo I aske, you will not anſwere me, nor dimiſſe me.

69 But from hence forth ẏ Sonne of man ſhalbe ſitting on the right hand of the power of God.

70 And they all ſaide, Art thou then the ſonne of God? Who ſaid, You ſay that I am.

71 But they ſaide, What neede we teſtimonie any further? For our ſelues haue heard of his owne mouth.

65 And many other thinges blaſphemouſly ſpake they againſt him. Mat.27.1. mar.15.1. iohn 18.28.

*66 *And as ſoone as it was day, the elders of the people, and the high Prieſtes, and the Scribes came together, and led him into their councell, ſaying,*

67 Art thou very Chriſt? Tell vs. And he ſaid vnto them, If I tell you, you will not beleeue in any wiſe.

68 And if I aske you, you will not in any wiſe anſwere me, nor let me goe.

69 Hereafter ſhall the ſonne of man ſit on the right hand of the power of God.

70 Then ſaid they al, Art thou then the ſonne of God? He ſaid, Ye ſay that I am.

71 And they ſaide, What neede we any further witneſſe? For we our ſelues haue heard of his owne mouth.

MARGINAL NOTES. CHAP. XXII.

Rhem. 1. 20. THIS IS THE CHALICE.) *The Greeke is here ſo plaine, that there was very blood in the chalice, ſhed for vs, that Beza ſaith it is a corruption in the Greeke. See the Annota. vpon this place.*

Fulke 1. The Greeke maketh nothing for very blood in the chalice, but ſpeaketh of the blood of Chriſt, ſhed vpon the Croſſe: for in the chalice it was not ſhed, but the cuppe is the newe Teſtament, in the blood of Chriſt, ſhed vpon the Croſſe, for the redemption of the world. Real preſence.

ANNOTATIONS. CHAP. XXII.

Rhem. 2. 15. With deſire I haue deſired.) *This great deſire he had to eate this Paſchal lambe, was not for it ſelfe, which he had celebrated many yeeres before: but becauſe he meant immedialy after the Paſchal of the Law was ſacrificed and eaten, to inſtitute the other newe Paſchal in the oblation and eating of his owne body, by which the olde Paſchal ſhould ende and be fulfilled, and in which the olde Teſtament and Lawe ceaſing, the Kingdome of God (which is the ſtate of the newe Teſtament and of his Church) ſhould begin. For, the very paſſage from the olde Lawe to the newe was in this one ſupper.* The olde Paſchal ceaſeth, and a newe is inſtituted.

Fulke. 2. Chriſt our paſchal Lambe, was ſacrificed on the Croſſe, where he was ſlaine for vs, 1. Cor. 5.7. A ſacrament and memoriall of which oblation, he inſtituted in his laſt ſupper. The Sacramẽt no ſacrifice propitiatorie.

Rhem. 3. 17. Taking the chalice.) *This chalice according to the very euidence of the text it ſelfe alſo, is not the ſecond part of the Holy Sacrament, but that ſolemne cuppe of wine which belonged as a libament to the offering and eating of the Paſchal Lambe. Which being a figure ſpecially of the holy Chalice, was there drunken by our Sauiour, and giuen to the Apoſtles alſo, with declaration that it ſhould be the laſt cuppe of the Lawe, not to be drunken any more, till it ſhould be drunken newe in the kingdome of God, that is to ſay, in the celebration of the B. Sacrament of his blood of the new Teſtament. And by this place it ſeemeth very like that the wordes in S. Matthewe.* I will not drinke of the fruite of the vine &c. *were pertaining to this cup of the olde Lawe, and not to the Holy Sacrament, though they be there by repetition or recapitulation ſpoken after the holy Chalice.* Two cuppes or chalices at Chriſtes laſt ſupper. Mat.26.29.

Fulke. 3. Whether there were two cuppes diuided, or one onely whereof S. Luke ſpeaketh here by anticipation, certaine it is, by S. Matthewe and S. Marke, and the conſent of all the auncient writers, that thoſe wordes, I will not drinke of the fruite of the vine, were ſpoken of the cup of the newe Teſtament. And although they were not, yet you could not ſo auoid the fruit of the vine: for according to your owne expoſition, he did drinke the fruite of the vine nowe in the kingdome of God, which is the celebration of the B. Sacrament of his blood in the newe Teſtament. Tranſubſtantiation.

Rhem. 4. 19. This is my body.) Although ſenſe tell thee it is bread, yet it is the body, according to his wordes. let faith confirme thee, iudge not by by ſenſe, after the wordes of our Lord let no doubt riſe in thy mind. *Cyril. Myſt.* 4. Of the veritie of fleſh and blood there is left no place to doubt: by the profeſſion of our Lorde him ſelfe and by our faith it is fleſh and blood in deede. Is not this trueth? To them be it vntrue, which denie IESVS CHRIST to be true God. *Hilar. lib. 8. de Trinit.* The reall preſence.

Fulke. 4. *As the bread of the Euchariſt, after the inuocation of the Holy Ghoſt, is no more common bread, but is the body of Chriſt, ſo alſo this holy ointment, is no more bare ointment, nor (if a man had rather ſo cal it) cõmon ointment, after it is conſecrated, but it is the gratious gift of Chriſt, which through the comming of the holy Ghoſt to it, by his diuinitie hath power to worke,* Cyril. Myſt. 3. As the ointment is the grace or gift of Chriſt, ſo the ſacrament is the body of Chriſt by his iudgement, nor any other tranſubſtantiation in the one, then in the other. Of the veritie of Chriſtes fleſh and blood, we doubt not: neither do we doubt, *But that the ſame being eaten and drunken, do bring to paſſe, that both Chriſt is in vs, and we in Chriſt:* which words becauſe you denie the ſenſe of them, you haue gelded out of S. Hilaries ſaying: which declare that he ſpeaketh of a ſpirituall maner of eating, as he ſayeth before: *We doe truely vnder a myſterie, receiue the fleſh of his body, and thereby wee ſhall be one, becauſe the father is in him, and he in vs.* Real preſence.

Rhem. 5. The ſacrifice of the Altar. 19. Which is giuen.) *As the former wordes make and proue his body preſent, ſo theſe wordes plainely ſignifie, that it is preſent, as giuen, offered or ſacrificed for vs: and being vttered in the * preſent tence, it ſignifieth not onely that it ſhould afterward be giuen or offred on the Croſſe, but that it was then alſo in the Sacrament giuen & offred for vs. Where-* Chriſt ſacrificed his body and blood in Sacrament at his ſupper. * Quod datur. τὸ δ διδόμενον.

by it is inuincibly proued that his Body is present as an host or Sacrifice: and that the making or consecrating thereof must needes be Sacrificing. And therefore the holy Fathers in this sense call it a Sacrifice. Nissen.orat.1.de resur.Leo. ser.7. & 8.de Pass.Hesychius li.2.in Leuit.cap.8.Grego.hom.37. in Euang. & Dial. lib.4.c.59. Cyrillus Hieros. mystag.5. Dionys.Eccl.hier.c.3.Ignat.Ep.5.ad Smyrn. Iustinus dial.cum Tryph.circ.med.Iren.lib.4.ca.32. & 34.Tertul.de cult.fæm.& ad vxor.lib.2.Cypr.Ep.ad Cæcil.& de Cæn.Do.Euseb Demonst.Euang.li.1.cap.10.Nazian.orat.1. cont.Iulianū.Chryso.hom.83.in 26.Math.& lib.6.de Sacerd. Ambros.lib.4.de Sacram.cap.6.& lib.1.Offic.c.48. Hiero.in ep. ad Hedib.q.2. & ad Euagr.ep.126.to 3.August. in psal.33.conc.1. & alibi sæpe. Græci omnes in 9. Hebr.& Primasius.Conc.Nic.1.can.14.Ephes.ad Nestor.Constantinop.6.can.32. Nicen.2.Act.6.to 3.Lateran. Constant.Flor.Trid.

The Sacrifice of the Altar. *Cyril.Alex. anathem.11.*

Fulke.5. The former wordes proue no presence, but mysticall and sacramentall, yet that Christ is truely receiued of the faithfull. The worde of the present temps, *which is giuen*, signifieth, that the body of Christ was then giuen to be offered on the Crosse, and not in the Sacrament. For Christ offered him selfe but once, like as he dyed but once, and *by one oblation found eternall redemption*, and *made perfect for euer those that are sanctified.* Hebre.7. 27.cap.9.12.25.26.28.cap.10.10.12.14. Against these plaine testimonies of the Scripture, what blasphemie is it to say, he offered him selfe twise, dyed twise, shedde his blood in sacrifice twise? yea to set vp a continuall repetition of that sacrifice which was singular, because once offered it was sufficient, which none coulde offer but him selfe, who is an eternall Priest voide of sinne, immortall, and which he offered by his eternall spirite, Hebr.7.24.26.27.28.cap.9.14. And therefore the holy Fathers of the Primitiue Church, doe not call the celebration of the Lordes Supper a sacrifice in that sense, you say, but because a spirituall sacrifice of thankes giuing is offered therein: and vnproperly, because it is a memorie of the onely sacrifice of Christ offered on the Crosse. Not one of them saith it is a sacrifice propitiatorie, or that Christ offered him selfe twise, or died twise for vs. No not Gregory Nyssen, whom you place in the first ranke, because he seemeth to say most for you: for his scope is to proue, that Christ suffered death of his owne will, not by necessitie of nature, or malice of his enemies, and therefore he sayth: *He taried not for the necessitie that hung ouer him of Iudas treason, nor the violence of the Iewes, as theeues, nor the vniust sentence of Pilate, that their malice shoulde be the beginning and cause of the common saluation of men: but prefented it by his owne purpose, and by a secrete kinde of sacrifice, which coulde not be seene of men, he offereth himselfe a sacrifice for vs, and sacrificeth an oblation, being both the Priest and the Lambe of God, which taketh away the sinne of the worlde. When did he performe that? when he gaue to his Disciples being gathered together, his body to be eaten, and his blood to be drunken, then he openly declared, that the sacrifice of the Lambe was already finished. For the body of a sacrifice is not meete to be eaten, if it be liuing: wherefore when he gaue his body to be eaten, and his blood to be drunken vnto his Disciples, his body was already offered by a secrete and inuisible meanes, as it pleased the power of him, that worketh the mysterie. And his life was in them in whom the same power layed it downe, and together with the diuine vertue that was ioyned with it, was in that region of the heart. Therefore if any man will beginne to measure the time from thence, when the sacrifice was made to God by that great high Priest, which by a meane that could not be expressed in words, nor seene with eyes, offered as it were a Lambe, he shall not depart from the trueth.* These words of Nyssen declare, that Christ in purpose of his death, offered him selfe to God, before he was slaine of the Iewes: not that he instituted a sacrifice to be offered of others: signifying, that the actuall oblation of him selfe on the Crosse, was the execution of that he purposed before, and not of the malice of his enemies, as it was a sacrifice. Also he sheweth, that this mysticall sacrifice in purpose and will, was offered by him selfe, and coulde be offered by none other, no more then the execution thereof by his actuall death. Therefore, though in shewe of his wordes, you dreame of great ayde, yet in substance of matter he helpeth you nothing at all: but if he be well marked, maketh much against you. Leo in neither of both the sermons, calleth the Lordes Supper a sacrifice, but speaketh of the onely sacrifice of Christ, offered on the Crosse. In the former he sayth, that *Iesus being certaine of his purpose, and voide of feare in the worke of his fathers disposition finished the old Testament, and did erect a newe Paschal: For when his Disciples sate downe with him, to eate the mysticall Supper, while in Caiphas hall, they were treating how Christ might be slaine: he ordeyning the sacrament of his body and blood, did teache what maner of sacrifice shoulde be offered, not remouing from this mysterie the very traytour.* The sacrament of his body & blood did shew, ỹ his body & blood should be ỹ sacrifice, which he should offer. For eating this bread, & drinking this cup, we shew ỹ Lords death, wherein his body & blood was sacrificed. If you aske of Leo where, and when this sacrifice was offred, in the next sermon he telleth you: *Christ our Paschal (as the Apostle sayeth) was offered, who offering himselfe a newe and true sacrifice of reconciliation to his father, was crucified, not in the temple, the reuerence whereof nowe was ended, nor within the compasse of the Citie, which was to be destroyed for the merite of the wickednesse thereof, but abroade and without the tentes: that the mysterie of the olde sacrifices ceasing, a newe sacrifice shoulde be layde on a newe altar, and the Crosse of Christ shoulde not be the altar of the temple, but of the worlde:* of the same sacrifice he speaketh in the apostrophe vnto Christ. *Nowe also, the varietie of carnall sacrifices ceasing, that one oblation of thy body and blood, fulfilleth the differences of all sacrifices: for thou art the true Lambe of God, which takest away the sinnes of the worlde, and and doest so performe all mysteries in thy selfe, that as there is one sacrifice for all oblations, so there is one kingdome of all nations.* These wordes of Leo, as euery man may see, perteyne to the death of Christ, which fulfilled the difference of all sacrifices: which thing, if it had beene done by a sacrifice in the Supper, the sacrifice of his death had beene needelesse. Hesychius calleth the Lordes Supper a sacrifice, by allusion vnto the olde sacrifices, and as it is a memorie of the onely true sacrifice of Christes death, saying: *Aaron and his sonnes, doe rightly eate it: for except Christ entreated by the mouth of the Priestes, doe come himselfe, and sanctifie the Supper, and dedicate those things which are done, they are by no meanes made the Lordes sacrifice.* The same mysterie he sayeth a little before, to be both bread and flesh. And lib.1. he sayeth, that *the Crosse did make the flesh of Christ, which was vnapt to be eaten before his passion: for who desired to eate the flesh of God? apt for meate after his passion. For if he had not beene crucified, wee shoulde not eate the sacrifice of his body. But nowe we eate that meate, receiuing the remembrance of his passion.* These places of Hesychius, doe open his meaning sufficiently, in what sense he calleth the B. Sacrament a sacrifice. Gregorie liued in a corrupt time, more then 600.yeeres after Christ, yet that he meaneth not sacrifice properly, but figuratiuely, it appeareth in the latter place by you quoted most plainely.

Reall presence.

Sacrifice of the Masse.

But

But it is neceſſary, when we doe theſe things, that we ſlay our ſelues in contrition of heart vnto God: for we which doe celebrate the myſteries of our Lords paſſion, ought to follow that we doe. Therefore it ſhall then be truely a ſacrifice to God for vs, when we haue made our ſelues a ſacrifice. See you not that it is a ſpiritual ſacrifice, as the ſacrifice of our ſelues?

Cyrillus, though not ſo ancient as the biſhop of Hieruſalem, whoſe title the Booke of *Myſtagogie* doth cary, yet doeth expreſly call it *a ſpiritual ſacrifice*. *Dionyſius* calleth it often ἱερρργίαν, a ſacrifice or holy worke: yet by many words declareth, that he meaneth a ſacrifice of praiſe and thankeſgiuing for the death of Chriſt, whereof the Sacrament is a memoriall. *How ſhould the diuine imitation* (ſaith he) *be otherwiſe performed in vs? if the remembrance of the moſt holy workes of God, were not alwayes renued with praiſes and ſacrifices of the Prieſts. For this we doe, (as the Scripture ſaith) in the remembrance of him.* In *Ignatius* is nothing but the name of ſacrifice, which ſheweth not what kinde of ſacrifice, and therefore if we ſhould admit that Epiſtle as authenticall, it is nothing to the purpoſe, to or fro. But *Iuſtinus* doeth moſt expreſly ſay, it is a ſacrifice of thankeſgiuing, and that Chriſtians haue none other ſacrifice ὅτι μὲν, &c. *For I my ſelfe doe affirme, that prayers and thankeſgiuing (made by worthy perſons) are the onely perfect and acceptable ſacrifices to God. For theſe are the only ſacrifices that Chriſtians haue receiued to make, to be put in minde by their dry and moyſt nouriſhment, of the paſſion which God the Sonne of God, is recorded to haue ſuffered for them.* Where is now the ſacrifice Propitiatorie of the body and blood of Chriſt? Likewiſe *Irenæus* (ſpeaking of the celebration of the Lords Supper,) calleth it *an oblation which the Church in all the world doth offer to God, euen to him which giueth vs nouriſhment, the firſt fruites of his giftes in the newe Teſtament, according to the prophecie of Malachie.* Which afterward cap. 33. he interpreteth to be the prayers of Saincts. And cap. 34 he ſaith: *We offer vnto him not as to one that hath neede, but giuing thankes for his gift, and ſanctifying the creature.* *Tertullian* in neither of both the places hath any more then the name of ſacrifice, whereby he meaneth the publike prayers and thankeſgiuing of the Chriſtians. *We ſacrifice* (ſaith he) *for the Emperours health, but to our God and his, & as God hath commanded, with pure prayer. Ad ſcapul.* Likewiſe the prophecie of *Malachy*, he interpreteth of ſpiritual ſacrifices. *Aduerſus Iudæos*: namely *ſetting forth of Gods glory, bleſſing, praiſe and hymnes, Aduerſus Marc. lib. 3. and ſimple prayer out of a pure conſcience. Lib.* 4. Other ſacrifices then theſe *Tertullian* neuer knew. *Cyprian* in his Epiſtle to *Cæcilius*, declareth ſufficiently that the ſacrifice whereof he ſpeaketh, is only a memorial of thankeſgiuing for the paſſion of Chriſt. *Becauſe* (ſaith he) *we make mention of his paſſion, in all ſacrifices (for the ſacrifice which we offer, is the paſſion of our Lord) we ought to doe nothing but that which he did.* The celebration of the Supper therefore is a ſacrifice, as it is the Paſſion of Chriſt, namely, a thankefull memoriall of the ſacrifice of Chriſtes Paſſion.

Euſebius is as plaine as is poſſible for the ſacrifice of praiſe and thankeſgiuing, prayers and memoriall of Chriſtes one ſacrifice offered on the Croſſe. τύπῳ δ' ἥντα, &c. *A memory of this ſacrifice we haue receiued to celebrate, at the table by the ſignes of his body, and of his healthfull blood, according to the diuine lawes of the new Teſtament.* Againe he concludeth the whole matter of ſacrifice in theſe words, *We offer ſacrifice and incenſe, when we celebrate the memory of that great ſacrifice according to the myſteries deliuered concerning it. And offering to God for our ſaluation, thankeſgiuing by deuout hymnes and prayers: and when we ſacrifice our ſelues vnto him wholy, and to his word, the high Prieſt leaning on him with body and ſoule?* What can be plainer againſt your blaſphemous ſacrifice? *Nazianzen* onely nameth the oblation of vnbloody ſacrifice, *by which we are vnited to Chriſt, & made partakers of his Paſsiõ and diuinitie*, meaning doubtleſſe the memoriall of that ſacrifice. For the Propitiatorie ſacrifice of the body of Chriſt, for the redemption of ỹ world, he calleth: *The ſacrifice that cãnot be ſacrificed, or the vnofferable ſacrifice. In ſanct. paſch. Or.* 4. And the Sacrament it ſelfe, he calleth, *The figures of ſaluation. Ad imper. Iraſc.* Chryſoſtome (as other ancient fathers doe) diuers times calleth the Sacrament, a ſacrifice: but in one place hee expoundeth his meaning ſo plainly, as no man but he that is ouercome with impudencie, would wrangle any longer about that terme. For reſoluing that doubt, how Chriſt is ſaid to be offred dayly, whom the Apoſtle to the *Hebrewes*, teacheth to haue offered himſelfe but once, he concludeth in theſe wordes, *This which we doe, is done in remembrance of that which was done. For doe this* (ſaith he) *in remembrance of me: we offer not another ſacrifice, as the high Prieſt, but the ſame alway: but rather we worke the remembrance of a ſacrifice. In ep. ad Heb. Hom.* 17. Ambroſe in the former place, ſaith: *Therefore hauing in remembrance his moſt glorious Paſsion and reſurrection from the dead, and aſcenſion into heauen, we offer vnto thee this vndefiled ſacrifice, this reaſonable ſacrifice, this vnbloodie ſacrifice, this holy bread and cuppe of eternal life.* And in the firſt Chapter of that ſame booke, he ſaith: *This reaſonable oblation, is the figure of the body & blood of Chriſt*, meaning, a holy ſigne for memory of Chriſt offered on the Croſſe. In the ſecond place which you quote, he ſaith: *Before, a Lambe was offered, nowe Chriſt is offered, hee is offered as a man, as receiuing Paſsion, and hee offereth himſelfe as Prieſt, that he may remit our ſinnes: but here in an image, there in trueth, where he maketh interceſsion for vs, as an aduocate with the Father.* Marke that Chriſt is not offered here in trueth, but in an image or ſimilitude: and ỹ he is not offred by the Prieſt, but by himſelfe as he was on the croſſe, ſeeing the Sacrament is an image and repreſentation of that ſacrtfice, not a ſacrifice in trueth,

Hierom alſo diuers times vſeth the name of ſacrifice, but his meaning was none other, then of the reſt of the fathers in that time. *Chriſt* (ſaith he) *offered in the figure of his blood, wine and not water.* Againe he calleth the inſtitution of the Sacrament. *The myſterie which he expreſſed for a figure of his paſsion, and of prouing the trueth of his body.* Here is not a ſacrifice propitiatorie of the body and blood of Chriſt, but bread and wine offered in a figure of his body and blood, and of his Paſſion. Auguſtine likewiſe calleth it a ſacrifice, but not in that ſenſe you ſay. For thus he writeth of it: *Chriſt is our Prieſt for euer according to the order of Melchiſedech, which offered himſelfe a ſacrifice for our ſinnes, & hath commended the ſimilitude of that ſacrifice to be celebrated in the remembrance of his Paſsion, that the ſame thing which Melchiſedech offered to God, nowe we ſee to be offered in the Church of Chriſt throughout the whole world. Octog. trium. quæſt. q.* 61. Now chuſe whether you wil ſay, that *Melchiſedech* offred praiſe & thankeſgiuing, or bread and wine. For the naturall body of Chriſt he did not offer. But the ſame that *Melchiſedech* offered, the Church doth offer, a ſimilitude of the ſacrifice of Chriſtes death. Againe he ſaith, *This is the ſacrifice of the Chriſtians, we being many, are one body: which alſo the Church frequenteth in the Sacrament of the altar knowen vnto the faithful, where it is ſhewed vnto her, that in the ſame oblation which ſhe offereth, ſhe her ſelfe is offered. De ciuitate Dei. lib. 20. cap. 6.* Againe, ſpeaking of the ſacrifice of Chriſtes death, he ſaith, *He himſelfe is the Prieſt that offereth, he himſelfe is the oblation, of which*

which thing he would the dayly sacrifice of the Church to be a sacrament, seeing he is the head of his owne body, and she is the body of the same head. As well she by him, as he by her accustomed to be offered. Cap. 20.

And most plainely against *Faustus* the *Manichee. li. 20. cap. 21. Sed quid agam, &c.* *But what shall I doe, and when shall I make manifest to so great blindnes of the heretikes, what force that hath which is song in the Psalmes. The sacrifice of praise shall glorifie me, and there is the way where I will shewe my sauing health: The flesh and blood of this sacrifice before the comming of Christ, was promised by sacrifices of similitudes: in the Passion of Christ, it was giuen by the trueth it selfe: after the ascension of Christ, it is celebrated by the Sacrament of remembrance.* Much more hath Augustine in other places, but this is sufficient to declare, in what sense hee calleth the celebration of the Lords Supper a sacrifice. *Fulgentius* also which followed him much in doctrine, thereof thus writeth. *Firmissimè tene, &c.* *Holde this most stedfastly, and doubt nothing that God the onely begotten Sonne, the word, being made flesh, offered him selfe for vs, a sacrifice and oblation of swecte sauour to God: to whome with the Father and the holy Ghost, by the Patriarches, Prophetes and Priestes, in the time of the olde Testament beastes were sacrificed: and to whom now that is in the time of the new Testament, with the Father and the holy Ghost with whom he is one God, the holy Catholike Church ceaseth not to offer the sacrifice of bread and wine in faith and loue. For in those carnall sacrifices there was a figuring of the flesh of Christ, which he himselfe being without sinne, was to offer for our sinnes, and of that blood which hee was to shedde for the remission of our sinnes. But in this sacrifice there is thanksgiuing and commemoration of the flesh of Christ, which hee offered for vs, and of the blood which the same God shed for vs.* Marke that Christ is not offered to God his father, but the sacrifice of bread and wine to Christ, with the Father and the holy Ghost, for thankesgiuing and remembrance of the death of Christ. Your next quotation is of all the Greekes vpon the 9. to the *Hebrewes*. For Chrysostomes iudgement you haue it before, that the oblation of the Church, is rather a remembrance of a sacrifice, then a sacrifice properly.

Theophylact folowing him, in *Hebr.* 10. saith: *Heare ariseth a question, whether we also doe offer vnbloody sacrifices? I answere, we doe: for we keepe a remembrance of the Lordes death, and it is one, not many sacrifices, seeing he was offered but once. For we offer the same Christ alwayes, nay rather we keepe a memory of that oblation, wherein he offered himselfe, as though it were done now.* These wordes are manifest, that it is called a sacrifice figuratiuely, and vnproperly, which is rather a memorial of the sacrifice offered by Christ himselfe.

Oecumenius with all the Greekes, out of whome hee gathered his Commentarie: hath in a maner the very same wordes: And saith further, that Gregory in his *Dialogues* saith, that *the mysteries which nowe are done and practised, are exemplares of greater mysteries*: Meaning redemption purchased by the death and Passion of Christ. *Primasius* also agreeing with Chrysostome, and the other Greeke interpreters, answereth to the same obiection, whether our Priestes doe not dayly offer sacrifice? *Truely* (saith he) *they offer, but in the remembrance of his death: and because we sinne dayly, and haue neede dayly to be cleansed, because hee can die no more, hee hath giuen vs this Sacrament of his body and blood, that as his Passion was the redemption and absolution of the worlde: so this oblation might be redemption and absolution to all that offer in true faith, and haue good intention.* Againe hee saith, *Istud, &c.* *This is not repeated for the infirmitie thereof, because it could not giue perfect health, but in remembrance of the Passion of Christ, as he himselfe said, Doe this in remembrance of me.*

His meaning therefore is, that our faith being confirmed by this Sacrament of the body and blood of Christ, applyeth the benefite of Christes Passion to the forgiuenesse of our dayly offences, and therefore is not properly a sacrifice, nor a repetition of the sacrifice of Christ, but a celebration of the remembrance of Christes death according to Christes owne institution. In which there is no one word that soundeth towarde the setting vp of a sacrifice: though the celebration of the Supper were commonly called so.

The Council of *Nice.* 1. nameth oblation and offering in diuers Canons, but in none other sence, then the fathers before cited.

The Council of *Ephesus*, in the Epistle to *Nestorius* vse more wordes, and therefore doe more plainely expresse their meaning. *Annunciantes enim, &c.* *For shewing the death of the onely begotten Sonne of God, that is of Iesus Christ according to the flesh, and likewise confessing his resurrection, and ascension into heauen, we celebrate in the Churches, the vnbloody seruice of the sacrifice, so also wee come to the mysticall blessings, and are sanctified, being made partakers of the holy body and precious blood of Christ the redeemer of vs all, &c.* It were hard to gather a sacrifice Propitiatorie of these wordes, which shewe howe the seruice of the sacrifice is celebrated, namely, by preaching of the Lords death, resurrection and ascension, and participation of the holy Sacrament of the very body and blood of the Sonne of God.

The Council of *Constantinople* the *6. Cap.* 32. nameth the vnbloody sacrifice, as the celebration of the Communion was commonly called, whereby was meant, that it was not properly a sacrifice, nor a sacrifice propitiatorie for sinne, seeing without shedding of blood, there is no remission of sinne, *Hebr.* 9. 22. And also it findeth fault with them, which alledging Chrysostomes auctoritie, in his exposition of S. Matthewes Gospel, offred wine onely in the holy Table, and did not mingle water with it. By the oblation of wine, we may see they were farre from a Propitiatorie sacrifice of the body and blood of Christ,

The second Council of *Nice*, though it were a collection of an idolatrous and vnlearned company of Greekish Prelates, gathered to serue the idolatrous humour of *Irene* the wicked Empresse, yet approuing that counterfect Epistle of *Athanasius*, wherein mention is made of blood that flowed out of an Image of Christ, that was crucified at *Berytus*: They allowe also these wordes of it. *This is that blood of our Lorde, which is saide to be found among many men, neither must true Catholikes thinke otherwise, then that which is written of vs, as though any part of the flesh and blood of Christ, might be found in the world, but that which is dayly made spiritually in the altar by the hands of the Priest.* Sothat although against the Council of *Ephesus*, they speake grossely of the presence of Christ in the Sacrament, yet they meane not carnally, as the wordes doe sounde, but as appeareth by these wordes of the Epistle, they meane that the fleth and blood of Christ is present spiritually.

As for the Councils of *Laterane*, *Constance*, *Florens* and *Trent*, being late chapters of hereticall and blasphemous Papists, they are not to be alledged in any controuersie betweene vs, seeing they were gathered by heretikes, especially and purposely against the faith of the Catholike Church.

19. Doe this

Rhem.6. 19. Doe this.) *In theſe wordes the holy Sacrament of Order is inſtituted, becauſe power and commiſsion to doe the principal act and worke of Prieſthod, is giuen to the Apoſtles: that is, to doe that which Chriſt then did concerning his body: which was, to make and offer his body as a ſacrifice for vs and for all that haue neede of Sacrifice, and to giue it to be eaten as Chriſtes body ſacrificed, to al faithful. For as the Paſchal lambe was firſt ſacrificed, and then eaten: ſo was his body: and thus to doe he here giueth commiſsion and authoritie to the Apoſtles, and to al Prieſts which be their ſucceſſors in this matter.* Dionyſ.cæl.Hierar.c.3.Iren.li.4,c.32.Cypr.ep.ad Cæcil. Chryſ.hom.17. in ep.ad Hebr. Ambroſ.in Pſ.38.& in c.10. ad Hebr.

The Apoſtles are made Prieſts, and the Sacrament of holy Orders inſtituted.

Fulke 6. In theſe wordes auctoritie and commaundement is giuen to the Church, to celebrate the myſterie of the Lords Supper: but the ſpecial calling, ordeining, and appointing of the Apoſtles and their ſucceſſors, to be miniſters of the Church was after his reſurrection: as appeareth Matth.28. Mark.16. Luke 24. But moſt expreſly Iohn 20. But to make his body, or to offer it in ſacrifice, there is no auctoritie giuen by theſe wordes, for Chriſt inſtituted a Sacrament, not a ſacrifice, of his body and blood. For the faithfull being made perfect, by the only oblation of Chriſt offered by himſelfe on the Croſſe, neede none other ſacrifice, but a memoriall and Sacrament thereof, to confirme their faith in the remiſſion of ſinnes, purchaſed by his ſacrifice. And although the Paſchal Lambe was ſlaine before it was eaten, yet Chriſt did inſtitute the Sacrament of his body and blood, before he was ſlaine, neuertheleſſe to be continued as a perpetual memorial of his death. As the Sacrament of the Paſchal Lambe was inſtituted before the deliuerance of the people out of Egypt, yet to be a perpetual remembrance of that deliuerance, which figured the ſpiritual deliuerance of all the Church, from the tyrannie of Sathan and the power of hell. Now where as you quote diuers ancient fathers, to proue that Chriſt by theſe wordes, *gaue commiſsion and auctoritie to the Apoſtles and to all Prieſts that be their ſucceſſors, to ſacrifice his body.* Concerning the firſt, *Dyoniſ.cæl.Hierarch.cap.*3. hath no word of any ſuch matter, And to goe further with you, not in all his workes. *Irenæus* ſaith, *that Chriſt giuing counſel to his diſciples, to offer vnto God the firſt fruites of his creatures, not as though he had neede, but that they themſelues ſhould be neither vnfruitfull, nor vnthankefull: he tooke that bread which is of the creature, and giuing thankes, ſaid: This is my body. And the cuppe likewiſe, which is of that creature that is with vs, hee confeſſed to be his blood, and taught the new oblation of the newe Teſtament, which the Church receiuing from the Apoſtles, offereth to God in all the world, to him which giueth nouriſhment vnto vs, the firſt fruites of his gifts in the new Teſtament, whereof in the* 12. *Prophets, Malachy did foreſhew, &c.* This prophecie of the ſacrifice, afterward he doeth expound of prayers, thankeſgiuing, praiſes and workes of charitie, *Cap.*33.*&* 34. His words declare, that in his time, bread and wine was offred to God, that is, dedicated to the holy vſe of the Sacrament, whereby thankeſgiuing, prayers and praiſes, were offered to God, and charitie among Chriſtians confirmed.

Sacrifice of the Maſſe, and Popiſh ſacrificing Prieſthod.

Cyprian in that Epiſtle to *Cæcilius*, contendeth earneſtly for wine to be offered in the cuppe, as Chriſt did inſtitute the Sacrament in wine and not in water. But by the oblation and ſacrifice, he meaneth none otherwiſe then *Irenæus* doeth, and as we haue ſhewed in the Section next before: not a ſacrifice of his naturall body and blood. *I would haue thee know* (ſaith he) *that we are admoniſhed that in offering the cuppe, the Lords tradition be obſerued, and that nothing els be done, but that our Lord did firſt for vs. That the Cuppe which is offered in remembrance of him, be offred mixt with wine. For when Chriſt ſaith, I am the true vine, the blood of Chriſt verely is not water but wine. Neither can the blood of him by whom we are redeemed and quickened, ſeeme to be in the Cuppe, when to the cuppe is wanting wine, by which the blood of Chriſt is ſhewed, which is ſet foorth by the Sacrament, and teſtimonie of all the Scriptures.* The Cuppe, the wine, the bread, is offered in remembrance of Chriſt, not his body and blood properly ſacrificed or offered. Chryſoſtome *Hom.*17. *in Ep.ad Heb.* as we haue declared before, ſaith, it is rather a memory of a ſacrifice, then a ſacrifice indeed, which ỹ Church offereth. *An exemplar of that which was offred once, and offred into the holy of holies. Ambr.in pſ.*38. ſaith, *Let vs Prieſts follow him as we may, and offer a ſacrifice for the people, &c.* But in *cap.*10. *ad Heb.* he hath the very words that Chryſoſtome writeth vpon the ſame text: anſwering the obiection how the Church offereth a ſacrifice, when the ſacrifice of Chriſt once offered, was ſufficient. *Hoc autem quod nos facimus, &c. This that we doe, is done in remembrance of that which hath bene done. For doe you this* (ſaith he) *in the remembrance of me, we offer not an other ſacrifice as the high Prieſt, but the ſame alwayes, but rather we worke the remembrance of a ſacrifice.* But of this matter, more in the next Section.

Rhem.7. 19. For a commemoration.) *This Sacrifice and Sacrament it to be done perpetually in the Church for the commemoration of Chriſt, ſpecially of his Paſsion: that is to ſay, that it may be a liuely repreſentation, exemplar, and forme of his Sacrifice vpon the croſſe. Of which one oblation on the croſſe, not only all other ſacrifices of the Lawe were figures, but this alſo: though this in a more nigh, high, myſtical, and maruelous ſort then any other. for in them Chriſtes death was ſignified as by reſemblance and ſimilitudes of external creatures and bodies of brute beaſtes. but in this of the new Teſtament, his body viſibly ſacrificed on the croſſe, in and by the ſelfe ſame body ſacrificed and immolated in Sacrament and vnder the ſhapes of bread and wine, is moſt neerely and perfectly reſembled: and therefore this is moſt properly commemoratiue, as moſt neerely expreſſing the very condition, nature, efficacie, ſort, and ſubſtance of that on the croſſe. For which the holy fathers call it the very ſelfe ſame ſacrifice (though in other maner) which was done on the croſſe, as it is the ſelfe ſame thing, that is offered in the Sacrament, and on the croſſe. Whereby you may ſee the peruerſitie of the Proteſtants or their ignorance, that thinke it therefore not to be Chriſtes body, becauſe it is a memorie of his body or a figure of his body vpon the croſſe: nor to be a true ſacrifice, becauſe it is a commemoratiue ſacrifice. for as the thing that more liuely, neerely, and truely reſembleth or repreſenteth, is a better figure then that which ſhadoweth it a farre of: ſo this his body in the Sacrament, is more perfectly a figure of Chriſts body and ſacrifice, then any other. Chriſt himſelfe the Sonne of God is a figure and character of his fathers perſon, being yet of the ſelfe ſame ſubſtance. and Chriſts body transfigured on the holy Mount, was a figure and reſemblance of his perſon glorified in heauen. euen ſo is his body in the Sacrament to a faithfull man that knoweth by his beleefe grounded on Chriſtes owne worde, that in the one forme is his body, in the other his bloud, the moſt perfect repreſentation of his death that can be. As for the ſacrifice, it is no leſſe a true Sacrifice, becauſe it is commemoratiue of Chriſtes Paſsion: then thoſe of the old Teſtament were the leſſe true, becauſe they were prefiguratiue. for that is the condition annexed to al Sacrifice of euery Law, to repreſent Chriſts paſsion.*

A commemoratiue ſacrifice is a true ſacrifice, no leſſe then the prefiguratiue ſacrifices were true ſacrifices.

Ambr. in 10. *Hebr. Chryſ.ho.* 17. *in ep.ad Hebr.*

To be a figure of a thing, and yet the thing it ſelf, repugneth not.

The

Fulke. 7. The text and the auncient doctours are ſo plaine in this caſe, that you are conſtrained to confeſſe, that this Sacrament is a liuely repreſentation, exemplar and forme, and alſo a figure of Chriſtes ſacrifice vpon the Croſſe. *But it is ſo a figure of that ſacrifice* (you ſay) *that it is the ſelfe ſame body ſacrificed and immolated in the Sacrament: vnder the ſhapes of bread and wine.* This ſaith none of the auncient fathers, which ſay, it is an exemplar, a commemoration, a figure of that ſacrifice, no not Chryſoſtome and Ambroſe, whome you quote, but as I haue ſet downe their wordes before. It is ſo the ſame ſacrifice, that it is rather a remembrance of a ſacrifice, then a ſacrifice in deede, or properly. But here you accuſe our peruerſitie or ignorance, that thinke it therefore not to be Chriſtes body, becauſe it is a memory or figure of his body. *For to be a figure of a thing, and yet the thing it ſelfe*, you ſay, in the margent *repugneth not.* Your ignorance (although it be great) I will not here accuſe, but your impudence, that ſhame not to ſay, that to be a Relatiue, and the correlatiue of the ſame at the ſame time, and in the ſame reſpect, repugneth not. I thinke *Sorbone* it ſelfe, woulde hiſſe out this monſtrous abſurditie: For you may as well ſay, that Iſaac to be Iacobs father, and Iacobs ſonne alſo, repugneth not. But you haue examples to demonſtrate the matter, that a thing may be a figure of it ſelfe. Firſt you ſay, *Chriſt the Sonne of God, is a figure and Character of his fathers perſonne, being yet of the ſelfe ſame ſubſtance.* If you had bene well ierked when you were laddes for giuing the Correlatiue to his Relatiue, you woulde haue ſaid, thus: The Sonne of God is a figure or Character of his Fathers perſonne, yet hee is the ſelfe ſame perſonne that his Father is. And if you will abide by this concluſion, your example may ſerue to proue: That this is a figure of Chriſtes body and ſacrifice, yet is it alſo the ſelfe ſame body and ſacrifice. But if you dare not affirme ſo much, leſt you ſhould fall into flatte *Sabellianiſme*, what peruerſitie ſhall I ſay, or ignorance, or impudence is it, to frame your example, ſo, as it is nothing like to the matter which it is brought to demonſtrate? Your ſecond example is, *Chriſtes body transfigured in the holy Mount, was a figure and reſemblance of his perſon glorified in heauen:* Why ſay you not of his body glorifyed in heauen: that the relation may be right and proper? But becauſe you ſeeke to runne away vnder a myſte of doubtfull wordes. But who will graunt vnto you, that Chriſtes body there transfigured, was a figure of his body glorified, when not his body, but the glorious ſhape which then he tooke vpon him, was a figure or a part of his diuine and heauenly glory, wherewith he is nowe inueſted in heauen. For his face nowe ſhineth not as the Sunne, but tenne thouſande times more bright then the Sunne, his body is not nowe couered with garments white as light, but ſhineth moſt glorioufly as the body of the Sonne of God.

Real preſence.

A thirde example you haue, *That the Sacrifice is no leſſe a true ſacrifice, becauſe it is commemoratiue of Chriſtes Paſſion, then thoſe of the olde Teſtament were leſſe true becauſe they were prefiguratiue of the ſame.* In deede it wanteth nothing but Chriſtes inſtitution, but that it might be a true ſacrifice. For if the Sacrament had bene ordeined by Chriſt to be a ſacrifice commemoratiue, as they were to be ſacrifices prefiguratiue, it had bene as true a ſacrifice as they: and yet being commemoratiue, as it is, though not a ſacrifice, it coulde not haue bene the ſame thing whereof it is cõmemoratiue, no more then thoſe ſacrifices were the ſame ſacrifice, or thing, whereof they were prefiguratiue.

Rhem. 8. 20. The new Teſtament in my bloud.) *Moyſes tooke the bloud of the firſt ſacrifice that was made after the giuing of the Lawe* Exod. 24. *and with bloud confirmed the couenant and compact betwixt God and his people, and ſo dedicated the* old Teſtament, *which without bloud (ſaith S. Paul) was not dedicated. Moyſes put that bloud alſo into a ſtanding peece, and ſprinkled al the people &c. with the ſame, and ſaid theſe formal wordes,* This is the bloud of the couenant, *&c.* or (*as it is read in S. Paul*) of the Teſtament which God hath deliuered vnto you. *Vnto al which, Chriſt in this action about the ſecond part of this his ſacrifice, in euery of the Euangeliſts moſt cleerely alludeth, expreſſing that the* new Teſtament *is begonne and dedicated in his bloud in the Chalice, no leſſe then the old was dedicated, begonne, and ratified in that bloud of calues conteined in the goblet of Moyſes. with which his owne bloud hee ſprinkled inwardly his Apoſtles as the firſt fruites of the new Teſtament, imitating the wordes of Moyſes, and ſaying,* This is the Chalice the new Teſtament &c: *Which the other Euangeliſts ſpake more plainely,* This is my bloud of the new Teſtament. *By al which it is moſt certaine, that Chriſtes bloud in the Chalice, is the bloud of Sacrifice, and that in this ſacrifice of the altar conſiſteth the external religion and proper ſeruice of the newe Teſtament, no leſſe then the ſoueraine worſhip of God in the old Lawe did conſiſt in the ſacrifices of the ſame. For though Chriſtes ſacrifice on the Croſſe and his bloud ſhed for vs there, be the general price, redemption, and ſatisfaction for vs all, and is the laſt and perfecteſt ſealing or confirmation of the new law and Teſtament: yet the ſeruice and Sacrifice which the people of the new Teſtament might reſort vnto, could not be that violent action of the Croſſe, but this on the Altar, which by Chriſtes owne appointment is and ſhal be the eternal office of the new Teſtament, and the continual application of al the benefites of his Paſsion vnto vs.*

Hebr. 9. Both teſtaments dedicated in bloud. *Verſe* 20.

The external religion of the new Teſtament principally in the ſacrifice of the altar.

Fulke 8. The Apoſtle to the *Hebrewes cap.* 9. doeth moſt plainely declare, the figure of the ſprinkling of blood by Moſes, *Exodus* 24. to be accompliſhed in the ſacrifice of Chriſtes death, and bloodſhedding once offered vpon the Croſſe: whereof the Sacrament is a memoriall, and no ſacrifice. Therefore it is a moſt wilfull peruerting of the ſenſe of the holy Ghoſt, to drawe thoſe wordes of Chriſt, (This Cuppe is the newe Teſtament in my blood) to a ſecond ſacrifice. And whereas you ſay, he alludeth vnto the wordes of Moſes, *Exodus* 24. it is more like, that he alludeth to the wordes of Moſes vſed about the inſtitution of Circumciſion and the Paſchal Lambe, *Geneſis* 17. *Exodus* 12. which were Sacraments as this is. The difference you make of the ſtanding peece or goblet of *Moſes* (as you call it,) and the Chalice of Chriſt, is ridiculous. By which you would make fooles beleeue, that Chriſt vſed not a common cuppe or potte, vſual to be drunke in at meate, but a conſecrated Chalice, ſuch as you occupie at Maſſe. Where as the Greeke word vſed by all the three Euangeliſts, and Sainct Paule, ſignifieth none other but an vſuall drinking cuppe or potte, whether you will call it a ſtanding peece, boule, goblet or Chalice. Wherefore your concluſions are ſuch, as you are accuſtomed to make, either vpon none, or vpon falſe premiſſes, or vpon true premiſſes moſt abſurdly and brutiſhly inferred, as in this place. The Cuppe is the newe Teſtament in Chriſtes blood: Ergo, Chriſtes blood in the Chalice, is the blood of Sacrifice. Where as by true Logike, it followeth after this maner that all the Papiſtes in the

Chalice or cuppe.

the worlde are not able to auoyde. The cuppe is the Newe Teſtament in Chriſtes blood. The naturall blood of Chriſt, is not the New Teſtament in Chriſtes blood. Therefore the cuppe is not the naturall blood of Chriſt, which was ſacrificed on the croſſe, but a ſacrament and holy memoriall thereof. In the celebration whereof, a part of Chriſtian religion doeth conſiſt, as in the celebration of baptiſme. And by theſe Sacraments, in that they be ſeales of faith, the benefites of Chriſtes Paſſion are applied vnto vs, through the working of the holy Ghoſt, but not by ſacrificing againe the bodie and blood of Chriſt. Yet doeth not the ſoueraigne worſhip of God in the New Teſtament, conſiſt principally in any externall religion, ſeruice, or ſacrifice, offred by any mortall creature, but as our Sauiour Chriſt ſaith expreſſely, in ſpirite and trueth. Ioan. 4. 23.

Rhem. 9. *calix qui* the chalice which *τὸ ποτήριον τὸ ἐκχυνόμενον.*

20 Which ſhalbe ſhed.) *It is much to be obſerued that the relatiue,* Which, *in theſe wordes is not gouerned or ruled* (*as ſome would perhaps thinke*) *of the nowne* blood, *but of the word* chalice. *which is moſt plaine by the Greeke. Which taketh away al cauillations and ſhifts from the Proteſtants, both againſt the real preſence and the true Sacrificing. For it ſheweth euidently, that the bloud as the contents of the chalice, or as in the chalice, is ſhed for vs* (*for ſo the Greeke readeth in the preſent tenſe*) *and not onely as vpon the croſſe. And therefore as it foloweth thereof inuincibly, that it is no bare figure, but his bloud in deede, ſo it enſueth neceſſarily, that it is a Sacrifice, and propitiatorie, becauſe the chalice* (*that is the Bloud contained in the ſame*) *is ſhed for our ſinnes. For al that know the maner of the Scriptures ſpeaches, knowe alſo that this,* Bloud to be ſhed for ſinne, *is to be ſacrificed for propitiation or for pardon of ſinnes. And this text proueth al this ſo plainely, that* * *Beza* *turneth him ſelf roundly vpon the Holy Euangeliſt, charging him with Solæciſme or faiſe Greeke, orels that the wordes* (*which yet he confeſſeth to be in al copies Greeke and Latin*) *are thruſt into the text out of ſome other place: which he rather ſtandeth vpon then that S. Luke ſhould ſpeake incongruouſly in ſo plaine a matter. And therefore he ſaith plainely that it can not be truely ſaid neither of the chalice it ſelf nor of the contents thereof: which is in deede to giue the lie to the bleſſed Euangeliſt, or to denie this to be Scripture. So cleere is the Scripture for vs, ſo miſerable flights and ſhifts is falſehod put vnto, God be thanked.*

The chalice ſhed for vs, muſt needes ſignifie, the bloud therein, not wine, and the ſame ſacrificed.

Annot. no. Teſt. 1556.

Beza condemneth the Goſpel it ſelf of falſhod and impoſſibilitie.

Fulke. 9.

The relatiue, (which) in the Greeke, as wel as in the Latine, is gouerned of the nowne blood, and not of the word chalice. For the relatiue muſt according to true Grammer, be referred to that, which went next before it in conſtruction and compoſition, which is the name blood, and not the worde Chalice. The Greeke, (as it is now read in deede) following the Hebrew phraſe, which is vſuall in the holy Scripture of the New Teſtament, goeth ſomewhat from the common phraſe of the Greeke tongue, but of *S.* Baſil was read, without all controuerſie, according to the common Greeke conſtruction. And therefore all your trifling of the real preſence, and true ſacrificing, is notl..ng but vaine and vnlearned inſultation. For no ancient writer, for a thouſand yeeres after Chriſt, or more, euer obſerued any ſuch matter, out of this text. And therefore, where as you ſay, that Beza turneth him ſelfe roundly vpon the holy Euangeliſt, charging him with *Solæciſme* or falſe Greeke: without all conſcience and honeſtie you ſlaunder him moſt impudenly. For he nameth not *ſolæciſme*, or falſe Greeke, but *Solæcophanes*, which is an appearance of incongruitie, where there is none in deede. Except you would be taken for ſuch ignorant aſſes, that you knowe not the difference, of *Solæciſmus* and *Solæcophanes*, your malicious ſlaunder can haue none excuſe. In deede, he ſaith, that theſe wordes might be added to the text, out of the other Euangeliſts, as in diuers other places both he and other haue obſerued, by conference of copies and teſtimonie of the auncient fathers: yet he ſtandeth not vpon this coniecture, but that either the auncient reading was, as S. Baſile witneſſeth, or els, that it is an hebraiſme in the ſame ſence, where of I haue ſhewed like examples out of the Scripture in my defence againſt Gregorie Martine. cap. 1. ſect. 37. 38. 39. And where he ſayeth, it can not be truely ſayd, neither of the chalice it ſelfe, nor of the content thereof, that it was ſhed for vs: you affirme, it is to giue the lie to the bleſſed Euangeliſt, or to denie this to be Scripture. But I pray you, conſider, vpon what ground you charge him with ſuch open blaſphemie. Doe you hold in deede, that the chalice (in proper ſpeech) was, or could be ſhed for vs? Nay, the contents you will ſay. Wel there is one figure granted. And for the contents, ſhall we not beleeue the word of Chriſt, which ſayeth this cup is the New Teſtament? Yes doubtleſſe. Why then it followeth, that the Newe Teſtament is the contents of the cuppe. Was the Newe Teſtament ſhed for vs, or could it be ſhed for vs? No verely. Therefore Beza without giuing the lie to the holy Euangeliſt, might ſay, that it can not be ſayd in proper maner of ſpeaking either of the cuppe, or of the contents thereof, that it was ſhed for vs. And yet acknowledge, thoſe wordes to be Scripture, being referred to the noune, blood, which was in deede ſhed for vs on the croſſe: So miſerable be your flights, and ſhifts of falſehode, forged vpon impudent lies, and malicious ſlaunders, groſſe ignorance, and vnlearned collections. God be praiſed, who daily maketh your folly and madneſſe, more and more manifeſt to all men.

Real preſence.

Sacrifice of the Maſſe.

Slaunder.

Rhem. 10 24 Contention.) *The Apoſtles perceiuing Chriſts departure from them and his kingdome to be neere, as infirme men and not yet endewed with the ſpirite of God, began to haue emulation and cogitations of Superioritie one ouer another: which our Maiſter repreſſeth in them by exhortation to humilitie and by his owne example, that being their Lord, yet ſo lately ſerued them: not forbidding Maioritie or Superioritie in them, but pride, tyrannie, and contempt of their inferiours.*

Ambition.

Fulke. 10 The Apoſtles were not voyde of the ſpirite of God, for no man can acknowledge Ieſus to be the Lord, but in the ſpirite of God: although they were not ſo plentifully endued with the giftes of the holy Ghoſt as afterward.

Rhem. 11 31 Simon, Simon.) *Laſtly to put them out of doubt, he calleth Peter twiſe by name, and telling him the Diuels deſire to ſifte and trie them al to the vttermoſt* (*as he did that night*) *ſaith that he hath ſpecially prayed for him, to this end that his faith ſhould neuer faile, and that he being once conuerted, ſhould after that for euer confirme, eſtabliſh or vphold the reſt in their faith. Which is to ſay, that Peter is that man whom he would make Superiour ouer them and the whole Church. Whereby we may learne that it was thought fit in the prouidence of God, that he who ſhould be the head of the Church, ſhould haue a ſpeciall priuilege by Chriſtes praier and promes, neuer to faile in faith, and that none other either Apoſtle, Biſhop, or prieſt may chalenge any ſuch ſingular or ſpecial prerogatiue either of his Office or perſon, otherwiſe then ioyning in faith with Peter and by holding of him. The danger* (*ſaith S. Leo*) *was common to al the Apoſtles, but our Lord tooke ſpe-*

Peters faith ſhal neuer faile

ciall care of Peter, that the state of al the rest might be more sure, if the head were inuincible: God so dispensing the aid of his grace, that the assurance and strength which Christ gaue to Peter, might redound by Peter to the rest of the Apostles. S. Augustine also: Christ praying for Peter, prayed for the rest, because in the Pastor and Prelate the people is corrected or commended. And S. Ambrose writeth, that Peter after his tentation was made Pastor of the Church, because it was said to him, Thou being conuerted, confirme thy brethren. *Neither was this the priuilege of S. Peters person, but of his Office, that he should not faile in faith but euer confirme al other in their faith. For the Church, for whose sake that priuilege was thought necessarie in Peter the Head thereof, was to be preserued no lesse afterward, then in the Apostles time. Whereupon al the Fathers apply this priuilege of not failing and of confirming other in faith, to the Romane Church and Peters successors in the same. To which (saith S. Cyprian) infidelity or false faith can not come. And S. Bernard saith writing to Innocentius Pope, against Abailardus the Heretike, we must referre to your Apostleship al the scandals and perils which may fall, in matter of faith specially. For there the defects of faith must be holpen, where faith can not faile. For to what other See was it euer said,* I haue prayed for thee Peter, that thy faith do not faile? *So say the Fathers. not meaning that none of Peters seate can erre in person, vnderstanding, priuate doctrine or writings, but that they can not nor shal not euer iudicially conclude or giue definitiue sentence for falshod or heresie against the Catholike faith, in their Consistories, Courtes, Councels, decrees, deliberations or consultations kept for decision and determination of such controuersies, doubts, or questions of faith as shalbe proposed vnto them: because Christes prayer and promes protecteth them therein for confirmation of their brethren. And no maruel that our Maister would haue his vicars Consistorie and Seat infallible, seeing euen in the old Law the high Priesthod and Chaire of Moyses wanted not great priuilege in this case, though nothing like the Churches and Peters prerogatiue. But in both, any man of sense may see the difference betwene the person, and the Office, as wel in doctrine as life. Liberius in persecution might yeld, Marcellinus for feare might commit Idolatrie, Honorius might fall to Heresie, and more then al this, some Iudas might creepe into the Office: and yet al this without preiudice of the Office and Seate,* in which (*saith S. Augustine*) our Lord hath set the doctrine of truth. *Caiphas by priuilege of his Office prophecied right of Christ, but according to his owne knowledge and faith, knewe not Christ. The Euangelists and other penners of holy write, for the execution of that function had the assistance of God, and so far could not possibly erre: but that Luke, Marke, Salomon or the rest might not erre in other their priuate writings, that we say not. It was not the personal wisdom, vertue, learning, or faith of Christs Vicars, that made S. Bernard seeke to Innocentius the third: S. Augustine and the B. shops of Afrike to Innocentius the first, and to Celestinus.* ep. 90. 92 95: *S. Chrysostome to the said Innocentius: S. Basil to the Pope in his time* ep. 52. *S. Hierom to Damasus* ep. 57. 58. to. 2. *but it was the prerogatiue of their Office and higher degree of Vnction, and Christs ordinance, that would haue al Apostles and Pastors in the world, for their confirmation in faith and Ecclesiastical regiment, depend on Peter. The lacke of knowledge and humble acceptation of which Gods prouidence, that is, that one is not honoured and obeyed of al the brotherhod, is the cause of al Schismes and Heresies, saith S. Cyprian. A point of such importance, that al the Twelue being in Apostleship like, Christ would yet for the better keeping of vnitie and truth, haue one to be head of them al, that a head being once appointed, occasion of Schisme might be taken away, saith S. Hierom.* lib. 1. adu. Iouinian. c. 14.

Serm. 3. Assump. ad Pontif. Lib. 9. Nouel.

The Romane faith of Peters succeſſors can not faile.

Popes may erre personally, not iudicially or definitiuely.

Cyp. ep. 55. nu. 6. Bernard. ep. 190.

Deut. 11.

Aug. ep. 66. in fine.

The learned fathers sought to the B. of Rome for resolution of doubts. Bernardus ep. 190. Chrys. ep. 1. & 2. Cypr. ep. 55. nu. 2.

Peters prerogatiue.

Fulke. 11. Our Sauiour Christ, by these wordes giueth no superioritie to Peter, but foresheweth his infirmitie, greater then of the rest, in respect whereof, he had neede of a speciall prayer to vpholde him, that his fayth should not fayle in that great temptation: Admonishing him, what his duetie was, after hee had experience of his owne frayeltie, and of the comfort of Gods grace, to strengthen his brethren, by assurance of Gods mercie, whereof he had so great triall in him selfe. And as concerning the Popes supremacie, or prerogatiue, not to erre, (I say, as in the like collections of the Papists) All the Logicians that are, or euer were, can not rightly conclude in due forme of Syllogisme, either the one or the other, out of the wordes of this text. Which is sufficient to confute all the large discourse that followeth. Neuertheless, I will examine all the arguments, as they lie in order. First he calleth Peter by name twise, not to put them out of doubt, that he is their superior, but to admonish him seriously, in what danger hee specially, and the rest generally, were through ỹ malice of Sathan, and their owne weakenes, which was not yet knowen vnto them. *And lest the eleuen Apostles (saith Bede) should glorie, or attribute vnto their owne strength, that they almost alone, among so many thousand Iewes should be said to haue continued with the Lord in temptations, he sheweth, that they also, if they had not bene protected by the aide of the Lord, assisting them, might haue bene broken in peeces with the rest, through the same storm or tempest.* Neither doeth any of the ancient fathers, for 500. yeeres after Christ gather out of this place Peters superioritie or prerogatiue of not erring: and although they had done so, yet their collectiõ, should haue had no ground out of ỹ wordes of the text. Secondly, you say *he prayed specially for Peter, to this end that his faith should neuer faile, and that he being once conuerted, should after that for euer, confirme, establish, or vphold the rest in their faith.* But the trueth is, he prayed specially for Peter, because Peter specially, & through his greater presumption, was in danger of greater temptation: that in so grieuous a fall, he should not through weakenes of faith, fall away, for that signifieth the word ἐκλίπῃ: but be conuerted, and become an example of Gods mercie, to all penitent sinners. *As I* (saith Bede speaking in the person of Christ) *haue by prayers protected thy faith, lest by temptation of Sathan it should haue fayled. So thou also remember, to lift vp and comfort thy weake brethren, by example of thy repentance, lest peraduenture they should dispaire of pardon.* In these words therfore, is taught the duetie of Peter, and of euery Christian man, that hath tasted of Gods protection in temptation: to vse his example & experience, to ỹ comfort of others, no prerogatiue granted, that Peter frõ hence forth shal neuer erre, nor any that succeedeth in his chaire at Rome, wherof here is no mention in the world. Neither was Peter euer after this, appointed to cõfirme, establish, or vphold the rest of ỹ Apostles in their faith otherwise, thẽ a fellow member, of charitie to comfort them, in this present danger, or in any like. And as for the confirmation, establishing, or vpholding of ỹ rest of ỹ Apostles in ỹ trueth of the Gospel, they receiued it of ỹ spirit of Christ, equally with Peter and not of the prerogatiue of Peters chaire. Yea when Peter walked not a right according to ỹ truth of the Gospel, in a contention being stirred vp, by Cerinthus the heretike (as Epiphanius testifieth) at Antioche in his owne See, he was reprehended openly by Paule, & so his faith, which began to wauer, was confirmed by an other Apostle as ỹ faith of ỹ rest at another time was by him. Therefore Peter, by these words, was not made superiour, ouer the rest of the Apostles, and the whole church: neither had any singular priuilege, by Christes praier & promise, that his faith should neuer faile. Christ praieth for al his Apostles, that God would sanctifie

The Pope may erre.

Gal. 2.

Iohn 17.

them

them in his trueth, Yea for *all that should beleeue in him through their preaching*, yet hath not euery true Christian, such a priuilege, but that he may erre from the true faith, though not finally vnto condemnation. Further, where you say that none other Apostle, Bishop, or Priest, may challenge any such prerogatiue, either of his office or person, other wise, then ioyning in faith with Peter, and by holding of him: In part it is true. For neither Peter, nor any other man hath any such prerogatiue, as you surmise. But Paule the Apostle, neither ioyning with Peter, nor holding of Peter, was bold to reprehend Peter, Barnabas and other, vpon assurance of the trueth of the Gospel, which he had learned by reuelation, according to the Scripture, and to conuince him of error and dissimulation, before all men. That he ioyned not with Peter, in that his error, it is manifest by his reprehension. That, he held not of Peter, he declareth as plainely: saying, that he was an Apostle of Christ, neither of men nor by men. Gal.1.1.&.12. but by Iesus Christ immediatly, as the rest of the Apostles were. The Scripture therefore, nothing fauouring this false glose, you come to the Doctors: and first to Leo, him selfe a Bishop of Rome, and a great maintainer of the dignitie of his see, therefore somewhat partiall in this case, and reiected in the general councell of Chalcedon, for the supremacie which he laboured to establish. But what saith Leo? Verely his words doe not a litle extoll Peters dignitie, yet not so much, as you would beare vs in hand, by your false translation. The wordes of Leo be these. *Pro fide Petri propriè supplicatur, tanquam aliorum status, certior sit futurus, si mens Principis victa non fuerit. In Petro ergo omnium fortitudo munitur, & diuinæ gratiæ ita ordinatur auxilium, vt firmitas quæ per Christum Petro tribuitur, per Petrum Apostolis conferatur. Prayer is made specially for the faith of Peter, as though the state of the other should be no more certaine, if the minde of the principal, were not to be ouercome. In Peter therefore, the strength of all is defended, and the aide of Gods grace is so ordered, that the stedfastnes, which by Christ is giuen to Peter, by Peter shou'd be conferred to the Apostles.* In these words Peter is neither called the head, nor said to be inuincible. But if we shal further aske of Leo, how this stedfastnes is conferred by Peter, to the rest of the Apostles and to the whole Church, he wil not answere, by his successor the Pope: but *Confirmans nos cohortationibus suis, & pro nobis orare non cessans, vt nulla tentatione superemur. Confirming vs by his exhortations, and not ceasing to pray for vs, that we be not ouercome by any temptation.* And this he saith not only for him selfe, as Pope & Peters successor, but for all the people of God, and specially for the Citizens of Rome, where Peter sate and died, as in the wordes following it is manifest. Therefore Leo out of these wordes of Christ, gathereth no such superioritie or prerogatiue of the Pope, in not erring, as you would enforce out of him, but without any warrant of his wordes, or meaning.

Rom.1. Gal.1.12.

Next followeth *Augustine lib.Q.Nou.test.Q.75.* an auctor worthie to auouch such a matter. Namely, a counterfect Augustine, for a false interpretation, which no man but more then beastly impudent, wil ascribe vnto S. Augustine the auncient father, whom neither in wordes, nor matter this writer doeth any thing resemble, but rather writeth many things directly against S. Augustine. And yet he is falsified both in wordes and sense: for these are his wordes. *Pro Petro rogabat, & pro Iacobo, & Ioanne non rogabat, vt cæteros taceam? Manifestum est in Petro omnes contineri. Quia & in alio loco dicit, Ego pro his rogo quos mihi dedisti pater, & volo vt vbi ego sum, & ipsi sint mecum. He prayed for Peter, and did he not pray for Iames and Iohn, that I speake not of the rest? It is manifest, that in Peter all are conteined. Because he saieth in an other place, I pray for them father, whome thou hast giuen vnto me, and I will that where I am, they also be with me.* These wordes (if the auctoritie of the writer were any thing worth,) are against the prerogatiue of Peter, shewing that the prayer of Christ, extended to all the Apostles as well as to Peter. But the circumstance of the text is plaine that it was specially for Peter, in respect of his greater infirmitie and danger.

Thirdly, S Ambrose is brought in, writing (but no place noted where,) lest your falsification and false collection might more easily be espied. But by likelyhood you meane. *Enar in ps.43.* where he hath these words. *Cogitur autem aduersarius. &c. The aduersarie is compelled to tempt the holy ones of the Lord, to his owne losse. For while he tempteth them, he maketh them better, that he which is tempted, may instruct others, who seemed weake to his owne selfe. Finally Peter is set ouer the Church, after he hath bene tempted of the Deuil. And therefore our Lord signifieth before hand, what thing that is, that afterward he chose him a pastor of the Lords flocke. For to him he sayd: But thou after thou be conuerted, confirme thy brethren. Therefore the holy Apostle Peter, was conuerted to his amendment, or to become good corne, and was sifted as wheate, that with the Saincts of the Lord, he might be one bread which should be nourishment vnto vs. For while we read the Actes of Peter, and know the precepts of Peter, he is made vnto vs a nourishment vnto eternal life and sa'uation.* Heare is Peter made an example of the profite, that the Saincts reape by temptation, but no priuilege of supremacie or prerogatiue, of not erring, ascribed either to his person, or office, or succession. But you argue that the Church was to be preserued, no lesse afterward, then in the Apostles time, therefore the priuilege was granted to the office in succession, and not to the person of Peter. Thankes be to God, the Churches preseruation is otherwise prouided for by Christ the onely true head thereof, and needeth not the Popes supremacie, or infallibilitie, as is manifest by the Scripture. Ephes. 4.11.12.13. &c. This argument therefore, consisteth of two vile sophismes. The one a beggerly petition of the whole controuersie, that Peter had such a priuilege and prerogatiue, as can not euer be proued out of the holy Scriptures: the other a false assignation of that to be cause, which is no cause at all of the Churches preseruation. Yet you are not ashamed to say, *Hereupon all the fathers applie this priuilege of not failing, and of confirming other in faith, to the Romane Church and Peters successors in the same.* And yet you are not able to bring any one of the ancient and authentical fathers, that liued within foure or fiue hundred yeeres after Christ, that either acknowledgeth such a priuilege of the Romish Church, or of the Bishops thereof, or that gather any such thing out of this text. *Cyprian* saith: *To the Romanes, whose faith by commendation of the Apostle is praised* (perfidia) *falsehode or false dealing can haue no accesse.* He speaketh against the impudencie of certaine heretikes, that being driuen out of Africa, sought intertainement at Rome, which the godly Church there, would not consent vnto. Cypriane therefore speaketh not of the Romanes absolutely, but those whose faith was praised by the Apostle, from which faith, if they swarued, (as they confesse themselues,) it should be to their greater shame Ep.31. Againe hee speaketh not of error in faith, but of false dealing, and neglect of discipline. For if Cyprian had bene per-

swaded, that the Church and Bishop of Rome could not erre, he would neuer haue so openly dissented from them as he did in the question of rebaptizing of them, that were baptized by heretikes, in which hee with the councell of Africa, did openly oppose him selfe, against Stephanus Bishop of Rome, and the Church of Rome also, as many other Bishoppes of the East Church did, declaring thereby that the Bishop of Romes auctoritie, in those times was not acknowledged, nor his priuilege of not fayling in faith, once heard of. And as for this present text, of Christes prayer for Peter, it is so farre of, that Cypriane could gather any prerogatiue of the Bishop of Rome out of it, that he doeth extend it generally, to all the members of Christ: *Yea he prayed so earnestly for vs* (sayth he) *that we read in another place: And the Lord sayd to Peter: beholde Sathan hath desired to tosse you, as wheate: but I haue prayed for thee, lest thy faith should faile. If then he laboureth, and watcheth and prayeth for vs, and our offences, how much more ought we to be earnest in prayer, and to pray, and first of all to intreate our Lord him selfe, then by him to satisfie God the father. Epist.* 8. Againe he writeth: *Our Lord prayed, and hee prayed not for him selfe, for what should hee entreate for him selfe being innocent: but for our offences, as hee himselfe declareth, when he saith to Peter: Beholde Sathan hath desired to tosse you as wheate, but I haue prayed for thee, lest thy fayth should fayle.* *Cyprian ad Pomp. Firmilian. ad Cyprianum cont. epistolam Stephani*

This is Cyprians iudgement vpon this text, which proueth, that hee acknowledged no such priuilege or prerogatiue, as is now a dayes pretended. As for Bernard, who liued almost a thousand yeeres after Cyprian, when Antichrist had openly inuaded the tyrannie, it is no marueile, though hee were deceiued, to yeeld to such a prerogatiue, as none of the auncient fathers of the primitiue Church, would euer acknowledge. As for the distinction, that the Pope may erre personally, but not iudicially, or definitiuely, is vaine, seeing neither of both partes, can be proued out of the Scriptures. Neither had the high Priesthode, or Moyses chayre any such priuilege, in respect of their office, that the high Priest coulde not erre: seeing, the contrarie is manifest in the Scripture. Vria the high Priest, did set vp an Idolatrous altar, in the Lordes Temple, and did offer sacrifice vpon it. 2. Reg. 16. Eliashib, through ignorance of Gods Lawe, contracted affinitie with Tobia the Ammonite, and made him a great chamber in the house of the Lord. *Nechem.* 13.4. Caiphas was a Sadducee, and condemned Christ. But admitting your distinction, it is to be proued, that Bishops of Rome haue erred iudicially and definitiuely. Liberius erred not personally, but iudicially and definitiuely, when he subscribed to the Arrians, as testifieth Athanasius, *Ad solitariè vitam agentes, Hieronym. in Catalogo, Damasus in pontificali.* *Honorius* did not onely fall into heresie, but also in a decretall Epistle, did publish and confirme the same, as was proued in the councell of Constantinople the sixte where he was condemned for an heretike. *Cum his vero simul. &c. With these also* (sayeth the councell) *we haue forseene to bee cast out of the holy Catholike Church of God, and to bee accursed, Honorius, which had bene Pope of olde Rome, because we finde by his writings, which hee made to Sergius, that in all things hee followed his minde, and confirmed wicked doctrines Const. 6. Act.* 13. Likewise Leo 2. in his Epistle to Constantinus approuing the sixt generall councell, writeth thus. *Likewise wee accurse the inuentors of this newe error. Theodorus Bishop of Faran, Cyrus of Alexandria, Sergius, Pyrrhus, Paulus, Petrus, successors of the Church of Constantinople rather then prelates. And also Honorius, which did not lighten this Apostolike Church, with the doctrine of Apostolike tradition, but by prophane treason, endeuored to subuert the immaculate fayth.* S. Augustine also citeth the decretall Epistle of Innocentius to the Bishoppes of Numidia, wherein he holdeth, that to receiue the Communion, it is necessarie for infants. *Cont. duas Ep. Pel. ad Bonifac. lib. 2. c. 4.* And sayeth of him expressely. *Qui denique paruulos definiuit et, who defined that litle children, cannot haue life in them, except they eate the flesh of the Sonne of man.* Thus did Innocentius erre definitiuely in a matter confessed by the Papists them selues to be an error, that the Communion is necessarie for infants: which was a common error in S. Augustines time, holden of all the Church, for any thing that we can read to the contrarie. And it is a monstrous lie to report, that S. Augustine sayeth: That in the office, or seate of the Pope, our Lord hath set forth the doctrine of trueth. For writing against the schisme of the Donatistes, he speaketh of the chayre of vnitie, not of Poperie. *Our heauenly master* (sayth he) *hath forewarned this thing* (meaning Schisme or dissention) *so greatly to be auoyded, that of euill gouernours he assureth the people, that the chaire of holsome doctrine should not be forsaken of them, in which euen euill men, are compelled to speake good thinges. For they are not their matters which speake them, but Gods, who hath placed the doctrine of trueth in the chayre of vnitie. Wherefore he being true and the trueth it selfe, of gouernours doing there owne euill things, and speaking the good things of God, sayth: Do ye those things which they say, but doe not those things which they doe, for they say and doe not.* All men see, that here is nothing in the world, for the prerogatiue of the Popes chayre that he can not erre: but that vnitie is not to be broken for the euill maners of the teachers, so long as they teach the trueth. When you proue, that the Pope for his publike, Iudiciall and definitiue writings, hath as good warrant, as Luke, Marke, Salomon, had for their Gospels, the Prouerbes, Ecclesiastes, and Canticles, we will admit their case to bee like. But while the world standeth you shall neuer proue the best of the Popes writings, to bee equall with the Canonicall Scripture. For in any mens writings, although there be the like trueth, yet is there not equall auctoritie as S. Augustine sayeth. That S. Augustine and the Bishoppes of Africa, did write to Innocentius and Cælestinus, Bishoppes of Rome, it was not for that they ascribed this pretensed prerogatiue, either to their persons or to their office, and seate, but as good Catholike Bishops, haue alwayes vsed to conferre one with an other, when any question hath arisen in the Church, to require their mutual consent in the trueth, and against heresies, as in those three Epistles quoted, which were written to Innocentius, of their proceeding against the Pelagianes it appeareth: But when the Bishoppes of Rome, would haue vsurped auctoritie ouer the Churches of Africa, by collour of a counterfaite Canon of the councell of Nice, they were not regarded either in respect of their persons, or their office and seate. Conc. Aphric. cap. 105. Yea they count it an absurd thing *that any man should beleeue, that God could inspire any one man, with the iustice of examination, and did denie the same, to innumerable Priests,* gathered together in councell, as they were, to cut of appeales vnto the see of Rome. *Epist. ad Cæles.* Neither doeth Chrysostome, in his Epistles to Innocentius, acknowledge any such *Cont: Iul. lib. 1. cap. 2.*

prerogatiue

prerogatiue or priuilege of the ſee of Rome, but as one Chriſtian friend to an other, being himſelfe in baniſhment, deſireth his furtherance for the benefit of the Church, ſhewing how iniuriouſly he had bene delt withall. S.Baſill alſo in purpoſing to write to the biſhop of Rome for his Counſell, concerning the affaires of the Church, and touching the Councell of Ariminum, doeth but practiſe that care of all Churches, which in the ſame epiſtle he commendeth in Athanaſius, without aſcribing any ſuperioritie or prerogatiue to the Biſhop of Rome. If Hieronyme being a prieſt of the Church of Rome, doth once or twiſe aske counſell of Damaſus his proper biſhop and dioceſſan: what great meruaile is it? or what priuiledge or prerogatiue of the See doth he acknowledge? which confeſſeth that Liberius ſubſcribed to the Arrians. And yet in diuers epiſtles Damaſus asketh counſell of Hierome in many queſtions, as Hierome did of him in one, about the vſe of the terme Hypoſtaſis for vnities ſake.

Cyprian in the place quoted, ſpeaketh not of the biſhop of Romes prerogatiue, but of obedience to be giuen to euery biſhop in his owne dioceſſe, and namely to himſelfe, againſt the timorouſneſſe of Cornelius biſhop of Rome, who was mooued by the threatning bragges of one Fœliciſſimus, a wicked ſchiſmatike, excommunicated by Cyprian and other biſhops of Affrica, to yeeld ſome thing vnto him. Whereupon Cyprian ſheweth, what inconuenience would enſue, if he did not continue conſtant, in reiecting him and his proud hereticall company, after their cauſe hath bene once iudged by their proper biſhop, in the prouince where their offences were well knowen. And therefore writing againſt their gadding to the See of Rome: he ſaieth, *Quæ autem cauſa, &c. And what cauſe had they, to come and to bring tidings of a falſe Biſhop, made againſt the true Biſhops? For either they are pleaſed with that they haue done, and continue ſtill in their wickedneſſe, or if they be diſpleaſed and goe from it, they know whither they ſhould returne. For ſeeing it is decreed of vs all, and it is alſo meete and right, that euery mans cauſe ſhould be heard there, where the crime was committed, and a portion of the flocke is aſcribed to euery paſtour, which euery one ſhould rule and gouerne, as he that is to giue accompt of his doing to the Lord: verily they ouer whom we haue gouernment, ought not to runne about, nor by their craftie and deceitfull raſhneſſe, to ſet at variance the concord of biſhops agreeing together. But there to pleade their cauſe, where they may haue both accuſers and witneſſes of their crime: vnleſſe to a few deſperate and loſt perſons, the auctoritie of the Biſhops placed in Affrica, ſeeme to be leſſe, which haue already iudged of them, and with the grauitie of their iudgement, haue condemned their conſcience bound with many ſnares or cordes of offences. Their cauſe is already heard and knowen, ſentence is already giuen of them, neither is it meete, that the cenſure of Prieſts ſhould be reprehended, through lightneſſe of a mooueable and inconſtant mind.*

This writeth Cyprian of Fortunatus and his complices, that being condemned in Affrica, ſought reſtitution at Rome, as though the auctoritie of the biſhops of Affrica had bene leſſe then the auctoritie of the biſhops of Rome and Italy, which Cyprian would neuer acknowledge for his time, though heretikes by ſuch gadding about, neuer ceaſed to moleſt him. The wordes of Hierome are theſe. *At dicis, &c. But thou wilt ſay, the Church is founded vpon Peter, although in an other place, the ſame thing is done vpon all the Apoſtles, and they all doe receiue the keyes of the kingdome of heauen, and the ſtrength of the Church is eſtabliſhed equally vpon them: yet for this cauſe one is choſen among the twelue, that the head being appointed, the occaſion of ſchiſme might be taken away.* By which wordes Hierome meaneth, that Peter was chiefe of the Apoſtles in order, to auoyd diſſention, not in auctoritie or prerogatiue of not erring. And els where he acknowledgeth euery biſhop to bee of equall authoritie, with the biſhop of Rome as in his epiſtle to Euagrius, reaſoning againſt a cuſtome of the Church of Rome. *Nec altera, &c. Neither is the Church of the citie of Rome to be eſteemed one, and the Church of the whole world an other, both Fraunce and Britaine, and Affrica and Perſia, and the Eaſt, and India, and all barbarous nations, adore one Chriſt, obſerue one rule of trueth. If auctoritie be ſought, the world is greater then one citie. Whereſoeuer a biſhop be, either at Rome or at Eugubium, either at Conſtantinople or at Rhegium, either at Alexandria, or at Tanis, he is of the ſame worthineſſe, of the ſame prieſthood. Power of riches, and baſeneſſe of pouertie, make not a Biſhop higher or lower. But they are all ſucceſſors of the Apoſtles.*

CHAP. XXIII.

The Iewes accuſe him to Pilate the Gentil: 4 Who ſeeking earneſtly to deliuer him, ſpecially after that Herode ſent him backe, 17 they not onely preferre the murderer Barabbas, but alſo crie, CRVCIFIGE. *26 In the way to Caluarie he foretelleth the women that lamented vpon him, the horrible deſtruction of their Hieruſalem. 32 vpon the croſſe he is betweene two theeues, 35 ſcorned of the Iewes, 36 of the ſouldiers, 39 and of one of the theeues, 40 but euen there confeſſed of the other theefe, 44 And after his death (becauſe of the great miracles concurring) alſo of the Centurion, 48 yea and of the whole multitude. 50 and finally he is buried honorably.*

GOOD FRIDAY. Mt.27,1.11. Mr.15,1. Io.18,27.

AND all the multitude of them riſing vp, led him to Pilate.

2 And they began to accuſe him, ſaying, We haue found this man ſubuerting our nation, and prohibiting to giue tributes to Cæſar, and ſaying that he is Chriſt the king.

3 And Pilate asked him ſaying, Art thou the king of the Iewes? But he anſwering ſaid,

AND the whole multitude of them aroſe, and led him vnto Pilate.

*2 And they began to accuſe him, ſaying, We found this fellow peruerting the people, *and forbidding to giue tribute to Cæſar, ſaying that he is Chriſt a king.* Matt. 22. 21. mar. 12. 17.

*3 *And Pilate asked him, ſaying, Art thou the king of the Iewes? He anſwered him, & ſaid, Thou* Matt. 27. 11. mar. 15. 2. iohn 18. 33.

ſaid, Thou ſayeſt.

4 And Pilate ſayd to the chiefe Prieſts and multitudes, I find no cauſe in this man.

5 But they were more earneſt, ſaying, He ſtirreth the people teaching through out all Iewrie, beginning from Galilee euen hither.

6 But Pilate hearing Galilee, asked if the man were of Galilee.

7 And when he vnderſtood that he was of Herods iuriſdiction, he ſent him backe to Herode, who was alſo himſelfe at Hieruſalem in thoſe dayes.

8 And Herod ſeeing IESVS, was very glad, for he was deſirous of a long time to ſee him, for becauſe he heard many things of him: & he hoped to ſee ſome ſigne wrought by him.

9 And he asked him in many words. But he anſwered him nothing.

10 And there ſtood the chiefe Prieſts and the Scribes conſtantly accuſing him.

11 And Herod with his armie ſet him at naught: and he mocked him, putting on him a white garment, and ſent him backe to Pilate.

12 And Herod and Pilate were made friends that day. for before they were enemies one to another.

13 And Pilate calling together the cheefe Prieſts and magiſtrates, and the people.

14 Said to them, You haue preſented vnto me this man, as auerting the people, and behold I examining him before you, haue found no cauſe in this man of thoſe things wherein you accuſe him.

15 No, nor Herod neither. for I ſent you to him, and behold, nothing worthy of death is done to him.

16 I will chaſten him therfore & dimiſſe him.

17 And he of neceſſitie had to releaſe vnto them vpon the feaſt day, one.

18 But the whole multitude together cried out, ſaying, Diſpatch him, and releaſe vs Barabbas.

19 Who was for a certain ſedition made in the citie and murder, caſt into priſon.

20 And Pilate againe ſpake to them, deſirous to releaſe IESVS.

21 But they cried againe, ſaying, Crucifie, crucifie him.

22 And he the third time ſaid to them, Why, what euil hath this man done? I find no cauſe of death in him. I will correct him therefore and let him goe.

23 But they were inſtant with loud voices requiring

Thou ſayeſt it.

4 Then ſayd Pilate to the high Prieſts, and to the people, I find no fault in this man.

5 And they were the more fierce, ſaying, He moueth the people, teaching throughout all Iurie and began at Galilee, euen to this place.

6 When Pilate heard mention *of Galilee, he asked whether the man were of Galilee.*

7 And as ſoone as he knew that he belonged vnto Herods iuriſdiction, he ſent him to Herod, which was alſo at Hieruſalem at that time.

8 And when Herode ſaw Ieſus, he was exceeding glad, for he was deſirous to ſee him of a long ſeaſon, becauſe he had heard many things of him, and he truſted to haue ſeene ſome miracle done by him.

9 Then he queſtioned with him in many words, but he anſwered him nothing.

10 The high Prieſts and Scribes ſtood forth, and accuſed him ſtraitly.

11 And Herode with his men of warre deſpiſed him, and when he had mocked him, he arrayed him in white clothing, and ſent him againe to Pilate.

*12 *And the ſame day Pilate and Herode were made friends together, for before they were at variance betweene themſelues.* Matt.27.23. mark.15.14. iohn 18.38.

13 And Pilate, when he had called together the high Prieſts, and the rulers, and the people,

14 Said vnto them, Ye haue brought this man vnto me, as one that peruerteth the people, & behold, I hauing examined him before you, haue found no fault in this man, of thoſe things wherof ye accuſe him,

15 No, nor yet Herode: for I ſent you to him, and loe, nothing woorthie of death is done to him.

16 I will therefore chaſten him, and let him looſe.

17 For of neceſſitie he muſt haue let one looſe vnto them at the feaſt.

18 And all the people cried aloud, ſaying, Away with him, and deliuer to vs Barabbas,

19 Which for a certaine inſurrection made in the citie, and for murder, was caſt in priſon.

20 Pilate therefore ſpake againe to them, willing to let Ieſus looſe.

21 But they cried, ſaying, Crucifie him, crucifie him.

22 He ſayd vnto them the third time, What euill hath hee done? I haue found no cauſe of death in him, I will therefore chaſten him, and let him goe.

23 And they were inſtant with loude voyces, requiring

requiring that he might be crucified. And their voyces preuailed.

24 And Pilate adiudged their petition to be done.

25 And he releaſed vnto them him that for murder and ſedition had bene caſt into priſon, whom they demaunded: but IESVS he deliuered to their pleaſure.

26 And when they led him, they tooke one Simon of Cyréne comming from the countrey: and they laid the croſſe vpon him to carie after IESVS.

27 And there folowed him a great multitude of people, and of women which bewailed and lamented him.

28 But IESVS turning to them, ſayd, Daughters of Hieruſalem, weepe not vpon me, but weepe vpon your ſelues, and vpon your children.

29 For behold the dayes ſhall come, wherein they will ſay, Bleſſed are the barren,& the wombes that haue not borne, and the pappes that haue not giuen ſucke.

Oſ.10,8. 30 *Then ſhall they beginne to ſay to the mountaines, Fall vpon vs: and to the hilles, Couer vs.*

31 For if in the greene wood they doe theſe things,in the dry what ſhall be done?

32 And there were led alſo other two malefactours with him to be executed.

33 And after they came to the place which is called Caluarie, there they crucified him: and the theeues, one on the right hand,and the other on the left.

34 And IESVS ſaid,Father,forgiue them, for they know not what they doe. But they deuiding his garments,did caſt lots.

[1]Beholding. 35 And the people ſtood[||] expecting, & the princes with them derided him, ſaying, Others he hath ſaued,let him ſaue himſelfe, if this be Chriſt,the elect of God.

36 And the ſouldiers alſo mocked him comming to him,& offering him vineger,

37 Saying, If thou be the king of the Iewes,ſaue thy ſelfe.

38 And there was alſo a ſuperſcription written ouer him in Greeke and Latine, and Hebrew letters: THIS IS THE KING OF THE IEWES.

39 And one of thoſe theeues that were hanged,blaſphemed him,ſaying, If thou be Chriſt,ſaue thy ſelfe,and vs.

40 But the other anſwering, rebuked him, ſaying, Neither doeſt thou feare God, where as thou art in the ſame damnation?

41 And we in deed iuſtly, for we receiue worthie

requiring that he might be crucified: and the voyces of them, & of the high Prieſts preuailed.

24 And Pilate gaue ſentence that it ſhould be as they required.

25 And he let looſe vnto them,him that for inſurrection and murder was caſt into priſon, whom they had deſired,and he deliuered Ieſus to their will.

*26 * And as they led him away,they caught one Simon of Cyrene, comming out of the field, and on him laid they the croſſe, that he might beare it after Ieſus.* Matt.27.32. mark.15.21.

27 And there followed him a great company of people, and of women, which alſo bewayled and lamented him.

28 But Ieſus turning backe vnto them, ſayd, Ye *daughters of Hieruſalem, weepe not for me, but weepe for your ſelues, and for your children.*

29 For behold,the dayes are comming,in the which they ſhall ſay, Happy are the barren, and the wombes that neuer bare, and the paps which neuer gaue ſucke.

30 Then ſhall they begin to ſay to the mountains, Fall on vs,and to the hils,Couer vs.* Eſay.2.19.

31 For if they doe theſe things in a moiſt tree, what ſhall be done in the dry? oſee 10.8. apoc.6.16.

*32 * And there were other two euil doers led with him,to be put to death.* Matt.27.38. mar.15.27.

*33 * And after that they were come to the place which is called Caluarie,there they crucified him, & the euil doers,one on the right hand, and the other on the left.* iohn 19.18.

34 Then ſayd Ieſus, Father, forgiue them, for they wot not what they do: And they parted his rayment,and caſt lots.

35 And the people ſtood, beholding, and the rulers mocked him with them, ſaying, He ſaued other men, *let him ſaue himſelfe, if he be very Chriſt the choſen of God.*

36 The ſouldiers alſo mocked him, comming to him,and offering him vineger,

37 And ſaying,If thou be the king of Iewes, ſaue thy ſelfe.

*38 And a ſuperſcription was written ouer him,with letters of Greeke,and Latine,and Hebrew,*THIS IS THE KING OF THE IEWES.

39 And one of the euill doers, which were hanged,railed on him, ſaying, If thou be Chriſt, ſaue thy ſelfe and vs.

40 But the other anſwering, rebuked him, ſaying,Feareſt thou not God, ſeeing thou art in the ſame damnation?

41 And we truely are righteouſly puniſhed,

worthie of our doings: but this man hath done no euil.

42 And he sayd to IESVS, Lord, remember me when thou shalt come into thy kingdom.

43 And IESVS sayd to him, Amen I say to thee: this day thou shalt be with me ‖ in paradise.

44 And it was almost the sixt houre: and there was made darkenesse vpon the whole earth vntill the ninth houre.

‡ This eclipse was seene and wondered at as a thing aboue nature, of Dionysius Areopagita at Thebes, when he was yet a Pagan. *Dionys. ep. ad Polycarp. & ep. ad Apollophanem.* Pf.30,6.

45 And the ‡ sunne was darkened: and the veile of the temple was rent in the middes.

46 And IESVS crying with a loud voice, said, *Father, into thy hands I commend my spirit.* And saying this, he gaue vp the ghost.

47 And the Centurion seeing that which was done, glorified God, saying, In deed this man was iust.

48 And all the multitude of them that were present together at that sight, and saw the things that were done, returned knocking their breasts.

49 And al his acquaintance stood a farre of: and the women that had followed him from Galilee, seeing these things.

Mt.27,57. Mr.5,43. Io.19,38.

50 * And behold a man named Ioseph, which was a senatour, a good man & a iust,

51 He had not consented to their counsell and doings, of Arimathæa a citie of Iewrie, who also himself expected the kingdom of God.

52 This man came to Pilate, and asked the body of IESVS.

53 And taking it downe, wrapped it in sindon, and laid him in a monument hewed of stone, ‖ wherein neuer yet any man had bene laid.

54 And it was the day of Parasceue, and the Sabboth drew neere.

55 And the women that were come with him from Galilee, folowing after, ‖ saw the monument, and how his body was laid.

56 And returning they prepared spices & ointments: and on the Sabboth they rested according to the commandement.

for we receiue according to our deedes, but this man hath done nothing amisse.

42 And he said vnto Iesus, Lord, remember me when thou commest into thy kingdome.

43 And Iesus sayd vnto him, Verily I say vnto thee, to day thou shalt be with mee in paradise.

44 And it was about the sixth houre, and there was a darkenesse ouer all the earth, vntill the ninth houre.

45 And the Sunne was darkened, and the vaile of the Temple was rent, euen thorow the middes.

*46 And when Iesus had cryed with a loude voyce, he sayd, * Father, into thy hands I will commend my spirit: And when he thus had sayd, he gaue vp the ghost.* Psal.30.6.

47 When the Centurion saw what was done, he glorified God, saying, Verily this was a righteous man.

48 And all the people that came together to that sight, when they saw the things which were done, smote their breasts, and returned.

49 And all his acquaintance, and the women that folowed him from Galilee, stood a farre off, beholding these things.

*50 * And behold, there was a man named Ioseph, a counseller, and he was a good man, and a iust.* Matt.27.25. mark.15.43. iuhn 19. 38.

51 (The same had not consented to the counsell and deed of them) which was of Arimathea, a citie of the Iewes, which same also waited for the kingdome of God,

52 He went vnto Pilate, and begged the body of Iesus.

53 And when he had taken it down, he wrapped it in a linnen cloth, and laied it in a sepulchre that was hewen in stone, wherein neuer man before was laied,

54 And that day was the preparing of the Sabboth, and the Sabboth drew on.

55 The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laied.

56 And they returned, and prepared sweete odours and ointments, but rested the Sabboth day, according to the commandement.

ANNOTATIONS. CHAP. XXIII.

Rhem. 34 Forgiue them.) *A perfect example of charitie in our Sauiour praying for his crucifiers, which the first martyr S. Steuen did follow,* Act.7: *& the praiers of both were heard: Christs praier taking effect in the Centurion & others, Steuens in Paul.*

Rhem.1. 43 In Paradise.) *Thou maiest not hereupon differre thy conuersion or amendment, presuming of grace at the last houre of thy life, nor looke to haue saluation by faith and confession of Christ without good workes, nor to goe straight to heauen without satisfaction, penance, or punishment for thy former sinnes and life ill spent, nor chalenge securitie and certaine knowledge of thy saluation. for this good theeues case is not common, but a rare example of mercy and prerogatiue, but for the first point, learne onely not to despaire, though thou hast bene ill to the last moment of thy life. for the second, that faith, hope and*

and charitie, repentance, and good wil be ſufficient, and good workes not required, where for want of time and opportunitie they cannot be had. for the third, that Chriſt gaue to this happy man for his zelous confeſſion of him and reprehending his fellow, not only remiſſion of his ſinnes, but alſo by extraordinarie grace, a pardon of al penance and ſatisfaction due either in this life or the next for the ſame. euen as the holy Church by his example and commiſſion giueth pardons alſo to ſome of her zelous children, of al puniſhment due for their offenſes, and ſuch goe ſtraight to heauen. laſtly, that euery one hath not a reuelation of his ſaluation as this man had, and therfore can not be ſo ſure as he was. Pardon of due penance and ſatisfaction.

Fulke. 1. No man ought to differre conuerſion, but to repent as ſoone as he is called, as this theefe did, for God giueth not the grace of repentance, according to the will of man, but according to his owne pleaſure and purpoſe. Neither muſt any man looke to obteine ſaluation, by faith which is voyd of good workes. For ſuch was not the fayth of this penitent theefe, but fruitfull of good workes, as the place and time could ſuffer. But to goe ſtreight to heauen, without ſatisfaction or puniſhment for his former ſinnes, euery Chriſtian man may be aſſured, not onely by this example, but alſo by manifeſt teſtimonies of ſcripture, if he dye in the Lord, Apoc. 14. 13. Iohn 17. 24. 1. Cor. 5. 1. Iohn 5. 24. &c. And as for ſatisfaction and puniſhment for our former ſinnes, is not found in the ſcripture, but is contrary to the generall doctrine of remiſſion of ſinnes by the free grace and mercie of God. For thereby euery one that truely beleeueth and confeſſeth Chriſt, may challenge as certeine knowledge of his ſaluation, by the generall promiſes of God in the ſcriptures, as the theefe by theſe ſpeciall wordes of Chriſt vttered vnto him. Neither was this good theefe ſaued by any other meanes, then all Chriſtians are ſaued, namely, by the free mercy of God in Ieſus Chriſt apprehended by faith: Wherefore we ſhould learne, not onely not to diſpaire, but to beleeue ſtedfaſtly, that if we doe truely repent as this theefe did, we ſhall as certeinly receiue pardon for our ſinnes, at what time ſoeuer it be, as God promiſeth by Ezechiel 18. 21. For God will not reiect an humble and contrite heart, Pſal. 51. 19. Secondly that true fayth is neuer void of good workes, as repentance, loue of God and our neighbour, hatred of ſinne, confeſſion, and other externall workes, as time and opportunitie may ſerue. Thirdly, that Chriſt gaue remiſſion of ſinnes freely, and not of merit for zeale or reprehenſion of his fellow, but of his meere mercie and grace, by which he gaue him fayth and repentance: as he doeth to all that are conuerted to him. So the miniſters of the Church ought to aſſure penitent ſinners of forgiueneſſe and the kingdome of heauen, without any ſatisfaction or puniſhment for ſatisfaction, which is neuer required on their part in the holy ſcriptures. Neither haue they any commiſſion to require it of any of Gods elect, or to delay the reward of any for whom Chriſt hath ſatisfied to his father, as he hath for all that are redeemed by him. Laſt of all, euery man that by faith applieth vnto himſelfe the generall promiſes of God, may be as ſure of ſaluation, as he was. For they are as true of euery one in ſingular, as they are of all in generall. *And this theefe was iuſtified on the croſſe* (ſaith S. Auguſtine) *by that conſummation and breuitie* (*which the Apoſtle Rom. 10. maketh generall to all men*) *who hauing all other members of his bodie faſtened on the croſſe, and hauing theſe two free, beleeued with his heart to righteouſneſſe, and confeſſed with his mouth to ſaluation, and immediately obteined to heare This day thou ſhalt be with me in Paradiſe.* Ad Simplicia lib. 1. q. 2. Likewiſe Ambroſe ſaith: *It is a moſt excellent example to deſire conuerſion, that pardon is ſo ſoone granted to the theefe, & that grace is more plentifull then his prayer: for our Lord doth alwayes grant more then is asked.* In Luc. cap. 23. The like comfort for all penitent ſinners, is gathered out of this example, by *Cyprian De can. Dom. num. 7.* And Chryſoſtome in Gen. Hom. 55. and in a maner by all the ancient fathers. Therefore the papiſts doe wickedly goe about to make it almoſt ſingular and extraordinarie.

A liuely faith. Satisfaction. Purgatorie. Certeintie of ſaluation.

Rhem. 55. Wherein neuer.) *As in the wombe of* MARIE *none was conceiued before nor after him, ſo in this monumene none was laid before nor after him: which prerogatiue (no doubt) was of Gods prouidence, this Ioſeph no leſſe abſteining afterward to be buried in it, then the other Ioſeph from copulation with the mother of our Lord.* S. Auguſtine.

Rhem. 2. 55. Saw the monument.) *Theſe good women of great deuotion obſerued the Sepulchre for the honour of the holy bodie. Whereupon the deuotion of faithful folke watching and viſiting on Good-Friday and Eaſter eue the ſepulcher made in euery Church for memorie of our Lords burial, is exceding good and godly, ſpecially the B. Sacrament for more ſignification ſake being preſent in the ſame Sepulcher.* Viſiting of the Sepulcher, or Sepulchres.

Fulke. 2. The cauſe of the womens marking the place of Chriſtes buriall, is expreſſed in the text, whereunto the popiſh maner of watching the idoll of the ſepulchre in their churches hath no reſemblance, and therefore is nothing els but groſſe ſuperſtition, and mockerie of the myſteries of our faith, whereof the buriall of Chriſt is one. The impietie is ſo much the greater, when the ſacrament, ordeined to be receiued, to aſſure vs of life, is laid in the graue, as though it were a dead body. Or if becauſe it was ordeined to be a remembrance of Chriſt, they may doe with it what they will, to ſignifie the actions and paſſions of Chriſtes bodie, why doe they not likewiſe baptiſe it, binde it, ſcourge it, crowne it with thornes, and naile it to a croſſe, as well as they burie it, and raiſe it out of the ſepulchre. Watching of the ſepulchre.

CHAP. XXIIII.

Deuout women not finding his body in the Sepulcher, 4 Angels tel them that he is riſen according to his owne prediction: 9 yet the Apoſtles wil not beleue it. 12 but neither Peter findeth his body there. 13 He walketh with two Diſciples, declaring al this vnto them out of the Scriptures, and is knowen of them by breaking of bread. 36 The ſame day he appeareth to the Eleuen and others being together, is felt of them, & eateth with them. finally teaching them out of the Scriptures not onely of his Paſſion and Reſurrection, 47 but alſo of his Catholike Church, 49 he promiſeth the Holy Ghoſt to confirme them. 50 and ſo aſcendeth into heauen.

EASTER DAY. Mt. 28, 1. Mr. 16, 1. Io. 20, 1.

AND in the ‡ firſt of the Sabboth very early they came to the monument, carying the ſpices which they had prepared.

*BVt * vpon the firſt day of the Sabboths, very early in the morning, they came vnto the ſepulchre, bringing the ſweet odours, which they had prepared, and other women with them.* Matt. 16. 1. iohn. 22. 21.

2 And

2 And

2 And they found the stone rolled backe from the monument.

3 And going in, they found not the body of our Lord IESVS.

4 And it came to passe: as they were astonied in their minde at this, behold two men stoode beside them in glistering apparell.

5 And when they feared and cast downe their countenance toward the ground, they said vnto them, Why seeke you the liuing with the dead?

6 He is not here, but is risen. remember how he spake to you, when he yet was in Galilee,

Lu.9,22. 7 Saying, * That the Sonne of man must be deliuered into the handes of sinners and be crucified, and the third day rise againe.

8 And they remembred his wordes.

9 And going backe from the monument, they told al these things to those eleuen, & to al the rest.

10 And it was Marie Magdalene, and Ioane, and Marie of Iames, and the rest that were with them, which said these things to the Apostles.

11 And these wordes seemed before thē as dotage, and they did not beleeue them.

Io.20,3. 12 But *Peter rising vp ranne to the monument: and stouping downe he saw the linnen clothes lying alone, and went away marueiling with himself at that which was done.

Mr.16,2. The Gospel vpon Munday in Easter weeke. 13 * And behold, two of them went the same day into a towne which was the space of sixtie furlonges from Hierusalem, named Emmäus.

14 And they talked betwixt them selues of al those things that had chaunced.

15 And it came to passe: while they talked and reasoned with them selues, IESVS also him self approching went with them.

16 But their eies were held that they might not know him.

17 And he said to them, What are these communications that you conferre one with an other walking, and are sad?

18 And one whose name was Cleophas, answering, said to him, Art thou only a strāger in Hierusalem, and hast not knowen the things that haue been done in it, these daies?

19 To whom he said, What things? And they said, concerning IESVS of Nazareth, who was a man a Prophet, mightie in worke and worde before God and al the people,

20 And how our cheefe Priestes & Princes

2 And they found the stone rolled away from the sepulchre.

3 And they went in, but found not the body of the Lord Iesu.

4 And it came to passe, as they were amazed thereat, behold, two men stood by them in shining garments.

5 And as they were afraid, and bowed downe their faces to the earth, they said vnto them, Why seeke ye the liuing among the dead?

*6 He is not here, but is risen: * Remember how he spake vnto you when he was yet in Galilee,* Mt.17.23. mar.9.31. luk.9.22.

7 Saying, The sonne of man must be deliuered into the hands of sinfull men, and be crucified, and the third day rise.

8 And they remembred his words,

9 And returned from the sepulchre, & tolde all these thinges vnto those eleuen, and to all the remnant.

10 It was Marie Magdalene, and Ioanna, and Marie Iacobi, and other that were with them, which tolde those thinges vnto the Apostles.

11 And their wordes seemed to them fained things, neither beleeued they them.

*12 * Then arose Peter, and ranne vnto the sepulchre, and when he had looked in, he saw the linnen clothes laid by them selues, and departed, wondring in him selfe at that which was come to passe.* Iohn.10.6.

*13 * And beholde, two of them went that same day, to a village called Emaus, which was from Hierusalem about threescore furlongs.* Mark. 16.12

14 And they talked together of all these things that had come to passe.

15 And it came to passe, that while they communed together, and reasoned, Iesus himselfe drew neere, and went with them.

16 But their eies were holden, that they should not know him.

17 And he said vnto them, What maner of communications are these that ye haue one to another as ye walke, and are sad?

18 And the one of them, whose name was Cleophas, answering, said to him, Art thou onely a stranger in Hierusalem, and hast not knowen the things which are come to passe there in these dayes?

19 He said vnto them, What things? And they said vnto him, Of Iesus of Nazareth, which was a Prophet, mightie in deed and word before God and all the people,

20 And how the high Priestes and our rulers

ces deliuered him into condemnation of death, and crucified him.

21 But we hoped that it was he that ſhould redeeme Iſrael: and now beſides al this, to day is the third day ſince theſe things were done.

22 But certaine women alſo of ours, made vs afraid: who before it was light, were at the monument,

23 And not finding his body, came, ſaying that they ſaw a viſion alſo of Angels, who ſay that he is aliue.

24 And certaine men of ours went to the monument: and they found it ſo as the women ſaid, but him they found not.

25 And he ſaid to them, O foliſh, & ſlow of hart to beleeue, in al things which the Prophets haue ſpoken.

26 Ought not Chriſt to haue ſuffred theſe things, and ſo to enter into his glorie?

27 And beginning from Moyſes & al the Prophets, he did interpret to them in al the ſcriptures the things that were concerning him.

28 And they drew nigh to the towne whither they went: & he made ſemblaunce to goe further.

29 And they forced him, ſaying, Tarie with vs, becauſe it is toward night, & the day is now farre ſpent. And he went in with thē,

30 And it came to paſſe, whiles he ſate at the table with them, he ‖ tooke bread, and bleſſed and brake, and did reach to them.

31 And their eies were opened, and they knew him: & he vaniſhed out of their ſight.

32 And they ſaid one to the other, Was not our hart burning in vs, whiles he ſpake in the way, and opened vnto vs the ſcriptures?

33 And riſing vp the ſame houre they went backe into Hieruſalem: and they foūd the cleuen gathered together, and thoſe that were with them,

34 Saying, That our Lord is riſen in deede, and hath appeared to Simon.

35 And they told the things that were done in the way: and how they knew him in the breaking of bread.

The Goſpel vpon Tueſday in Eaſter weeke. Mt.16,14. Io.20,19.

36 *And whiles they ſpeake theſe things, IESVS ſtoode in the middes of them, and he ſaith to them, Peace be to you: it is I. feare not.

37 But they being troubled and frighted, imagined that they ſaw a ſpirit.

38 And he ſaid to them, Why are you troubled, and cogitations ariſe into your harts?

39 See

lers deliuered him to be condemned to death, & haue crucified him.

21 But we truſted that it had beene he which ſhould haue redeemed Iſrael: and as touching all theſe thinges, to day is euen the third day ſince they were done.

22 Yea, and certeine women alſo of our companie made vs aſtonied, which came early vnto the ſepulchre,

23 And when they found not his body, they came, ſaying that they had ſeene a viſion of angels, which ſay that he was aliue.

24 And certeine of them which were with vs, went to the ſepulchre, and found it euen ſo as the women had ſaid, but him they ſaw not.

25 And he ſaid vnto them, O fooles, and ſlow of heart, to beleeue all that the Prophets haue ſpoken:

26 Ought not Chriſt to haue ſuffered theſe things, and to enter into his glory?

27 And he beganne at Moſes, and all the Prophets, and throughly interpreted vnto them in all the Scriptures, thoſe thinges which were written of himſelfe.

28 And they drew nigh vnto the village which they went vnto, and he made as though he would haue gone further.

29 And they conſtrained him, ſaying, Abide with vs, for it draweth toward night, and the day is farre paſſed: And he went in to tary with them.

30 And it came to paſſe, as he ſate at meate with them, he tooke bread, and bleſſed it, and brake, and gaue to them.

31 And their eyes were opened. & they knew him, and he ‖ vaniſhed out of their ſight.

‖ Or, departed out of their ſight, or ceaſed to be ſeen of them.

32 And they ſaid one vnto another, Did not our hearts burne within vs, while he talked with vs by the way, and opened to vs the Scriptures?

33 And they roſe vp the ſame houre, and returned againe to Hieruſalem, and found the eleuen gathered together, and them that were with them,

34 Saying, The Lord is riſen in deede, and hath appeared to Simon.

35 And they tolde what things were done in the way, and how he was knowen of them in the breaking of the bread.

*36 * And as they thus ſpake, Ieſus him ſelfe ſtood in the middes of them, & ſaith vnto them, Peace be vnto you.* Mark.16.14. iohn. 20.19.

37 But they were abaſhed and afraid, & ſuppoſed that they had ſeene a ſpirit.

38 And he ſaid vnto them, Why are ye troubled, and why doe thoughts ariſe in your hearts?

39 Behold

39 See my handes, and feete, that it is I my self. handle,and see : for a spirit hath not flesh and bones,as you see me to haue.

40 And when he had said this,he shewed them his handes and feete.

41 But they yet not beleeuing and marueiling for ioy, he said, Haue you here any thing to be eaten?

42 But they offred him a peece of fish broiled,and a honie combe.

43 And when he had eaten before them, taking the remaines he gaue to them.

44 And he said to them, These are the words which I spake to you, when I was yet with you, that al things must needes be fulfilled, which are written in the law of Moyses, and the Prophets, & the Psalmes of me.

45 Then he opened their vnderstanding, that they might vnderstand the Scriptures.

46 And he said to them, That so it is written, and so it behoued Christ to suffer, and to rise againe from the dead the third day:

47 ‡ And ‖ penance to be preached in his name and remission of sinnes vnto al nations, ☞ beginning from Hierusalem.

48 And you are witnesses of these things.

Act.1,8.2,1. 49 * And I send the promes of my Father vpon you : but you, tarie in the citie,til you be endued with power from high.

50 And he brought them forth abrode into Bethánia : and lifting vp his handes he blessed them.

ASCENSION DAY. Mr.16,19. Act.1,9. 51 * And it came to passe , whiles he ‖ blessed them, he departed from them, and was caried into heauen.

52 And they adoring went backe into Hierusalem with great ioy :

53 And they were alwaies in the temple praising and blessing God.

39 Behold my hands and my feete, that it is euen I my selfe : handle me and see , for a spirit hath not flesh and bones,as ye see me haue.

40 And when he had thus spoken, hee shewed them his hands and his feet.

41 And while they yet beleeued not for ioy, and woondred, he said vnto them,Haue ye heere any meat?

42 And they offered him a piece of a broiled fish,and of an hony combe.

43 And he tooke it, and did eat before them.

44 And he said vnto them, These are the wordes which I spake vnto you, while I was yet with you, that all must needes *be fulfilled which were written of me in the law of Moses and in the Prophets,and in the Psalmes.*

45 Then opened hee their ‖ wits , that they might vnderstand the Scriptures, ‖ Or,miracles.

46 And said vnto them, Thus is it written, and thus it behoued Christ to suffer , and to rise from death the third day:

47 And that repentance and remission of sinnes should be preached in his name among all nations, and must begin at Hierusalem.

48 And ye are witnesses of these things.

*49 * And beholde, I will send the promise of my father vpon you: But tarie ye in the citie of Hierusalem, vntill ye be indued with power from on high.* Iohn.15.26. act.1.4.

50 And he led them out into Bethanie, and lift vp his hands,and blessed them.

*51 * And it came to passe,as he blessed them, he departed from them, and was caried vp into heauen.* Mark.10.19 act.1.9.

52 And when they had worshipped him, they returned to Hierusalem,with great ioy:

53 And were continually in the Temple, praising and lauding God. Amen.

MARGINALL NOTES. CHAP. XXIIII.

Rhem. 1. 1. First of the Sabboth.) *That is, first after the Sabboth, which is (saith S. Hiero.q.4.ad Hedib.)* dies Dominica, *our Lords day, wherein he arose. for the weeke is deuided into the Sabboth, and the* 1.2.3.4.5.6 *of the Sabboth. and the Apostle* (1.Cor.16,2.) *commaunded a collection of money to be made on the first of the Sabboth. whereby we learne,both the keeping of Sunday,and the Churches count of daies by the* 2.3.4 *of the Sabboth, to be Apostolical. which S. Sylvester afterward named,*2.3.4 *feriam &c.* Breuiar. Roman. Decemb.31.

Fulke 1. The obseruation of the Lords day, is taught in the Scripture to be apostolicall, and not grounded vpon vncerteine tradition vnwritten,as other Papists affirme. The Lords day. The scripture sufficient.

Rhem. 2. 47. And ‖ penance.) *As he shal be Anathema (saith S. Aug.) which preacheth that Christ neither suffered nor rose againe, because we learne by the Gospel,* That it behoued Christ to suffer and to rise againe the third day: *so he shal also be Anathema, whosoeuer preacheth the Church to be els where then in the communion of al nations: because by the self same Gospel we learne in the wordes next folowing ,* and penance to be preached in his name and remission of sinnes throughout al nations. August.ep.48.

Fulke. 2. The Papists are vnder this curse, which preach that the Church consisteth in communion of the Romish Pope,and not in the communion of all nations. The popish communion.

ANNOTATIONS. CHAP. XXIIII.

Rhem. 3. 30. Tooke bread.) *The Fathers in diuers places take this to be meant of the B. Sacrament.* Author operis imperf. ho.17. *S. Augustine* li.3.de consensu Euang.c.25 & ser. 140 de temp. & ep. 59. ad Paulinum. q. 8. *Paulinus him*

him ſelf in the next epiſtle before that, among S. Auguſtines. Venerable Bede alſo vpon this place. Theophylacte vpon this place. And that it ſhould be meant of the holy Sacrament, the forme of ſolemne taking the bread into his handes, bleſſing it, breaking it, and reaching it to his diſciples (exceding proper to the conſecration, and common to none other vulgar benediction, nor any where vſed but in Chriſts miraculous multiplying the loaues) and the ſingular effecte in notifying Chriſt vnto them, do proue. And if it be the Sacrament (as it is moſt probable) then is it an euident example and warrant of miniſtration in one kinde.

The B. Sacrament in one kinde.

Fulke 3. Although this were to be vnderſtoode, of the celebration of the Lordes ſupper, (as ſome of the ancient Fathers doe thinke,) yet it is no example, nor warrant of miniſtration in one kinde. For the breaking of bread, ſhould be here taken figuratiuely for the whole Sacrament, by Synechdoche, which is vſed when a part is named for the whole. And Chryſoſtome vpon that promiſe of Chriſt, (that he will drinke the cuppe of the fruite of the vine, a new in the kingdome of his father,) ſayth expreſly, *poſt reſurrectionem in nuda myſterij menſa vino vſus eſt. Ex genimine autem ait vitis, quæ certè vinum non aquam producit. After his reſurrection in the bare table of this myſterie, he vſed wine. Of the fruite of the vine* (ſayth he,) *which verely bringeth forth wine and not water.* Neither is there any of the ancient Fathers which thinke that our Sauiour Chriſt here gaue the Sacrament, that gathereth example or warrant of miniſtration in one kinde. Finally, you can not ſay, that he gaue bread only, as the Sacrament, except you will alſo ſay that he conſecrated in one kinde, which you all confeſſe to be vnlawfull and ſacrilegious.

Communion in one kinde.

Rhem. 4. 46. Penance to be preached.) *He ſhewed vnto them out of the Scriptures, not only the things that were now accompliſhed in him ſelf, but alſo that were yet to come about his Church: as, where it ſhould begin, to wit, at Hieruſalem: and how farre it ſhould goe, to wit, to al nations: that he might not ſuffer vs (ſayth S. Auguſtine) to erre neither in the bridegrome nor in the bride. For this maketh manifeſtly againſt al Heretikes and Schiſmatikes, that ſet vp new Churches in particular countries, drawing the people from the foreſaid onely true Church, which from Hieruſalem ſo groweth * ouer al nations, til the end of the world come.*

The Catholike or vniuerſal Church. *De unit. Ec. c.* 10. * Mt, 24, 14.

Fulke 4. The vniuerſall Church of Chriſt, is whereſoeuer the Goſpell or doctrine of ſaluation is embraced, and not tied to the citie or Congregation of Rome, which when it was a member of Chriſt, was a particular Church, and not the vniuerſall Church. S. Hierome miſliking the cuſtome of the Church of Rome, that a Prieſt ſhould be ordeined by the teſtimonie of a Deacon, ſayth: *Quid mihi profers vnius vrbis conſuetudinem? What doeſt thou bring forth vnto me the cuſtome of one citie?* But now Rome is neither the vniuerſall Church, nor any ſound part thereof: but the whore of Babylon, the ſeate of Antichriſt. Apoc. 17, 18.

Rhem. 5. 50. Bleſſed them.) *Chriſt our high Prieſt,* * *prefigured ſpecially therein by Melchiſedec, often gaue his bleſſing to his: ſomtimes by wordes, as,* Peace be to you: *ſomtimes by impoſing his handes: and now here by lifting vp his hands ouer his Diſciples as it were for his farewel. In what forme, the Scripture doth not expreſſe, but very like it is that in forme of the croſſe, as Iacob the Patriarch bleſſed his nephewes for ſignification of Chriſts benediction. for now the croſſe began to be glorious among the faithfull, and the Apoſtles (as it is moſt certaine * by the fathers which cal it an ancient tradition) vſed that ſigne for an external note of benediction. Yea S. Auguſtine ſaith* (in Pſ. 30. Conc. 3.) *that Chriſt him ſelf not without cauſe would haue his ſigne to be fixed in our foreheads as in the ſeate of ſhamefaſtnes, that a Chriſtian man ſhould not be aſhamed of the reproche of Chriſt. and what forme can a Chriſtian man vſe rather to bleſſe him ſelf or others, then that which was dedicated in Chriſts death, and is a conuenient memorial of the ſame? Howſoeuer it be, that the Biſhops and Prieſts of Gods Church bleſſe with an external ſigne, no man can reprehend, being warranted by Chriſts owne example and action.*

* Heb. 7, 6. Io. 20, 21. 26. Marc. 10, 16. Gen. 48, 14. * Tertul. de coron. milit. nu. 3. Baſil. de Sp. ſanct. c. 27.

Chriſt bleſſed diuers waies.

Bleſsing with the ſigne of the croſſe.

Fulke. 5. Seeing the Scripture doth not expreſſe, in what forme Chriſt lifted vp his hands, it is great preſumption to affirme, that it was in the ſimilitude of the croſſe. Neither is it any thing like, becauſe Iacob layed his hands ouerthwart, or a croſſe vpō his nephews heads, ỹ Chriſt did ſo, ſeeing here was not the like cauſe: For Iacob laied his hands after ỹ forme, becauſe ỹ yonger ſon which ſhould be the greater, was placed at his left hand, & ỹ elder at his right hand. Neither was the ſigne or figure of the croſſe in any eſtimation with the Apoſtles, or the faithfull in their time. Valentinus the Heretike, was the firſt that made any great accompt of it, as teſtifieth *Irenæus lib.* 1. *cap.* 1. Tertullian in deede, reckneth ſigning with the croſſe to be an olde tradition, which yet it is no more certaine to haue been vſed by the Apoſtles, then other like ceremonies which he there nameth, as the taſting of milke and honie by them that were baptized, and the abſtinence from waſhing for a weeke after baptiſme, oblations for byrth daies, and ſuch other long ſince aboliſhed, which they ſhould not haue beene, if they had beene ordained by the Apoſtles, as neceſſarie for Chriſtian religion. The like may be ſaid of Baſiles teſtimonie. S. Auguſtine in the place noted, ſpeaketh not of the ſigne of the croſſe, which Chriſt neuer commaunded to be ſet on mens forheads, but of the ſeale or marke wherewith the true worſhippers of Chriſt are marked, Apoc. 7 in their forheads, to ſignifie that they ſhould not be aſhamed to cōfeſſe the reproch of Chriſt, which is the glorie of the Chriſtians. Finally, when you aske what forme a Chriſtian man can vſe to bleſſe him ſelfe, rather then the ſigne of the croſſe? I would firſt know, how a Chriſtian man can bleſſe him ſelf, ſeeing the Apoſtle ſaith, it is without all controuerſie that the leſſer is bleſſed of the greater or better. Heb. 7. 7.

The ſigne of the croſſe, or croſsing.

Secondly, that the ſigne of the croſſe is dedicated in the death of Chriſt, rather then the ſignes of other things that were likewiſe inſtruments of his paſſion.

Thirdly, how it is a conuenient memoriall of Chriſtes death, which is not ordeined of Chriſt, nor taught by his Apoſtles to be ſuch.

But you ſay howſoeuer it be, *that Biſhops & Prieſts do bleſſe with an external ſigne, no man can reprehend, being warranted by Chriſts owne example & action:* As though euery action of Chriſt, were an example for vs to follow. But admitting this to be an example, & action to be followed, popiſh Biſhops and Prieſtes are iuſtly to be reprehended, becauſe they are not content with that externall action of Chriſt, which they read in the holy Scripture, of Impoſition or lifting vp of handes, but they will vſe an other, whereof they haue no warrant in the Scriptures, which it is not like that Chriſt at any time did vſe.

THE ARGVMENT OF S. IOHNS GOSPEL.

S. Iohns Gospel may be diuided into foure partes.

The first part is, of the actes of Christ before his solemne manifestation of himselfe, while Iohn Baptist was yet baptizing: Chap. 1. 2. 3. 4.

The second, of his Actes in Iurie (hauing now begonne his solemne manifestation in Galilee, Mat. 4, 12.) the second Easter or Pasche of his preaching: Chap. 5. For of the first pasche, we had in the first part, Chap. 2, 13: And the pasche of * the Iewes was at hand. And that feast whereof we haue in this second part, chap. 5, 1: After this there was a festiual day of * the Iewes, is thought of good Authors, to be the feast of Pasche. Iren. li. 2. c. 39.

The third part is, of his Actes in Galilee, and in Iurie, about the third Pasche, and after it: cap. 6, to the 12. For so we haue chap 6, 4: And Pasche the festiual day of * the Iewes was at hand.

The fourth part is of the fourth pasche (which we haue in the end of the chap. 11, 55: And the pasche of * the Iewes was at hand) that is to say, of the Holy weeke of his Passion in Hierusalem: chap. 12. vnto the end of the booke.

* This speach very common in this Gospel, as appeareth by the places here marked, declareth that he writeth to the Gentils.

By which diuision it is manifest, that the intent of this Euangelist writing after the other three, was, to omit the Actes of Christ in Galilee, because the other three had written them at large: and to report his Actes done in Iurie, which they had omitted.

And this he doth, because Iurie with Hierusalem and the Temple, being the principal parte of the Countrey, there abode the principal of the Iewes, both for authoritie, and also for learning in the law or knowledge of the Scriptures. and therfore that was the place, where our Lord IESVS finding in the Head it selfe and in the leaders of the rest, such wilful obstinacie and desperate resistance, as the Prophets had foretold, did by this occasion, much more plainely then in Galilee, both say and proue, at sundry times, euen euery yere of his preaching, him selfe to be the CHRIST that had bene so long promised vnto them, and expected of them: and the same CHRIST to be not only a man, as they imagined, but also the natural, consubstantial, and coeternal Sonne of God the Father, who now had sent him. Therfore these were the wordes and deedes that serued best the purpose of this Euangelist, being, to shew the glorie and excellencie of this person IESVS. that thereby the Gentils might see, how worthily Hierusalem and the Iewes were reprobated, who had refused yea and crucified such an one: and how wel and to their owne saluation themselues might doe, to receiue him and to beleeue in him. For this to haue bene his purpose, him selfe declareth in the end, saying: These are written, that you may beleeue that IESVS is CHRIST the Sonne of God: and that beleeuing, you may haue life in his name. Io. 20, 31.

And hereupon it is, that S. Hierome writeth thus in his life: Iohn the Apostle, [a] whom IESVS loued very much, the [b] sonne of Zebedee, [b] the brother of Iames the Apostle [c] whom Herod after our Lords Passion beheaded, last of al wrote the Gospel, at the request of the Bishops of Asia, against Cerinthus, and other Heretikes, and specially against the assertion of the Ebionites then rising, who say that Christ was not before MARIE. Wherevpon also he was compelled to vtter his Diuine Natiuitie. Of his three Epistles, and of his Apocalypse, shal be said in their owne places. *Hier. in Catal.*

a Io. 21, 20.
b Mat. 4, 21.
c Act. 12, 2.

It foloweth in S. Hierome, that In the Second persecution vnder Domitian, fourtene yeres after the persecution of Nero he was exiled into the ile Patmos. But after that Domitian was slaine, and his actes for his passing crueltie repealed by the Senate: vnder Nerua the Emperour he returned to Ephesus, and there continuing vnto the time of Traiane the Emperour, he founded and gouerned al the Churches of Asia. and worne with old age, he died the threescore and eighth yere after the Passion of our Lord, and was buried besides the same citie.

Whose excellencie the same holy Doctor thus briefly describeth.

li. 1. Aduers. Iouinianum.

IOHN the Apostle, one of our Lords Disciples, who was the yongest among the Apostles, and whom the faith of Christ found a virgin, remained a virgin, and therefore is [a] more loued of our Lord, and [a] lieth vpon the breast of IESVS: and that which Peter durst not aske, [a] he desireth him to aske: and after the resurrection, when Marie Magdalen had reported that our Lord was risen againe, both of them ranne to the Sepulchre, [b] but he came thither first: and when they were in the ship and fished in the lake of Genezareth, IESVS stood on the shore, neither did the Apostles know whom they saw: [c] onely the virgin knoweth the virgin, and saith to Peter, It is our Lord. This Iohn was both an Apostle, and Euangelist, and Prophet: an Apostle, because he wrote to the Churches as a Maister: an Euangelist, because he compiled a booke of the Gospel, which (except Matthew) none other of the twelue Apostles did: a Prophet, for he saw in the ile Patmos, where he was banished by Domitian the Emperour for the testimonie of our Lord, the Apocalypse, conteining infinite mysteries of things to come. Tertullian also reporteth, that at Rome being cast into a barrel of hote boiling oile, he came forth more pure and fresher or liuelier, then he went in. yea and his Gospel it self much differeth from the rest. Matthew beginneth to write as of a man: Marke of the prophecie of Malachie and Esay. Luke of the Priesthod of Zacharie: the first hath the face of a man, because of the genealogie: the second the face of a lion, for the voice of one crying in the desert: the third the face of a calfe, because of the Priesthod. But Iohn as an Eagle flieth to the things on high, and mounteth to the Father him self, saying: In the beginning was the WORD, and the WORD was with God, and God was the WORD. Thus far S. Hierome.

a Io. 13, 23. 24. &c. 21, 20.
b Io. 20, 4.
c Io. 21, 7.

Rhem. 1. Vpon this Gospel there are the famous commentaries of S. Augustine called Tractatus in Euang. Ioan. to. 9. and twelue bookes of S. Cyrils commentaries.

Fulke. 1. There are but 8. bookes of S. Cyrillus commentaries remaining, 4. of them being lost. In steed of which Iodocus Clictoueus, added foure of his owne writing, namely the fifth, the sixth, the seuenth, and the eight, which of these great learned Doctors of Rhemes, are accompted for the bookes of Cyrillus, and sometime deuoutly alleadged, as the auctoritie of Cyrillus: as in the Preface and cap. 10. v. 29. of this Gospel, and els where.

THE

THE HOLY GOSPEL OF IESV CHRIST ACCORDING TO IOHN.

CHAP. I.

The 1. part: THE ACTES of Christ before his manifestation, whiles Iohn Baptist was yet baptizing.

The preface of the Euangelist, commending Christ (as being God the Sonne incarnate) to the Gentils, and setting out the blindnes of the Iewes in not receiuing him. 19 *Then, the testimonies of Iohn Baptist, first to the solemne legacie of the* • *Iewes:* 29 *secondly, when he saw* IESVS *come to him:* 35 *thirdly, to his owne Disciples also, putting them ouer from him selfe to* IESVS. *Who made it plainer to them that he is Christ,* 40 *and so began he also to haue Disciples.*

The translation of Rhemes.

IN THE beginning ‖ was the WORD, & the WORD was ‖ with God, and ‖ God was the WORD.

2 This was in the beginning with God.

3 Al things were made ‖ by him: and without him was made ‖ nothing. That which was made,

4 In him was life, and the life was the light of men:

5 And the light shineth in darkenesse, and the darkenesse did not comprehend it.

6 There was a man sent from God, whose name was Iohn.

7 This man came for testimonie: to giue testimonie of the light, that al might beleeue through him.

8 He was not the light, but to giue testimonie of the light.

9 It was the true light, which lighteneth euery man that commeth into this world.

10 He was in the world, and the world was made by him, and the world knew him not.

11 He came into his owne, and his owne receiued him not.

12 But as many as receiued him, ‖ he gaue them power to be made the sonnes of God, to those that beleeue in his name.

13 Who, not of bloud, nor of the wil of flesh, nor of the wil of man, but of God are borne.

ET VERBVM CARO FACTVM EST.

14 AND ‖ THE WORD WAS MADE FLESH, and dwelt in vs (and we saw the glorie of him, glorie as it were of the only-begotten of the Father) ful of grace and veritie.

15 Iohn giueth testimonie of him, and crieth saying, This was he of whom I spake, He that shal come after me, ‡ is made before me: because he was before me.

16 And of his fulnes al we haue receiued, and grace for grace.

17 For

The Gospel at the third Masse vpon Christmas day. And euery day at the end of Masse.

‖ nothing that was made.

‡ He is preferred and made of more dignitie and excellencie then I, because he was before me and al things, eternal God.

The translation of the Church of England.

IN the beginning was the word, and the word was with God, & † *God was that word.*

† Or, and that word was God. Gene. 1. 1.

2 * *The same was in the beginning with God.*

3 All things were made by it, and without it, was made nothing that was made.

4 In it was life, and the life was the light of men.

5 And the light shineth in the darkenesse, and the darkenesse comprehended it not.

*6 * There was a man sent from God, whose name was Iohn:*

Mat. 3. 1. mar. 1. 2. luk. 3. 2.

7 The same came for a witnes, that he should beare witnesse of the light, that all men through him might beleeue.

8 He was not that light, but was sent *to beare witnesse of the light.*

9 That light *was the true light, which lighteth euery man that commeth into the world.*

*10 He was in the worlde, * and the worlde was made by him, and the worlde knewe him not.*

Heb. 11. 4.

11 He came into his owne, and his owne receiued him not.

12 But as many as receiued him, to them gaue he †*power to be the sonnes of God,* euen *to them that beleeued on his name,*

† Or, dignitie.

13 Which †*were borne not of bloud, nor of the will of the flesh, nor yet of the will of man, but of God.*

† Or, was made.

*14 * And the same word became flesh, and dwelt among vs (and we sawe the glorie of it, as the glorie of the onely begotten sonne* that came *from the Father) full of grace and truth.*

Matth. 1. 16. luk. 2. 7.

15 Iohn beareth witnesse of him, and cryed, saying, This was he of whom I spake, He that commeth after me, is preferred before me, for he was †*before me.*

† Or, worthier then I. Colos. 1. 19.

*16 And of his * fulnesse haue all we receiued, and grace for grace.*

17 For the law was giuen by Moyses, grace and verity was made by IESVS Christ.

18 God ‖ no man hath seen at any time: the only begotten Sonne which is in the bosome of the father, he hath declared.

The Gospel vpon the 3. Sunday in Aduent.

19 And this is Iohns testimonie, when the Iewes sent from Hierusalem Priests and Leuites to him, that they should aske him, Who art thou?

20 And he confessed, and did not denie: and he confessed, That I am not CHRIST.

21 And they asked him, What then? Art thou * Elias? And he said, I am not. Art thou ‡ * the Prophet? And he answered, No.

Deu.18,15. Mal.4,5.

‡ By like the Iewes ignorātly vnderstood not the place in Deuteronomie, of Christ, and therfore they aske also whether he be the Prophet there spoken of. See also c.7, 40.

22 They said therefore vnto him, Who art thou, that we may giue an answer to them that sent vs? what saiest thou of thy self?

23 He said, * *I am the voyce of one crying in the desert, make straight the way of our Lord*, as Esaie the Prophet said.

Esa.40,3.

24 And they that were sent, were of the Pharisees.

25 And they asked him, and said to him, Why then doest thou baptize, if thou be not Christ, nor Elias, nor the Prophet?

26 Iohn answered them, saying, *‡ I baptize in water: but there hath stood in the middes of you whom you know not.

Mat.3,11. Mr.1,8. Lu.3,16.

27 The same is he that shal come after me, that is made before me: whose latchet of his shoe I am not worthie to vnloose.

28 These things were done in Bethania beyōd Iordan, where Iohn was baptizing.

The Gospel on the octaue of the Epiphanie.

29 The next day Iohn saw IESVS comming to him, and he saith, *Behold the lambe of God, behold him that taketh away the ‖ sinne of the world.*

‖ sinnes AGNVS DEI at Masse.

30 This is he of whom I said, After me there commeth a man, which is made before me: because he was before me.

31 And I knew him not, but that he may be manifested in Israel, therfore came I baptizing in water.

32 And Iohn gaue testimonie, saying, That I saw ‖ the Spirit descending as a doue from heauen, and he remained vpon him.

33 And I knew him not: but he that sent me to baptize in water, he said to me, He vpon whom thou shalt see the Spirit descending and remaining vpon him, he it is that baptizeth in the holy Ghost.

34 And I saw: and I gaue testimonie that this is the sonne of God.

The Gospel vpon S. Andrews eue.

35 The next day againe Iohn stoode, and two of his disciples.

36 And beholding IESVS walking, he saith,

17 For the law was giuen by Moses, but grace and trueth came by Iesus Christ.

*18 * No man hath seene God at any time, the onely begotten sonne, which is in the bosome of the father, he hath declared him.* 1.Iohn.4.12. 1.tim.6.16.

19 And this is the recorde of Iohn, when the Iewes sent Priests and Leuites from Hierusalem to aske him, What art thou?

20 And he confessed, and denied not, & sayd plainely, I am not that Christ.

21 And they asked him, What then? Art thou Elias? And he saith, I am not. Art thou that Prophet? And he answered, No.

22 Then sayd they vnto him, What art thou, that we may giue an answere to them that sent vs? What sayest thou of thy selfe?

*23 * He said, I am the voice of a cryer in the wildernes: Make straight the way of the Lord, as said the Prophet Esaias.* Esay 40.3. mat.3.3. luk.3.4.

24 And they which were sent, were of the Pharisees.

25 And they asked him, and said vnto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither † a Prophet?

† Or, the Prophet.

26 Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not,

*27 * He it is, which though he came after me, was before me, whose shoes latchet I am not worthie to vnloose.* Matth.3.2. mar.1.7. luk.3.16. act.19.4.

28 These thinges were done in † Bethabara beyond Iordane, where Iohn was baptizing.

† Or, some reade, Bethania.

29 The next day, Iohn seeth Iesus comming vnto him, and sayeth, Beholde the Lambe of God, which taketh away the sinne of the world.

30 This is he of whom I said, After me commeth a man, which is preferred before me: for he was before me.

31 And I knew him not: but that he should be declared to Israel, therefore am I come baptizing with water.

*32 * And Iohn bare record, saying, I saw the Spirite descending from heauen, like vnto a Doue, and it abode vpon him.* Matth.3.16. mar.1.10. luk.3.22.

33 And I knewe him not: but he that sent me to baptize with water, the same said vnto me, Vpon whom thou shalt see the Spirit descending, and tarying still on him, the same is he which baptizeth with the holy Ghost.

34 And I sawe, and bare recorde, that this is the sonne of God.

35 The next day after, Iohn stoode againe, and two of his disciples.

36 And when he beheld Iesus walking, he saith,

ſaith, Behold the lambe of God.

37 And the two Diſciples heard him ſpeaking, and they folowed IESVS.

38 And IESVS turning, and ſeeing them folowing him, ſaith to them, What ſeeke you? Who ſaid to him, Rabbi (which is called by interpretation, Maſter) where dwelleſt thou?

39 He ſaith to them, Come and ſee. They came, and ſawe where he abode and they taried with him that day: and it was about the tenth houre.

40 And Andrewe the brother of Simon Peter was one of the two that had heard of Iohn, and folowed him.

41 He findeth firſt his brother Simon, and ſaith to him, We haue found MESSIAS, which is being interpreted, CHRIST.

‡Meſſias in Hebrue, in Greke Chriſt, in Engliſh Anointed, to wit, with the ſpirituall oile of grace aboue his brethren. Pſ.44.

42 And he brought him to IESVS. And IESVS ‖ looking vpon him, ſaid, Thou art Simon the ſonne of Iona: thou ſhalt be called ‡ *Cephas*, which is interpreted, *Peter*.

43 On the morowe he would goe forth into Galilee, and he findeth Philip. And IESVS ſaith to him, Folowe me.

44 And Philip was of Bethſaida, the citie of Andrew and Peter.

45 Philip findeth Nathanael, and ſaith to him, Him whom Moyſes in the law, and the Prophets wrote of: we haue found IESVS the ſonne of Ioſeph, of Nazareth.

46 And Nathanael ſaid to him, From Nazareth can there be any good? Philip ſaith to him, Come and ſee.

The Goſpel in a votiue Maſſe of the holy Angels.

47 IESVS ſawe Nathanael comming to him, and he ſaith of him, Behold an Iſraelite in very deede, in whom there is no guile.

48 Nathanael ſaith to him, Howe knoweſt thou me? IESVS anſwered and ſaide to him, Before that Philip did call thee, when thou waſt vnder the figge-tree, I ſawe thee.

49 Nathanael anſwered him, and ſayth, Rabbi, thou art the ſonne of God, thou art the king of Iſrael.

50 IESVS anſwered, and ſaid to him, Becauſe I ſaid vnto thee, I ſawe thee vnder the fig-tree, thou beleeueſt: greater then theſe things ſhalt thou ſee.

51 And he ſaith to him, Amen Amen I ſay to you, You ſhall ſee the heauen opened, and the * Angels of God aſcending and deſcending, vpon the Sonne of man.

Gen.28,12.

ſaith, Beholde the Lambe of God.

37 And the two diſciples heard him ſpeake, and they folowed Ieſus.

38 And Ieſus when he turned about, and ſaw them folowing him, *ſayeth vnto them, What ſeeke ye? They ſaide vnto him, Rabbi, (which is to ſay if one interprete it, Maſter) where dwelleſt thou?*

39 He ſayeth vnto them, Come and ſee. They came, and ſawe where he dwelt, and abode with him that day: for it was about the tenth houre.

40 One of the two which heard Iohn ſpeake, and followed him, was Andrewe, Simon Peters brother.

41 The ſame findeth his brother Simon firſt, and ſaith vnto him, We haue found the Meſſias, which is by interpretation, the † *anointed,*

†Or, ‡ Chriſt.

42 And brought him to Ieſus. And when Ieſus behelde him, he ſaide, Thou art Simon the ſonne of Iona, thou ſhalt be called Cephas, which is by interpretation, a ſtone.

43 The day following, Ieſus would goe foorth into Galilee, and findeth Philip, and ſayeth vnto him, Followe me.

44 Philip was of Bethſaida, out of the citie of Andrewe and Peter.

45 Philip findeth Nathanael, and ſaith vnto him, We haue found him *of whom* * *Moſes in the lawe and the* * *Prophets did write, Ieſus of* Gen.49.18. eſay.4.2. *Nazareth the ſonne of Ioſeph.*

46 And Nathanael ſaid vnto him, Can there any good thing come out of Nazareth? Philip ſaith vnto him, Come and ſee.

47 Ieſus ſawe Nathanael comming to him, and ſaith of him, Beholde a right Iſraelite, in whom is no guile.

48 Nathanael ſaith vnto him, Whence knoweſt thou me? Ieſus anſwered, and ſaide vnto him, Before that Philip called thee, being vnder the figge tree, I ſaw thee.

49 Nathanael anſwered, and ſaith vnto him, Rabbi, thou art euen the very *ſonne of God, thou art the king of Iſrael.*

50 Ieſus anſwered, and ſaide vnto him, Becauſe I ſaid vnto thee, I ſaw thee vnder the figge tree, thou †*beleeueſt: thou ſhalt ſee greater things then theſe.*

†Or, beleeueſt thou?

51 And he ſaith vnto him, Verily, verily I ſay vnto you, hereafter ſhall ye ſee heauen open, and the angels of God aſcending and deſcending vpon the Sonne of man.

MARGINALL NOTES. CHAP. I.

Rhem. 1. 26. I baptize in water.) *He doeth often here ſignifie the great difference of his baptiſme and of Chriſtes, as of his perſon and Chriſtes. See Annot. Mat.3.*

Fulke 1. Iohn acknowledgeth, that he is onely a miniſter of the externall action and element, and that Chriſt is the auctor and giuer of the ſpirituall grace: other difference he ſheweth not. Iohns baptiſme.

Rhem.2. 42. *Cephas*, which is interpreted.) *Cephas in Syriake, and Peter in Greeke, in English, Rocke. See Mat.16,18.*

Fulke.2. Cephas signifyeth any stone, such as Peter was one, appointed to be one of the twelue foundation stones of the Church. But if the Pope cannot erre in his decretall epistles, Anacletus sayth it signifyeth *an head, or beginning, or first.* Dist.22.cap.Sacro sanct.Anacl.Ep.3.Vigilius Euthero. Peters prerogatiue.

ANNOTATIONS. CHAP. I.

Rhem. 1. Was the word.) *The second person in Trinitie which is the naturall, onely, and eternal Sonne of God the Father, is called the WORD: not as the holy Scriptures or speaches of the Prophets and Apostles (written and spoken by Gods commaundement for the vttering of his diuine will towards man) be called his worde. but in a more diuine, eminent, and ineffable sort, to expresse vnto vs in a sort, by a terme agreeable to our capacitie, that the Sonne of God so is, and so from euerlasting is borne of God the Father, as our prime concept (which is our internall and mentall word) is and issueth out of our intelligence and mind. This WORD then, Sonne, or second Person in the holy Trinitie, was and had his being then already, when other creatures (of what sort so euer) had but their beginning, and therefore can not be a creature, as many Heretikes before the writing of this Gospel thought, and as the Arrians after taught. And this first sentence of the Gospel not onely the faithfull, but the Platonikes did so admire (as S. Augustine writeth) that they wished it to be written in gold.* How God the Sonne is called the WORD. *Augustde Ciu. Dei li.10.c.29.* The Platonikes.

Rhem.3. 1. With God.) *Because a man might say, If the WORD were before any thing was created, where or howe coulde he be? the Euangelist preuenting that carnal concept, saith first, that he was with God, whose being dependeth not vpon time, place, space, or any other creatures, all which were made by him. secondly, he giueth vs to vnderstand, that the WORD hath his proper subsistence or personalitie distinct from God the Father, whereby Sabellius the old Heretike is refuted. thirdly, here is insinuated the order of these two persons, one towards the other, to witte, that the Sonne is with and of the Father, and not the Father of the Sonne. Fourthly, you may confute here the blasphemie of Caluin, holding the seconde Person to be God, not as of God the Father, but as of himselfe. And yet such are the bookes that our youth nowe reade commonly in England, and that by commaundement.* The WORD coeternall with the Father, distinct in person, and of the Father. *Calu.inst.li.1. c.13.sect.23. and 25.*

Fulke.3. An horrible slander of Caluine, who teacheth none otherwise of the Godhead of Christ, then the Papistes themselues. Affirming that he is God, of God the father, in respect of person as the sonne, yet very God, of one and the same Godhead that the father is God, which is not multiplied by communication of generation, but is one and most singular in all the three persons. Which most true and perpetuall doctrine of the Church, he hath mainteyned in his writings, against the Arrians, Sabellians, and Tritheites of our age, while the auctors of this slander take their ease, and neuer once opposed them selues against them. Slander.

Rhem.4. 1. God was the Word.) *Lest any man vpon the premisses, which set forth the relation and distinction of the second Person from the first, might thinke that the Father onely were God, the Euangelist expresly teacheth, the WORD to be God. for though the wordes seeme to lie otherwise (because we haue of purpose folowed the elegancie which the Euangelist himselfe obserued in placing them so, and therefore they stand so both in Greeke and Latine) yet in deede the construction is thus,* The WORD was God, *and as (in his first Epistle the same Apostle writeth)* true God: *lest any might say (as the Arians did) that he was God in deede, but not truely and naturally, but by common adoption or calling, as good men in the Church be called the sonnes of God. What wonderfull wrangling and tergiuersation the Arians vsed to auoide the euidence of this place, we see in S. Augustine* lib.3.de Doct.Christ.cap.2. *euen such as the Protestants doe, to auoide the like wordes,* This is my body, *concerning the B. Sacrament.* The WORD true God by nature. *1.Io.c.5.20.* The Protestats are like the wrangling Arians.

Fulke.4. The Protestants are nothing like the Arians, for they acknowledge the wordes of Christ to be true, in such sense as he spake them, and as the ancient fathers of the Church did take them, and expound them, for many hundred yeeres after Christ, as in places conuenient is proued: see the notes vpon Mat 26. Mar.14. Luk.22. Slander.

Rhem. 3. By him.) *Againe, by this he signifieth the eternitie, diuinitie, omnipotencie, and equalitie of the WORD or Sonne, with God the Father, because by him all things were created. all things he sayth, both visible of this worlde: and inuisible, as Angels and all spirituall creatures. Whereupon it is euident also, that him selfe is no creature, being the creator of all: neither is sinne of his creation, being a defect of a thing, rather then a thing it selfe, and therefore neither of nor by him.* The WORD not a creature but the creator.

Rhem.5. 12. He gaue them power.) *Free-will to receiue or acknowledge Christ, and power giuen to men, if they will, to be made by Christ the sonnes of God: but not forced or drawen thereunto by any necessitie.* Free-will.

Fulke.5. Men haue no freedome of will, to accept the grace of God offred, vntill they be by grace preuented. And although they be not forced or drawen by necessitie, yet they are by ỹ grace of God made willing, which by nature were altogether vnwilling. The word which they haue here translated power, signifieth dignitie, or auctoritie, which is giuen onely of Gods grace (as the words of the text are manifest) to them that receiue Christ by faith: which is not of *him that willeth, nor of him that runneth, but is the gift of God. Eph.2.8. Rom.9.16. By this power* (saith Cyrillus vpõ this place) *he vnderstandeth adoption and grace, afterwarde most safely he inferred: that they are borne of God, that he might shewe the greatnesse of grace, which ioyneth together strangers from God, and maketh them the sonnes of God, and of loue giueth freely the nobilitie of the Lord to his seruants.* Free-will.

Rhem.6. 14. The Word made flesh.) *This is the high and diuine testimonie of Christes incarnation, and that he vouchsaued to become man. for the acknowledging of which inexplicable benefite and giuing humble thankes for the same, all Christian people in the world by tradition of the Fathers prostrate them selues or kneele downe, when they heare it sung or said at the holy Masse, either in this Gospel: or in the Creede by these wordes,* ET HOMO FACTVS EST. Humble kneeling at the solemne words of Christes incarnation.

Fulke.6. Blind deuotion of ignorant Papistes, who vnderstand not the wordes, much lesse the mysterie expressed in these wordes, *Verbum caro factum est*, or *Homo factus est*, at which they kneele (as you say) although I suppose it is not generally obserued of all Papistes. Superstition.

Rhem. 18. No man hath seene) *Neuer man in this mortalitie sawe God in the very shape and naturall forme of the diuine essence, but men see him onely in the shape of visible creatures, in or by which it pleaseth him to shew him selfe vnto many diuersly in this world: but neuer in such sort as when he shewed him selfe in the person of the sonne of God, being made truely man and conuersing with men.* Howe mortall men see God.

32. The Spirit.) *Here is an euident testimonie of the third Person in Trinitie, which is the Holy Ghost: so that in this one Chapter we finde expresly against all Heretikes, Iewes, and Pagans, set foorth the trueth of the Churches doctrine concerning the whole Trinitie.* The B. Trinitie.

Rhem.7. 42. Looking vpon him.) *This beholding of Simon, insinuateth Christes designement and preferring of him to be the chiefe Apostle, the Rocke of the Church, and his Vicar. and therefore vpon that Diuine prouidence and intention he accordingly changeth his name, calling him for Simon,* Cephas, *which is a Syriake word, as much to say as Rocke or stone. And S. Paul commonly calleth him by his name Cephas, whereas other both Greekes and Latines call him altogether by the Greke word,* Peter, *which signifieth the selfe same thing. Whereof S. Cyril sayth, that our Sauiour by foretelling that his name should no more now be Simon, but* Peter, *did by the word it selfe aptly signifie, that on him, as on a rocke and stone most firme, he would build his Church.*

Peter by his new name designed to be ỹ Rocke of the Church. *Cephas. Petrus. Li.2.c.12 in Ioan.*

Fulke.7. A wretched conclusion: *Christ looked vpon Peter,* ergo *he appointed and preferred him to be chiefe Apostle, the rocke of his Church, and his Vicar.* The addition of his name *Cephas,* proueth, that he was appointed to be a stone, whereon the Church should be builded, but not a singular or the onely rocke thereof, no more then the addition, of *Boanerges* proueth that Iames and Iohn were the only children of thunder, or that *Barnabas* was the only sonne of Consolation. Neither was the name of Simon changed, for he was still called Simon, by our Sauiour Christ, Math.16.17. chap.17.25. Luke 22.31. and Iohn 21.15. and by Iames Act.15.14. That Christ builded his Church vpon Peter, as vpon a rocke, and most firme stone (as Cyrillus sayth) it is no controuersie, seeing he built it ioyntly vpon the foundation of all the Apostles: and the faith and doctrine of Peter, which was the faith and doctrine of all the Apostles, is the rocke, whereupon the Church is builded, and not the person of Peter, as the same Cyrill testifyeth, Dialog. de Trinit. lib.4. in Esai lib.4.

Peters prerogatiue.

CHAP. II.

Rhem.1. *At the request of his mother he worketh his first miracle, turning water into wine at a mariage in Galilee, although the time of his manifestation be not yet come.* 12 *Then in Hierusalem at Pasche, being but one, and yet obscure, he throweth out of the Temple most miraculously all the marchants.* 28 *And being yet of the blind Iewes asked a signe, he signifieth so long before, that they should kill him, but he will rise againe the third day.* 23 *Which also presently they would do, but that he knowing their false hartes (though many beleeue in him) will not tarie among them.*

Fulke.1 The virgine Marie maketh no expresse request vnto our Sauiour Christ, to worke any miracle, and if she did, yet he did nothing at her request, but according to his owne wisdome and good will.

The Gospel vpon the 2. Sunday after the Epiphanie.

AND the third day there was a mariage made in Cana of Galilee: and the mother of IESVS was there.

2 And ‖ IESVS also was called, and his Disciples to the mariage.

3 And the wine failing, the mother of IESVS sayth to him, ‖ They haue no wine.

4 And IESVS saith to her, What is to me and thee woman? my houre cõmeth not yet.

5 His mother saith to ỹ ministers, ‖ Whatsoeuer he shall say to you, doe ye.

6 And there were set there sixe waterpottes of stone, according to the purification of the Iewes, holding euery one two or three measures.

7 IESVS saith to them, Fill the waterpottes with water. And they filled them vp to the toppe.

8 And IESVS saith to them, Draw nowe, and carie to the chiefe steward. And they caried it.

9 And after the chiefe steward tasted the ‡ water made wine, and knewe not whence it was, but the ministers knewe that had drawne the water: the chiefe steward calleth the bridegrome,

10 And saith to him, Euery man first setteth the good wine: and when they haue wel drunke, then that which is worse. But thou hast kept the good wine vntill nowe.

11 This beginning of miracles did IESVS in Cana of Galilee: and he manifested his glorie, and his Disciples beleeued in him.

12 After this he went downe to Capharnaum him selfe & his mother, & his brethren, and

AND the third day was there a mariage in Cana † *a citie of Galilee, and the mother of Iesus was there.* † Or, towne.

2 And both Iesus was called and his Disciples vnto the mariage.

3 And when they wanted wine, the mother of Iesus saith vnto him, They haue no wine.

4 Iesus saith vnto her, Woman, what haue I to doe with thee? mine houre is not yet come.

5 His mother saith vnto the † *ministers, Whatsoeuer he saith vnto you, doe it.* † Or, seruants.

6 And there were set there sixe water pots of stone, after the maner of the purifying of the Iewes, conteyning two or three † *firkins apiece.* † Or, measures.

7 Iesus saith vnto them, Fill the water pottes with water. And they filled them vp to the brimme.

8 And he saith vnto them, Draw out nowe, and beare vnto the gouernour of the feast. And they bare it.

9 When the ruler of the fead hast tasted the water that was made wine (and knew not whence it was, but the ministers which drewe the water knewe) the gouernour of the feast calleth the bridegrome,

10 And saith vnto him, Euery man at the beginning doeth set foorth good wine, and when the ghestes *haue well drunke, then that which is worse: but thou hast kept the good wine vntill nowe.*

11 This beginning of miracles did Iesus in Cana of Galilee, and shewed his glorie: and his disciples beleeued on him.

12 After this he went downe to Capernaum, and his mother, and his brethren, and

and his Disciples: and there they remained not many dayes.

The Gospel vpon Munday in the fourth weeke of Lent.

13 And the Pasche of the Iewes was at hand, and IESVS went vp to Hierusalem:

14 And he found in the temple them that solde oxen and sheepe and doues, and the bankers sitting.

15 And when hee had made as it were a whip of litle coardes, he ‖ cast them all out of the temple, the sheepe also and the oxen, and the money of the bankers he powred out, and the tables he ouerthrewe.

16 And to them that sold doues, he said, Take away these things hence, and make not ỹ house of my father, a house of marchādise.

17 And his disciples remembred that it is Psa.68,10. written, *The zeale of thy house hath eaten me.*

18 The Iewes therefore answered and said to him, What signe doest thou shew vs, that thou doest these things?

19 IESVS answered and saide to them, Mat.26,61. 27,40, *Dissolue this temple, and in three dayes I will rayse it.

20 The Iewes therefore saide, In fourtie and sixe yeres was this temple built, and wilt thou raise it in three dayes?

21 But he spake of ỹ temple of his body.

22 Therefore when he was risen againe from the dead, his disciples remembred, that he said this, and they beleeued the Scripture and the word that IESVS did say.

23 And whē he was at Hierusalem in the Pasche, vpon ỹ festiuall day, many beleeued in his name, seeing his signes which he did.

24 But ‖IESVS did not commit him selfe vnto them, for that he knewe all,

25 And because it was not needefull for him that any should giue testimonie of man: for he knewe what was in man.

*his Disciples, and there continued not many dayes.

13 And the Iewes Passeouer was at hand, and Iesus went vp to Hierusalem,

14 And found sitting in the Temple those that sold oxen, and sheepe, and doues, and changers of money.

15 And when hee had made as it were *a scourge of small cordes, he droue them all out of the Temple, with the sheepe and oxen, and powred out the changers money, and ouerthrewe the tables:*

16 And saide vnto them that solde doues, Haue these things hence, & make not my fathers house an house of marchandise.

*17 And his disciples remembred that it was written, * The zeale of thine house hath euen eaten me.* Psal.69.10.

18 Then answered the Iewes, and saide vnto him, What token shewest thou vnto vs, seeing that thou doest these things?

*19 Iesus answered, and said vnto them, *Destroy this Temple, and in three dayes I will reare it vp.* Mar.26.61. and 27.40. mar.14.58. and 15.29.

20 Then said the Iewes, Fourtie and sixe yeres was this Temple a building, and wilt thou reare it vp in three dayes?

21 But he spake of the Temple of his body.

22 When therefore he was risen from death, his disciples remembred that he thus had saide: and they beleeued the Scripture, and the wordes which Iesus had said.

23 When he was in Hierusalem at the Passeouer, in the feast day, many beleeued on his name, when they sawe his miracles which he did.

24 But Iesus did not commit him selfe vnto them, because he knewe all men,

25 And needed not that any should testifie of man: for he knewe what was in man.

MARGINAL NOTES. CHAP. II.

Rhem. 2. 9. Water made wine.) *He that seeth water turned into wine, needeth not dispute or doubt howe Christ changed bread into his body.*

Fulke. 2. He that seeth water turned into wine, and seeth that by all senses, it is iudged so to be, hath neede to knowe, howe bread is turned into the naturall body of Christ, contrary to the iudgement of all his senses. When the Scripture neuer mentioneth any such conuersion: yea when it is certaine by the Scriptures, that the body of Christ neuer leeseth the essentiall properties of a body, he hath neede to knowe, howe the body of Christ can be vnder such a shape, wherein it hath no essentiall properties of a naturall organicall body. Transubstantiation.

ANNOTATIONS. CHAP. II.

Rhem. 3. 2. IESVS also was called.) *By his vouchsauing to come with his to the Mariage, he approueth the custome of the Faithful in meeting at honest festes and recreations for maintenance of loue, peace, and amitie among themselues: he reproueth the heresie of Tatian, Marcion, and such like condemning wedlocke: Lastly (as S. Cyrill saith) he sanctifieth and blesseth the Mariage of the Faithfull in the new Testament, making it a new creature in him, and discharging it of the manifold maledictions and disorders wherein it was before. By which benediction the often diuorces, remariages, & pluralities of wiues, and the womens seruile subiection and imparitie in that case, be redressed and reduced to the primitiue institution, and so Christian mariage made a Sacrament.* See S. Aug. de nupt. & concup. li. 1. c. 10. & 21. li. 1. de adult. coniug. c. 8. Christ with his presence honoureth and approueth mariage. *Cyril in 2. Io. c. 22.*

Fulke. 3. The only presence of Christ at ỹ mariage, is not sufficient to make it a Sacrament, as Baptisme & the Lords Supper are sacraments. But his *word* of institution, *must come to the* outward *element, that it may be made a sacramēt:* as Augustine teacheth expresly Tract. 70. in Ioan. de Cataclysmo c. 3. S. Augustine in the places by you quoted, nameth mariage a *sacrament*, as he doth many other things: but not a sacrament of the new Testament, ỹ institution whereof, he acknowledgeth to haue bin before mans fall, de nup. & con. li. 1. c. 21. the same teacheth the master of the sentence, lib. 4. dist. 2. Mariage no sacrament.

3. They

Rhem. 4. 3. They haue no wine.) *Our Lady many waies vnderstood that now the time approched of manifesting himself to the world by miracles and preaching, and nothing doubted but that hee would now begin at her requeſt. Whereby we learne that Christ ordinarily giueth not his graces, but humbly asked and requested therunto, and that his mothers interceſſion is more then vulgarly effectual, and that he denieth her nothing.* Our Ladies interceſſion.

Fulke 4. Whether the bleſſed Virgin knew the time of the manifeſtation of Chriſt, it is not certaine: but it is moſt certaine that Chriſt knewe his owne time better then ſhe, and therefore had no neede to be admoniſhed by her. Although the words doe import no requeſt, but only ſignifie that the wine failed. Whereby ſhe might meane, that ſhe did modeſtly referre it to his pleaſure, whether hee would ſupply the want of the wine by ſome godly exhortation, or by working a miracle. If ſhe were perſwaded that he would beginne his miracles at her requeſt (as you are bolde without all warrant to affirme,) ſhe was much deceiued: for he would not yelde to her motion, whatſoeuer her meaning was. Therefore this place nothing fauoureth her interceſſion to Chriſt, and much leſſe our prayers to her. The interceſſion of the B. Virgin.

Rhem. 5. 4. What is to me and thee?) *Becauſe this ſpeach is ſubiect to diuers ſenſes, we keepe the wordes of our text, left by turning it into any Engliſh phraſe, we might ſtraiten the holy Ghoſts intention to ſome certaine ſenſe either not intended, or not only intended, and ſo take away the choiſe and indifferencie from the reader, whereof (in holy Scripture ſpecially) al Tranſlatours muſt beware. Chriſt then may meane here, What is that, woman, to me and thee being but ſtrangers, that they want wine? as ſome interpret it. or (which is the more proper vſe of that kinde of ſpeach in holy write) what haue I to doe with thee? that is, why ſhould I haue reſpect to thy deſire in this caſe? In matters touching my charge, and the commiſſion of my father for preaching, working miracles, and other graces, I muſt not be tied to fleſh and blood. Which was not a reprehenſion of our Lady, or ſignification that hee would not heare her in this or other things pertaining to Gods glory or the good of men, for the euent ſheweth the contrary. but it was a leſſon to the company that heard it, & namely to his Diſciples, that reſpect of kinred ſhould not draw them to doe any thing againſt reaſon, or to be the principal motion why they doe their dueties, but Gods glorie.* Tranſlators of holy Scriptures.

Fulke 5. The phraſe is no more ſubiect to diuers ſenſes here, then Matth. 8. 29. where the only ſenſe is, What haue we to doe with thee, Ieſus thou Sonne of God. Therefore your later interpretation is right, Chriſt had nothing to doe with his mother, nor ſhe with him, in matters pertaining to his office, and commiſſion of his Father. And therefore his wordes were a reprehenſion of her intermedling, with that ſhe had nothing to doe. For we may not ſo excuſe her, that we accuſe our Sauiour Chriſt, who did not reprehend her vniuſtly, but as ſhe deſerued, though not onely for her owne cauſe, but for inſtruction to others, who might take offence by her interpellation, to thinke that he was in matters of his office, ſubiect to his mother, which he vtterly denieth: and therefore doth nothing at her requeſt, but as he himſelfe ſaw it expedient. Chryſoſtome vpon this place, *Hom.* 20. thinketh that ſhe was tickled with *vaine glory and ambition*, as alſo when ſhe ſent to ſpeake vnto him, when hee was preaching. Matth. 12. 4. Which although it be not gathered out of the text neceſſarily, yet it ſheweth that the Virgin Marie (in his iudgement) was not voyde of ſinne, nor ſo reputed of the ancient fathers. The B. Virgine not free from ſinne.

Rhem. 6. 5. Whatſoeuer he ſhal ſay.) *By this you ſee, our Lady by her diuine prudence and entiere familiaritie and acquaintance with al his maner of ſpeaches, knewe it was no checke to her, but a doctrine to others: and that ſhe had no repulſe, though he ſeemed to ſay his time was not yet come to worke miracles: not doubting but he would begin a litle before his ordinary time for her ſake, as S. Cyril thinketh he did: and therefore ſhe admoniſheth the waiters to marke wel, and to execute whatſoeuer Chriſt ſhould bid them doe.* Our Lady doubteth not but Chriſt will graunt her petition. *li. 2. in Io. c. 23.*

Fulke 6. It cannot be proued by theſe wordes, that ſhe tooke not the reprehenſion of Chriſt, to pertcine vnto her: but rather the contrary, ſeeing that now ſhe requireth perfect obedience to be giuen to his word, no longer taking vpon her to admoniſh him. Where you ſay, *our Lady by her diuine prudence, &c.* the ſpeach is inſolent, and can not be excuſed of blaſphemie, whatſoeuer your meaning is. For though ſhe were endued with ſingular wiſdome of Gods ſpirit, yet it cannot be rightly called *her diuine prudence.* Further, where you ſay that ſhe doubteth not, but Chriſt will graunt her petition, you ſpeake beſide the booke, ſeeing the Goſpel maketh no mention of any petition, neither could ſhe haue faith or certaine perſwaſion of a miracle, ſeeing he had not onely not promiſed any ſuch thing, but alſo ſharpely rebuked her, for offering to intermedle in ſuch matters, as did not appertaine vnto her. Againe, what wilfull blindneſſe is this? that you wil not acknowledge that Chriſt ſaid directly and expreſly, *his time was not come, but that ſhe had no repulſe though he ſeemed to ſay, his time was not come.* Shall we beleeue you, or the Euangeliſt? which reporteth that he ſaide, *my time is not yet come.* Finally, where you ſay, *ſhe doubted not but he would begin a litle before his ordinary time for her ſake*, as *S. Cyril* thinketh he did, it is monſtrous preſumption to aſcribe ſuch perſwaſions to the bleſſed Virgin, wherein ſhe ſhould haue grieuouſly offended: if being before admoniſhed that he had nothing to doe with her in ſuch matters, and that his time was not yet come: contrary to his expreſſe word, ſhe ſhould haue conceiued ſuch preſumptuous perſwaſions as you aſcribe vnto her. Neither doth *Cyrillus* thinke (as you ſay) neither can any ſuch thought be gathered out of the words of that chapter. *He ſheweth* (ſaith *Cyrillus*) *how great honour is due to parents, when ſtraightway he for his mother, commeth to the act, which as much as was in him, he had differred for a ſhort time.* Theſe words of *Cyril* declare, that he taried the full time which in his diuine wiſdome he ſaw to be moſt expedient for working this miracle. The Virgine Mary iuſtly reprehended.

Rhem. 7. 15. Caſt them out) *By this chaſtiſing corporally the defilers and abuſers of the Temple, he doth not onely ſhewe his power, that being but one poore man he could by force execute his pleaſure vpon ſo many ſturdy fellowes: but alſo his ſoueraine authoritie ouer al offenders, and that not vpon their ſoules onely, as by excommunication and ſpiritual penalties, but ſo far as is requiſite for the execution of ſpiritual iuriſdiction, vpon their bodies and goods alſo. That the Spiritualtie may learne, how far and in what caſes, for iuſt zeale of Chriſts Church, they may vſe and exerciſe both ſpiritually and temporally their forces and faculties againſt offenders, ſpecially againſt the prophaners of Gods Church, according to the Apoſtles alluſion, 1. Cor. 3.* If any defile the Temple of God, him wil God deſtroy. Profaners of Gods Church are to be puniſhed in ſoul and body by the Spiritual power.

Fulke 7. Chriſt as King and high Prieſt, yea very God, had all auctoritie to puniſh offenders, in ſoule, body & goods: but the miniſters of the Church his ſeruants by this example, may not take vpon them temporall puniſhment of men, in body and goods at their pleaſure: whereby you inſinuate the Antichriſtian power, which the Pope would vſurpe, not onely to excommunicate Princes, but alſo to procure conſpiracies againſt their liues, to murther The tyrannie of Antichriſt.

murther them, and to depriue them of their kingdoms and dignities, contrary to the manifest Scriptures, and the iudgement of all the godly fathers of the Primitiue Church. For it is manifest that Christ in this place, vseth his diuine auctoritie, as he declareth by raising vp ỹ temple of his body, after it was by them put to death. *Cyril in Ioan. lib. 2. cap. 32. Chrysost. in Ioan. hom. 22.* None but Antichrist therefore, that boasteth himselfe as God, will presume to doe, that which Christ here did by the same warrant that he did it. The ciuil auctoritie of Magistrates, is otherwise sufficiently established ouer mens bodies and goods.

Rhem. 8. 24. IESVS committed not himselfe.) *S. Augustine applieth this their first faith and beleefe in Christ, sodenly raised vpon the admiration of his wonders, but yet not fully formed or established in them, vnto the faith of Nouices or Catechumens in the Church: and Christs not committing his Person to them as yet, to the Churches like warinesse and wisedom, in not opening nor giuing to them our Lord in the B. Sacrament, because al were not to be trusted with that high point without full trial of their faith.*

Tract. in Io. 11. The B. Sacrament is not to be giuen to nouices or vonglings in faith.

Fulke 8. Howsoeuer this doctrine be grounded vpon the text, the Papists practise commonly against it, who giue the Sacrament commonly to them that were neuer instructed in the mysteries of Christian religion, if they once come to yeeres of discretion, although they know neither the Lords prayer, tenne Commandements, articles of faith, or any thing els necessary to saluation: except it be to pronounce the words ill fauouredly, in a tongue whereof they haue none vnderstanding.

Ignorance in the Popish Church.

CHAP. III.

Rhem. 1. *He teacheth Nicodemus, that to come to the kingdom of God, Baptisme is necessary, as being our Regeneration. 10 Which point Nicodemus as then not vnderstanding, 11 he sheweth that they must beleeue him, and what good cause there is for them so to doe. 23. After this he also baptizeth, & Iohn likewise at the same time. 25 Whereupon a question being moued, Whether Baptisme is better, 25 Iohn answereth it by saying, that he is so far inferiour to Christ, as a mere man to God most high.*

Fulke. 1. Spiritual baptisme with the holy Ghost, is necessary to saluation, as our regeneration: whereof the outward baptisme is a seale, not to be neglected where it may be had according to Gods institution.

The necessitie of Baptisme.

The Gospel vpon Holy Roode day, Maij 3.

AND there was a man of the Pharisees, named Nicodemus, a prince of ỹ Iewes.

2 This man came to IESVS by night, and said to him, Rabbi, we know ỹ thou art come from God a maister, for no man can do these signes which thou dost, vnles God be w̃ him.

3 IESVS answered, & said to him, Amen, Amen I say to thee, Vnles a man be borne againe, he can not see the kingdom of God.

4 Nicodemus said to him, How can a man be borne, when he is olde? can he enter into his mothers wombe againe and be borne?

5 IESVS answered, Amen, Amen I say to thee, Vnles a man be ‖ borne againe of water and the Spirit, he can not enter into the kingdom of God.

6 That which is borne of the flesh, is flesh: and that which is borne of the spirit, is spirit.

7 Marueil not, that I saide to thee, You must be borne againe.

‡ We folow rather S. August. and those ancient fathers, which most commonly vnderstand this place of the holy Ghost, and not of the wind: although both senses be good.

8 The spirit breatheth where ‡ he will: and thou heareſt his voice, but thou knoweſt not whence he commeth & whither he goeth: so is euery one that is borne of the Spirit.

9 Nicodemus answered, and said to him, How can these things be done?

10 IESVS answered, & said to him, Thou art a maister in Israel, and art thou ignorant of these things?

11 Amen, Amen I say to thee, that we speake that which we know, and that which we haue seen we testifie, and our testimonie you receiue not.

12 If I haue spoken to you earthly things, and you beleeue not: how if I shal speake to you heauenly things, wil you beleeue?

13 And

THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes:

2 The same came to Iesus by night, and saide vnto him, Rabbi, wee knowe that thou art a teacher come from God: for no man can doe these miracles that thou doſt, except God be with him.

3 Iesus answered, and saide vnto him, Verily, verily I say vnto thee, except a man bee borne from aboue, he can not see the kingdome of God.

4 Nicodemus saith vnto him, How can a man be borne when he is olde? can he enter the second time into his mothers wombe, and be borne?

5 Iesus answered, Verily, verily I say vnto thee, except a man be borne of water and of the spirit, hee can not enter into the kingdome of God.

6 That which is borne of the flesh, is flesh, and that which is borne of the spirit, is spirit.

7 Marueile not thou that I saide vnto thee, Ye must be borne from aboue.

8 The winde bloweth where it lusteth, and thou heareſt the sounde thereof, but canſt not tell whence it commeth, and whither it goeth: So is euery one that is borne of the spirit.

9 Nicodemus answered, and saide vnto him, How can these things be?

10 Iesus answered, and saide vnto him, Art thou a master of Israel, and knoweſt not these things?

11 Verily, verily I say vnto thee, We speake that we doe knowe, & testifie that we haue seene: and ye receiue not our witnesse.

12 If I haue tolde you earthly things, and yee beleeue not: how shal ye beleeue if I tell you of heauenly things?

13 And

13 And no man hath aſcended into heauen, but he that deſcended from heauen, the Sonne of man which is in heauen.

Nu.21,9. 14 And as *Moyſes exalted the ſerpent in the deſert, ſo muſt ỹ Sõne of man be exalted:

15 That euery one which beleeueth in him, periſh not, but may haue life euerlaſting.

The Goſpel vpon Munday in the whitſonweeke. 16 For ſo God loued the worlde, that he gaue his onely-begotten ſonne: that euery one that beleeueth in him, periſh not, but may haue life euerlaſting.

17 For God ſent not his ſonne into the world, to iudge the world, but that the world may be ſaued by him.

18 He ỹ beleeueth in him, is not iudged. but he that doeth not beleeue, ‖ is already iudged: becauſe he hath not beleeued in the name of the only-begotten ſonne of God.

19 And this is the iudgement: becauſe the light is come into the worlde, and men haue loued the darkeneſſe rather then the light: for their workes were euil.

20 For euery one that doeth il, hateth the light, and commeth not to the light, that his workes may not be controuled.

21 But he that doeth veritie, commeth to the light, that his workes may be made manifeſt, becauſe they were done in God.

22 After theſe things IESVS came and his Diſciples into the countrie of Iewrie: and there he abode with them, and baptized.

23 And Iohn alſo was baptizing in Ænon beſide Salim: becauſe there was much water there, & they came, & were baptized.

24 For Iohn was not yet caſt into priſon.

25 And there roſe a queſtion of Iohns diſciples ẅ the Iewes concerning purification.

26 And they came to Iohn, and ſaide to him, Rabbi, he that was with thee beyonde Iordan, to whom *thou didſt giue teſtimonie, behold he baptizeth, and al come to him.

Io.1,19.

27 Iohn anſwered and ſaid, A man can not receiue any thing, vnleſſe it be giuen him from heauen.

Io.1,20. 28 Your ſelues do beare me witnes, *that I ſaid, I am not CHRIST: but that I am ſent before him.

29 He that hath the bride, is the bridegrome: but the frend of the bridegrome that ſtandeth and heareth him, reioyceth with ioy for the voice of the bridegrome. This my ioy therfore is filled.

30 He muſt increaſe, and I diminiſh.

31 ‖ He that commeth from aboue, is aboue al. He that is of the earth, of the earth he is, and of the earth he ſpeaketh. He that commeth

13 And no man hath aſcended vp to heauen, but hee that came downe from heauen, euen *the ſonne of man which is in heauen.*

*14 * And as Moſes lift vp the ſerpent in the wilderneſſe: euen ſo muſt the ſonne of man be lift vp:* Num.21.9.

15 That whoſoeuer beleeueth in him, ſhould not periſh, but haue eternal life.

*16 *For God ſo loued the world, that he gaue his onely begotten ſonne: that whoſoeuer beleeueth in him, ſhoulde not periſh, but haue euerlaſting life.* 1.Iohn 4.9.

17 For God ſent not his ſonne into the worlde to cõdemne the world: but that the world through him might be ſaued.

18 He that beleeueth on him, is not condemned: but he that beleeueth not, is condemned already, becauſe he hath not beleeued in the name of the onely begotten ſonne of God.

*19 * And this is the cõdemnation, *that light is come into the world, & men loued darknes rather then light: becauſe their deedes were euil.* Iohn 1.4.

20 For euery one that euill doeth, hateth the light, neither cõmeth to the light, leaſt his deedes ſhould be reproued.

21 But he that doeth trueth, commeth to the light, that his deedes may be made manifeſt, that they are wrought in God.

22 After theſe things, came Ieſus and his diſciples into the lande of Iurie, and there he taried with them, and baptized.

*23 * And Iohn alſo was baptizing in Ænon, neare to Salim, becauſe there was much water there: and they came, and were baptized.* Iohn 4.1.

24 For Iohn was not yet caſt into priſon.

25 And there aroſe a queſtion betweene Iohns diſciples and the Iewes, about purifying.

*26 And they came vnto Iohn, and ſaid vnto him, Rabbi, hee that was with thee beyonde Iordane, * to whom thou bareſt witneſſe, beholde, the ſame baptizeth, and all men come to him.* Iohn 1.17.

27 Iohn anſwered, and ſaide, A man can receiue nothing, except it bee giuen him from heauen.

*28 Yee your ſelues are witneſſes, howe that I ſaide, * I am not that Chriſt, but am ſent before him.* Iohn 1.20.

29 He that hath the bride, is the bridegrome: but the friende of the bridegrome, which ſtandeth and heareth him, reioyceth greatly becauſe of the bridegromes voyce: This my ioy therefore is fulfilled.

30 He muſt increaſe, but I muſt decreaſe.

31 Hee that commeth from on high, is aboue all: hee that is of the earth, is earthly, and ſpeaketh of the earth: he that commeth from heauen,

is

commeth from heauen, is aboue al.

32 And what he hath ſeen and heard, ỹ he teſtifieth: and his teſtimony no mã receiueth.

33 He that hath receiued his teſtimonie, hath ſigned that God is true.

34 For he whom God hath ſent, ſpeaketh the wordes of God. for God doeth not giue the ſpirit by meaſure.

35 The Father loueth the Sonne: and he hath giuen al things in his hand.

36 He that belecueth in the Sonne, hath life euerlaſting: but he that is incredulous to the Sonne, ſhal not ſee life, but the wrath of God remaineth vpon him.

is aboue all:

32 And what he hath ſeene and heard, that he teſtifieth, and no man receiueth his teſtimonie.

*33 He that hath receiued his teſtimony, *hath ſet to his ſeale, that God is true.* Rom.3.4.

34 For he whome God hath ſent, ſpeaketh the wordes of God: For God giueth not the ſpirit by meaſure vnto him.

*35 *The Father loueth the Sonne, and hath giuen all things into his hand.* Matt.10.26.

*36 * Hee that beleeueth on the Sonne, hath euerlaſting life: he that beleeueth †not the ſonne, ſhall not ſee life: but the wrath of God abideth on him.* Habac.2.4. 1.iohn 5.10. †Or, he that obeyeth not the Sonne.

ANNOTATIONS. CHAP. III.

Rhem.2. 5. Borne againe of water.) *As no man can enter into this world nor haue his life and being in the ſame except he be borne of his carnal parents: no more can a man enter into the life and ſtate of grace which is in Chriſt, or attaine to life euerlaſting, vnles he be borne and baptized of water and the Holy Ghoſt. Whereby we ſee firſt, this Sacrament to be called our regeneration or ſecond birth, in reſpect of our natural and carnal which was before. Secondly, that this Sacrament conſiſteth of an external element of water, and internal vertue of the Holy Spirit: wherein it excelleth Iohns Baptiſme, which had the external element, but not the ſpiritual grace. thirdly, that no mã can enter into the kingdom of God, nor into the felowſhip of Holy Church, without it. Whereby the* Pelagians, and Caluiniſts be condemned, that promiſe life euerlaſting to yong children that die without Baptiſme, and al other that thinke onely faith to ſerue, or the external element of water ſuperfluous or not neceſſarie: our Sauiours wordes being plaine and general. Though in this caſe, God which hath not bound his grace, in reſpect of his owne freedome, to any Sacrament, may and doth accept them as baptized, which either are martyred before they could be baptized, or els depart this life with vow and deſire to haue that Sacrament, but by ſome remedileſſe neceſſitie could not obtaine it. Laſtly, it is proued that this Sacrament giueth grace* ex opere operato, *that is, of the worke it ſelf (which al Proteſtants denie) becauſe it ſo breedeth our ſpiritual life in God, as our carnal birth giueth the life of the world.*

Baptiſme in water neceſſary to ſaluation.

* *Auguſt.hæreſ.88.*

Baptiſme in two caſes not neceſſarie, but otherwiſe ſupplied.

Fulke 2. It is not neceſſarie in this place by water to vnderſtand materiall water, but rather the purifying grace of Chriſt, as in the 4.Chap.ver.11.wherof the waſhing with water in baptiſme, is an outward ſigne or ſeale, which alſo is termed fire, Matth.3.11. The water therefore in Baptiſme is not our regeneration properly, but a Sacrament and ſeale thereof. Secondly, where you ſay, that Iohns Baptiſme *had not the ſpiritual grace*, it is falſe, for it had remiſſion of ſinnes ioyned vnto it, Mark.1.4. although not of the miniſterie of Iohn, but of Chriſt the fountaine of all grace.

The neceſſitie of Baptiſme.

Iohns baptiſme

Thirdly, where you ſay, No man can enter into the kingdome of heauen, without externall Baptiſme, you teach the contrary your ſelfe ſoone after, ſaying, that in two caſes, it is not neceſſarie.

Fourthly, you ſlander *Caluine*, to match him with the Pelagians, which promiſed eternall life to all infants, without Baptiſme, in reſpect of their innocencie, denying Originall ſinne. Whereas *Caluine* holdeth all infants vnder the ſentence of eternal damnation for the guilt of Original ſinne, yet excepteth the elect who are borne againe by the Spirit of God, although the Sacrament of Baptiſme be ſometime lacking, not through their default, but becauſe they are preuented by death. In which caſe it is otherwiſe ſupplied, as in your two caſes.

Slander.

Fiftly, you ſlander *Caluine* and vs, whom you charge to thinke, that only faith doth ſo ſerue, that the external element of water is ſuperfluous or not neceſſary when it may be had according to Chriſts inſtitution. For in ſome caſes you confeſſe it not neceſſary. And in deed the words of our ſauiour Chriſt, are not properly of ỹ external Sacrament, more then *Ioh.6.* of the other Sacrament. *Except you eat the fleſh of the Sonne of man & drinke his blood, you haue no life in you.* Whereas al infants are excluded frõ that Sacrament, and conſequently ſhould be excluded from life, if the words were meant of the outward Sacrament. And the fathers of the ancient Church, which thought Baptiſme was neceſſary, did likewiſe thinke the Communion to be as neceſſary for infants as *Auguſtine, Innocentius* biſhop of Rome, and all the Church of their time, for any thing that we can gather by their writings. Finally, when the worde of water in this text, ſignifieth the purifying grace of Chriſt, rather then the outward element of Baptiſme, here can be no Argument drawne out of this place, that Sacraments conferre grace of the worke wrought, but according to the diſpenſation of Gods ſpirit, which worketh according to his owne pleaſure, as in this Chapter, verſ.8. and 1.*Cor.*12.

Slander.

Worke wrought.

Rhem. 18. Is iudged already.) *He that beleeueth in Chriſt with faith which worketh by charitie (as the Apoſtle ſpeaketh) ſhall not be cõdemned at the later day nor at the houre of his death. But the Infidel, be he Iew, Pagan, or Heretike, is already (if he die in his incredulitie) by his owne profeſſion & ſentence condemned, & ſhal not come to iudgement either particular or generall, to be diſcuſſed according to his workes of mercie done or omitted. In which ſenſe S.Paul ſaith that the obſtinate Heretike is condemned by his owne iudgement, preuenting in himſelf, of his owne free wil, the ſentence both of Chriſt, and of the Church.* Gal.5,6. Euery infidel, and namely heretikes, are iudged already. Tit.3.11.

Rhem.3. 31. He that commeth from aboue.) *As though he ſhould ſay, No maruel that men reſort to Chriſt ſo faſt & make leſſe account of me. for, his baptiſme and his preaching and his perſon is al from heauen immediatly. He bringeth al from the very boſome, mouth, & ſubſtance of God his Father. whatſoeuer is in me, it but a litle drop of his grace. His ſpirit and graces are aboue al meaſures or mens gifts, euen according to his Manhod: and al power temporal and ſpiritual, the kingdom and the Prieſthod, and al ſouerainties in heauen and earth are beſtowed vpon him as he is man alſo.*

The excellencie of Chriſtes power and graces.

Fulke 3. The doctrine and Baptiſme of Iohn was from heauen, though there was infinite difference betweene the miniſterie of Iohn, and the Maieſtie of Chriſt.

Iohns baptiſme.

CHAP. IIII.

Rhem. 1. *Leauing Iewrie becauſe of the Phariſees, in the way to Galilee he talketh with a Samaritane woman, telling her that he wil giue water of euerlaſting life, 16 ſhewing himſelf to know mens ſecrets, 19 preferring the Iewes religion before the Samaritanes, but ours (the Chriſtian Catholike religion) before them both. 25 and uttering unto her that he is Chriſt. 28 which by her teſtimonie and his preaching very many Samaritanes doe beleeue: he in the meane time f retelling his Diſciples, of the harueſt he will ſend them in to. 45 The Galilæans alſo receiue him, where againe he worketh his ſecond miracle.*

Fulke. 1. Poperie is not the Catholike Chriſtian Religion which Chriſt preferreth, ſeeing it conſiſteth as much as the Iewiſh or heathniſh, in external obſeruation and ceremonies not inſtituted of God, but deuiſed by men, to ouer ſhadowe the light of the Goſpel, therefore worſhippeth God in vaine, not according to his word, in ſpirit and trueth. Mat. 15. 9. Col. 2. 22. 23.

Poperie is not Catholike Chriſtian religion.

WHen IESVS therefore vnderſtoode ỹ the Phariſees heard ỹ IESVS maketh mo Diſciples, and baptizeth, then Iohn,

2 (Howbeit ‡ IESVS did not baptize, but his Diſciples)

3 He left Iewrie, and went againe into Galilee.

4 And hee had of neceſſitie to paſſe through Samaria.

The Goſpel vpon Friday in ỹ third weeke in Lent. Gen. 48, 2.

5 He commeth therefore into a citie of Samaria which is called Sichar: * beſide the maner that Iacob gaue to Ioſeph his ſonne.

6 And there was there the fountaine of Iacob. IESVS therefore wearied of his iourney, ſate ſo vpon the fountaine. It was about the ſixt houre.

‡ This woman is a figure of ỹ Church, not yet iuſtified, but now to be iuſtified. *Aug. tract. 15. in Io.*

7 There commeth ‡ a woman of Samaria to draw water, IESVS ſaith to her, Giue me to drinke.

8 For his Diſciples were gone into the citie, to bie meates.

9 Therefore that Samaritane woman ſaith to him, How doeſt thou being a Iewe, aske of me to drinke, which am a Samaritane woman? For the Iewes ‡ do not communicate with the Samaritanes.

There were many other cauſes why the faithful Iewes could not abide the Samaritans, but their preciſe abſtayning from their companie & conuerſation, was their Schiſmatical Temple & ſeruice in mount Garizim.

10 IESVS anſwered, and ſaid to her, If thou didſt know the gift of God, & who he is that ſaith vnto thee, Giue me to drinke: thou perhaps wouldeſt haue asked of him, and he would haue giuen thee c liuing water.

11 The woman ſaith to him, Sir, neither haſt thou wherein to draw, and the wel is deepe: whence haſt thou the liuing water?

12 Art thou greater then our father Iacob, who gaue vs the wel, & him ſelf dranke of it, and his children, and his cattel?

c He ſpeaketh of his baptizing in the holy Ghoſt. See Io. c. 7, 39.

13 IESVS anſwered, and ſaid to her, Euery one that drinketh of this water, ſhal thirſt againe: but he that ſhal drinke of the water that I wil giue him, ſhal not thirſt for euer,

14 But the water that I wil giue him, ſhal become in him a fountaine of water ſpringing vp vnto life euerlaſting.

15 The woman ſaith to him, Lord giue me this water, that I may not thirſt, nor come hither to draw.

16 IESVS

After that the Lord knewe how the Phariſees had heard that Ieſus made and baptized mo diſciples then Iohn,

2 (Though that Ieſus him ſelfe baptized not, but his diſciples:)

3 Hee left Iewrie, and departed againe into Galilee.

4 For it was ſo that *he muſt needes go thorowe Samaria.*

*5 Then commeth he to a citie of Samaria, which is called Sychar, neere to the poſſeſſion * that Iacob gaue to his ſonne Ioſeph.* Gen. 33. 19. & 48. 22. ioſ. 24. 32.

6 And there was Iacobs well. Ieſus then being wearie of his iourney, ſate thus on the wel: and it was about the ſixth houre.

7 And there commeth a woman of Samaria to drawe water: Ieſus ſaith vnto her, Giue me drinke.

8 For his diſciples were gone away vnto the the towne to buy meate.

9 Then ſayeth the woman of Samaria vnto him, Howe is it that thou, being a Iewe, askeſt drinke of mee, which am a woman of Samaria? For the Iewes meddle not with the Samaritanes.

10 Ieſus anſwered, and ſayde vnto her, If thou kneweſt the gift of God, and who it is that ſayth to thee, Giue mee drinke: thou wouldeſt haue asked of him, and he would haue giuen thee water of life.

11 The woman ſayeth vnto him, Syr, thou haſt nothing to drawe with, and the well is deepe: from whence then haſt thou that water of life?

22 Art thou greater then our father Iacob, which gaue vs the well, and hee him ſelfe dranke thereof, and his children, and his cattell?

13 Ieſus anſwered, and ſayde vnto her, Whoſoeuer drinketh of this water, ſhall thirſt againe:

14 But whoſoeuer drinketh of the water that I ſhall giue him, ſhall neuer be more a thirſt: but the water that I ſhall giue him, ſhall be in him a well of water ſpringing vp into euerlaſting life.

15 The woman ſaith vnto him, Syr, giue me of that water, that I thirſt not, neither come hither to drawe.

16 IESVS ſaith to her, Goe, call thy huſband, and come hither.

17 The woman anſwered and ſaid, I haue no husbaud. IESVS ſaith to her, Thou haſt ſaid wel, that I haue no husband.

18 For thou haſt had fiue husbands: and he whom thou now haſt, is not thy husband, this thou haſt ſaid truely.

19 The woman ſaith to him, Lord, I perceiue that thou art a Prophet.

Deu.12,6. Pſal.121,13. 20 ‖Our fathers adored in this mountaine, and you ſay, *that at Hieruſalem is the place where men muſt adore.

21 IESVS ſaith to her, Woman beleeue me, that the houre ſhal come, when you ſhal neither in this mountaine, nor in Hieruſalem adore the Father.

4.Reg.17,28 36. 22 *You adore that you know not: we adore that we know, for ſaluatiō is of ỹ Iewes.

23 But the houre commeth, and now it is, when thet true adorers ſhal adore the Father ‖ in ſpirit and veritie. for the Father alſo ſeeketh ſuch, to adore him.

24 God is a ſpirit, and they that adore him, muſt adore in ſpirit and veritie.

25 The woman ſaith to him, I know that MESSIAS commeth, (which is called CHRIST): therefore when he commeth, he wil ſhew vs al things.

26 IESVS ſaith to her, I am he, that ſpeake with thee.

27 And incontinent his Diſciples came: and they marueiled that he talked with a woman. No man for al that ſaid, What ſeekeſt thou, or why talkeſt thou with her?

28 The woman therefore left her waterpot: and ſhe went into the citie, and ſaith to thoſe men,

29 Come, and ſee a man that hath tolde me al things whatſoeuer I haue done. Is not he CHRIST?

30 They went forth therefore out of the citie, and came to him.

31 In the meane time the Diſciples deſired him, ſaying, Rabbi eate.

32 But he ſaid to him, I haue meate to eate which you know not.

33 The Diſciples therefore ſaid one to an other, Hath any mā brought him for to eate?

34 IESVS ſaith to them, My meate is to doe the wil of him that ſent me, to perfite his worke.

35 Doe not you ſay that yet there are foure moneths, and harueſt cōmeth? Behold I ſay to you, lift vp your eies, and ſee the coūtries, that they are white already to harueſt.

36 And

16 Ieſus ſayth vnto her, Goe, call thy huſband, and come hither.

17 The woman anſwered, and ſaid vnto him, I haue no huſband. Ieſus ſaid vnto her, Thou haſt wel ſaid, I haue no huſband.

18 For thou haſt had fiue huſbands: and he whom thou now haſt, is not thy huſband: In that ſaydeſt thou truely.

19 The woman ſayeth vnto him, Syr, I perceiue that thou art a Prophet.

20 Our fathers worſhipped in this mountaine, and ye ſay that in Hieruſalem is the place where men ought to worſhip.* Deut.12.6.

21 Ieſus ſaith vnto her, Woman, beleeue me, the houre commeth, when ye ſhall neither in this mountaine, nor yet at Hieruſalem worſhip the father.

*22 *Ye worſhip ye wote not what, we knowe what we worſhip: for ſaluation commeth of the Iewes.* 4.Reg.17.29

23 But the houre commeth, and now is, when the true worſhippers ſhal worſhip the father in ſpirit, and in trueth: for ſuch the father alſo requireth to worſhip him.

*24 * God is a ſpirite, and they that woulſhip him, muſt worſhip him in ſpirite, and in the trueth.* 2.Cor.3.17.

25 The woman ſayth, vnto him, I wote that Meſsias commeth which is called Chriſt: When he is come, he wil tell vs all things.

26 Ieſus ſaith vnto her, I that ſpeake vnto thee, am he.

27 And immediatly came his diſciples, and marueiled that he talked with the woman: Yet no man ſaid, What ſeekeſt thou, or, Why talkeſt thou with her?

28 The woman then left her water pot, and went her way into the citie, and ſayth to the men,

29 Come, ſee a man which told me al things that euer I did: Is not he that Chriſt?

30 Then they went out of the citie, and came vnto him.

31 In the meane while his diſciples prayed him, ſaying, Maſter, eate.

32 He ſaid vnto them, I haue meate to eate that ye wote not of.

33 Therfore ſaid the diſciples one to another, Hath any man brought him ought to eate?

34 Ieſus ſayth vnto them, My meate is that I doe the will of him that ſent me, and finiſh his worke.

*35 Say not yee, There are yet foure moneths, and then commeth harueſt? Beholde, I ſay vnto you, Lift vp your eyes, and looke on the regions: * for they are white alreadie vnto harueſt.* Matt.9.37. Iuk.10.2.

36 And

36 And he that reapeth, receiueth hire, and gathereth fruite vnto life euerlasting: that both he that soweth, and he that reapeth, may reioyce together.

37 For in this is the saying true: that it is one man that soweth, and it is an other that reapeth.

38 I haue sent you to reape that which you laboured not: others haue laboured, and you haue entred into their labours.

39 And of that citie many beleeued in him of the Samaritans, for the word of the ‡ woman giuing testimonie, that he told me al things whatsoeuer I haue done.

40 Therefore when the Samaritans were come to him, they desired him that he would tarie there. And he taried there two daies.

41 And many moe beleeued for his owne word.

42 And they said to the woman, That now not for thy saying doe we beleeue: for our selues haue heard, and doe know that this is the Sauiour of the world in deede.

43 And after the two daies he departed thence: and went into Galilee.

44 For IESVS himselfe gaue testimonie that a Prophet hath not honour in his owne countrie.

Mt.4,12. Mr.1,14. Luc.4,14. 45 Therefore * when he was come into Galilee, the Galilæans receiued him, whereas they had seen al things that he had done at Hierusalem in the festiual day: for them selues also came to the festiual day.

The Gospel vpon the 20. Sunday after Pentecost. Io.2,9. 46 He came againe therfore into Cana of Galilee, * Where he made water wine. And there was a certaine lord whose sonne was sicke at Capharnaum.

47 He hauing heard that IESVS came from Iewrie into Galilee, went to him, and desired him that he would come downe and heale his sonne. for he began to die.

48 IESVS therefore said to him, Vnlesse you see signes & wonders, you beleeue not.

49 The lord saith to him, Lord, come downe before that my sonne die.

50 IESVS saith to him, Goe, thy sonne liueth. The man beleeued ℣ word that IESVS said to him, and went.

51 And as he was now going downe, his seruants met him: and they brought word, saying, That his sonne liued.

52 He asked therefore of them the houre, wherein he was amended. And they said to him, That yesterday at the seuenth houre the feuer left him.

53 The

36 And he that reapeth, receiueth wages & gathereth fruite vnto life eternall: that both he that soweth, and he that reapeth, might reioyce together.

37 And herein is the saying true, That one soweth, and another reapeth.

38 I sent you to reape that, whereon ye bestowed no labour: other men laboured, and ye are entred into their labours.

39 Many of the Samaritanes of that citie beleeued on him, for the saying of the woman, which testified, That he told me all that euer I did.

40 So, when the Samaritanes were come vnto him, they besought him that he would tarrie with them: and he abode there two dayes.

41 And many moe beleeued, because of his owne word:

42 And said vnto the woman, Now we beleeue, not because of thy saying: for wee haue heard him our selues, and know that this is euen that Christ, the Sauiour of the world.

43 After two dayes he departed thence, and went away *into Galilee,*

*44 * For Iesus him selfe testified, that a Prophet hath none honour in his owne countrey.* Matt.13.58. mark.6.4. luk.4.24.

45 Then when hee was come into Galilee, the Galileans receiued him, when they had seene all the things that he did at Hierusalem at the feast: For they went also vnto the feast day.

*46 * So Iesus came againe into Cana of Galilee, where he made the water wine. And there was a certaine ruler, whose sonne was sicke at Capernaum.* Iohn 2.1.

47 When the same heard that Iesus was come out of Iurie into Galilee, he went vnto him, and besought him that he would come downe, and heale his sonne: for he was euen at the poynt of death.

48 Then sayde Iesus vnto him, Except yee see signes and wonders, yee will in no wise beleeue.

49 The ruler saith vnto him, Syr, come downe or euer that my sonne die.

50 Iesus sayeth vnto him, Goe thy way, thy sonne liueth. And the man beleeued the word that Iesus had spoken vnto him, and hee went his way.

51 And as he was nowe going downe, the seruants met him, and tolde him saying, Thy sonne liueth.

52 Then enquired hee of them the houre when he began to amend: and they saide vnto him, Yesterday at the seuenth houre the feuer left him.

53 The father therefore knew that it was in the same houre wherein IESVS said to him, Thy sonne liueth.and him selfbeleeued and his whole house. Ioa.2.11.

54 This againe the *second signe did IESVS,when he was come from Iewrie into Galilee.

53 So the father knew, that it was done *the same houre, in the which Iesus saide vnto him, Thy sonne liueth: and he beleeued, and all his houshold.*

54 This is againe the second miracle that Iesus did,when hee was come out of Iewrie into Galilee.

MARGINAL NOTES. CHAP. IIII.

Rhem.2. 2 Iesus did not baptize.) *He did not baptize ordinarily. yet that he baptized his Apostles, S. Augustine thinketh it very probable, ep.*108.

Fulke.2. S.Augustine thinketh the Apostles were baptized by Christ him selfe,rather then by Iohn, but without authoritie of the Scripture, and contrarie to this expresse text. And therefore we must rather admit that which he saith in the same Epistle, reconciling this text with that of Iohn 3.22. *That he baptized with the presence of his maiestie, but he baptized not with his owne hands. For the Sacrament of baptisme was his but the ministerie of baptizing, perteined to his disciples.* Againe, *he baptized not by him selfe, but by his disciples.* And Tract.15.in Ioan. he affirmeth, that Christ baptized in spirite,as he doeth continually, not in body. Chrysost also in Ioan.3.22. hath these wordes. *The Euangelist sheweth afterward,that Iesus him selfe baptized not, but his disciples,whereupon it is manifest, that in this place also it is so to be vnderstood.In Ioan.Hom.*28and vpon this text he saith :*He himselfe did not baptize, but the messengers did so report, when they would stirre vp the hearers to hatred of him*: Hom.30. Cyrillus also vpon the former text,saith: *Christ baptized by his disciples.In Io.lib.*2.*cap.*57. Euthymius vpon that place Io.3.22. readeth in the plural number. *They baptized, and not he, for the Euangelist saith afterward,that Iesus him selfe baptized not, but his disciples, Againe* he saith, *some copies haue* He baptized, *which is vnderstoode that he did not by him selfe,but by his disciples.*Bede also following S,Augustine,sayth vpon this text:*Iesus did both baptize and not baptize. He him selfe baptized because he him selfe clensed, he him selfe baptized not,because hee did not him selfe dippe in water.* Theophylact in Io..3.22.saith: *When thou hearest that he baptized, thinke not that he baptized by him selfe, but by his disciples, for that worke of the disciples,the Euangelist referreth to their master.* Therefore the consent of so manie fathers is to be preferred, before the bare coniecture of one father,and that against the expresse words of ỹ text.

Christ baptized not with water.

Rhem.3. 39 Woman giuing.) *This woman mystically being the Church, it is here signified,that they which at the first beleeue because the Church teacheth so,afterward be much confirmed,finding it in the Scripture also,and by other instructions.*

Fulke.3. They which beleeue because the Church teacheth so, must afterward much rather beleeue, when they heare Christ him selfe, teach in the holie Scriptures.

ANNOTATIONS. CHAP. IIII.

Rhem.4. 20 Our Fathers adored.) *By adoration is meant doing of sacrifice. for other offices of Religion might be done in any place. The Samaritanes to defend their adoring in Garizim, pretended their worshipping there to be more ancient then the Iewes in Hierusalem, referring it to Iacob: whereas in deede that Patriarch adoring there before the Temple was appointed, or the Law giuen, made nothing for their Schisme: which was begone by Manasses a fugitiue Priest, only to holde his vnlawful wise thereby,and to obtaine Superioritie, in Schisme: which he could not doe in the vnitie of his brethren: long after the Temple of Hierusalem, from which the reuolt was made. Therefore Christ giueth sentence for the Iewes and the Temple of Hierusalem, affirming that they had a good ground thereof, but the Samaritanes none at all.*

The Schismatical temple contendeth against the true Temple. *Ioseph.lib. antiq.*11.*c.*8.

Ioseph.lib. 11. *c.*8. *also recordeth how the Samaritanes demaunded of Alexander the Great, the like priuileges, and immunities as he had graunted to the high Priest and Temple of Hierusalem, pretending their Temple to be as great and as worthie,& themselues to be Iewes as the other, and to worship the same God. but their Schismatical hypocrisie was easely spied and dismissed with nothing. An other time the Iewes and Samaritanes(as the same writer testifieth) made a great sturre in Alexandria about the truth and antiquitie of the Schismatical temple and seruice in Garizim and the other true Temple of Salomon: in so much that the matter was put to arbitrement by Ptolomeus the kings commaundement, onely to trie whether of the two was first. And the Schismatikes(as their custome is)* per saltum *can make their Church or seruice as old as they list, referring it to the Patriarkes, as our Schismatikes do now to Christ and the Apostles. But when the trial was made,onely they of Ierusalem did inuincibly proue by continuall succession of their Priests, and by the iust note of the time when the Schismatikes went out from them, that theirs was the lawful, and the other the false temple and false adoration. and so it was iudged, and the Samaritanes put to silence. Afterward the said Schismatikes (which is lightly the end of al Schismes) reuolted quite from the Iewes religion, and dedicated their temple in Garizim to Iupiter Olympius, as Caluins supper and his bread and wine is like at length to come to the sacrifice of Ceres and Bacchus.*

The true Temple preuaileth. *Ioseph.lib.* 13. *antiq.c.*6.

The true Temple is proued by continual succession

Fulke.4. By adoration, is meant worshipping of God generally, as the word plainely signifieth, and not offring of sacrifice only, or chiefely. Neither could any office of Religion,be done, acceptably to God in any other place, by them that did not communicate with the arke and Temple at Ierusalem. Which was not preferred in respect of antiquitie or succession only,but because it had the word of God in manie places of the Scriptures. Whereas the Scismaticall Temple,was directly contrarie to the holy Scriptures.Neither had the true Temple at Hierusalem continuall succession in the true worship of God, for it was diuers times prophaned, and the worship of God cleane taken from it,as in the daies of Achaz 2.Reg.16.and in the time of Manasses 2.Reg.21. Then was it laid wast and destroyed, by the space of 70. yeeres and was not after that fully builded in 46.yeres Ioan.3. After that restitution it was diuers times prophaned and polluted with Idolatrie, as in the tyrannie of *Antiochus*, when it was dedicated to *Iupiter Olympius*.2.Macc.6. and at other times. Therefore the auctoritie of the Scripture, was the only sufficient warant thereof, as it is of true Religion at this daie. The Lord reuenge your blasphemie against his holy supper, which is celebrated by our Church, according to that we haue receiued of the Lord him selfe in the Gospel, wherein you can shew no ground for your Popish Masse.

True worship of God.

The auctoritie of ỹ Scripture.

Slaunder.

Rhem. 5. 23 In Spirit and veritie.) *Our Sauiour foretelleth her that the end and ceasing of their sacrifice and adoration in both the Temples should shortly be, and euen then was begun to be fulfilled: instructing her in three things concerning that point. first, that the true Sacrifice should be tied no more to that one place or nation, but that true adoratiõ should be through out all Nations according to the Prophecie of Malachie. Secondly, that the grosse and carnal adoration by the flesh and bloud of beastes and other external terrene creatures, not hauing in them grace, spirit, and life, should be taken away, and an other sacrifice succeed, which should be in it self inuisible, celestial, diuine, full of life, Spirit, & grace. and thirdly, that this adoration and sacrifice should be the veritie it selfe, whereof all the former sacrifices and hostes were but shadowes and figures.* Mal.1,17. Io.1,17. *and he calleth that here spirit and truth, which in the first Chapter is called grace and truth. All which is no more but a prophecie and description of the Sacrifice of the faithfull Gentils in the body and bloud of Christ: not that it is not by externall meanes giuen to vs (for otherwise we being men consisting of flesh and bloud could not be capable thereof) but that it is spirit and life in it selfe, being the flesh of the* WORD *of God. And if a man enlarge the word of Adoration, (which here as is sayd, signifieth properly the worship of God by sacrifice) to all the Sacraments of the new Law, they al likewise be spirit and grace, the holy Ghost working inuisibly and internally vpon our soules by euery one of them, whereupon our Baptisme, is water and the Holy Ghost: our Penance, the word of absolution and the holy Ghost: our Confirmation, oyle and the Holy Ghost by imposition of handes: finally, all the adoration of the Catholike Church, is properly spirituall, though certaine external creatures for our natures, state and necessitie, be ioyned thereunto. Take heed therefore thou gather not of Christs words, that Christian men should haue no vse of external office towards God: for that would take away all sacrifice, Sacraments, prayers, Churches and societie of men in his Seruice.*

Christian adoration through out all nations in euery place, in spirit & veritie: that is, in the Sacraments and seruice of the new law, full of spirit & grace: in the veritie of things before prefigured, specially the true sacrifice of Christs body and bloud.

Fulke 5. The spirituall sacrifice prophecied by Malachy, is interpreted by all ancient writers that speake of it, to be prayers and thanksgiuing, and not the oblation of the naturall body of Christ, but the sacrifice of thanksgiuing, offered in the celebration thereof. *Irenæus lib.4.cap.34. Iustinus dial.cum Tryphon. Tertull. aduer. Iudæos, & contra Marc. lib.3. Cypr. lib.1. aduer. Iudæos, Num.16. Chrysost in Ps.93. & 95. Hier. in Zach. lib.2. cap.8. in Malach. cap.1. Cyrill. in Ioan. li.2. cap.91. Aug. aduersus Iudæos, cap.9. Theodoret in Malach.1.* who alleageth this very text, & Paul 1.Tim.8. for *prayer.* S. Augustine also, applieth it *to spirituall and inward prayer. Tract.15.* Chrysostome *to the spirituall sacrifice of our selues,* required of the Apostle, Rom.12. *In Ioan. Ho.32.* Cyrill vnderstandeth by spirit, *spirituall worship, and the rule of life according to the doctrine of the gospell, which is acceptable to God the father. In Ioan. lib.2. c.93.* Origen to the same effect vnderstandeth *worship proceeding from them, which hauing the earnest of the spirite, walke according to the spirit. In Ioan. Tom.14.* Euthymius expoundeth it, *for prayers, praises, and thanksgiuing, and the sacrifice of righteousnesse.* Theophylact for *worshipping of God in mind and soule.* So that the whole consent of the ancient fathers, beside the euidence of the text, is contrary to this popish interpretation, whereby spirit and truth is referred to the grosse counterfeit sacrifice of the masse. Finally, though some externall elements, as water, bread, and wine by the scripture are required vnto the seruice of God, in respect of our infirmitie, yet the true worship of God euen in the vse of these, as of any other external rite allowed by the scripture, is in spirit & trueth, not in body and shadow.

Sacrifice of the masse.

CHAP. V.

Curing a bedred man at the pond of miracle, because he doth it on the Sabboth, the blind Iewes do persecute him, 7 and againe because he saith that God is his natural father. 19 He thereupon continueth saying, the Fathers operation and his to be in euery thing al one, and that he shal do greater things then these miraculous cures, to wit, 21 quicken the dead in soule by sinne, as being appointed Iudge of al, 28 yea and quicken the dead in bodies also, incontinent iudging al vprightly. 31 And that these are not brags of his owne, but his witnesses to be. 33 Iohn Baptist, 36 his owne miraculous workes, 37 his fathers voice at his baptisme. 39 the Scriptures also, namely of Moyses.

The 2. part. THE ACTS of Christ in Iewrie (hauing already begun his solemne Manifestation in Galilee Mt. 4.12.) the second Pasche of his preaching. Leu.23.2. deut.16.1.

The Gospel vpon Friday in the first weeke of Lent.

AFter these things there was a festiuall day of the Iewes, and IESVS went vp to Hierusalem.

2 And there is at Hierusalem ‖ vpon ‡Probatica a ‖ pond which in Hebrew is surnamed ‖ Bethsaida, hauing fiue porches.

3 In these lay a great multitude of sicke persons, of blind, lame, withered, expecting the stirring of the water.

4 And an Angel of our Lord descended at a certaine time into the pond: and the water was stirred. And he that had gone downe first into the pond after the stirring of the water, was made whole of whatsoeuer infirmitie he was holden.

5 And there was a certaine man there that had bene eight and thirtie yeeres in his infirmitie.

6 Him when IESVS had seene lying, and knew that [c] he had now a long time, he saith

*AFter *this, there was a feast day of the Iewes, and Iesus went vp to Hierusalem.*

2 And there is at Hierusalem by the sheepe ‖market, *a poole, which is called in the Hebrew tongue* Bethesda, *hauing fiue porches:*

3 In which lay a great multitude of sicke folke, of blind, halt, and withered, waiting for the mooning of the water.

4 For an angel went downe at a certaine season into the poole, and troubled the water: Whosoeuer then first after the troubling of the water stepped in, was made whole of whatsoeuer disease he had.

5 And a certaine man was there, which had bene diseased thirtie and eight yeeres.

6 When Iesus sawe him lie, and knewe that hee now long time had bene diseased, he saieth

‖Or, gate.

‡ By our latin text and the Greeke, this miraculous pond was in or vpon *Probatica*, that is, a place where the sheepe to be sacrificed, were kept. But by other latin copies, S Hierome, & some Greeke fathers, *Probatica* is the very pond it selfe: so called, because the sheepe of sacrifice were there washed.

‖ *Bezhesda,*

[c] *multum temporis haberet.*

ſaith to him, Wilt thou be made whole?

7 The ſicke man anſwered him, Lord, I haue no man, when the water is troubled, to put me into the pond. For whiles I come, an other goeth downe before me.

8 IESVS ſaith to him, Ariſe, take vp thy bed, and walke.

9 And foorthwith he was made whole: and he tooke vp his bed, and walked. And it was the Sabboth that day.

10 The Iewes therefore ſaid to him that was healed, It is the Sabboth, thou maiſt not take vp thy bed.

11 He anſwered them, He that made me whole, he ſaid to me, Take vp thy bed, and walke.

12 They asked him therefore, What is that man that ſayd to thee, Take vp thy bed, and walke?

13 But he that was made whole, knew not who it was. For IESVS ſhrunke aſide from the multitude ſtanding in the place.

14 Afterward IESVS findeth him in the temple, and ſaid to him, Behold, thou art made whole: ‖ ſinne no more, leaſt ſome worſe thing chance to thee.

15 That man went his way, and told the Iewes that it was IESVS that made him whole.

16 Thereupon the Iewes perſecuted IESVS, becauſe he did theſe things on the Sabboth.

17 But IESVS anſwered them, My father worketh vntil now: and I doe worke.

18 Thereupon therfore the Iewes ſought the more to kill him: becauſe he did not only breake the Sabboth, but alſo he ſaid God was his father, making himſelfe æquall to God.

19 IESVS therefore anſwered, and ſayd to them, Amen, Amen I ſay to you, The Sonne cannot doe any thing of himſelf, but that which he ſeeth the Father doing. For what things ſoeuer he doth, theſe the Sonne alſo doth in like maner.

20 For the Father loueth the Sonne, and ſheweth him all things that himſelfe doeth, and greater workes then theſe will he ſhew him, that you may marueile.

21 For as the Father doth raiſe the dead and quickeneth: ſo the Sonne alſo quickeneth whom he will.

22 For neither doth the Father iudge any man: but all iudgement he hath giuen to the Sonne,

23 That

vnto him, Wilt thou be made whole?

7 The ſicke man anſwered him, Sir, I haue no man when the water is troubled, to put mee into the poole: but in the meane time, while I am about to come, another ſteppeth downe before me.

8 Ieſus ſaith vnto him, Riſe, take vp thy bed, and walke.

9 And immediatly the man was made whole, and tooke vp his bed, and walked: And on the ſame day was the Sabboth.

10 The Iewes therefore ſaid vnto him that was made whole, It is the Sabboth day, it is not lawfull for thee to carrie thy bed.* Ierc.17.1.

11 Hee anſwered them, He that made me whole, ſayd vnto mee, Take vp thy bed, and walke.

12 Then asked they him, What man is that which ſayde vnto thee, Take vp thy bed, and walke?

13 And he that was healed, wiſt not who it was: for Ieſus had gotten himſelfe away, becauſe that there was preaſe of people in that place.

14 Afterward Ieſus findeth him in the Temple, and ſayd vnto him, Beholde, thou art made whole: ſinne no more, leaſt a worſe thing come vnto thee.

15 The man departed, and told the Iewes that it was Ieſus which had made him whole.

16 And therefore did the Iewes perſecute Ieſus, and ſought the meanes *to ſlay him, becauſe he had done theſe things on the Sabboth day.*

17 Ieſus anſwered them, My father worketh hitherto, and I worke.

18 Therefore the Iewes ſought the more to kill him, not only becauſe he had broken the Sabboth, but ſayd alſo, that God was his father, and making himſelfe equal with God.

19 Then anſwered Ieſus, and ſaid vnto them, Verily, verily I ſay vnto you, The ſonne can doe nothing of himſelfe, but that he ſeeth the father doe: for whatſoeuer he doeth, that alſo doeth the ſonne likewiſe.

20 For the father loueth the ſonne, and ſheweth him all things that he himſelfe doeth: and he will ſhew him greater workes then theſe, becauſe ye ſhould maruaile.

21 For likewiſe as the father raiſeth vp the dead, and quickeneth them: euen ſo the ſonne quickeneth whom he will.

22 Neither iudgeth the father any man: but hath committed all iudgement vnto the ſonne,

23 Becauſe

23 That all may honour the Sonne, as they doe honour the Father. He that honoureth not the Sonne, doth not honour the Father, who ſent him.

24 Amen, amen I ſay to you, that he which heareth my word, and beleeueth him that ſent me, hath life euerlaſting. And he commeth not into iudgement, but ‖ ſhall paſſe from death into life.

‖ Is paſſed.

The Goſpel vpon Alſoules day.

25 Amen, amen I ſay to you, that the houre commeth, and now it is, whē the dead ſhall heare the voyce of the Sonne of God, and they that haue heard, ſhall liue.

26 For as the Father hath life in himſelfe: ſo he hath giuen to the Sonne alſo to haue life in himſelfe:

27 And he hath giuen him power to doe iudgement alſo, becauſe he is the Sonne of man.

28 Marueil not at this, becauſe the houre commeth wherein all that are in the graues, ſhall heare his voyce,

29 And they that haue ‡done good things, ſhall come foorth into the reſurrection of life: but they that haue done euill, into the reſurrection of iudgement.

30 I cannot of my ſelfe doe any thing. As I heare, ſo I iudge: & my iudgement is iuſt. becauſe I ſeeke not my will, but the will of him that ſent me.

31 If I giue teſtimonie of my ſelfe, my teſtimonie is not true.

32 There is an other that giueth teſtimonie of me: and I know that the teſtimonie is true which he giueth of me.

Io.1,19. 33 *You ſent to Iohn: and he gaue teſtimonie to the truth.

34 But ‖ I receiue not teſtimonie of man: but I ſay theſe things that you may be ſaued.

35 He was the lampe burning and ſhining. And you would for a time reioyce in his light.

36 But I haue a greater teſtimonie then Iohn. For the workes which the Father hath giuen me to perfit them: the very workes themſelues which I doe, giue teſtimonie of me, that the Father hath ſent me.

37 And the Father that ſent me, himſelfe hath * giuen teſtimonie of me. neither haue you heard his voyce at any time, nor ſeene his ſhape,

Mt.3,17.

38 And his word you haue not remaining in you: becauſe whom he hath ſent, him you beleeue not.

39 ‖ Search the ‡ſcriptures, for you thinke in them to haue life euerlaſting: & the ſame are

23 Becauſe that all men ſhould honour the ſonne, euen as they honour the father. He that honoureth not the ſonne, the ſame *honoureth not the father which hath ſent him.*

24 Verily, verily I ſay vnto you, Hee that heareth my worde, and beleeueth on him that ſent me, hath euerlaſting life, and ſhall not come into damnation: but is eſcaped from death vnto life.

25 Verily, verily I ſay vnto you, The houre is comming, and now is, when the dead ſhall heare the voyce of the ſonne of God: & they that heare, ſhall liue.

26 For as the father hath life in himſelfe: ſo likewiſe hath he giuen to the ſonne to haue life in himſelfe:

27 And hath giuen him power alſo to iudge, becauſe he is the ſonne of man.

28 Marueile not at this: for the houre is comming, in the which all that are in the graues, ſhall heare his voyce,

*29 And ſhall come foorth, * they that haue done good, vnto the reſurrection of life, and they that haue done euill, vnto the reſurrection of damnation.* Matt.25.41.

30 I can of mine owne ſelfe do nothing: as I heare, I iudge: and my iudgement is iuſt, becauſe I ſeeke not mine owne will, but the will of the father, which hath ſent me.

*31 * If I beare witneſſe of my ſelfe, my witneſſe is not true.* Iohn 8.14.

*32 * There is another that beareth witneſſe of me, and I am ſure that the witneſſe which he witneſſeth of me, is true.* Matt.3.17.

*33 * Ye ſent vnto Iohn, and he bare witneſſe vnto the trueth.* Iohn.1.27.

34 But I receiue not the record of man: neuertheleſſe, theſe things I ſay, that ye might bee ſaued.

35 He was a burning and a ſhining light: and yee would for a ſeaſon haue reioyced in his light.

36 But I haue greater witneſſe then the witneſſe *of Iohn: for the workes which the father hath giuen me to finiſh, the ſame workes that I doe, beare witneſſe of me, that the father hath ſent me.*

*37 And the father himſelfe which hath ſent me, * hath borne witneſſe of me. Yee haue not heard his voyce at any time, * nor ſeene his ſhape.* Matt.3.17. and 17.5. Deut.4.12.

38 And his word haue ye not abiding in you: for whom he hath ſent, him ye beleeue not.

39 Search the ſcriptures, for in them ye thinke ye haue eternall life: and they are they

are they that giue testimonie of me:

40 And you will not come to me that you may haue life.

41 Glory of men I receiue not.

42 But I haue knowen you, that the loue of God you haue not in you.

43 I am come in the name of my Father, & you receiue me not: if ‡another shal come in his owne name, him you wil receiue.

44 How can you beleeue, that receiue glory one of an other: and the glory which is of God onely, you seeke not?

45 Thinke not that I wil accuse you to the Father. there is that accuseth you, Moyses, in whom you trust.

46 For if you did beleeue Moyses: you would perhaps beleeue me also. for of me he hath written.

47 And if you doe not beleeue his writings: how will you beleeue my wordes?

which testifie of me.

40 And yet will ye not come to me, that yee might haue life.

41 I receiue not the praise of men.

42 But I know you, that ye haue not the loue of God in you.

*43 I am come in my fathers name, and ye receiue me not: *if another shall come in his owne name, him will ye receiue.* Iohn 12. 41

44 How can ye beleeue, which receiue honour one of another, & seeke not the honour that commeth of God onely?

45 Doe not thinke that I will accuse you to my father: there is one that accuseth you, euen Moses, in whom ye trust.

*46 For had ye beleeued Moses, yee would haue beleeued me: *for he wrote of me.* Gen. 3. 15. deut. 18. 15.

47 But if ye beleeue not his writings, how shal ye beleeue my wordes?

MARGINALL NOTES. CHAP. V.

Rhem. 1. 29 Done good things.) *Not faith onely, but good and ill deedes shall be counted, and accordingly rewarded at the day of iudgement.*

Fulke. 1. Good workes which proceed from none but a iustified man, doe prooue that a man is iustified before God, by faith without workes. — Iustification by faith.

Rhem. 2. 39 Scriptures.) *Catholikes search the Scriptures, and finde there, Peters and his successors Primacie, the real presence, the Priests power to forgiue sinnes, iustification by faith and good works, Virginitie preferred before matrimonie, breach of the vow of continencie damnable, voluntarie pouertie, Penance, almes, and good deedes meritorious, diuers rewards in heauen according to diuers merites, and such like.*

Fulke. 2. Papists cannot find one iote of poperie allowed, either by expresse wordes of the Scripture, or by necessarie conclusion out of the same, and therefore by their will, would not haue the Scriptures searched by the common people. — Popery not to be proued out of the Scriptures.

Rhem. 3. 43 An other shall come.) *He meaneth specially Antichrist. How then can the Pope be he, seeing the Iewes receiue him not?*

Fulke. 3. He meaneth euery false prophet, that commeth to them in his owne name, as Theudas, Iudas Galilæus, Barcocabas, & such like, which are all Antichrists or aduersaries to Christ. The Pope is that great Antichrist, which was prophecied *to sit in the temple of God*, that is, in the visible Church, and to deceiue the greatest part of them that professe Christianitie, although the Iewes which are out of the visible Church, doe not receiue him, 2. *Thes.* 2. — Antichrist.

ANNOTATIONS. CHAP. V.

Rhem. 4. 2 A pond.) *This is as great a wonder and worke as was in the old Lawe, yet neuer recorded in the Scripture before: the conditions and circumstances of the same much to be distinctly weighed against the Miscreants of this time for many causes. First, that God without derogation to his honour, yea to the great commendation of it, doth giue vertue of miracles, and cure to water, or other creatures. Secondly, that he giueth such vertues to these creatures specially which be by vse and occupying in sacred functions or otherwise, as it were sanctified: for this pond was it wherein the carcasses of sheepe (therfore called Probatica) & other beasts to be sacrificed, were first washed, to which being always red (as S. Hierom saith) with the bloud of hostes, this force was giuẽ, for the cõmendation of the sacrifices of the Law there offred. How much more may we acknowledge such workes of God miraculously done in or about the Sacrifice or Sacraments of the new Testament, which faithlesse men wholy reiect and condemne for fables, because they know not the Scriptures nor the power of God. Thirdly, that this operation was giuen at one time more then an other, and rather on great festiuall dayes then other vulgar times (for this was the feast of Pasche or of Pentecost) as daies more sanctified, and when the people made greater concourse: which sheweth that we should not wonder to see great miracles done at the Memories and feasts of Martyrs or other great Festiuities, more then at other places and times. Fourthly, that the Angels or some speciall Saincts are Presidents or Patrones of such places of miracle, and workers also vnder God of the effects that there extraordinarily be done. which ought to make Christians lesse doubt, that the force of diuers waters in the world is iustly attributed by our forefathers and good stories to the prayers and presence of Saincts, which profane incredulous men referre only to nature, vntruly pretending that God is more glorified by the workes of nature, which be of his ordinarie prouidence, then by the graces of Miracle giuen to his Saincts or Angels by his extraordinarie prouidence. Fiftly, that miracles be not wrought on men by their fayth only and as well by their presence in spirit as in body, or vpon the parties desire or deuotion onely, according to the Heretikes pretext that God is a like present by his power and grace to euery man and place: and therfore that men need not to go from their owne houses or countries to seeke holines or health at the places of Christs or his Saincts birth, death, memories: for none could haue benefite of this water but he that could touch it, and be in it corporally, and at that iust time when the water was in motion by the Angell.*

Hier. de locis Hebr. post med.

1 Vertue of miracles giuen to creatures.
2 The same giuen specially to sanctified creatures.
3 Miracles done at one time more thẽ at an other, specially in greater solemnities.
4 Angels and Saincts patrones & workers in places of miracles.
5 Miracles in certain places, and wrought vpõ them that corporally visite the same. See S. Augustine ep. 137.

Yea

*Yea sixtly, we may consider that in such cases to make the matter more maruelous, rare, & more earnestly to be sought for, and to signifie to vs that God hath al such extraordinary operations in his owne wil & commandement, without al rules of our reasons and questioning thereon, none could be healed but that person who first could get into the pond after the Angel came and stirred the same. Seuenthly. that these graces of corporal cures giuen to this water, * prefigure the like force of the Sacrament of Baptisme for the cure of soules, though we neede not seeke the correspondence thereof to the figure in euery point. Lastly, Christ by his power of excellencie and prerogatiue could and did heale this poore man that could get no body to help him into the water, because he earnestly and long desired the remedie by God appointed, but was excluded by necessitie: as our Lord saueth al such as die without Baptisme, if they in their owne persons earnestly intended, desired, and sought for the same.*

6 Al reasoning in these matters must yeld to Gods pleasure.

7 This water is a figure of baptisme.

8 Christ extraordinarily healeth and saueth without creatures.

Fulke. 4. All miracles that God did from the beginning, are not recorded in the scripture, but so manie as are necessarie for the confirmation of the Church in faith to attaine eternall life. And now concerning your obseruations, I say it is not prooued by this place, that God giueth vertue of miracles and cure to water, for then it should haue beene a like medicinable at all times. Secondlie, the text calleth not the pond *probatica*, but saith, that at or neere *probatica*, which was the sheepe gate, there was a pond called Bethesda, Neh. 3. 1. & 32. And albeit the sheepe appointed for sacrifice were washed therein for commendation of the sacrifices (which is not prooued) yet we may not conclude, that therefore miracles are wrought about the sacraments of the new testament, otherwise thē we read in the scripture of the gifts of the holy ghost, bestowed on them that were baptised. For the sacraments haue sufficient credit of the word of Christ, and neede not daily to be confirmed by miracles. Thirdly, the text doth not teach that this miracle was wrought on festiual daies, but at a certeine time when it pleased God. As for the miracles done at the memories and feasts of saincts, when we see them, and haue examined them by the scriptures, we will admit them. Fourthly, it is not proued that angels, much lesse speciall saincts, are patrons or workers of miracles, in certaine places. For who can say that one angell was alwaies appointed ouer this pond? and though he were, yet it followeth not, that God vseth the ministerie of mens soules to such purposes. As for the force of diuers waters, superstitiously attributed to the prayers or presence of saincts, which both stories & experience sheweth to be naturall, hath no ground out of this place. Fiftlie, pilgrimage is still idolatrous gadding about, for any warrant it hath out of this place, except the papists first can prooue that any such miracles are wrought at such places, as the scripture testifieth of this: secondly, if any false miracles be there wrought to mainteine idolatrie and false worshipping of God, contrarie to the scriptures, they are to be condemned with the workers of them. *August De vnitat. Eccl. cap.* 16 Sixtly, we grant that mans reason in miracles knowne to be done by him, must yeld to Gods pleasure. Seuenthly, whether this pond were a figure of baptisme, we will not contend. Eightly, if vpon so weake a collection, you can promise saluation without baptisme, to men that desire it and cannot haue it, much rather you might acknowledge the same grace of Christ to perteine to infants, which are excluded from baptisme by necessitie, without any fault of theirs, if they apperteine to Gods election.

Miracles.

Miracles needlesse about the sacraments.

Festiuall daies.

Miracles of saincts.

Pilgrimage.

Necessitie of baptisme.

Rhem. 5. 14. Sinne no more.) *We may gather hereby that this mans long infirmitie was for punishment of his sinnes, and that men often attribute their sicknes to other natural defects, and seeke for remedies of the world in vaine, when the sinne for which it was sent, remaineth, or is not repented of: and therfore that in al infirmities men should first turne to God and goe to their Ghostly father, and then call for the worldly Physitions afterward.*

Sinne the cause of sicknes and infirmities.

Fulke. 5. God is our ghostly father, to whom we must goe by repentance for release of his fatherly correction, & not to any popish priest.

Rhem. 6. 34. I receiue not.) *Our Maister meaneth that mans testimonie is not necessarie to him, nor that the truth of his Diuinitie dependeth on worldly witnesses or mens commendations: though to vs such testimonies be agreable and necessarie, and so for our instruction he vouchsaued to take the testimonies of Iohn the Baptist and Moyses and the Prophets: and departing out of this would, to send forth al his Apostles, and in them al Bishops and Lawful Pastors to be his witnesses from Hierusalem to the ends of the world.*

Fulke 6. The testimonies of Iohn, Moses, and the prophets, are not the testimonies of men, but of God, speaking by men. So of his apostles, bishops, and pastors, testifying of him out of the scriptures, which are the word of God, and not of man.

Rhem. 7. 39. Search the Scriptures.) *He reprehendeth the Iewes, that reading daily the Scriptures and acknowledging that in them they shoulde finde life and saluation, they yet looked ouer them so superficially that they could not finde therein him to be* CHRIST *their king, Lord, life, and Sauiour. For the special maisters and Scribes of the Iewes then, were like vnto our Heretikes now, who be euer talking and turning and shuffling the Scriptures, but are of all men most ignorant in the deepe knowledge thereof. And therfore our Maister referreth them not to the reading onely or learning them without booke, or hauing the sentences thereof gloriously painted or written in their Temple, houses, or coates: but to the deepe searche of the meaning and mysteries of the Scriptures, which are not so easily to be seen in the letter.*

Sinne the cause of sicknes and infirmities.

Neither Iewes nor Heretikes finde ỹ truth, because they searche not the Scriptures deepely, but read superficially.

Fulke. 7. We confesse, that the scriptures are not only to be read, written, or painted on walles, but diligently to be searched, and deepely to be studied, in which we know eternall life is to be found, without all addition of popish doctrine which is not to be found in holy scriptures.

The sufficiencie of the scriptures.

CHAP. VI.

Hauing with fiue loaues fed fiue thousand 16 (walking also the night after vpon the sea) 22 on the morow the people thereupon resorting vnto him, 27 he preacheth vnto them of the Bread which he wil giue: telling them that he is come from heauen, and therfore able to giue such bread as can quicken the world, euen his owne flesh: & that al his Elect shal beleeue as much. 60 Many notwithstanding do murmur at this doctrine, yea and become apostataes, though he tel them that they shal see by his Ascension into heauen, that he is descended from heauen, but the Twelue sticke vnto him, beleeuing that he is God omnipotent, as he said. Among whom also (that no man be scandalized) he signifieth that he foreknoweth which wil become a traitor: as among the foresaid, which would become apostataes.

The 3. part. HIS ACTES in Galilee, & in Iewrie, about the third Pasche and after.

AFTER

The Gospel vpon Midlent Sunday.
Mt.14,13. Mar.6,32. Lu.9,10.

AFTER these things IESVS went beyond the sea of Galilee, which is of Tiberias:

2 And a great multitude folowed him, because they saw the signes which he did vpon those that were sicke.

3 IESVS therfore went vp into the moũtaine, and there he sate with his Disciples.

4 And the Pasche was at hand, the festiual day of the Iewes.

5 When IESVS therfore had lifted vp his eies, & saw that a very great multitude commeth to him, he saith to Philippe, Whence shal we bie bread: that these may eate?

6 And this he said, tempting him. for him selfe knew what he would doe?

7 Philippe answered him, Two hundred penie worth of bread is not sufficient for them, that euery man may take a litle peece.

8 One of his Disciples, Andrew the brother of Simon Peter, saith to him,

9 There is a boy here that hath fiue barley loaues, & two fishes: but what are these among so many?

10 IESVS therfore saith, Make the men to sit downe. And there was much grasse in the place. The men therfore sate downe, in number about fiue thousand.

11 IESVS therfore tooke the loaues: and when he had giuen thankes, he distributed to them that sate. in like maner also of the fishes as much as they would.
Mt.14,23. Mr.6,46.

12 And after they were filled, he said to his Disciples, Gather the fragments that are remaining, lest they be lost.

13 They gathered therfore, and filled twelue baskets with fragments of the fiue barley loaues, which remained to them that had eaten.

14 Those men therfore when they had seen what a signe IESVS had done, said, That this is the Prophet in deede that is to come into the world.

15 IESVS therfore when he knew that they would come to take him, and make him king, * he fled againe into the mountaine him selfe alone.

16 And when euen was come, his Disciples went downe to the sea.

17 And when they were gone vp into the shippe, they came beyond the sea into Capharnáum. and now it was darke, and IESVS was not come vnto them.

18 And the sea arose, by reason of a great winde that blew.

19 When they had rowed therfore about fiue

After these things, Iesus went his way ouer the sea of Galilee, which is the sea of Tiberias:

2 And a great multitude followed him, because they saw his miracles which he did on them that were diseased.

3 And Iesus went vp into a mountaine, and there he sate with his disciples.

*4 And the Passeouer, * a feast of the Iewes, was nigh.* Leuit.23,2. deut.16.1.

*5 * When Iesus then lift vp his eies, and saw a great companie come vnto him, he saith vnto Philip, Whence shall we buy bread, that these may eate?* Matt.14.16. mar.6.38. luke 9.13.

6 (This he said to proue him: for he himselfe knew what he would doe.)

7 Philip answered him, Two hundred peny worth of bread are not sufficient for them, that euery man may take a little.

8 One of his disciples, Andrew, Simon Peters brother, saith vnto him,

9 There is a litle lad here, which hath fiue barley loaues, and two fishes: but what are they among so many?

10 And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand.

11 And Iesus tooke the bread, and when he had giuen thanks, he distributed to the disciples, and the disciples to them that were set downe, & likewise of the fishes, as much as they would.

12 When they were filled, he said vnto his disciples, Gather vp the broken meate that remaineth, that nothing be lost.

13 And they gathered it together, and filled twelue baskets with the broken meat of the fiue barley loaues, which broken meat *remained vnto them that had eaten.*

14 Then those men, when they had seene the miracle that Iesus did, said, This is of a trueth the same Prophet that shoulde come into the world.

15 When Iesus therefore perceiued that they would come and take him vp by force, to make him king, he departed againe into a mountaine himselfe alone.

*16 * And when euen was now come, his disciples went downe vnto the sea,* Matt. 14 25. mar.6.47.

17 And gate vp into a ship, and went ouer the sea towards Capernaum: and it was now darke, and Iesus was not come to them.

18 And the sea arose with a great winde that blew.

6.

19 So when they had rowed about fiue and twentie

fiue and twentie or thirtie furlonges, they ſee IESVS walking vpon the ſea, and to draw nigh to the ſhippe, and they feared.

20 But he ſaith to them, It is I, feare not.

21 They would therfore haue taken him into the ſhippe: and forthwith the ſhippe was at the land to which they went.

22 The next day, the multitude that ſtood beyond the ſea, ſaw that there was no other boate there but one, and that IESVS had not entred into the boate with his Diſciples, but that his Diſciples only were departed:

23 But other boates came in from Tiberias beſide the place where they had eaten the bread, our Lord ‡ giuing thankes.

‡ Theſe wordes do plainly import, that the giuing thankes was an effectual bleſſing of the bread and working the multiplication thereof.

24 When therfore the multitude ſaw that IESVS was not there, nor his Diſciples, they went vp into the boates, and came to Capharnaum ſeeking IESVS.

25 And when they had found him beyond the ſea, they ſaid to him, Rabbi, when cameſt thou hither?

26 IESVS anſwered them, & ſaid, Amen, amen I ſay to you, you ſeeke me not becauſe you haue ſeene ſignes, but becauſe you did eate of the loaues, and were filled.

27 ‖ Worke not the meate that periſheth, but that endureth vnto life euerlaſting, which the Sonne of man wil giue you. For him the Father, God, hath ſigned,

28 They ſaid therfore vnto him, What ſhal we doe that we may worke the workes of God?

29 IESVS anſwered, and ſaid to them, This is the worke of God, that you beleeue in him whom he hath ſent.

30 They ſaid therfore to him, What ſigne therfore doeſt thou, that we may ſee, & may beleeue thee? what workeſt thou?

Exo.16,4.14 Pſ.77,24.

31 Our * fathers did eate Manna in the deſert, as it is written, *Bread from heauen he gaue them to eate.*

‡ Why we keepe the hebrue word, *Amen*, and tranſlate it not, See the Annot. c.8. verſ.34.

32 IESVS therfore ſaid to them, ‡ Amen, amen I ſay to you, Moyſes gaue you not the bread from heauen, but my Father giueth you ‖ the true bread from heauen.

33 For the bread of God it is that deſcendeth from heauen, and giueth life to the world.

34 They ſaid therfore vnto him, Lord, giue vs alwaies this bread.

35 And IESVS ſaid to them, I am the bread of life, he that commeth to me, ſhal not hunger: and he that beleeueth in me, ſhal neuer thirſt.

36 But

twentie, or thirtie furlongs, they ſaw Ieſus walking on the ſea, and drawing nigh vnto the ſhip: and they were afraid.

20 But he ſaith vnto them, It is I, be not afraid.

21 And they would haue receiued him into the ſhip, and immediately the ſhip was at the land whither they went.

22 The day following, when the people which ſtood on the other ſide of the ſea, ſaw that there was none other ſhip there, ſaue that one whereinto his diſciples were entred, and that Ieſus went not in with his diſciples into the ſhip, but that his diſciples were gone away *alone:*

23 Howbeit, there came other ſhips from Tiberias, nigh vnto the place where they did eate bread, after that the Lord had giue thanks.

24 When the people therefore ſaw that Ieſus was not there, neither his diſciples, they alſo tooke ſhipping, and came to Capernaum, ſeeking for Ieſus.

25 And when they had found him on the other ſide of the ſea, they ſaid vnto him, Rabbi, when cameſt thou hither?

26 Ieſus anſwered them, and ſaid, Verily, verily I ſay vnto you, Ye ſeeke me, not becauſe ye ſaw the miracles, but becauſe ye did eate of the loaues, and were filled.

27 Labour not for the meat which periſheth, but for that meat which endureth vnto euerlaſting life, which meat *the ſonne of man ſhall giue vnto you: * for him hath God the father ſealed.* Matt.3.17. and 17.3. iohn 1.32.

28 Then ſaid they vnto him, What ſhal we do, that we might worke the works of God?

*29 Ieſus anſwered, & ſaid vnto them, * This is the worke of God, that ye beleue on him whom he hath ſent.* 1.Iohn.3.23.

30 They ſaid therefore vnto him, What ſigne ſheweſt thou then, that we may ſee, and beleeue thee? What doeſt thou worke?

*31 Our fathers did eate Manna in the deſert, as it is written, * He gaue them bread from heauen to eate.* Exo.16.14. num.11.7. pſal.78.24. wiſd.16.20.

32 Then Ieſus ſaid vnto them, Verily, verily I ſay vnto you, Moſes gaue you not that bread from heauen, but my father giueth you the true bread from heauen.

33 For the bread of God, is he which commeth downe from heauen, and giueth life vnto the world.

34 Then ſaid they vnto him, Lord, euermore giue vs this bread.

*35 And Ieſus ſaid vnto them, I am the bread of life: he that commeth to me, ſhall not hunger in any wiſe: * and he that beleeueth on me, ſhall neuer thirſt.* Eccl.24.29.

36 But

36 But I said to you that both you haue seen me and you beleeue not.

The Gospel in the Anniuersarie of the dead.

37 Al that the Father giueth me, shal come to me: and him that commeth to me I wil not cast forth.

38 Because I descended from heauen, not to doe mine owne wil, but the wil of him that sent me.

39 For this is the wil of him that sent me, the Father: that al that he hath giuen me I leese not thereof, but raise it in the last day.

40 And this is the wil of my father that sent me: that euery one that seeth the sonne, & beleeueth in him, hath life euerlasting, and I will raise him in the last day.

41 The Iewes therfore murmured at him, because he had said, I am the bread which descended from heauen:

42 And they said, Is not this IESVS the sonne of Ioseph, whose father and mother we know? How then saith he, That I descended from heauen?

43 IESVS therfore answered and said to them, Murmure not one to an other:

The Gospel vpon Imber wenesday in whitsonweeke. Esa.54,13.

44 No man can come to me, vnlesse the Father that sent me, ‖ draw him: and I wil raise him vp in the last day.

45 It is written in the Prophets, *And al shal be docible of God*. Euery one that hath heard of the Father, and hath learned, commeth to me.

46 Not that any man hath seen the Father, but he which is of God: this hath seen the Father.

47 Amen, amen I say to you, he that beleeueth in me, hath life euerlasting.

48 I am the bread of life.

49 Your fathers did eate ‖ Manna in the desert: and they died.

50 This is the bread that descendeth from heauen: that if any man eate of it, he die not.

The Gospel in a daily Masse for the dead. Mt.26,26. Mr.14,22. Lu.22,19. 1.Cor.11,24

51 I am the liuing bread, that came downe from heauen. If any man eate of this bread, he shal liue for euer: and * the bread which I wil giue, is my flesh for the life of the world.

52 The Iewes therfore stroue among them selues, saying, ‖ How can this man giue vs his flesh to eate?

53 IESVS therfore said to them, Amen, amen I say to you, ‖ Vnles you eate the flesh of the Sonne of man, ‖ and drinke his bloud, ‖ you shal not haue life in you.

54 He that eateth my flesh, and drinketh my

36 But I say vnto you, that ye also haue seene me, and yet ye beleeue not.

37 All that the father giueth me, shall come to me, and him that commeth to me, I will in no wise cast out.

38 For I came downe from heauen, not to doe mine owne will, but the will of him that sent me.

39 And this is the fathers will which hath sent me, that of all which he hath giuen mee, I shall lose nothing, but raise it vp againe at the last day.

40 And this is the will of him that sent me, that euery one which seeth the sonne, and beleeueth on him, may haue euerlasting life: and I will raise him vp at the last day.

41 The Iewes then murmured at him, because he said, I am the bread of life *which came downe from heauen.*

*42 And they said, *Is not this Iesus, the sonne of Ioseph, whose father and mother we know? How is it then that he saieth, I came downe from heauen?* Matt.13.55.

43 Iesus answered, and said vnto them, Murmure not among your selues.

44 No man can come to me, except the father, which hath sent me, draw him: and I will raise him vp at the last day.

*45 It is written in the Prophets, * And they shalbe all taught of God. Euery man therefore that hath heard, and hath learned of the father, commeth vnto me,* Esai.54.13. iere.31.33.

*46 Not that any man hath seene the father, * saue he which is of God, the same hath seene the father.* Matt.11.27.

47 Verilie, verilie I say vnto you, He that putteth his trust in me, hath euerlasting life.

48 I am that bread of life.

*49 Your fathers did eate * Manna in the wildernesse, and are dead.* Exo.16.15.

50 This is that bread which commeth downe from heauen, that if any man eate thereof, he *should not die.*

51 I am that liuing bread, which came down from heauen. If any man eate of this bread, he shall liue for euer, and the bread that I will giue, is my flesh, which I will giue for the life of the worlde.

52 The Iewes therefore stroue amongst themselues, saying, How can this fellow giue vs that flesh of his to eate?

53 Then Iesus said vnto them, Verilie, verilie I say vnto you, Except ye eate the flesh of the sonne of man and drinke his blood, ye haue no life in you.

*54 * Who so eateth my flesh, and drinketh my blood,* 1.Cor.11.27.

my bloud, hath life euerlasting: and ‖ I wil raise him vp in the last day.

The Gospel vpon CORPVS CHRISTI day.

55 For my flesh is ‖ meate in deede: and my bloud is drinke in deede.

56 He that eateth my flesh, and drinketh my bloud, abideth in me, and I in him.

57 As the liuing father hath sent me, and I liue by the father: and he that eateth me, the same also shal liue by me.

58 This is the bread that came downe from heauen. Not as your fathers did eate Manna, and died. ‖ He that eateth this bread, shal liue for euer.

59 These things he said teaching in the Synagogue, in Capharnáum.

60 Many therfore of his disciples hearing it, said, this saying is hard, & who cā heare it?

61 But IESVS knowing with him self that his Disciples murmured at this, he said to them, Doth this scandalize you?

10.3,13. 62 ‖ If then you shal see * the Sonne of man ascend where he was before?

63 It is the spirit that quickeneth, ‖ the flesh profiteth nothing. The wordes that I haue spoken to you, be spirit and life.

64 But there be certaine of you ‖ that beleeue not. For IESVS knew from the beginning who they were that did not beleeue, and who he was that would betray him.

65 And he said, Therfore did I say to you, that no man can come to me, vnles it be giuen him of my Father.

66 After this many of his disciples ‖ went backe: and now they walked not with him.

67 IESVS therfore said to the Twelue, What, wil you also depart?

68 Simon ‖ Peter therfore answered him, Lord, to whom shal we goe? thou hast the wordes of eternal life.

69 And we beleeue & haue knowen that thou art Christ the sonne of God.

70 IESVS answered thē, Haue not I chosen you the Twelue: & of you one is a deuil?

71 And he meant Iudas Iscariot, Simons sonne: for this same was to betray him, whereas he was one of the Twelue.

my bloud, hath eternall life, and I will raise him vp at the last day.

55 For my flesh is meate in deede, and my bloud is drinke in deede.

56 He that eateth my flesh, and drinketh my bloud, dwelleth in me, and I in him.

57 As the liuing father hath sent me, and I liue by the father: Euen so, he that eateth me, shal liue by the meanes of *me.*

58 This is that bread which came downe from heauen: not as your fathers did eate Manna, and are dead: he that eateth of this bread, shall liue euer.

59 These things said he in the Synagogue, as he taught in Capernaum.

60 Many therfore of his disciples when they had heard this, *said, This is an hard saying, who can abide the hearing of it?*

61 When Iesus knewe in him selfe that his Disciples murmured at it, he saide vnto them, Doth this offend you?

62 What *and if ye shall see the sonne of man ascend* * *vp thither where he was before?* Iohn 3.13.

63 It is the spirite that quickeneth, the flesh profiteth nothing: The wordes that I speake vnto you, are spirit and life.

64 But there are some of you that beleeue not. For Iesus knew frō the beginning, which they were that beleeued not, & who should betray him.

65 And he said, Therefore said I vnto you, that no man can come vnto me, except it were giuen vnto him of my father.

66 From that time many of his disciples went backe, and walked no more with him.

67 Then said Iesus vnto the twelue, Will ye also goe away?

68 Then Simon Peter answered him, Lord, to whom shall we goe? Thou hast the words of eternall life:

69 * *And we beleeue and are sure that thou art that Christ, the sonne of the liuing God.* Mat.16.16.

70 Iesus answered them, Haue not I chosen you twelue, and one of you is a deuil?

71 He spake of Iudas Iscariot the sonne *of Simon: for he it was that should betray him, being one of the twelue.*

ANNOTATIONS. CHAP. VI.

Rhem.1. 27. Worke not the meate.) *By their greedy seeking after him for meate of the body, he taketh occasion to draw them to the desire of a more excellent foode which he had to giue them, & so by litle to open vnto them the great meate & mystery of the B. Sacrament: which (as he proueth) doth not only far passe their ordinary bread or his maruelous multiplied loaues, but Manna it self, which they thought came from heauen, and so much wondered at it.*

Fulke 1. *The Sacrament* (saith S. Augustine) *is of some receiued vnto destruction: but the matter it self, whereof it is a Sacrament, is receiued of euery man to life, of no man to destruction, whosoeuer shal be partaker of it. In Ioan. Tr. 26.* Therefore these wordes of Christ, are not of the Sacrament, but of the matter of the Sacrament, which is his flesh & bloud, to be eaten spiritually by faith, whereof also S. Augustine sayth: *Why prepares thou thy teeth and bellie? Beleeue, and thou hast eaten it.* Tr. 25. — Wicked men receiue not the body & bloud of Christ.

Rhem.2. 32. The true bread.) *Though the person of Christ incarnate, euen out of the Sacrament also, be meant vnder the Metaphores of bread and drinke from heauen: & our beleefe in him, be signified by eating & feeding: yet the causes why they should be recommended vnto vs in such termes, were, that he was to be eaten & drunken in deed in the formes of bread & wine: for the which cause his body on the crosse is called* * *his bread: & his bloud shed on the crosse,* * *the bloud of the grape: no doubt because the same body and bloud were in Holy Sacrament to be eaten & drunken. In which speaches, either of Christs person generally, or peculiarly of the same as in the B. Sacrament,* the true bread *is not taken properly & specially for that substance which is of corne, & called with vs bread: but generally for food or meate, & therfore it hath ioined with it lightly a terme signifying a more excellent sort of sustenance: as,* the true bread, *the bread of heauen, the bread of life, Supersubstantial bread, in which sort the holy Sacrament which is Christs body, is both here, & in S. Luke & S. Paul also, often called bread, euen after consecration: not onely for that it was made of bread, but because it is bread more truely, and by more excellent property and calling, then that which ordinarily is named bread.* — Why Christ is called bread: and beleeuing, eating. What signifieth, The true bread. The B. Sacrament called The bread.

Ierem.11,19. Gen.49,11. Lu.24,35. Act.2,42.20,7 1.Cor.10.

Fulke. 2. The true bread here signifieth, the true foode of eternall life. But thereof it followeth not, that the sacramentall bread, is called bread in the Scripture in the same sense, as though it were not materiall bread made of corne after consecration, but only spirituall foode. For seeing it was materiall bread, before consecration, there is no word of Scripture, to proue, that it is not so still. But contrariwise, the cup is called the fruite of the vine, after consecration, *which is wine*, saith Chrysost. *in Mat. Hom.* 83. Therefore, the bread is likewise *bread made of cornes*, and so S. Cyprian sayth it is. *Lib.* 1. *Ep.* 6. *Magno.* As for the doctrine of Transubstantiation, was not heard of in the Church, for more then six hundred yeeres after Christ. See Annot. in Matth. 26. sect. 8. The places of Ier. 11. and Gen. 49. though of some ancient writers, they be referred to Christ, yet if they be rightly considered, pertaine not vnto him. The former is, of the aduersaries of Ieremie, who conspired to famish him in prison, and said, Let vs destroy him with wood in steed of bread. The other place is, of the abundance of wine, that should grow in the land of the tribe of Iuda. But if we follow the old writers exposition, they make nothing for transubstantiation.

Transubstantiation.

Rhem. 3. 44. Draw him.) *The Father draweth vs and teacheth vs to come to his Sonne, and to beleeue these high and hard mysteries of his incarnation and of feeding vs with his owne substance in the Sacrament: not compelling or violently forcing any against their wil or without any respect of their consent, as Heretikes pretend: but by the sweete internal motions and persuasions of his grace and spirit he wholy maketh vs of our owne wil and liking to consent to the same.*

Aug. cont. duas Ep. Pelag. li. 1. c. 19. & Ser. 2. de verb. Ap. c. 2

God draweth vs without our free wil.

Fulke 3. Without force or violence, of vnwilling he maketh vs willing, by changing our will to embrace Christ gladly, and otherwise we neuer taught. Yet our will by corruption of nature, is bond to sinne, and not free.

Slander. Free will.

Rhem. 4. 49. Manna, and died.) *The Heretikes holding the fathers of the old Testament to haue eaten of the same meate, and to haue had as good Sacraments as we, be here refuted: Christ putting a plaine difference in the very substance thereof, and in the graces and effects much more at large. Manna was onely a figure of the B Sacrament, though a very excellent figure thereof for many causes. It came in a sort from heauen, our Sacrament more: it was made by God miraculously, our Sacrament more: it was to be eaten for the time of their peregrination, our Sacrament more: it was to euery man what he liked best, our Sacrament more: a litle thereof serued and sufficed as wel as much, our Sacrament more: it was reserued for such daies as it could not be gathered, and our Sacrament much more: it was kept for a memorial in the arke of the Testament, our Sacrament much more: the discontented and incredulous murmured and gainsaid it, at our Sacrament much more: it sustained their bodies in the desert, our Sacrament both body and soule much more.*

The manifold preeminences of the B. Sacrament aboue Manna.

Fulke 4. They that did eate Manna, as corporall foode onely, and not as spirituall meate by faith, died both body & soule, as they that eate the blessed Sacrament vnworthily. But they that did eate Manna by faith, worthily, did eate the flesh of Christ spiritually, and dranke his bloud spiritually, for they dranke of the spiritual rocke which folowed them, and that rocke was Christ. 1. Cor. 10, 4. Where the Apostle saith expresly, that our Fathers were all baptized, and did al eate the same spirituall meate, that we doe, and all dranke the same spirituall cup, for they dranke of the rocke, which was Christ, as we doe. So doth S. Augustine vnderstand the place, saying: *Quicunq; in Manna, &c. Whosoeuer vnderstoode Christ in Manna, did eate the same spirituall meate which we doe. But whosoeuer sought, onely to fill their bellies of Manna, which were the fathers of the vnfaithfull, they haue eaten and are dead. So also the same drinke. For the rocke was Christ. They dranke therefore the same drinke that we doe, but spirituall drinke, that is, which was receiued by faith, not which was drunke in with the body. De vtilitate Pœnitent. cap.* 1. Christ therefore putteth no difference betweene the spirituall substance of Manna, and his flesh and bloud: but betwene the corporall foode, which being receiued into the bellie, and not into the hart by faith, had no power of eternall life in it. And Manna was not a figure of the Sacrament, but of the bodie and bloud of Christ, which is the heauenly or spirituall matter of the Sacrament. For all that receiue the Sacrament, doe die naturally, as all they that did eate Manna. and as many as receiue it vnworthily, deserue also to die spiritually, as they did that receiued Manna vnworthily. The comparison you make, because it speaketh confusely of the Sacrament, and of the matter of the Sacrament, and hath also many obscure applications, had need to be more plainely set downe, before we can admit it, or wholly reiect it. Specially, you must declare, how the Sacrament is to euery man, what he liketh best. Item whether the arke in which it is reserued, for a perpetuall memoriall, be the Pixe. Item whether there be any daies, in which it can not be receaued, as of the Saboth day, and such like.

The Fathers of the old Testament did eate the body of Christ as we doe spiritually.

Rhem. 5. 55. How can this man?) It came not to their minde that nothing was impossible to God, that wickedly sayd, How can this man giue vs his flesh? but we may make great profite of their sinne, beleeuing the Mysteries, and taking a lesson, neuer to say or once thinke, How? for it is a Iewish word and worthy all punishment. *So saith* S. Cyril li. 4. c. 13. in Io. *Neuertheless if one asked onely for desire to learne in humility, as our Lady did touching her hauing a childe in her virginitie, then he must take the Angels answer to her, That it is of the Holy Ghost. So saith S. Damascene* li. 4. c. 14.

In the B. Sacrament, *How*, is a Iewish word.

Fulke 5. The Iewish (how) was not of enquiring the maner, as the virgin Maries, (how,) but of denying, & not beleeuing the matter. Therefore sayth Cyrillus in the next chap. *lib.* 4. *cap.* 14. *in Ioan. Oportebat igitur fidei primum &c. It had beene meete therefore, first, that they had set the rootes of faith in their mind, and then to haue enquired those things, which are to be enquired. But they before they beleeued, enquired out of season. For this cause our Lord did not expound, how that thing might be brough to passe, but exhorteth that it be sought by faith. So to his disciples which beleeued, he gaue peeces of bread, saying: Take ye, and eate ye, this is my body. Likewise he gaue the cup about and said: drinke ye all of this, This is the cup of my bloud, which shal be shed for many, vnto remission of sinnes. Thou seest plainely, that to them which enquire without faith, he hath not expounded the maner of the mysterie: but to them which beleeued, although they enquired not, he hath set it forth.* By this place it is euident, that beleeuing Christs wordes to be true, we may enquire in what sense they are true, and after what maner, spiritually, or corporally, the flesh of Christ is to be eaten, and his bloud dronken. Also, in that Christ gaue peeces of bread, we are taught, that it is not by transubstantiation, but after a spiritual maner, that the flesh of Christ is to be receiued: namely by faith, thorough the mightie working of the holy Ghost, not onely in the Sacrament, but also without it.

Faith. Transubstantiation.

Rhem. 6. 53. Vnles you eate.) Christ commending the Sacrament of the faithful vnto vs, said, Except you eate, &c. you can not haue life in you. So the life saith of life, and to him that thinketh the life to be a lier, this

meate

Ser.6.de ieiun. 7.mens. meate shal be death and not life to him. *August.* Ser.2.de verb. Ap.c.1. *And S.Leo thus*, Because our Lord saith, except you eate &c.let vs so communicate that we nothing doubt of the truth of Christes body & bloud: for that is receiued with mouth,which is beleeued in hart: and they answer Amen in vaine, that dispute against that which they receiue. The real presence.

Fulke 6. This place proueth inuincibly, that the flesh of Christ is truly eaten without the Sacrament, therefore spiritually,aswell without it, as in it. For els all that die without participation of the Sacrament, should be void of eternall life. Concerning the place of Augustine: he declareth in the same sermon,the maner of the eating of Christs flesh,and drinking his bloud to be spirituall. *Tunc autem &c.Then shall this be,that is,the body and bloud of Christ shall be life to euery one,if that which is taken in the Sacrament visibly, be eaten spiritually in the truth it selfe.* The wordes of Leo be against the Eutychian Heretikes, which did not beleeue the truth of the body of Christ,and therefore could not rightly receiue the Sacrament of his body and bloud, when they did not beleeue,that he had a very true body and bloud. The flesh of Christ is eaten spiritually, not corporally.

Rhem.7. 53. And drinke.) *This the Protestants alleage for the necessitie of receiuing in both kindes: but in respect of them selues (who lightly hold al this chapter to pertaine nothing to the Sacramental receiuing, but to spiritual feeding on Christ by faith onely) it can make nothing for one kinde or other. And in respect of vs Catholikes,who beleeue Christs whole person both humanitie and Diuinitie, both flesh and bloud to be in either forme, and to be wholy receiued no lesse in the first,then in the second or in both,this place commaundeth nothing for both the kindes.* Receiuing in both kindes not necessarie.

Fulke 7. Although these wordes are not proper of the Sacrament, but of the matter of the Sacrament, yet the argument is good to proue the necessitie of drinking, as wel as of eating, seeing Christ hath giuen the visible Sacrament of both. And it is strong against the Papistes, who vnderstand it onely of the Sacrament. For although by their fond conceite of concomitance, they holde the bloud to be in the body, yet they doe not drinke it according as Christ requireth, who addeth not that word superfluously, but to expresse,that his flesh and bloud is a perfect nourishment,which consisteth (as Iustinus sayth) *as well of drie as of moist nourishment,* to be eaten and dronken. Communion in one kind. *Dial cum Tryphon.*

Rhem.8. 53. You shal not haue life.) *Though the Catholikes teach these wordes to be spoken of the Sacrament, yet they meane not (no more then our Sauiour here doth) to exclude al from saluation, that receiue not actually and Sacramentally vnder one or both kindes. For then children that die after they be baptized and neuer receiued Sacramentally, should perish: which to hold, were heretical. Neither did S. Augustine meane, applying these wordes to infants also, that they could not be saued without receiuing sacramentally, as not onely the Heretikes, but Erasmus did vnlearnedly mistake him: but his sense is that they were by the right of their Baptisme ioyned to Christs body Mystical, and thereby spiritually partakers of the other Sacrament also of Christs body and bloud. As al Catholike men that be in prison,ioyning with the Church of God in hart and desire to receiue and be partakers with the Church of this Sacrament, and those specially that deuoutly heare Masse and adore in presence the body and bloud of Christ, ioyning in hart with the Prieft, al these receiue life and fruite of the Sacrament, though at euery time they receiue not sacramentally in one or both kindes. And although in the Primitiue Church the holy Sacrament in the second kind were often giuen euen to infants to sanctifie them,yet (as the holy Councel hath declared) it was neuer ministred vnto them with opinion that they could not be saued without it, and therfore the Heretikes do vntruely charge the Church and the Fathers with that errour.* The Sacramental receiuing of Christs body,not alwaies necessarie to saluation. The true meaning of S.Augustins wordes touching infants receiuing of the B.Sacrament. *Conc.Trid. Sess. 21,c.4.*

Li.1.de pecc. mer.& rem.c. 20.

Fulke.8. This is monstrous impudencie, to grant the premisses, and to deny the conclusion. For if these wordes be proper to the Sacrament, it followeth of necessitie,by these wordes, that whosoeuer doth not eate and drinke the Sacrament, is excluded from life. Contrariwise, if whosoeuer receiueth not the Sacrament,be not excluded from life, then these wordes are not proper of the Sacrament, and sacramentall eating and drinking of the flesh and bloud of Christ. But further (you say) S. Augustine applying these wordes to infants, did not meane, that they could not be saued,without receiuing sacramentally: as the Heretikes and Erasmus did vnlearnedly mistake him. To say nothing of vs, whome you compt Heretikes, (as Heretiks haue alwayes compted true Catholikes,) Erasmus had more learning then all the rable of Rhemists, and had read as much of the ancient Fathers, as all the Prelates in the Chapter of Trent, that haue inuented a new meaning of Augustine, which can neuer be gathered out of his wordes, but is directly contrarie to the same. The wordes of Augustine, euen in the place by you quoted,are these. *Dominum audiamus (inquam) non quidem hoc de Sacramento lauacri dicentem,sed de Sacramento sanctæ mensæ suæ, quo nemo ritè nisi baptizatus accedit. Nisi manducaueritis &c. I say,let vs heare our Lord, not speaking this of the Sacrament of Baptisme, but of the Sacrament of his holy Table, whither no man rightly commeth, but he that is baptized. Except you shal eate my flesh,and drinke my bloud, you shal haue no life in you. What seeke we any further? What can they answer to this, except stubbernes wil bend their striuing sinewes against the constancie of truth Or is there any body that wil dare to say this also, that this sentence pertaineth not to litle children, and that they may haue life in them without the participation of this body and bloud,because he sayth not,he that shall not eate, as of baptisme, he that shall not be borne againe, but sayth,if you shall not eate,as it were speaking to them which could heare and vnderstand, which in deede litle children can not doe? But he that sayth this,doth not marke,that except this sentence doe binde all men,that they can not haue life without the body and bloud of the sonne of man,the elder age also in vaine taketh care for it.* Slander. The ancient Church with the B.of Rome erred.

What can be more plaine,then that S.Augustine meaneth here,as he speaketh, of the Sacrament and sacramentall receiuing at the holy Table,and that this Sacrament of the Lordes body (in his opinion) was as necessary for infants,as the other of Baptisme: neither is there any one word, to insinuate your pretended sense, in al that Chapter,or in any other place,where he speaketh to the same effect,as in the 24.Chapter of the same Booke. *Optimè punici Christiani &c.The Christians of Africa,doe very well call Baptisme it selfe, nothing els but saluation, and the Sacrament of the body of Christ,nothing els but life, whereupon? but (as I thinke) of an ancient and Apostolike tradition, which they holde, as a thing engraffed into the Church of Christ, that no man without Baptisme and participation of the Lordes table, can come, not onely to the kingdome of God, but neither to saluation nor eternall life.* And a litle after: *What other thing also doe they, which call the Sacrament of the Lordes Table, life, but that which is sayde, I am the breade of life, which came downe from heauen, and the breade which I will giue,*

is my flesh, for the life of the world, and except you eate the flesh of the sonne of man, and drinke his bloud, you shal not haue life in you. If then so many, and so great diuine testimonies, doe agree, neither saluation, nor life eternal, is to be hoped for, to any man, without baptisme and the bodie and bloud of our Lord, in vaine it is promised to litle children without these. Moreouer, if nothing but sinnes doe separate a man from saluation and eternal life, nothing is loosed in litle children, by these Sacraments, but the guiltines of sinne.

Innocentius bishop of Rome, was of the same opinion, as is manifest in his Epistle to the Bishops of Numidia, cited by S. Augustine *Cont. duas ep. Pel. lib. 2. cap. 4. & lib. 4. c. 4. cont. Iul. lib. 1. cap. 2. Ep. 106. Bonifacio cont. Pelag. Hypognosti li 5. Ep. 23. Bonifac.* where he writeth of ỹ Sacrament giuen to an infant: which custom you confesse, yet was it erroneous, because this Sacrament ought not to be receiued, but of them ỹ examine them selues, which infants can not doe. 1. Cor. 11. 28. And therfore your popish chapter of Trent, although it were true, that the fathers held not opinion of the necessitie of this sacrament for infants, (as the contrary is manifest,) yet can not excuse the Church and Fathers of that time, from a grosse errour, if they only thought it was lawfull to giue the Communion to infantes.

Rhem. 9. 54. I wil raise him.) As the Sonne liueth by the Father, euen so do we liue by his flesh, *saith S. Hilarie.* li. 8. de Trin. *And S. Cyril againe thus,* Though by nature of our flesh we be corruptible, yet by participation of life we are reformed to the propertie of life. For not only our soules were to be lifted vp by the holy Ghost to life euerlasting, but this rude grosse terrestrial body of ours is to be reduced to immortalitie, by touching, tasting, and eating this agreable food of Christes body. And when Christ saith, I wil raise him vp, he meaneth that this body which he eateth, shal raise him. Our flesh (*saith Tertullian*) eateth the body and bloud of Christ, that the soule may also be fatted, therfore they shal both haue one reward at the Resurrection. *And S. Irenæus,* How do they affirme that our bodies be not capable of life euerlasting, which is nourished by the body and bloud of our Lord? Either let them change their opinion, or els cease to offer the Eucharist. *S. Gregorie Nyssene also saith,* That liuely body entering into our body, changeth it and maketh it like and immortal.

Cyril. li. 4. c. 14, 15.

The effects of the B. Sacrament both in our body and soule.

Tertul. de resur. carnis. nu. 7

Li. 4. c. 34.

Nyss. in orat. catech. magna.

Fulke 9. By participation of the flesh and bloud of Christ, which is the matter of the Sacrament, we are made partakers of eternall life both of body & soule, whereof the Sacrament is a liuely seale, and certaine assurance. But without the Sacrament also, we may eate the body and drinke the bloud of Christ spiritually by faith, the holy Ghost in vnspeakeable maner feeding vs therewith, as he doth infants, which are not to be receiued to the Lordes table. And this is the true sense of all the Doctors wordes alleadged in this section, which we acknowledge, except where they thought the Sacrament to be necessarie for infants also.

Rhem. 10 55. Meate in deede.) *Manna, was not the true meate: nor the water of the rocke, the drinke in deede: for they did but driue away death or famine for a time and for this life.* But the holy Body of Christ is the true food nourishing to life euerlasting, and his bloud the true drinke that driueth death away vtterly, for they be not the body and bloud of a mere man, but of him that being ioyned to life is made life: and therfore are we the body & members of Christ, because by this benediction of the mysterie we receiue the sonne of God himselfe. *So sayeth S. Cyril, lib. 4. c. 16. in Io.*

The B. Sacrament is the true Manna & water of the rocke.

Fulke 10. This saying of Cyril, is true of Manna and the water taken for corporall foode only: but as they were the Sacraments of the body and bloud of Christ, they were the same spirituall meate and drinke that we receiue, as testifieth Augustine cited before, sect. 4.

Rhem. 11 58. He that eateth this bread.) *By this place the holy Councel proueth that for the grace and effect of the Sacrament, which is the life of the soule, there is no difference whether a man receiue both kindes or one, because our Sauiour who before attributed life to the eating and drinking of his body and bloud, doth here also affirme the same effect, which is life euerlasting, to come of eating only vnder one forme. Therfore the Heretikes be seditious calumniators that would make the people beleeue, the Catholike Church and Priests to haue defrauded them of the grace and benefite of one of the kindes in the Sacrament. Nay, it is they that haue defrauded the world, by taking away both the real substance of Christ, and the grace from one kinde and both kindes, and from al other Sacraments. The Church doth onely (by the wisedom of Gods Spirit and by institution of Christ and his Apostles, according to time and place, for Gods most honour, the reuerence of the Sacrament, and the peoples most profite thereby) dispose of the maner and order, how the Priest, how the people shal receiue, and al other particular points,* Which him self (*saith S. Augustine*) did not take order for, that he might commit that to the Apostles, by whom he was to dispose his Churchs affaires. *though both he and the Apostles and the Fathers of the Primitiue Church left vs example of receiuing vnder one kind. Christ* at Emmaus, *The Apostles* Act. 2, 44 *The primitiue Church in giuing the bloud onely to children,* Cypr. li. de lapsis, nu. 10. *in reserving most commonly the body onely,* Tertul. li. 2. ad vxo. nu. 4. Cypr. li. de lapsis, nu. 10. *in housseling the sicke therewith,* Euseb. Ec. hist. li. 6. c. 36. *in the holy Eremites also that receiued and reserued it commonly and not the bloud, in the wildernes,* Basil. ep. ad Cæsariam Patritiam. *and in diuers other cases which were to long to rehearse.*

Conc. Trid. Sess. 21. c. 1.

Ep. 118. c. 6. ad Ianuarium.

Lu. 24. 35.

The whole grace & effect thereof in one kinde. & therefore the people not defrauded. Receiuing in one or both kindes, indifferent, according to the holy Churches appointment. Authoritie of Scriptures and the Primitiue Church for receiuing in one kinde.

Whereby the Church being warranted and in the ruling of such things fully taught by Gods spirit, as wel for the repressing of certaine heresies, that Christ God and man was not whole and al in euery part of the Sacrament, as specially for that the Christian people being now enlarged, and the communicants often so many at once, that neither so much wine could be conueniently consecrated, nor without manifold accidents of sheading or abusing be receiued (whereof the Protestants haue no regard, because it is but common wine which they occupie, but the Church knowing it to be Christs owne bloud, must haue al dreadful regard) therfore I say she hath decreed and for some hundreth yeres put in vse, that the Priest saying Masse, shoulde alwaies both consecrate and also receiue both kindes, because he must expresse liuely the Passion of Christ, and the separation of his bloud from his bodie in the same, and for to imitate the whole action and institution as wel in sacrificing as receiuing, as to whom properly it was said, Do this, *for that was spoken onely to such as haue power thereby to offer and consecrate. But the Lay men, and the Clergie also when they do not execute or say Masse them selues, should receiue in one kinde, being thereby no lesse partakers of Christs whole person and grace, then if they receiued both. For (as S. Paul saith)* He that eateth the hostes, is partaker of the altar. *He that eateth, saith he: for though there were drink-offerings or libaments ioyned lightly to euery sacrifice, yet it was ynough to eate onely of one kinde, for to be partaker of the whole.*

The causes of the Churches practise and ordinance concerning one kinde.

The Priests that say Masse, must receiue both kindes.

Lu. 22, 19.

1. Cor. 11.

1. Cor. 10, 18.

Fulke 11. Contrarie to the expresse commaundement of Christ in the institution of the supper, The chapter of Trent vainely

vainely goeth about to proue out of this place, which ſpeaketh not of the ſacrament, but of the matter of the ſacrament, that the one halfe of the ſacrament is not neceſſarie. Albeit, ſeeing that eating and drinking is ſo often ioyned in this Chapter, they might well knowe, that drinking is here to be vnderſtood, though it be not expreſſed, and that by eating of this bread, is meant a ful participation of Chriſt, which is both meate & drinke vnto vs. And that Chriſt by this bread, meaneth not the ſacrament in forme of bread (as they call it) is manifeſt by this argument. Whoſoeuer eateth this bread, ſhall liue for euer, but whoſoeuer eateth the ſacrament, ſhall not liue for euer: therefore whoſoeuer eateth the ſacrament, eateth not this bread. Againe the wordes are generall, both of Prieſtes and people, whereupon you may as well conclude, that the Prieſt neede not conſecrated, but in one kind of bread, as ỹ the receiuing in one kinde is ſufficient. Neither doth S. Auguſtine ſay, that the Church hath auctoritie to alter Chriſtes inſtitution, but to diſpoſe of cirumſtances which are accidentall, as of time, place, and ſuch like, which pertaine not to the ſubſtance of Chriſtes inſtitution. Nowe for receiuing in both kindes, hee tooke as good order as coulde be, both inſtituting the ſacrament in both kindes, and giuing expreſſe commaundement, that al ſhould drinke of it. But thou art not aſhamed to ſay, that both Chriſt and his Apoſtles, beſide the ancient fathers of the primitiue Church, left you example of receiuing vnder one kind. For Chriſtes example you quote Luke 24.35. But in expounding the ſame text, you dare not affirme it to be the ſacrament, and if it were, you might thereof proue, that Chriſt did cõſecrate in one kind alſo, which you hold to be an abſurditie.

Communion in one kinde.

Auctoritie of the Church.

Secondly, if it were the ſacrament, (as ſome of the fathers hold) Chriſoſtome telleth you, *that he vſed wine at the ſame table*, in Math. Hom. 83. vpon his promiſe to *drinke the fruite of the vine a newe in the kingdome of God*. For his Apoſtles, you note Act. 2.42. where either you muſt graunt ỹ figure ſynecdoche, that is, that the part is named for the whole, or els you muſt ſay, that the Apoſtles who brake the bread to them, did alſo conſecrate in bread onely: for it is not ſaid: They continued in receiuing of bread, but in breaking. But it is moſt like, that the Euangeliſt meaneth, of their mutuall feaſtes of loue, which more at large is expreſſed verſ. 46. which after the Hebrue or Syrian language, were by ſynecdoche, called breaking of bread. That the primitiue Church gaue the blood onely to children, you quote Cyprian de Lapſis Nu. 10. where mention is of the cup giuen to a child, but no worde to proue, that the cup onely was giuen, except you will ſay that the blood only was giuen to old folkes, as well as to children. For the wordes are, *Vbi vero, &c. But when the ſolemnities being fulfilled, the Deacon beganne to offer the cuppe to them that were preſent, and the reſt receiuing it, her place was come.* Next is Tertullian, for reſeruing the body onely, lib. 2. *ad vxorem:* where mention is made of a ſuperſtitious cuſtome, that women had to reſerue the ſacrament, and *receiue it daily before other meate:* but nothing to proue, that they reſerued not the one kinde as well as the other. The like I ſay to the place of Cyprian, where a woman kept the ſacrament in her cheſt, which he calleth, *Sanctum Domini, the holy ſacrament of the Lord:* Why ſhould we not vnderſtand both kindes as well as one? although if a ſuperſtitious cuſtome of one kinde onely were proued, what lawfull practiſe can be proued? the reſeruation was vnlawfull, and if it were in one kinde, it was more vnlawfull. That the ſicke perſon was houſelled in one kinde, it is contrary to that which Euſebius hath, if you doe vnderſtand it. The Prieſt being ſicke, ſo that he coulde not come to Serapion that ſent for him, gaue to the boy his meſſenger, a litle of the Euchariſtie, and teaching him howe to vſe it for the ſicke mans caſe that was readie to die, *bade him wet it, and drop it into the old mans mouth:* wherby it appeareth, he gaue him of both kinds, & ſo ỹ child did, ἐπιβρέξεν ὁ παῖς καὶ ἅμα τε ἐνέχεε τῷ στόματι. *The boy did moyſten it, and withall, did poure into his mouth: and after he had ſwallowed a litle, he gaue vp the ghoſt:* but if he had giuen him onely of the cuppe, what needed theſe two verbes to expreſſe the deliuerie thereof. In that fragment of the Epiſtle of Baſil to Caeſarea Patricia, there is no word to proue, that the Eremites receiued the communion in one kind, or reſerued it in one kind onely. The cauſes of your practiſe proceede of Antichriſtian pride, in that you will ſeeme wiſer then Chriſt, who inſtituted the ſacrament in both kindes, then the Apoſtles and fathers of the primitiue Church, who gaue it in both kindes, and yet knewe what belonged to the reuerent vſe of the ſacrament, better then you. And for ỹ ſame cauſe that you ſay, the Prieſt muſt conſecrate in both kindes, the people alſo ought to receiue in both kindes. For they in eating and drinking, ought to ſhew the Lords death, & the ſeparation of his blood from his body, or his blood ſhedding, vntill he come. 1. Cor. 11.26. But it is a fine reaſon that you gather of S. Pauls wordes, 1. Cor. 10.18. They that eate of the ſacrifices, are partakers of the altar, therefore it was ynough to eate onely of one kinde, to be partakers of the whole. But who will graunt you this concluſion? or that it was lawfull to abſteine from the drinke offrings, becauſe by eating, they were made partakers of the altar? They were made partakers of the altar, which tooke no benefite thereof, although they obſerued the whole inſtitution of God, much leſſe ſpirituall benefite ſhould they obteyne, that brake the ordinance of God, and were partakers but of one kind only.

Reſeruation of the ſacramentall bread and wine.

Rhem. 12 62. If you ſhall ſee.) *Our Sauiour ſeemeth to inſinuate, that ſuch as beleeue not his wordes touching the holy Sacrament, and thinke it impoſſible for him to giue his Body to be eaten in ſo many places at once, being yet in earth, ſhould be much more ſcandalized and tempted after they ſawe or knewe him to be aſcended into heauen. Which is proued true in the Capharnaites of this time, whoſe principall reaſon againſt Chriſtes preſence in the Sacrament is, that he is aſcended into heauen: yea, who are ſo bold as to expound this ſame ſentence for them ſelues thus, It is not this body or fleſh I will giue you, for that I will carie with me to heauen. Whereby if they meant only that the condition & qualities of his body in heauen ſhould be other then in the Sacrament, it were tolerable: for S. Auguſtine ſpeaketh ſometime in that ſenſe. but to denie the ſubſtance of the body to be the ſame, that is wicked.*

Chriſt inſinuateth that faithles men ſhall not beleeue his preſence in the B. Sacrament, becauſe he is aſcended.

Fulke. 12 This inſinuation, is your owne imagination, without ground of the text, or teſtimonie of auncient fathers. Chriſt by theſe words doth remoue the offence, which they tooke of his baſe condition in the fleſh, and therefore could not ſee his diuine power, whereby he was able to giue his fleſh and blood to be eaten, and drunken, which his diuine power was manifeſted in his glorious aſcenſion. And yet the aſcenſion of his body from the earth, and placing thereof in heauen, is a ſufficient argument to proue, that he giueth not his fleſh and blood to be receiued after a bodily maner, in what ſhape or forme ſoeuer diſguiſed, but after an heauenly, diuine, and ſpirituall maner, by the vnſpeakable working of the holy Ghoſt. Which vniteth his natural body and blood to vs, though diſtant as farre from vs in place, as heauen is from earth: ſo that we are truely made *fleſh of his*

Reall preſence.

flesh, and bone of his bone, and liuely members of his mysticall body: not onely in this sacrament, but also in baptisme, and by spirituall communication through faith, by which *Christ dwelleth in our heartes.* Gal.3.27.Eph.3.17. And S.Augustine doeth rightly vse the argument of Christes ascension, to proue that Christ giueth not his body, as carnally present in the sacrament, but to be receyued spiritually by faith. August. in Io. Tract.27.30.31. and specially Tract.50. he sayeth of his naturall body: *Ascendit in cœlum, & non est hic. He ascended into heauen, and he is not here:* with much more to that effect, See Math.26.Sect.4.

Rhem.13 63. The flesh profiteth nothing.) *If this speach were spoken in the sense of the Sacramentaries, it would take away Christes Incarnation, manhood, and death, no lesse then his corporall presence in the Sacrament. for if his flesh were not profitable, all these things were vaine. Therefore CHRIST denieth not his owne flesh to be profitable, but that their grosse and carnall conceiuing of his wordes, of his flesh, and of the maner of eating the same, was vnprofitable. Which is plaine by the sentence folowing, where he warneth them, that his wordes be spirit and life, of high Mysticall meaning, and not vulgarly and grosly to be taken, as they tooke them. And it is the vse of the Scripture to call mans naturall sense, reason, and carnall resisting or not reaching supernaturall trueths, flesh or blood. as,* Flesh and blood reuealed not this to thee, &c. Matth.16.

This carnalitie then of theirs, stoode in two pointes specially: first, that they imagined that he woulde kill him selfe, and cut and mangle his flesh into partes, and so giue it them rawe or rost to be eaten among them. Which coulde not be meant, saith S. Augustine: for that had conteined an heinous and barbarous fact, and therefore they might and shoulde haue beene assured, that hee woulde commaunde no such thing: but some other sweete sense to be of his hard, mysticall, or figuratiue wordes, and to be fulfilled in a Sacrament, mysterie, and a maruelous diuine sort, otherwise then they coulde comprehend. Secondly, they did erre touching his flesh, in that they tooke it to be the flesh of a meere man, and of a dead man also, when it should come to be eaten: of which kinde of flesh Christ here pronounceth, that it profiteth nothing. Whereupon S. Cyril saith, This body is not of Peter or Paul, or any other like, but of Christ IESVS who is ỹ life it selfe: and therefore this Body giueth life, the very fulnesse of the Diuinitie dwelling in it. *And the holy Councell of Ephesus in the* 11. *Anathematisme expounded also by the said S. Cyril:* The Eucharist is not the body of any common person, (for the flesh of a common man could not quicken) but of the WORD it selfe. But the Heretike Nestorius dissolueth the vertue of this mysterie, holding mans flesh onely to be in the Eucharist. *Thus there. And S. Ignatius cited of Theodorete, and many other Fathers haue the like. Whereby wee may see that it commeth of the Diuinitie and Spirit (without which Christes flesh cannot be) that this Sacrament giueth life.*

The Caphar-naites grosse vnderstanding of Christes flesh to be giuen or eaten. And howe his flesh doth profite, and not profite. *August. de Doct. Chr. li.3.c.13.* Christes flesh giueth life because it is the flesh of God and man. *Lib.4.c.23. in Io. Ignatius apud Theodor. dial.3* *verse 64.*

Fulke.13 Slander. The flesh of Christ separated from his diuine and quickening spirite whereof it hath power of life (as the Caparnaites did imagine it) profiteth nothing. But being vnited to his diuine spirite, according to the sayings of Hilarie, Cyril, and the rest that are here cited, it is not onely profitable, but also necessarie for our saluation, in his incarnation, sacrifice, and feeding of vs therewith, either in the sacrament, or without it. Neither doe we teache otherwise. But the Papistes holde this errour of the Caparnaites, of his flesh separated from the quickening vertue and power that it hath of the worde vnited to it, when they teache, that the body and blood of Christ, may be verily and truely, and not onely sacramentally eaten and drunken of the wicked, to whom it giueth no life, contrary to the expresse wordes of Christ, so often repeated in this Chapter, and the consent of the auncient fathers. *Hoc est ergo manducare &c. This is therefore* (sayth S. Augustine) *to eate that meate, and to drinke that drinke, for a man to abide in Christ, and to haue Christ abiding in him. And by this, he that abideth not in Christ, and in whom Christ abideth not, out of doubt he neither eateth his flesh, nor drinketh his blood spiritually, though carnally and visibly, he presse with his teeth, the Sacrament of the body and blood of Christ: but rather he eateth and drinketh the Sacrament of so great a thing to his condemnation. Tract.26. in Ioan.* Againe, of wicked men he saith, *It is not to be said, that they eate the body of Christ, because they are not to be compted among the members of Christ. And that I speake not of other thinges, they cannot be both the members of Christ, and the members of an harlot. Finally, he him selfe saying, he that eateth my flesh, and drinketh my blood, abideth in me, and I in him, sheweth what it is, not onely in sacrament or sacramentally, but in very deede, to eate the body of Christ, and to drinke his blood. de Ciuit. lib.21.Cap.21.* In declaring in what pointes the carnalitie of the Capernaites consisted, you confesse with S. Augustine de doct.Christ.lib.3.cap.16. that these wordes of Christ: Except you eate the flesh of the sonne of man &c. be figuratiue. Wherein then standeth the figure, in the wordes flesh and blood, or in the wordes eating and drinking? Verily our Sauiour Christ doeth so plainely affirme, *the bread which he will giue to be his flesh, which he will giue for the life of the worlde*, that we must needes vnderstand his body crucified, and his blood shedde for vs, or his humanitie sacrificed for vs: then it remaineth, that the figure be in eating and drinking, and so the whole question is of the maner of eating and drinking which is eyther literall and without figure, (as Papistes take it) receiuing into the mouth and body, or els spirituall and figuratiue, (as S. Augustine there teacheth) *by communicating with the passion of Christ, and by sweete and profitable recording, that his flesh was crucified and wounded for vs.* Which communication by faith and the working of Gods spirite, is the eating and drinking of his very body and blood, eyther in the sacrament or without it, and which giueth eternall life to all that receiue the body and blood of Christ, eyther in the Sacrament or without it.

The wicked doe not eate and drinke the body & blood of Christ.

The very body and blood of Christ are receiued spiritually.

Rhem.14 Iudas ỹ chiefe of them that beleeue not ỹ reall presence. 64. That beleeue not.) *It is lacke of faith, you see here, that causeth men to spurne against this high trueth of the Sacrament: as also it may be learned here, that it is the great and mercifull gift of God that men doe against their senses and carnal reasons, beleeue and submit them selues to the humble acknowledging of this Mysterie: lastly, that it may well* **by Christs insinuation of Iudas, be gathered, that he specially spurned against our Masters speaches of the holy Sacrament.*

Fulke.14 It is want of faith in the Papistes, that they thinke our Sauiour Christ cannot giue vs his flesh and blood, to be eaten and drunken of vs, except it be receiued with the mouth into ỹ body, and to beleeue that which they beleeue contrary to the worde of God (though it be neuer so contrary to sense,) it is no true faith, but a false perswasion of lies. Finally, though Iudas did not beleeue the doctrine of Christ, yet it is not like that hee shewed any outward token of vnbeleefe, seeing it is said, that the twelue continued with him.

Popish infidelitie.

Rhem.15 66. Went backe.) *It can be no maruell to vs nowe that so many reuolt from the Church, by offence or scandall vniustly taken at Christes body and blood in the Sacrament, seeing many of his Disciples that sawe his wonderfull life, doctrine, and miracles, forsooke Christ him selfe, vpon the speache and promes of the same Sacrament. for the mysterie of it is so*

Heretikes beleeue not the reall presence, because they see bread and

ſo ſupernaturall and diuine in it ſelfe, and withall ſo lowe and baſe for our ſakes, by the ſhewe of the formes of theſe terrene elements vnder which it is, and we eate it: that the vnfaithfull and infirme doe ſo ſtumble at Chriſt in the Sacrament, as the Iewes and Gentiles did at Chriſt in his humanitie. For, the cauſes of contradictions of the Incarnation and Tranſubſtantiation be like. And it may be verily deemed, that whoſoeuer nowe cannot beleeue the Sacrament to be Chriſt, becauſe it is vnder the formes of bread and wine, and is eaten and drunken, woulde not then haue beleeued that Chriſt had beene God, becauſe he was in ſhape of man, and crucified. To conclude, it was not a figure nor a myſterie of bare bread and wine, nor any Metaphoricall or Allegoricall ſpeache, that coulde make ſuch a troupe of his Diſciples reuolt at once. When he ſaide he was a doore, a vine, a way, a Paſtor, and ſuch like (vnto which kinde of ſpeaches the Proteſtants ridiculouſly reſemble the wordes of the holy Sacrament) who was ſo mad to miſtake him, or to forſake him for the ſame? For the Apoſtles at the leaſt would haue plucked them by the ſleeues, and ſaid, Goe not away my maſters, he ſpeaketh parables. The cauſe therefore was their incredulitie, and the height of the myſterie, for that they neither knewe the meanes howe it might be preſent, nor would beleeue that he was able to giue his fleſh to be eaten in many places. And euen ſuch is the vnbeleefe of the Heretikes about this matter at this day.

wine: as the Iewes beleeued not his Godhead becauſe of the ſhape of a poore man.

The diſciples reuolting at Chriſts words, proue that he ſpake not metaphorically, as at other times.

Fulke. 15 In the 13. ſection, you confeſſe the wordes of Chriſt to be figuratiue: now forgetting your ſelfe, you ſay the Diſciples reuolting, proueth that he ſpake not metaphorically, vpon a fond imagination, *that his Apoſtles would haue plucked them by the ſleeues &c.* which we neuer reade ỹ they did at any time. But in deede the cauſe of their reuolt, was for that they vnderſtood literally, that which he ſpake of eating and drinking figuratiuely. Which is one cauſe alſo, that the Papiſtes long ſince haue reuolted from the Church of Chriſt, and the faith of the auncient fathers, who vnderſtood the wordes of the inſtitution of the Supper, as theſe alſo of the ſpirituall or heauenly matter of the Supper, to be figuratiue. For if Chriſt had ſpoken here of eating and drinking literally, (as the elements are receiued in the Sacrament,) how was it poſſible that they could haue vnderſtoode him, before the Sacrament was inſtituted? for their infidelitie had then bene excuſable. But when he had ſaid verſ. 47. *he that beleeueth in me, hath eternall life*, they might (if they had not beene obſtinate) haue vnderſtood, that the maner of eating and drinking of his fleſh and blood to haue eternall life, was by faith and beleeuing in him: and not after any groſſe maner, as they imagined, and the Papiſtes likewiſe: whereby they deſtroy the trueth of his naturall body, in taking from it the eſſentiall properties of a body, as quantitie, place, ſhape, and ſuch like.

The wordes of Chriſt figuratiue.

Rhem. 16 68. Peter anſwered.) *Peter anſwereth for the Twelue, not knowing that Iudas in hart was already naught, and beleeued not Chriſtes former wordes touching the B. ſacrament, but was to reuolt afterward as well as the other. * Wherein Peter beareth the perſon of the Church and all Catholike men, that for no difficultie of his worde, nor for any reuolt (be it neuer ſo generall) of ſchiſmatikes, Heretikes, or Apoſtates, eyther for this ſacrament or any other Article, will euer forſake Chriſt. And when company draweth vs to reuolt, let vs ſay thus: Lord, whither or to whom ſhal we goe, when we haue forſaken thee? to Caluin, Luther, or ſuch: and forſake thee and thy Church with the vnfaithfull multitude? No, thou haſt the wordes of life, and we beleeue thee, and thy Church will not nor cannot beguile vs.* Thou haſt (ſayth S. *Auguſtine*) life euerlaſting in the miniſtration of thy body and blood. *and a litle after.* Thou art life euerlaſting it ſelfe, and thou giueſt not in thy fleſh and blood but that which thy ſelfe art.

As Iudas of all vnbeleeuing heretikes, ſo Peter beareth the perſon of all beleeuing Catholikes: namely in the B. Sacrament.

Tract. 27. in Euang. Io.

* *Cypr. ep. 55. nu. 3.*

Fulke. 16 Peter worthely beareth the perſon of all true members of the Church, when for no cauſe he wil reuolt from Chriſt, who only hathỹ wordes of eternall life, from which if Caluin, Luther, or an Angel from heauen would drawe vs, we muſt hold him accurſed. To the ſaying of Auguſtine Tr. 27. in Ioan. we muſt adde that which he ſayth in the ſame place, as the concluſion of the whole matter. *Hoc ergo totum ad hoc &c. Let all this (welbeloued) auaile thus much vnto vs, that we eate not the fleſh of Chriſt, & drinke the blood of Chriſt only in ſacramẽt, which many euil men doe, but let vs eate and drinke vnto the participation of the ſpirite, that wee may abide in the Lordes body as members, that we may be quickened by his ſpirite, and not be offended, although many doe eate and drinke the ſacraments temporally, which in the ende ſhall haue eternall torments.*

The wicked eate not the body of Chriſt nor drinke his blood.

CHAP. VII.

The Iewes (of Ieruſalem) ſeeking his death, he walketh in Galilee: where he ſignifieth to his brethren, that not in this feaſt Scenopégia, but in an other (to wit, Paſche folowing) the Iewes ſhould kill him: that is, not when they would, but when he will. 10 *In ſo much that at this feaſt he teacheth openly in the Temple, and conuerteth many,* 14 *both in the middle day* 37 *and the laſt day thereof, without any hurt, though alſo the Rulers ſend to apprehend him.*

The Goſpel vpon Tueſday in Paſſion weeke.

AFter theſe things IESVS walked [ll] into Galilee, for he would not walke [ll] into Iewrie: becauſe ỹ Iewes ſought to kill him.

2 And the feſtiuall day of the Iewes, * ‡ Scenopégia, was at hand.

3 And his brethren ſaide to him, Paſſe from hence, and goe into Iewrie: that thy Diſciples alſo may ſee thy workes which thou doeſt.

4 For no man doeth any thing in ſecrete, and ſeeketh him ſelfe to be in publike. If thou do theſe things, manifeſt thy ſelfe to ỹ world,

5 For neither did his brethren beleeue in him.

6 IESVS therfore ſaith to thẽ, My time is

AFter theſe thinges, Ieſus went about in Galilee: for he woulde not goe about in Iurie, becauſe that the Iewes ſought to kill him.

*2 The Iewes feaſt of tabernacles * was at hand.* Leui. 23. 34.

3 His brethren therefore ſaide vnto him, Get thee hence, and goe into Iurie, that thy Diſciples alſo may ſee the workes that thou doeſt.

4 For there is no man that doeth any thing in ſecrete, and he him ſelfe ſeeketh to be knowen openly: If thou doe ſuch things, ſhewe thy ſelfe to the world.

5 For neither his brethren beleeued in him.

6 Then Ieſus ſaid vnto them, My time is not

[ll] in Galilee. [ll] in Iurie. Leu. 23, 34. ‡ *Scenopégia* (*Leuit.* 23. σκηνοπηγία ἑορτὴ) is the *feaſt of Tabernacles*, which ỹ Iewes kept from the 7. Octob. for eight dayes together, by Gods cõmandement, for a memorie that their fathers dwelt by Gods protection fourtie yeeres in tabernacles or tents, and not comming out of Egypt, *See Leuit.* 23. 34. in houſes,

not yet come:but your time is alwaies ready.

7 The worlde cannot hate you. but me it hateth: because I giue testimonie of it, that the workes thereof are euiil.

‖ I will not yet goe vp.

8 Goe you vp to this festiuall day: ‖ I goe not vp to this festiuall day: because my time is not yet accomplished.

9 When he had said these thinges, himselfe taried in Galilee.

10 But after his brethren were gone vp, then he also went vp to the festiuall day, not openly,but as it were in secrete.

11 The Iewes therefore sought him in the festiuall day,and said,Where is he?

12 And there was much murmuring in the multitude of him.For certaine said, That he is good. And others said,No,but he seduceth the multitudes.

13 Yet no man spake openly of him for feare of the Iewes.

The Gospel vpon Tuesday in the 4. weeke of Lent.

14 And when the festiuitie was nowe halfe done, IESVS went vp into the temple, and taught.

15 And ỹ Iewes marueiled,saying,Howe doth this man know letters,whereas he hath not learned?

16 IESVS answered them, and saide, My doctrine is not mine, but his that sent me.

17 If any man ‡ will doe the will of him, he shall vnderstand of the doctrine whether it be of God,or I speake of my selfe.

‡ It is spoken of Antichrist specially, and it is true in all Heretikes. *August. tract. 29. in Euang. Io.*

18 ‡ He that speaketh of him selfe, seeketh his owne glory. But he that seeketh the glory of him that sent him, he is true, and iniustice in him there is not.

19 Did not Moyses giue you the lawe, and none of you doeth the lawe?

Io.5,18.

20 *Why seeke you to kill me? The multitude answered,and said,‡ Thou hast a deuil, who seeketh to kill thee?

21 IESVS answered,& said to them, One worke I haue done:and you doe al marueile.

Leu.12,3. Gen.17.10.

22 Therefore * Moyses gaue you circuncision: not that it is of Moyses, but * of the fathers,& in ỹ Sabboth you circuncise a man.

23 If a man recciue circuncision in ỹ Sabboth, that the law of Moyses be not broken: are you angry at me because I haue healed a man wholy in the Sabboth?

24 Iudge not according to the face, but iudge iust iudgement.

25 Certaine therefore of Hierusalē saide, Is not this he whom they seeke to kill?

26 And behold, he speaketh openly, and they say nothing to him. Haue the Princes knowen in deede that this is CHRIST?

27 But

yet come: but your time is alway ready.

7 The worlde can not hate you, but me it hateth,because I testifie of it, that the workes thereof are euill.

*8 Goe ye vp vnto this feast: I goe not vp yet vnto this feast, * for my time is not yet full come.* Iohn 8.20.

9 When he had said these wordes vnto them, he abode still in Galilee.

10 But when his brethren were gone vp, then went he also vp vnto the feast, not openly, but as it were priuily.

11 Then sought him the Iewes at the feast, and said,Where is he?

12 And much murmuring of him was there among the people: For some saide, He is good: Other saide, Nay: but he deceiueth the people.

13 Howbeit, no man spake openly of him, for feare of the Iewes.

14 Nowe when halfe of the feast was done, Iesus went vp into the temple,and taught.

15 And the Iewes marueiled saying, Howe knoweth he the scriptures, seeing that he neuer learned?

16 Iesus answered them, and saide, My doctrine is not mine, but his that sent me.

17 If any man will doe his will, he shall knowe of the doctrine, whether it be of God, or whether I speake of my selfe.

18 He that speaketh of him selfe, seeketh his owne glorie: but he that seeketh his glorie that sent him, the same is true, and no vnrighteousnes is in him.

*19 * Did not Moses giue you the lawe, and* yet *none of you keepeth the lawe? * Why goe ye about to kill me?* Exo.24.3. Iohn 5.18.

20 The people answered,and saide, Thou hast the deuil: Who goeth about to kill thee?

21 Iesus answered, & said vnto them, I haue done one worke, and ye all marueile.

*22 * Moses therefore gaue vnto you the circumcision (not because it is of Moses, * but of the fathers) and yet ye on the Sabboth day circumcise a man.* Leuit.12.3. Gen.17.10.

23 If a man on the Sabboth day receiue circumcision, without breaking of the lawe of Moses: disdaine ye at me, because I haue made a man euery whit whole on the Sabboth day?

*24 * Iudge not after the* vtter *appearance, but iudge with a righteous iudgement.* Deut.1.16.

25 Then said some of them of Hierusalem, Is not this he, whom they goe about to kill?

26 But loe, he speaketh † boldly, and they say nothing vnto him: Doe the rulers know in deede that this is very Christ? †or,openly.

27 Howbeit

27 But this man we know whence he is. But when CHRIST cõmeth, no man knoweth whence he is.

28 IESVS therefore cried in the temple teaching, and saying, Both me you do know, and whence I am you know. And of my self I am not come, but hee is true that sent me, whom you know not.

29 I know him, because I am of him, and he sent me.

30 They sought therefore to apprehend him: and no man layd handes vpon him, because his houre was not yet come.

31 But of the multitude many beleeued in him, and said, CHRIST when he cõmeth, shal he do more signes then these which this man doeth?

32 The Pharisees heard the multitude murmuring these things touching him: and the "Princes and Pharisees sent ministers to apprehend him.

"chiefe Priests

The Gospel vpon Munday in Passion weeke.

33 IESVS therfore said to them, Yet a litle time I am with you: and I goe to him that sent me.

Io.13,33.

34 *You seeke me, & shal not finde: and where I am, you cannot come.

35 The Iewes therfore said among themselues, Whither wil this man go, that we shal not finde him? Wil he goe into the dispersion of the Gentiles, and teach the Gentiles?

36 What is this saying that he hath said, You shal seeke me, and shal not finde: And where I am, you cannot come.

Leu.23,36.

37 And in the last, the * great day of the festiuitie IESVS stoode, and cried, saying, If any man thirst, let him come to me, & drinke.

38 He that beleeueth in me, as the scripture saith, *Out of his belly shal flowe riuers of liuing water.*

Ioel.2,28.

*Act.2,1.

39 (And this he said *of ‡ Spirit that they should receiue which beleeued in him. ‡ for as yet the Spirit was not giuen: because IESVS was not yet glorified.)

40 Of that multitude therfore, when they had heard these words of his, some said, This is the Prophet in deede.

41 Others said, This is CHRIST. But certaine said, Why, doth CHRIST come from Galilee?

Ps.131,11. Mich.5,2.

42 Doth not the *scripture say, that of the seed of Dauid, and frõ Bethlehem the towne where Dauid was, CHRIST doth come?

43 Therfore there arose dissension in the multitude for him.

44 And certaine of them would haue apprehended him: but no man laid hands vpon him.

45 The

27 *Howbeit, we know this man whence he is: but when Christ cõmeth, no man knoweth whence he is.*

28 *Then cried Iesus in the Temple as hee taught, saying, Yee both knowe mee, and whence I am, yee knowe, and I am not come of my selfe, but hee that sent mee is true, whome ye knowe not.*

29 *But I know him, for I am of him, and hee hath sent me.*

30 *Then they sought to take him: but no man laid handes on him, because his houre was not yet come.*

31 *Many of the people beleeued on him, and saide, When Christ commeth, will hee doe moe myracles then these that this man hath done?*

32 *The Pharisees heard that the people murmured such thinges concerning him: And the Pharisees and the high Priestes sent seruants to take him.*

33 *Then said Iesus vnto them, Yet am I a litle while with you, and then I goe vnto him that sent me.*

34 *Yee shall seeke mee, and shall not finde mee: and where I am, thither can yee not come.* Iohn 13.33.

35 *Then saide the Iewes among themselues, Whither will hee goe, that we shall not finde him? Will hee goe vnto the dispersed among the Grecians, and teach the Gentiles?*

36 *What* maner *of saying is this that he said, Ye shal seeke me, and shal not finde me? and where I am, thither can ye not come.*

37 *In the last day, that* great day *of the feast, Iesus stoode, and cried, saying, If any man thirst, let him come vnto me, and drinke.* Leuit.23.36.

38 *He that beleeueth on me, as the scripture hath said, out of his belly shall flowe riuers of water of life.* Deut.18.15.

39 (*But this spake hee of the spirit which they that beleeue on him, should receiue. For the holy Ghost was not yet* †there, *because that Iesus was not yet glorified.)* Ioel.2.28: acts.2.17.

†Or, giuen: vnderstanding by the holy ghost, the visible gifts of the holy Ghost.

40 *Many of the people therefore, when they heard this saying, saide, Of a trueth this is the Prophet.*

41 *But other saide, This is Christ. But some said, Shall Christ come out of Galilee?*

42 *Hath not the scripture said, that Christ commeth of the seede of Dauid, and out of the towne of Bethlehem, where Dauid was?* Miche.5.2. matt.2.5.

43 *So was there dissension among the people because of him.*

44 *And some of them would haue taken him, but no man laid hands on him.*

45 *Then*

45 The miniſters therefore came to the cheefe prieſtes and the Phariſees. And they ſaid to them, why haue you not brought him?

46 The miniſters anſwered, Neuer did there man ſo ſpeake, as this man.

47 The Phariſees therefore anſwered them, Why, are you alſo ſeduced?

48 Hath any of the Princes beleeued in him, or of the Phariſees?

49 But this multitude that knoweth not the law, are accurſed.

Io.3,2. 50 Nicodemus ſaid to them, ‡he *that came to him by night, who was one of them,

51 Doth our law iudge a man, vnles it firſt heare him, and know what he doeth?

52 They anſwered, and ſaid to him, Why, art thou alſo a Galilæan? Search, and ſee that from Galilee a Prophet riſeth not.

53 And euery man returned to his houſe.

45 *Then came the ſeruants to the high prieſts and Phariſees, & they ſaid vnto them, Why haue ye not brought him?*

46 *The ſeruants anſwered, Neuer man ſpake as this man doeth.*

47 *Then anſwered them the Phariſees, Are ye alſo deceiued?*

48 *Haue any of the rulers or of the Phariſees beleeued on him?*

49 *But this* common *people which know not the Lawe, are curſed.*

50 *Nicodemus ſaith vnto them, *(Hee that came to Ieſus by night, being one of them,)* Iohn 3.2.

51 *Doeth our lawe iudge any man before it heare him, *and know what he doeth?* Deut.17.8. and 19.15.

52 *They anſwered, and ſaid vnto him, Art thou alſo of Galilee? ſearch, and looke: for out of Galilee ariſeth no Prophet.*

53 *And euery man went vnto his owne houſe.*

MARGINALL NOTES. CHAP. VII.

Rhem.1. 17. Will doe the will.) *The way to come to know the truth, is to liue wel.*

Fulke. 1. Chriſt is the way, the trueth, and the life, out of whom no man can liue well. But they that liue wel in Chriſt, are aſſured of the trueth.

Rhem.2. 20. Thou haſt a deuil.) *No maruel, when theſe ſpeake thus to Chriſt him ſelf, if Heretikes call his vicar Antichriſt.*

Fulke 2. The Pope is Chriſts aduerſarie, and not his Vicar, becauſe he denieth the offices of Chriſt, to be peculiar vnto him.

Rhem. 3. 39. For as yet the Spirit.) *This was fulfilled on whitſunday Act.2, and afterward alwayes by impoſition of handes in the Sacrament of Confirmation: viſibly in the primitiue Church, and inuiſibly to the end of the world.*

Fulke 3. The Popiſh Sacrament of Confirmation hath no inſtitution or ground in the holy Scriptures.

Rhem. 4. 50. He *that came to him.) *Chriſt hath ſome good alwaies euen among the wicked, which ſecretly ſerue him and by wiſe delaies auert the execution of vniuſt lawes againſt him and his people, as Nicodemus and Gamaliel.*

Fulke 4. And Antichriſt hath alſo ſome wicked among the good, which ſecretly ſerue him and hinder the execution of iuſt lawes againſt his adherents. Otherwiſe, it will be hard to proue that Gamaliel was a ſeruant of Chriſt, but againſt his will.

CHAP. VIII.

Againe in the Temple (abſoluing an aduoutreſſe after his mercifull maner, and yet withal declaring againſt his enemies that he is not a fauourer of ſinne, no more then Moyſes) 12 he teacheth openly, and is not for all that apprehended, telling them both of his Godhead, 21 and of their reprobation, 28 of his exaltation alſo by their Crucifying of him. 31 exhorting the beleeuers to perſeuere: 33 and ſhewing them that ſeeke his death, that they are neither free, 39 nor of Abraham, 41 nor of God, 44 but of the Diuel. 45 but that himſelfe is of God, 52 and greater and auncienter then Abraham. 59 For the which they goe about to ſtone him, but in vaine.

The Goſpel vpon Saturday the 3. weeke of Lent.

AND IESVS went into the Mount-oliuet:

2 And early in the morning againe he came into the Temple, and the people came to him, and ſitting he taught them.

3 And the Scribes and Phariſees bring a woman taken in aduoutrie: and they did ſet her in the middes,

4 And ſaid to him, Maiſter, this woman was euen now taken in aduoutrie.

Leu.20,10. 5 And *in the law Moyſes commaunded vs to ſtone ſuch. What ſaieſt thou therfore?

6 And this they ſaid tempting him: that they might accuſe him. But IESVS bowing him ſelf downe, with his finger wrote in the earth.

‡We can not conueniently reprehend or condemne other mens faults, if our ſelues be guilty of the ſame or other greater. *Cyril in Io. See Annot. Mt.7,1.*

7 When they therfore continued asking him: he lifted vp him ſelf, and ſaid to them, ‡He that is without ſinne of you, let him firſt throw

IESVS went out vnto mount Oliuet:

2 And early in the morning hee came againe into the temple, and all the people came vnto him, and he ſate downe, and taught them.

3 And the Scribes and Phariſees brought vnto him a woman taken in adulterie, and when they had ſet her in the middes,

4 They ſay vnto him, Maſter, this woman was taken in adulterie, euen as the deede was a doing.

*5 *Moſes in the Lawe commaunded vs that ſuch ſhould be ſtoned: but what ſayeſt thou?* Leuit.20.10.

6 This they ſaide, tempting him, that they might accuſe him. But Ieſus ſtouped downe, and with his finger wrote on the ground.

*7 So when they continued asking him, hee lift vp himſelfe, and ſaide vnto them, * Let him that is among you without ſinne, firſt caſt the ſtone* Deut.17.7.

throw the ſtone at her.

8 And againe bowing him ſelf, he wrote in the earth.

9 And they hearing, went out one by one, beginning at ỹ ſeniours: and IESVS alone remained, & the woman ſtanding in the mids.

10 And IESVS lifting vp him ſelf, ſaid to her, Woman, where are they that accuſed thee? hath no man condemned thee?

11 Who ſaid, No man, Lord. And IESVS ſaid, ‡ Neither will I condemne thee. Goe, and now ſinne no more.

‡ S. Auguſtine by this example of our Maſter proueth that Clergie men ſpecially ſhould be giuen much to mercy: and that they ought often, as the cauſe and time require, to get pardon of the ſecular Magiſtrates for offenders that be penitent. *Ep.* 54.

12 [b] Againe therfore IESVS ſpake to them, ſaying, I am the light of the world. he that foloweth me, walketh not in darknes: but ſhal haue the light of life.

b The Goſpel vpon Saturday the 4. weeke in Lent.

13 The Phariſees therefore ſaide to him, Thou giueſt teſtimonie of thy ſelf: thy teſtimonie is not true.

14 IESVS anſwered, and ſaid to them, Although I doe giue teſtimonie of my ſelf, my teſtimonie is true: becauſe I know whence I came, and whither I goe: but you know not whence I come, or whither I goe.

15 You iudge according to the fleſh: I doe not iudge any man.

16 And if I doe iudge, my iudgement is true: becauſe I am not alone, but I and hee that ſent me, the Father.

Deut. 17, 6. 19, 15.

17 And in your law it is written, that * the teſtimonie of two men is true.

18 I am hee that giue teſtimonie of my ſelfe: and he that ſent me, the Father, giueth teſtimonie of me.

19 They ſaid therefore to him, Where is thy father? IESVS anſwered, Neither me doe you know, nor my Father. If you did know me: perhaps you might know my father alſo.

20 Theſe words IESVS ſpake in the Treaſurie, teaching in the temple: and no man apprehended him, becauſe his houre was not yet come.

The Goſpel vpon Munday in the 2. weeke of Lent.

21 Againe therfore IESVS ſaid to them, I go, & you ſhal ſeeke me, & ſhal die in your ſinne. Whither I goe, you can not come.

22 The Iewes therfore ſaid, Why, wil he kil himſelf, becauſe he ſaith, Whither I goe, you can not come?

23 And he ſaid to them, You are from beneath, I am frō aboue. you are of this world, I am not of this world.

‡ So read S. Cyril, S. Ambroſe, and S. Auguſtine: expounding it of Chriſts perſon, that he is the beginning or cauſe of all creatures.

24 Therefore I ſaid to you that you ſhall die in your ſinnes. for if you beleeue not that I am he, you ſhal die in your ſinne.

25 They ſaid therefore to him, Who art thou? IESVS ſaid to them, ‡ The beginning who

at her.

8 And againe, he ſtouped downe, and wrote on the ground.

9 And when they heard this, being accuſed of their owne cōſciences, they went out one by one, beginning at the eldeſt, euen vnto the laſt: and Ieſus was left alone, and the woman ſtanding in the mids.

10 When Ieſus had lift vp himſelfe, and ſawe no man but the woman, he ſaid vnto her, Woman, where are thoſe thine accuſers? hath no man condemned thee?

11 She ſaid, No man, Lord. And Ieſus ſaid, Neither doe I condemne thee: Goe, and ſinne no more.

*12 Then ſpake Ieſus againe vnto them, ſaying, *I am the light of the world: He that foloweth me, ſhall not in any wiſe walke in darkeneſſe, but ſhall haue the light of life.* Iohn 1.5. and 9.5.

13 The Phariſees therefore ſaide vnto him, Thou beareſt recorde of thy ſelfe, thy recorde is not true.

*14 Ieſus anſwered, and ſaide vnto them, *Though I beare record of my ſelfe, yet my record is true: for I know whence I came, and whither I goe: but ye can not tell whence I come, and whither I goe.* Iohn 3.31.

15 Ye iudge after the fleſh, I iudge no man.

16 And if I iudge, my iudgement is true: for I am not alone, but I and the father that ſent me.

*17 * It is alſo written in your Lawe, that the teſtimonie of two men is true.* Deut. 17. 6. and 19. 15. matt. 18. 16. 2. cor. 13. 1. heb. 10. 28.

18 I am one that beareth witneſſe of my ſelfe, and the father that ſent me, beareth witnes of me.

19 Then ſaid they vnto him, Where is thy father? Ieſus anſwered, Ye neither know me, nor yet my father: if ye had knowen me, ye ſhould haue knowen my father alſo.

20 Theſe wordes ſpake Ieſus in the treaſurie, as he taught in the temple: and no man laid hands on him, for his houre was not yet come.

21 Then ſaide Ieſus againe vnto them, I goe my way, and yee ſhall ſeeke mee, and ſhall die in your ſinnes: Whither I goe, thither can yee not come.

22 Then ſaid the Iewes, Will he kill himſelfe, becauſe he ſaith, Whither I goe, thither can ye not come?

23 And he ſaide vnto them, Ye are from beneath, I am from aboue: ye are of this world, I am not of this world.

24 I ſaide therefore vnto you, that ye ſhall die in your ſinnes. For if ye beleeue not that I am he, ye ſhall die in your ſinnes.

25 Then ſaide they vnto him, Who art thou? And Ieſus ſaith vnto them, Euen the very ſame

thing

who also speake to you.

26 Many things I haue to speake & iudge of you. but he that sent me, is true: and what I haue heard of him, these things I speake in the world.

27 And they knewe not that he said to them that his father was God.

28 IESVS therefore said to them, When you shal haue exalted the sonne of man, then you shal know that I am he, and of my selfe I doe nothing, but as the Father hath taught me, these things I speake:

29 And he that sent me, is with me: and he hath not left me alone, because the things that please him I doe alwaies.

30 When he spake these things, many beleeued in him.

31 IESVS therfore said to them that beleeued him, the Iewes: If you ‡ abide in my word, you shal be my disciples in deede.

32 And you shal know the truth, and the truth shal make you free.

33 They answered him, We are the seed of Abraham, and we neuer serued any man: how saiest thou, You shal be free?

34 IESVS answered them, ‖ Amen, amen I say to you, that *euery one which committeth sinne, is the seruant of sinne. Ro.6,16. 2.Pet.2,19.

35 And the seruant abideth not in the house for euer: the sonne abideth for euer.

36 If therfore the sonne make you free, you shal be ‡free in deede.

37 I know that you are the children of Abraham: but you seeke to kill me, because my worde taketh not in you.

38 I speake that which I haue seen with my father: and you doe the things that you haue seen with your father.

39 They answered, and said to him, Our father is Abraham. IESVS saith to them, If you be the children of Abraham, ‡ doe the workes of Abraham.

40 But now, you seeke to kill me, a man that haue spoken the truth to you, which I haue heard of God. this did not Abraham.

41 You doe ỹ works of your father. They said therfore to him, We were not borne of fornication. we haue one father, God.

42 IESVS therfore said to them, If God were your father: verely you would loue me. for from God I proceded, and came: for I came not of my self, but he sent me:

43 Why doe you not know my speach? Because you can not heare my word.

44 You are of your father the Diuel, and the desires of your father you wil doe. he was a ‡ man-

thing that I said vnto you from the beginning.

26 I haue many things to say, and to iudge of you: Yea, and he that sent me is true, and I speake to the worlde those things which I haue heard of him.

27 Howbeit, they vnderstoode not that hee spake to them of his father.

28 Then said Iesus vnto them, When ye haue lift vp on high *the Sonne of man, then shall ye knowe that I am he, and that I doe nothing of my selfe: but as my Father hath taught me, euen so I speake these things.*

29 And he that sent me, is with me: the Father hath not left mee alone: for I doe alwayes those things that please him.

30 As he spake those wordes, many beleeued on him.

31 Then said Iesus to those Iewes which beleeued on him, If ye continue in my word, then are ye my very disciples.

32 And yee shall knowe the trueth, and the trueth shall make you free.

33 They answered him, Wee be Abrahams seed, and were neuer bond to any man: how saiest thou then, Ye shalbe made free?

*34 Iesus answered them, Verily, verily I say vnto you, * That whosoeuer committeth sinne, is the seruant of sinne.* Rom.6.20. 2.pet.2.19.

35 And the seruant abideth not in the house for euer: but the Sonne abideth for euer.

36 If the Sonne therefore shall make you free, then ye shalbe free in deede.

37 I knowe that ye are Abrahams seede, but ye seeke meanes *to kill me, because my word hath no place in you.*

38 I speake that which I haue seene with my Father: and ye doe that which ye haue seene with your Father.

39 They answered, and said vnto him, Abraham is our Father. Iesus saith vnto them, If ye were Abrahams children, ye would do the works of Abraham.

40 But now ye goe about to kill me, a man that hath tolde you the trueth, which I haue heard of God: this did not Abraham.

41 Ye do the deedes of your father. Then said they to him, Wee be not borne of fornication, we haue one Father, euen God.

42 Iesus said vnto them, If God were your father, truely ye would loue mee, for I proceeded foorth, and came from God: neither came I of my selfe, but he sent me.

43 Why doe ye not know my speach? euen because ye can not heare my word.

*44 *Ye are of your father the deuill, and the lusts of your Father wil ye doe: he was a murderer* 1.Iohn 3.8.

from

‡S. Auguſtine compareth Heretikes in their ſpiritual murder by driuing Chriſtian men out of the Church, to the Diuel that droue our parents out of Paradiſe. *Cont. lit. Petil. li. 2. c. 13.* The Goſpel vpon PASSION Sunday.

a ‡man-killer from the beginning, and he ſtoode not in the veritie : becauſe veritie is not in him. when he ſpeaketh a lie, he ſpeaketh of his owne, becauſe he is a lier, and the father thereof.

45 But becauſe I ſay the veritie, you beleeue me not.

46 Which of you ‖ſhal argue me of ſinne? If I ſay ỹ veritie: why do you not beleeue me?

47 He that is of God, heareth the words of God. Therefore you heare not, becauſe you are not of God.

48 The Iewes therefore anſwered, and ſaid to him, Doe not we ſay wel that thou art a Samaritane, and haſt a diuil?

49 IESVS anſwered, ‡ I haue no deuil: but I doe honour my Father, and you haue diſhonoured me.

50 But I ſeeke not mine owne glorie. there is that ſeeketh and iudgeth.

51 Amen, amen I ſay to you, If any man kepe my word, he ſhal not ſee death for euer.

52 The Iewes therfore ſaid, Now we haue knowen that thou haſt a deuil. Abraham is dead, and the Prophets: and thou ſaieſt, If any man keepe my word, he ſhal not taſt death for euer.

53 Why, art thou greater then our father Abraham, who is dead? and the Prophets are dead. Whom doeſt thou make thy ſelfe?

54 IESVS anſwered, If I doe glorifie my ſelf, my glorie is nothing. it is my father that glorifieth me, whõ you ſay ỹ he is your God.

55 And you haue not knowen him, but I know him. And if I ſhal ſay that I know him not: I ſhal be like to you, a lyer. But I doe know him, and doe keepe his word.

56 Abraham your father reioyced that he might ſee my day: and he ſaw, and was glad.

57 The Iewes therefore ſaid to him, Thou haſt not yet fiftie yeeres, and haſt thou ſeen Abraham?

58 IESVS ſaid to them, Amen, amen I ſay to you, before that Abraham was made, I am.

59 They tooke ſtones therefore to caſt at him. But IESVS hid him ſelf, and went out of the temple.

from the beginning, and abode not in the trueth, becauſe there is no trueth in him. When he ſpeaketh a lie, he ſpeaketh of his owne: For he is a lier, and the father of it.

45 And becauſe I tell you the trueth, therefore ye beleeue me not.

*46 *Which of you rebuketh me of ſinne: If I ſay the trueth, why doe ye not beleeue me?* Ioh. 4. 6.

47 He that is of God, heareth Gods wordes: Ye therefore heare them not, becauſe ye are not of God.

48 Then anſwered the Iewes, and ſaid vnto him, Say we not wel that thou art a Samaritane, and haſt a deuil?

49 Ieſus anſwered, I haue not a deuill: but I honour my father, and ye doe diſhonour me.

50 I ſeeke not mine owne glorie, there is one that ſeeketh, and iudgeth.

51 Verily, verily I ſay vnto you, If a man keepe my ſaying, he ſhall neuer ſee death.

52 Then ſaid the Iewes vnto him, Now know we that thou haſt a deuill. Abraham is dead, and the Prophets: and thou ſaieſt, If a man keepe my ſaying, he ſhall neuer taſte of death.

53 Art thou greater then our father Abraham, which is dead? and the Prophets are dead: whom makeſt thou thy ſelfe?

54 Ieſus anſwered, If I glorifie my ſelfe, my glorie is nothing: It is my father that glorifieth mee, which yee ſay, that hee is your God:

55 And yet ye haue not knowen him, but I knowe him: and if I ſay that I know him not, I ſhalbe a lier like vnto you: but I know him, and keepe his ſaying.

56 Your father Abraham was glad to ſee my day: and he ſawe it, and reioyced.

57 Then ſaid the Iewes vnto him, Thou art not yet fiftie yeeres olde, and haſt thou ſeene Abraham?

58 Ieſus ſaid vnto them, Verily, verily I ſay vnto you, Before Abraham was, I am.

59 Then tooke they vp ſtones to caſt at him: but Ieſus was hid, and went out of the temple.

MARGINAL NOTES. CHAP. VIII.

Rhem. 1. 31 Abide in my word.) *Onely faith is not ſufficient without perſeuerance or abiding in the keeping of his commandements.*

Fulke. 1. He that is iuſtified once by faith onely, perſeuereth and abideth alwayes in keeping of his cõmandements, according to the meaſure of grace and ſtrength, that he doeth receiue of the ſpirit of ſanctification. Faith only.

Rhem. 2. 36 Free in deede.) *Man was neuer without frec wil: but hauing the grace of Chriſt, his wil is truely made free (as S. Auguſtine ſaith) from ſeruitude of ſinne alſo.* tract. 41. in Euang. Io.

Fulke. 2. S. Auguſtine ſaith not, that man was neuer without freewill, but the contrarie, that man is neuer perfectly free in this life, *Cum cæperit ea non habere &c. When a man beginneth not to haue grieuous crimes (as euery Chriſtian man ought not to haue them) the man beginneth to lift vp his head to libertie.* But this libertie is only begun, not perfect. A- Free will.

gaine he saith, *Verum est, &c. It is true, man when he was created receiued great strength of free will, but by sinning he lost it. De verbis Apost. Serm. 2.*

Rhem. 3. 39 Doe the workes of Abraham.) *Not onely faith but good workes also make men the children of Abraham. according as S. Iames also speaketh of Abrahams workes. c. 2.*

Fulke. 3. Good workes declare men to be children of Abraham, and so meaneth S. Iames, as is plaine by his words, *shew me thy faith by thy workes. &c.* Only faith.

Rhem. 4. 49 I haue no diuel.) *He denieth not that he is a Samaritane, because he is our keeper or protector, as the word signifieth, and because he is in deede that merciful Samaritane in the parable of the wounded man. Luc.* 10,33. *Aug. tract.* 43. *in Io.*

Fulke. 4. Christ was not a Samaritane, that is an heretike and Schismatike in such sense as they called him so.

ANNOTATIONS. CHAP. VIII.

Rhem. 5. Amen, amen.) *What is it (saith S. Augustine vpon this place) when our Lord saith,* Amen, amen? *He doeth much commend and vrge the thing that he so vttereth, doubling it. It is a certaine othe of his, if a man may so say. for* Amen *in Hebrue signifieth* verum, a truth. *Yet is is not translated, whereas it might haue been said,* verum, verum *dico vobis. but neither the * Greeke interpreter durst doe it, nor the Latin. the Hebrue word hath remained stil, that so it might be the more esteemed. Tract.* 41 *in Ioan. By which wordes and the like * recorded in other places of the New Testament, the Reader may see great reason. why we also say,* Amen, amen, *and durst not translate it and such like words into our English tongue.* Why *Amen, amen,* is not translated.

Fulke. 5. So it be vnderstoode, there is no great matter, whether it be translated or not: and you might haue bene as bold to translate it, as to expound what it meaneth, but that you would seeke a knot in a rush.

* A *plw, ἐμπλω,* *See the preface, and Annot. in *Apoc. c.* 19. 4.

CHAP. IX.

To shew that by his Baptisme (being the Sacrament of illumination or faith) he wil take away the blindnes of the world, he giueth with strange ceremonies sight to one borne blinde. 8 *By which wonderful miracle (the attestation of the partie himselfe and of his parents concurring) first the neighbours, then also the Pharisees themselues are plainely confounded. Yet so obstinate they are, that because it was the Sabboth when he wrought it, they inferre that he is not of God: yea and throw out of their Synagogue the partie for confessing him.* 35 *But our Lord receiueth him:* 39 *and foretelleth by this occasion, the execation of the Iewes (because of their wilful obstinacie) and illumination of the Gentiles who confesse their owne blindnes.*

The Gospel vpō wenesday in the 4. weeke of Lent,

AND IESVS passing by, saw a man blinde from his natiuitie:

2 And his disciples asked him, Rabbi, who hath sinned, this man, or his parents, that he should be borne blinde?

‡ Though many infirmities fall for sinne, yet not al, some comming for probation, and some sent that God by ỹ cure thereof may be glorified.

3 IESVS answered, ‡ Neither hath this man sinned, nor his parents: but that the works of God may be manifested in him.

4 I must worke the workes of him that sent me, whiles it is day. The night cōmeth, ‡ when no man can worke.

5 As long as I am in the world, I am the light of the world.

6 When he had said these things, he spit on the ground, and ‖ made clay of the spettle, and spred the clay vpon his eies,

c This was a figure of Baptisme, to which al men borne in sinne & blindnes are sent for health and sight. *Amb. li. 3. c. 2. de Sacramentis.*

7 And said to him. Goe, c wash in ỹ poole of Siloé, which is interpreted, *Sent.* He went therefore, and washed: and he came seeing.

8 Therefore the neighbours, and they which had seen him before, that he was a begger, said, Is not this he that sate, and begged? Others said, That this is he.

9 But others, No, not so, but he is like him. But he said, That I am he.

10 They said therefore to him, How were thine eies opened?

11 He answered, That man that is called IESVS, made clay: and anointed mine eies, and said to me, Goe to the poole of Siloé, & wash. And I went, and washed, and saw.

12 And they said to him, Where is he? He saith, I know not.

13 They

AND as Iesus passed by, he sawe a man which was blind from his birth.

2 And his disciples asked him, saying, Master, who did sinne, this man, or his parents, that he was borne blinde?

3 Iesus answered, Neither hath this man sinned, nor yet his parents: but that the workes of God should be made manifest in him.

4 I must worke the workes of him that sent me, while it is day: The night commeth, when no man can worke.

*5 As long as I am in the worlde, * I am the light of the world.* Ioh. 1. 9. & 8. 12. & 12. 35.

6 When he had thus spoken, he spat on the ground, and made clay of the spittell, and he anointed the clay vpon the eyes of the blinde,

7 And said vnto him, Goe wash thee in the poole of Siloe (which by interpretation is as much to say, as *Sent.) He went his way therefore, and washed, and came* againe *seeing.*

8 The neighbours therefore, and they that had seene him before when he was blinde, said, Is not this he that sate and begged?

9 Some said, This is he: Other said, He is like him. He himselfe said, I am euen *he.*

10 Therefore said they vnto him, How were thine eies opened?

11 He answered, and said, The mā that is called Iesus, made clay, and anointed mine eies, and said vnto me, Goe to the poole Siloe, and wash: and when I went and washed, I receiued my *sight.*

12 Then said they vnto him, Where is he? He said, I can not tell.

31 They

13 They bring him that had been blinde to the Phariſees.

14 And it was the Sabboth when IESVS made the clay, and opened his eies.

15 Againe therfore the Phariſees asked him, how he ſaw. But he ſaid to them, He put clay vpon mine eies, and I waſhed: and I ſee.

16 Certaine therfore of ỹ Phariſees ſaid, This man is not of God, that keepeth not the Sabboth. But others ſaid, How can a man that is a ſinner doe theſe ſignes? And there was a ſchiſme among them.

17 They ſay therfore to the blind againe, Thou, what ſaieſt thou of him that opened thine eies? And he ſaid, That he is a Prophet.

18 The Iewes therefore did not beleeue of him, that he had been blinde and ſaw: vntil they called the parents of him that ſaw,

19 And asked them, ſaying, Is this your ſonne, whom you ſay that he was borne blinde: how then doeth he now ſee?

20 His parents anſwered them, and ſaid, We know that this is our ſonne, and that he was borne blinde:

21 But how he now ſeeth, we know not, or who hath opened his eies, we know not, aske him ſelf: he is of age, let him ſelf ſpeake of him ſelf.

22 Theſe things his parents ſaid, becauſe they feared the Iewes. for the Iewes had now conſpired, that if any man ſhould confeſſe him to be CHRIST, he ſhould be ‖ put out of the Synagogue.

23 Therefore did his parents ſay, That he is of age, aske him ſelf.

24 They therefore againe called the man that had been blinde, and ſaid to him, ‡ Giue glorie to God. we know that this man is a ſinner.

25 He therefore ſaid to them, whether he be a ſinner, I know not: one thing I knowe, that wheras I was blinde, now I ſee.

26 They ſaid therfore to him, What did he to thee? how did he open thine eies?

27 He anſwered them, I haue now told you, and you haue heard: why wil you heare it againe? wil you alſo become his diſciples?

28 They reuiled him therefore and ſaid, Be thou his diſciple: but we are the diſciples of Moyſes.

29 We know that to Moyſes God did ſpeake: but this man we know not whence he is.

30 The man anſwered and ſaid to them, For in this it is marueilous that ỹ you know not whence he is, and he hath opened mine eies.

31 And

13 They brought to the Phariſees him, that a litle before was blinde.

14 And it was the Sabboth day when Ieſus made the clay, and opened his eies.

15 Then againe the Phariſees alſo asked him how he had receiued his ſight. He ſaid vnto them, He put clay vpon mine eyes, and I waſhed, and doe ſee.

16 Therfore ſaid ſome of the Phariſees, This man is not of God, becauſe he keepeth not the Sabboth day. Other ſaid, How can a man that is a ſinner doe ſuch miracles? and there was a‖ ſtrife among them. ‖Or, Schiſme.

17 They ſay vnto the blinde man againe, What ſaieſt thou of him, becauſe he hath opened thine eies? He ſaid, He is a Prophet.

18 But the Iewes did not beleeue the man how that he had bene blinde, and receiued his ſight, vntill they called the parents of him that had receiued his ſight.

19 And they asked them, ſaying, Is this your ſonne, whom ye ſay that he was borne blinde? how doeth he now ſee then?

20 His parents anſwered them, and ſaid, We know that this is our ſonne, and that he was borne blinde,

21 But by what meanes he now ſeeth, we can not tell, or who hath opened his eies, cannot we tell, he is of age, aske him, he ſhall ſpeake for him ſelfe.

22 Such wordes ſpake his parents, becauſe they feared the Iewes: for the Iewes had agreed alreadie, that if any man did confeſſe that he was Chriſt, he ſhould be excommunicate out of the ſynagogue.

23 Therefore ſaid his parents, He is of age, aske him.

24 Then againe called they the man that was blinde, and ſaid vnto him, Giue God the praiſe, we know that this man is a ſinner:

25 He anſwered, and ſaid, Whether he be a ſinner or no, I cannot tell: One thing I am ſure of, that whereas I was blinde, now I ſee.

26 Then ſaid they to him againe, What did he to thee? How opened he thine eies?

27 He anſwered them, I tolde you yer while, and yee did not heare: wherefore would you heare it againe? Will yee alſo bee his diſciples?

28 Then rated they him, and ſaid, Thou art his diſciple: we are Moſes diſciples.

29 We are ſure that God ſpake vnto Moſes: as for this fellowe, we knowe not from whence he is.

30 The man anſwered, and ſaid vnto them, This is a marueilous thing, that ye wote not from whence he is, and yet he hath opened mine eies.

31 And we know that sinners God doth not heare. but if a man be a seruer of God, and doe the wil of him, him he heareth.

32 From the beginning of the world it hath not been heard that any man hath opened the eies of one borne blinde.

33 Vnles this man were of God, he could not doe any thing.

34 They answered, and said to him, Thou wast wholy borne in sinnes, and doest thou teach vs? And they did cast him forth.

35 IESVS heard that they cast him forth: and when he had found him, he said to him, Doest thou beleeue in the sonne of God?

36 He answered, and said, Who is he Lord, that I may beleeue in him?

37 And IESVS said to him, Both thou hast seen him: and he that talketh with thee, he it is.

38 But he said, I beleeue Lord. And falling downe he adored him.

39 And IESVS said to him, For iudgement came I into this world: ‡ that they that see not, may see: and they that see, may become blinde.

‡By this we see that this miracle was not onely maruelous and beneficial to the blinde, but also significatiue of taking away spiritual blindnesse.

40 And certaine of the Pharisees that were with him, heard: and they said to him, Why, are we also blinde?

41 IESVS said to them, If you were blinde, you should not haue sinne. but now you say, That we see. Your sinne remaineth.

31 For we be sure that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him heareth he.

32 Since the world began was it not heard that any man opened the eyes of one that was borne blinde:

33 If this man were not of God, he could doe nothing.

34 They answered, and said vnto him, Thou art altogether borne in sinne, and doest thou teach vs? And they cast him out.

35 Iesus heard that they had excommunicated him: and when he had found him, hee said vnto him, Doest thou beleeue on the sonne of God?

36 He answered and said, Who is he, Lord, that I might beleeue on him?

37 And Iesus sayde vnto him, Thou hast both seene him, and it is hee that talketh with thee.

38 And he sayd, Lord, I beleeue: and he worshipped him.

*39 And Iesus said vnto him, * I am come vnto iudgement in this world, that they which see not, might see: and that they which see, might be made blinde.* Ioh.3.17. and 12.47.

40 And some of the Pharisees which were with him, heard these wordes, and said vnto him, Are we blinde also?

41 Iesus said vnto them, If ye were blinde, ye should haue no sinne, but now ye say, We see: therefore your sinne remaineth.

MARGINALL NOTES. CHAP. IX.

Rhem.1. 5 When no man.) *The time of working, and meriting, is in this life: after death we can deserue no more by our deedes, but must onely receiue good or ill, according to the difference of workes here.*

Fulke.1. The text speaketh of working: meriting and deseruing are a cursed glose beside the text.

Rhem.2. 24 Giue glorie.) *So say the Heretikes when they derogat from miracles done by Saincts or their Relikes, pharisaically pretending the glorie of God. As though it were not Gods glorie, when his Saincts do it by his power and vertue: yea his greater glorie, that doeth such things by his seruants, and by the meanest things belonging to them, as Peters shadow* Act.5. *and Paules napkin.* Act.9.

Fulke.2. We grant not your Popish miracles, (as you would insinuate,) but say of them, as S. Augustine sayd of miracles of the Donatistes, *Remouentur ista vel figmenta mendacium hominum, vel portenta fallacium spirituum. &c. Away with these miracles, which are either fables of lying men, or wonders of deceiuing spirites, for either those things, are not true, which are reported, or if Heretikes haue any miracles, we are the rather to take heede of them.* But true miracles that God worketh by his Saincts, to confirme the trueth taught in the Scriptures, we imbrace and acknowledge to the glorie of God. Miracles.

ANNOTATIONS. CHAP. IX.

Rhem.3. 6 Made clay.) *Christ that could haue cured this man by his onely wil or word, yet vsed certaine creatures as his instruments in working, and diuers circumstances and ceremonies, clay, water, anoynting, washing, &c. No maruel then that he and his Church vse such diuersities of Sacraments and ceremonies externall in curing our soules.* External ceremonies.

Fulke.3. We marueile not, that Christ and his Church vseth such Sacraments, and externall ceremonies in curing our soules, as be of Christes institution. But we meruaile how any man dare make medicines for curing of soules, that they neuer learned of the heauenly phisition. Superstitious presumption.

Rhem.4. 22 Put out of the Synagogues) *The Heretikee vntruely translate here (& v.35.)* Excommunicate: *to make the simple conceiue the Churches Excommunication to be no other, or no better, or no more rightly vsed against them, then this casting out of the Synagogue of such as confessed our Sauiour. They might as wel haue translated for Synagogue, Church: for the Old Testament, the new: for Law, grace: for flesh, spirit: for Moyses, Christ. For no lesse difference is there betweene,* Heretical translation. Casting out of Synagogue.

casting

Synagogue, and Excommunication. Beſides that, not euery one which was not of the Iewes Synagogue, was therefore out of the communion of the Faithful, many true beleeuers being in other partes of the world not ſubiect to the Iewes Synagogue, Law, nor Sacraments. And therefore it was not all one to be out of the Synagogue, and to be excommunicated. as now, whoſoeuer is out of the Churches communion, either by his owne will, or for his iuſt deſerts thruſt out of it by the ſpirituall Magiſtrate, he is quite abandoned out of all the ſocietie of Saincts in heauen and earth, ſo long as he ſo continueth.

The Churches Excommunication. See in the *Annot. Mat.* 18, 17.

As for the cauſe of thruſting this poore man and ſuch other out of the Synagogue, and excommunicating Heretikes, there is as great oddes as betwixt heauen and hell: he being vſed ſo for folowing Chriſt and his Church, theſe for forſaking Chriſt and his Church. Some more agreement there is betwene that corrupt ſentence of the Iewes againſt the folowers of Chriſt, and the pretended excommunication executed againſt Catholike men by our Heretikes. although in truth there is no great reſemblance. For, the Iewes though they abuſed their power ſometimes, yet had they authoritie in deed by Gods law ſo to puniſh contemners of their Law, and therefore it was feared and reſpected euen of good men. But the excommunication vſed by heretikes againſt Catholikes or any offenders, is not to be reſpected at al, being no more but a ridiculous vſurpation of the Churches right and faſhion of the ſame, for, out of their Synagogues al faithful men ought to flee, and not tarie to be thruſt out: according to the warning giuen againſt Coré and Dathan. Be ye ſeparated from their tabernacles, leſt you be wrapped in their ſinnes.

The Heretikes ridiculous Excommunication.

Fulke. 4. Many wordes to litle purpoſe. Our tranſlation hath not ſimply excommunicate, but adding out of the ſynagogue. And the Iewes before Chriſt, had the ſame diſcipline that the Church now hath, of caſting them out of the fellowſhip of the faithfull, that for their diſobedience deſerued it. The true Church onely hath true excommunication, the hereticall aſſemblies, ſuch as the popiſh Church is, counterfeict cenſures.

CHAP. X.

He continueth his talke to the Phariſees, ſhewing that they and all other that wil not enter in by him, are Wolues: and that they which heare them, are not the true ſheepe. 11 *But that him ſelfe is the good Paſtor, and therefore to ſaue the ſheepe from theſe wolues, he will yeelde his life: which otherwiſe no might of theirs could take from him: foretelling alſo his Reſurrection, and vocation of the Gentiles.* 22 *Againe an other time, he telleth theſe Iewes openly, that they are not of his ſheepe, and that no might of theirs ſhall take from him his true ſheepe, becauſe he is God, euen as his Father is God.* 31 *Which by his miracles and by Scripture he ſheweth to be no blaſphemie: and they in vaine ſeeking to ſtone and to apprehend him,* 40 *he goeth out to the place where Iohn Baptiſt had giuen open witneſſe of him.*

The Goſpel vpon Tueſday in Whitſon weeke.

AMEN, amen I ſay to you, he that entreth not by the doore into the folde of the ſheepe, but climeth vp an other way: he is ‡ a theefe and a robber.

‡ The theefe, is the Heretike ſpecially, & any other that vnlawfully breake in vpon the theepe to kill & deſtroy them by falſe doctrine and otherwiſe.

2 But he that entreth by the doore, is the Paſtor of the ſheepe.

3 To this man the porter openeth: and the ſheepe heare his voyce: and he calleth his owne ſheepe by name, and leadeth them forth.

4 And when he hath let forth his owne ſheepe, he ‡ goeth before them: and the ſheepe folow him, becauſe they know his voyce.

‡ That is the faſhion of Iewrie & other countries, ſignifying that the ſhepheard or Paſtor muſt teach the ſheepe, & not they him.

5 But a ſtranger they folow not, but flee from him: becauſe they know not the voice of ſtrangers.

6 This prouerbe IESVS ſayde to them. But they knew not what he ſpake to them.

7 IESVS therefore ſayd to them againe, Amen, amen I ſay to you, that I am the doore of the ſheepe.

8 And how many ſoeuer haue come, are theeues and robbers: but the ſheepe heard them not.

9 I am the doore. By me if any enter, he ſhall be ſaued: and he ſhall goe in and ſhall goe out, and ſhall find paſtures.

10 The

VErily, verily I ſay vnto you, He that entreth not in by the doore into the ſheepefold, but climeth vp ſome other way, the ſame is a theefe and a robber.

2 But he that entreth in by the doore, is the ſhepheard of the ſheepe.

3 To him the porter openeth, and the ſheepe heare his voyce, and he calleth his owne ſheepe by name, and leadeth them out.

4 And when hee ſhall put foorth his owne ſheepe, he goeth before them, and the ſheepe folow him: for they know his voyce.

5 A ſtranger will they in no wiſe follow, but will flee from him, for they know not the voyce of ſtrangers.

6 This prouerbe ſpake Ieſus vnto them: but they vnderſtood not what things they were which he ſpake vnto them.

7 Then ſayd Ieſus vnto them againe, Verily, verily I ſay vnto you, I am the doore of the ſheepe.

8 All, euen as many as came before me, are theeues and robbers: but the ſheepe did not heare them.

9 I am the doore: by me if any man enter in, he ſhall be ſafe, and ſhall goe in, and goe out, and find paſture.

10 The theefe commeth not but to steale & kill & destroy. I came that they may haue life, and may haue more aboundantly.

The Gospel vpon the 2. Sunday after Easter, and for S. Thomas of Canterbury, *Decemb.* 29. Esa. 40, 11. Ezec. 34, 23.

11 I am the good Pastor. * The ‖ good Pastor giueth his life for his sheepe.

12 But the hireling and he that is not the Pastor, whose owne the sheepe are not, seeth the woulfe comming, and leaueth the sheepe, and fleeth: and the woulfe raueneth, and disperseth the sheepe.

13 And the hireling ‖ fleeth because he is a hireling: and he hath no care of the sheepe.

14 I am the good Pastor: and I know mine, and mine know me.

15 As the Father knoweth me, and I know the Father: and ‡ I yeld my life for my sheepe.

‡ Christes death was so necessary for the flocke, that whē he might haue escaped, he voluntarily offered himselfe to death for his flocke.

16 And c other sheepe I haue that are not of this fold: them also I must bring, & they shal heare my voyce, and there shal be made *one fold and one Pastor.

c He meaneth the Church of the Gentils. Ezec. 37, 24: Esa. 53, 7.

17 Therefore the Father loueth me: because I yeld my life, that I may take it againe.

18 No man taketh it away from me: but *I yeld it of my selfe. and I haue power to yeld it: and I haue power to take it againe. This commaundement I receiued of my father.

19 A dissension rose againe among the Iewes for these wordes.

20 And many of them sayd, He hath a deuil and is mad: why heare you him?

21 Others sayd, These are not the words of one that hath a deuil. can a deuil open the eyes of blind men?

1. Mach. 4, 56. 59. 22 * And ‖ the Dedication was in Hierusalem: and it was winter.

The Gospel on Wednesday in Passionweeke. 23 And IESVS walked in the temple, in Salomons porche.

24 The Iewes therefore compassed him round about, and said to him, How long doest thou hold our soule in suspense? if thou be CHRIST, tell vs openly.

25 IESVS answered them, I speake to you: and you beleeue not. the workes that I doe in the name of my Father, they giue testimonie of me.

26 But you doe not beleeue, because you are not of my sheepe.

27 My sheepe heare my voyce: and I know them, and they folow me.

28 And I giue them life euerlasting: and they shall not perish for euer, and no man shall plucke them out of my hand.

29 My

10 The thiefe commeth not, but for to steale, kill, and to destroy: I am come that they might haue life, and that they might haue it more abundantly.

*11 I am the * good shepeheard: the good shepeheard geueth his life for the sheepe.* Esay 40.11. Ierc. 34.23.

12 An hireling, and hee which is not the shepeheard, neither the sheepe are his owne, seeth the wolfe comming, and leaueth the sheepe, and fleeth: and the wolfe catcheth them, and scattereth the sheepe.

13 The hireling fleeth, because he is an hireling, and careth not for the sheepe.

14 I am the good shepeheard, and know my sheepe, and am knowen of mine.

15 As the father knoweth me, euen so know I also the father: and I giue my life for the sheepe.

*16 And other sheepe I haue, which are not of this fold: them also I must bring, and they shall heare my voyce, * and there shall be one fold* and *one shepeheard.*

*17 Therefore doth my father loue me, * because I put my life* from me, *that I might take it againe.* Ezec. 37.22. Esay 53.7.

*18 No man taketh it from me, but I put it away of my selfe: I haue power to put it from me, and I haue power to take it againe. * This commandement haue I receiued of my father.* Acts 4.28.

19 There was a dissension therefore agayne among the Iewes for these things.

20 And many of them said, He hath a deuil, and is mad, why heare ye him?

21 Other sayd, these are not the words of him that hath a deuil. Can a deuil open the eies of the blind?

*22 * And it was at Hierusalem the feast of* 1. Mach. 4. 59 *the dedication, and it was winter:*

23 And Iesus walked in the temple, euen in Solomons porch.

24 Then came the Iewes round about him, and sayde vnto him, How long doest thou make vs to doubt? If thou bee Christ, tell vs plainlie.

25 Iesus answered them, I told you, and ye beleeued not: the workes that I doe in my fathers name, they beare witnesse of me.

26 But ye beleeue not, because ye are not of my sheepe, as I sayd vnto you.

27 My sheepe heare my voyce, and I know them, and they follow me:

28 And I giue vnto them eternall life, and they shal neuer perish, neither shall any mā plucke them out of my hand.

29 My

An other reading is, *My father that hath giuen me, &c.* c vnum.

29 My father,‖ that which he hath giuen me, is greater then al: and no man can plucke them out of the hand of my father.

30 I and the Father are[c] one.

31 The Iewes tooke vp ſtones, to ſtone him.

32 IESVS anſwered them, Many good workes I haue ſhewed you from my father, for which of thoſe workes doe you ſtone me?

33 The Iewes anſwered him, For a good worke we ſtone thee not, but for blaſphemie, and becauſe thou being a man, makeſt thy ſelfe God.

34 IESVS anſwered them, Is it not written in your law, that *I ſaid, you are goddes?* Pſ.81,6.

35 If he called them goddes, to whom the word of God was made, and the ſcripture can not be broken:

36 Whom the Father hath ſanctified and ſent into the world, ſay you, That thou blaſphemeſt, becauſe I ſayd I am the ſonne of God?

37 If I doe not the workes of my father, beleeue me not.

38 But if I doe, and if you will not beleeue me, beleeue the workes: that you may know and beleeue that the Father is in me, and I in the Father.

39 They ſought therefore to apprehend him: and he went forth out of their hands.

40 And he went againe beyond Iordan into that place where Iohn was baptizing firſt: and he taried there.

41 And many came to him, and they ſayd, That Iohn in deed did no ſigne. But all things whatſoeuer Iohn ſayd of this man, were true.

42 And many beleeued in him.

29 My father which gaue them me, is greater then all: and no man is able to take them out of my fathers hand.

30 I and my father are one.

31 Then the Iewes tooke vp ſtones, to ſtone him withall.

32 Ieſus anſwered them, Many good workes haue I ſhewed you from my father, for which worke of them do ye ſtone me?

33 The Iewes anſwered him, ſaying, For a good worke we ſtone thee not, but for thy blaſphemie, and becauſe that thou, being a man, makeſt thy ſelfe God.

*34 Ieſus anſwered them, * Is it not written in your law, I ſayd, Ye are gods?* Pſal.82.6.

35 If hee called them gods, vnto whom the word of God was ſpoken, and the ſcripture can not be broken:

36 Say ye of him whom the father hath ſanctified and ſent into the world, Thou blaſphemeſt: becauſe I ſayd, I am the ſonne of God?

37 If I doe not the workes of my father, beleeue me not.

38 But if I doe, and if ye beleeue not me, beleeue the works: that ye may know and beleeue that the father is in me, and I in him.

39 Againe they went about to take him: and he eſcaped out of their hand,

40 And went away againe beyond Iordane, into the place where Iohn was firſt baptizing, and there he abode.

41 And many reſorted vnto him, and ſayd, Iohn did no myracle: but all things that Iohn ſpake of this man, were true.

42 And many beleeued on him there.

ANNOTATIONS. CHAP. X.

Rhem. 1. 1 Climeth an other way.) *Whoſoeuer taketh vpon him to preach without lawfull ſending, to minister Sacraments, and is not Canonically ordered of a true Catholike Biſhop, to be a Curate of ſoules, Perſon, Biſhop, or what other ſpiritual Paſtor ſo euer, & commeth not in by lawful election and holy Churches ordinance to that dignity, but breaketh in againſt order by force or fauour of men, and by humane lawes, he is a theefe & a murderer. So came in Arius, Caluin, Luther, and all Heretikes: and al that ſucceed them in roome and doctrine. And generally euery one that deſcendeth not by Lawful ſucceſſion in the knowen ordinarie line of Catholike Biſhops & Paſtors that haue been in al Countries ſince their conuerſion And according to this rule* S.Irenæus li.3.c.3. *trieth the true ſhepheards from the theeues and Heretikes. So doe* Tertul.de Præſc.nu.11. S.Cypr.de vnit.Ec.nu.7.S.Auguſt.ep.165.& cont.ep.Manich.c.4. *and* Lirinenſis.

Arch-heretikes ſpecially, are the theeues that clime in another way, not by the doore.

Fulke. 1. Caluine and Luther had lawfull calling both of God and the Church. But the lineall ſucceſſion of Catholike biſhops in euery country, is not neceſſarie. For many heretikes haue ſucceeded good biſhops, many good biſhops haue ſucceeded heretikes in line and place, but not in doctrine. It is the ſucceſſion of doctrine therefore, that is to be regarded, and not of place or perſons: and that is the true meaning of all the doctors, which you quote. Irenæus ſpeaketh of continuance of doctrine, from the Apoſtles vnto his time, againſt the new heretikes Valentinus and Marcion. So doth Tertullian againſt the ſame, and al other heretikes that were before his time. Cyprian ſpeaketh againſt them which without lawfull calling, thruſt themſelues into the office of biſhops S.Auguſtine *epiſt.*165. although he alleage the ſucceſſion of biſhops, from Peter and other like reaſons yet in the end concludeth: *Quanquam non tantum de iſtis documentis præſumamus, quam de ſcripturis ſanctis. Although we preſume not ſo much of theſe documents, as of the holy ſcriptures.* Likewiſe *contra Ep.Manich.cap.*4. Although he

Succeſſion of biſhops.

he alleage many arguments to hold him in the Catholike Church, beſide the moſt ſyncere wiſedome, which is gathered out of the holy ſcriptures, yet he confeſſeth that all thoſe arguments muſt giue place to the demonſtration of truth: which truth may alwayes be plainly prooued out of the word of God, which is the truth Ioan.17.17. Neither hath Lirinenſis any thing to the contrary in all his booke.

Rhem. 11 Good Paſtor.) *The good Paſtor, is he whoſe ſpeciall care is not of his owne aduantage, but of the ſafetie of the flocke. The hireling, is he that reſpecteth not the profite and good of the flocke, but his owne lucre. The woulfe, is the Heretike, or any perſecutor of the Church, which is Chriſtes flocke.*

13 Fleeth) *Euery Biſhop and Paſtor is bound to abide with his flocke in times of danger & perſecution euen to death, except himſelfe be perſonally ſought for, rather then the flocke, or the flocke it ſelfe forſake him. for in ſuch caſes the Paſtour may flee, as the Apoſtles did, and S. Athanaſius and others.* S.Athan.Apol.de ſua fuga. Auguſt.ep.180. When the Paſtor muſt tary, or may flee.

Rhem. 2. 22 The dedication.) *This is the feaſt of Dedication inſtituted by Iudas Machabæus,* li.1.Mach.c.4. *Chriſt vouchſafed to honour and keepe that feaſt inſtituted by him: and our Heretikes vouchſafe not to pray and ſacrifice for the dead, * vſed and approoued by him. The Dedication alſo of Chriſtian Churches is warranted thereby, with the annual memories thereof. And it prooueth that ſuch things may be inſtituted without any expreſſe commandement in Scripture.* Iudas Machabæus. *2.*Mach.* 12. Dedication of Churches.

Fulke. 2. Chriſt being in the temple in the feaſt of the Dedication, which was inſtituted by the Church in the time of Iudas Machabæus, did not thereby allowe whatſoeuer Machabæus did in his life without the warrant of Gods law. Thankſgiuing to God, for reſtitution of the temple, after the horrible prophanation thereof, is a thing approoued by Gods law: but a memoriall thereof, is an indifferent ceremonie, which was not inſtituted by Ezechias, after the prophanation of the temple by Achaz and Vrias, nor by Ioſias, after the ſame was moſt horribly polluted by Manaſſes and Amon, nor by Zorobabel and Ieſus, Eſdras or Nehemias, after it was reedified, when it had bene vtterly deſtroyed by the Chaldees. As for your popiſh halowing of Churches hath nothing like vnto it but the name, the vayne ſhadow whereof pleaſeth you ſo much, that contrary to your cuſtome and profeſſion, you are bold to tranſlate the Greeke *Encænia* (which your vulgar Latine text reteineth) *Dedication*, and durſt not tranſlate *Scenopegia*, *cap.*7. the feaſt of Tabernacles. Dedication of Churches.

Rhem. 3. 19 That which he gaue me.) *Thus read alſo diuers of the Fathers, namely* S.Hilar.Trin.li.7. poſt medium. S. Ambr. de Sp.S.li.3.c.18. S.Auguſt.in Io.tract.48 S.Cyril.lib.7.in Io.c. 10. *and vſe it to prooue that Chriſt had his eſſence and nature of the Father. And therefore ſome Heretikes of our time wickedly accuſe the Councell of Laterane for falſifying this place and applying it to the ſame purpoſe. which they leſſe can abide, for that it is againſt Caluins Autotheiſme, holding that Chriſt toke his perſon of the Father, but not his ſubſtance.* See the 2.Annot.in 1.Io.v.1. Chriſts eſſence and diuine nature of the Father. Caluins autotheiſme.

Fulke. 3. Though diuers of the Latine fathers, did read ſo, yet the originall text is otherwiſe, neither can any of the Greeke fathers be brought to auouch this reading, although Cyrill be ridiculouſly named, whereas that 7. booke is not of Cyrillus, but of Cliſtoueus making. Therefore the Laterane councell, did not rightly alleage this text againſt Abbas Ioachim, whoſe error by manifeſt texts of Scripture vncorrupted, might eaſily haue bene confuted. As for the ſlaunder of Autotheiſme, is anſwered before, *cap.*1. Greg. Nazianzene, calleth the holy Ghoſt αὐτοκίνητος and αὐτοφυῆς, which is all one, as if hee had called him αὐτόθεος, and yet he denied not his proceeding from the Father and the Sonne. This quarrell ſheweth ſome want of learning, but more abundance of malice. Forgerie. *De ſpiritu ſancto orat.*37. Slander.

CHAP. XI.

He commeth once againe into Iewrie boldly (the time that he would be killed of them, being not yet come) and raiſeth Lazarus foure dayes buried. 47 At which miracle the blind malice of the rulers ſo increaſeth, that in Councel they conclude to make him away. howbeit the high Prieſt prophecieth vnawares of the ſaluation of the world by his death. 54 He thereupon goeth againe out of the way.

The Goſpel vpon Friday in the 4.weeke of Lent. Lu.7,37. Mat.26,7. Mar.14,3. Io.12,3.

AND there was a certaine ſicke man, Lazarus of Bethánia, of the towne of Marie and Martha her ſiſter.

2 (And Marie was ſhe *that anointed our Lord with ointment, and wiped his feete with her heare: whoſe brother Lazarus was ſicke.)

3 His ſiſters therefore ſent to him, ſaying, Lord, behold, he whom thou loueſt, is ſicke.

4 And IESVS hearing, ſayd to them, This ſickneſſe is not to death, but for the glory of God: that the ſonne of God may be glorified by it.

5 And IESVS loued Martha, and her ſiſter Marie, and Lazarus.

6 As he heard therfore that he was ſicke, then he taried in the ſame place two daies.

7 Thē after this he ſaith to his Diſciples, Let

A Certaine man was ſicke, named Lazarus, of Bethanie, the towne of Mary and her ſiſter Martha.

2 (It was that Mary which anointed the Lord with ointment, and wiped his feete with her heare, whoſe brother Lazarus was ſicke.)

3 Therefore his ſiſter ſent vnto him, ſaying, Lord, behold, he whom thou loueſt is ſicke.

4 When Ieſus heard that, he ſayd, This infirmitie is not vnto death, but for the glory of God: that the ſonne of God might bee glorified thereby.

5 Ieſus loued Martha, & her ſiſter, and Lazarus.

6 When he had heard therefore that he was ſicke, he abode two dayes ſtill in the ſame place where he was.

7 Then after that, ſaieth he to his diſciples,

Let

Let vs goe into Iewrie againe.

8 The Diſciples ſay to him, Rabbi, now the Iewes ſought to ſtone thee: & goeſt thou thither againe?

9 IESVS anſwered, Are there not twelue houres of the day? If a man walke in the day, he ſtumbleth not: becauſe he ſeeth the light of this world:

10 But if he walke in the night, he ſtumbleth, becauſe the light is not in him.

11 Theſe things he ſaid: and after this he ſaith to them, Lazarus our frende ſleepeth: but I goe that I may raiſe him from ſleepe.

12 His Diſciples therfore ſaid, Lord, if he ſleepe, he ſhal be ſafe.

13 But IESVS ſpake of his death: & they thought that he ſpake [c] of the ſleeping of ſleepe.

[c] *de dormitione ſomni.*

14 Then therfore IESVS ſaid to them plainely, Lazarus is dead:

15 And I am glad for your ſake, that you may beleeue, becauſe I was not there. but let vs goe to him.

16 Thomas therfore, who is called Didymus, ſaid to his condiſciples, Let vs alſo goe, to die with him.

17 IESVS therfore came, and found him now hauing beene foure daies in the graue.

18 (And Bethánia was nigh to Hieruſalem about fiftene furlonges.)

19 And many of the Iewes were come to Martha and Marie, to comfort them concerning their brother.

20 Martha therfore when ſhe heard that IESVS was come, went to meete him: but Marie ſat at home.

The Goſpel in a Maſſe for the dead vpon the day of the burial or depoſition,

21 Martha therfore ſaid to IESVS, Lord if thou hadſt been here, my brother had not died,

22 But now alſo I know that what things ſoeuer thou ſhalt aske of God, God wil giue thee.

23 IESVS ſaith to her, Thy brother ſhal riſe againe.

24 Martha ſaith to him, I know that he ſhal riſe againe in the reſurrection, in the laſt day.

25 IESVS ſaid to her, I am the reſurrection and the life: he that beleeueth in me, although he be dead, ſhal liue.

26 And euery one that liueth, and beleeueth in me, ſhal not die for euer, Beleeueſt thou this?

27 She ſaith to him, Yea Lord, I haue beleeued that thou art CHRIST the ſonne of God that art come into this world.

28 And

Let vs goe into Iurie againe.

8 His diſciples ſay vnto him, Maiſter, the Iewes lately ſought to ſtone thee, and goeſt thou thither againe?

9 Ieſus anſwered, Are there not twelue houres in the day? If any man walke in the day, he ſtumbleth not, becauſe he ſeeth the light of this world.

10 But if a man walke in the night, he ſtumbleth, becauſe there is no light in him.

11 Theſe thinges ſaid he, and after that he ſaith vnto them, Our friend Lazarus ſleepeth, but I goe, that I may awake him out of ſleepe.

12 Then ſaid his diſciples, Lord, if he ſleepe, he ſhall doe well enough.

13 Howbeit, Ieſus ſpake of his death: but they thought that he had ſpoken of taking of reſt in ſleepe.

14 Then ſaid Ieſus vnto them plainly, Lazarus is dead:

15 And I am glad for your ſakes that I was not there (becauſe ye may beleeue:) Neuertheleſſe, let vs goe vnto him.

16 Then ſaid Thomas, which is called Didymus, vnto his fellowdiſciples, Let vs alſo goe, that we may die with him.

17 Then when Ieſus came, he found that he had lien in his graue foure dayes already.

18 (Bethanie was nigh vnto Hieruſalem, about fifteene furlongs off:)

19 And many of the Iewes came to Martha and Mary, to comfort them ouer their brother.

20 Martha, as ſoone as ſhe heard that Ieſus was comming, went & met him: but Mary ſate ſtill in the houſe.

21 Then ſaid Martha vnto Ieſus, Lord, if thou haddeſt beene here, my brother had not died.

22 But euen now I know, that whatſoeuer thou wilt aske of God, God will giue it thee.

23 Ieſus ſaith vnto her, Thy brother ſhall riſe againe.

*24 Martha ſaith vnto him, I know that he ſhall riſe againe in the * reſurrection at the laſt day.* Iohn.5.29. luke 14.14.

*25 Ieſus ſaid vnto her, I am the reſurrection, and the * life: he that beleeueth on me, yea, though he were dead, yet ſhall he liue.* Iohn 6.35.

26 And whoſoeuer liueth, and beleeueth on me, ſhall neuer die. Beleeueſt thou this.

27 She ſaith vnto him, Yea Lord, I beleeue that thou art Chriſt the ſonne of God, which ſhould come into the world.

28 And

28 And when she had said these things, she went,& called Marie her sister secretely, saying, The maister is come, & calleth thee.

29 She, when she heard, riseth quickely, and commeth to him.

30 For IESVS was not yet come into the towne: but he was yet in that place where Martha had mette him.

31 The Iewes therfore that were with her in the house and did comfort her, when they saw Marie that she rose quickly & went forth, folowed her, saying, That she goeth to the graue, to weepe there.

32 Marie therfore when she was come where IESVS was, seeing him, fel at his feete, and saith to him, Lord, if thou hadst been here, my brother had not died.

33 IESVS therfore when he saw her weeping, and the Iewes that were come with her, weeping, he groned in spirit, and troubled himself,

34 And said, Where haue you laid him? They say to him, Lord, come and see.

35 And IESVS wept.

36 The Iewes therfore said, Behold how he loued him.

37 But certaine of them said, Could not he that * opened the eies of the blinde man, make that this man should not die? Ioh.9,6.

38 IESVS therfore againe groning in him self, commeth to the graue. and it was a caue: and a stone was laid ouer it.

39 IESVS saith, Take away the stone. Martha the sister of him that was dead, saith to him, Lord, now he stinketh, for he is now of foure daies.

40 IESVS saith to her, Did not I say to thee, that if thou beleeue, thou shalt see the glorie of God?

41 They tooke therfore the stone away. And IESVS lifting his eies vpward, said, Father, I giue thee thanks ‡ thou hast heard me.

42 And I did know that thou dost alwaies heare me, but for the people that standeth about, haue I said it, that they may beleeue that thou hast sent me.

43 When he had said these things, he cried with a loude voice, Lazarus, come forth.

44 And forthwith he came forth that had been dead, bound feete and handes with winding bandes, and his face was tied with a napkin. IESVS said to them, ‡ Loose him, and let him goe.

45 Many therfore of the Iewes that were come to Marie & Martha, and had seen the things that IESVS did, beleeued in him.

46 And

28 And when she had so said, she went her way, and called Mary her sister secretly, saying, The master is come, and calleth for thee.

29 As soone as she heard that, she ariseth quickly, and commeth vnto him.

30 Iesus was not yet come into the towne: but was in that place where Martha met him.

31 The Iewes then which were with her in the house, and comforted her, when they saw Marie that she rose vp hastily, and went out, followed her, saying, She goeth vnto the graue, to weepe there.

32 Then when Marie was come where Iesus was, and saw him, she fel downe at his feete, saying vnto him, Lord, if thou haddest bene here, my brother had not bene dead.

33 When Iesus therefore saw her weeping, & the Iewes also weeping which came with her, he groned in the spirit, and was troubled in himselfe,

34 And said, Where haue ye laid him? They say vnto him, Lord, come, and see.

35 Iesus wept.

36 Then said the Iewes, Beholde how he loued him.

*37 And some of them said, Could not this man, * which opened the eyes of the blinde, haue* Iohn.9.6. *caused that this man also should not haue died?*

38 Iesus therfore againe groning in himselfe, commeth to the graue: It was a caue, and a stone laid on it.

39 Iesus said, Take ye away the stone. Martha, the sister of him that was dead, saith vnto him, Lord, by this time he stinketh: for he hath bene dead foure dayes.

40 Iesus sayth vnto her, Said I not vnto thee, that if thou wouldest beleeue, thou shouldest see the glory of God?

41 Then they tooke away the stone from the place where the dead was laid. And Iesus lift vp his eyes, and said, Father, I thanke thee that thou hast heard me.

42 Howbeit, I know that thou hearest me alwayes: but because of the people which stand by, I said it, that they may beleeue that thou hast sent me.

43 And when he thus had spoken, he cried with a loud voyce, Lazarus, come forth.

44 And he that was dead, came forth, bound hand and foote with graue clothes: and his face was bound about with a napkin. Iesus saith vnto them, Loose him, and let him goe.

45 Then many of the Iewes which came to Marie, and had seene the things which Iesus did, beleeued on him.

46 But

46 And certaine of them went to the Phariſees, and told them the things that IESVS did.

47 The cheefe prieſts therfore and the phariſees gathered a councel, and ſaid, What doe we, for this man doeth many ſignes.

48 If we let him alone ſo, al wil beleeue in him: and the Romanes wil come, & ‡ take away our place and nation.

49 But one of them named Caiphas, being the high prieſt of that yere, ſaid to them, You know nothing,

50 Neither doe you conſider that it is expedient for vs that one man die for the people, and the whole nation periſh not.

51 And this he ſaid not of him ſelf: but ‖ being the high prieſt of that yere, he prophecied ỹ IESVS ſhould die for the nation:

52 And not only for the nation, but to gather into one the children of God that were diſperſed.

53 From that day therfore they deuiſed to kil him.

54 IESVS therfore walked no more openly among the Iewes, but he went into the countrie beſide the deſert vnto a citie that is called Ephrem, and there he abode with his Diſciples.

55 And the Paſche of the Iewes was at hand: and many of the countrie went vp to Hieruſalem before the Paſche to ſanctifie them ſelues.

56 They ſought IESVS therfore: & they communed one with an other, ſtanding in the temple, What thinke you, in that he is not come to the feſtiual day? And the cheefe Prieſts and Phariſees had giuen commaundement, that if any man ſhould know where he was, he ſhould tel, that they might apprehend him.

46 But ſome of them went their wayes to the Phariſees, and tolde them what Ieſus had done.

47 Then gathered the high Prieſts and the Phariſees a councell, and ſaid, What doe we? for this man doeth many miracles.

48 If we let him ſcape thus, all men will beleeue on him, and the Romanes ſhall come, and take away both our roome, and the people.

49 And one of them, named Caiaphas, being the high Prieſt that ſame yeere, ſaid vnto them, Ye perceiue nothing at all,

*50 * Nor conſider that it is expedient for vs, that one man ſhould die for the people, and not that all the nation periſh.* Iohn 14.8.

51 This ſpake he not of himſelfe: but being high Prieſt that ſame yeere, he prophecied that Ieſus ſhould die for that nation:

52 And not for that nation onely, but that alſo he ſhould gather together in one the children of God that were ſcattered abroad.

53 Then from that day forth, they tooke councell together for to put him to death,

54 Ieſus therefore walked no more openly among the Iewes: but went his way thence vnto a countrey nigh to a wilderneſſe, into a citie which is called Ephraim, and there continued with his diſciples.

55 And the Iewes Eaſter was nigh at hand, and many went out of the countrey vp to Hieruſalem before the Eaſter, to purifie themſelues.

56 Then ſought they for Ieſus, and ſpake among themſelues, as they ſtoode in the temple, What thinke ye, ſeeing he commeth not to the feaſt day?

57 Both the high Prieſtes and the Phariſees had giuen a cõmandement, that if any man knew where he were, he ſhould ſhew it, that they might take him.

The Goſpel vpon friday in Paſſion weeke.

‡ Al men, but ſpecially Nations muſt take heed, that whiles to ſaue their temporal ſtate, they forſake God: they loſe not both as the Iewes did. *Aug. 49 in Io.*

MARGINALL NOTES. CHAP. XI.

Rhem. 1 44. Looſe him.) *S. Cyril* li. 7 c. vlt. in Io. *and S. Auguſt.* Tract. 49 in Io. *apply this to the Apoſtles and Prieſts authoritie of abſoluing ſinners: affirming Chriſt to reuine none from ſinne, but in the Church and by the Prieſts miniſterie.*

Fulke. 1 S. Iodocus Cliſtoueus you ſhould ſay, if you could ſpeake the trueth: for the ſeuenth booke of Cyril is loſt. S. Auguſtine applieth this text in deed to the auctoritie that the miniſters of the Church haue in abſoluing ſinners. But that Chriſt reuiueth none in the Church, but by the miniſterie of the prieſt, S. Auguſtine ſaith not. Blundring of papiſts.

ANNOTATIONS. CHAP. XI.

Rhem. 2. 51 Being the high Prieſt.) *Maruell not that Chriſt preſerueth his truth in the Church as well by the vnworthy as the worthy Prelates thereof: the gifts of the Holy Ghoſt folowing their Order and office, as we ſee here in Caiphas, and not their merites or perſon. And if this man being many wayes wicked, and in part an vſurper, and the Law and Prieſthood being to decline and to giue place to Chriſts new ordinance, had yet ſome aſſiſtance of God for vtterance of truth which him ſelf meant not, nor knew not: how much more may we be aſſured, that Chriſt wil not leaue Peters Seate, * whoſe faith he promiſed ſhould neuer faile, though the perſons which occupie the ſame, were as il as the blaſphemous and malitious mouthes of Heretikes do affirme?* The priuilege of the office & order, though in a wicked perſon. *Luc. 22, 31.*

Fulke 2. Peters ſeate hath no priuilege by Ghriſt his prayer, for diuers biſhops of Rome, Antioch and Alexandria, haue bene heretikes. See Luc. 22. ſect. 11. Peters ſeate.

CHAP.

The 4 part. THE 4 Passche, & holy weeke of his Passion in Hierusalem.

The Rulers dealing as if he hid himselfe, 1 *he commeth to Bethania.* 3 *Where by occasion of Iudas the theefe murmuring at Marie Magdalens costly deuotion, he foretelleth his death.* 12 *From thence, though they did now intend to kil Lazarus also, he rideth openly into Hierusalem, the people (because he had raised Lazarus) confessing with their acclamations that he is Christ.* 20 *Where certaine Gentils desiring to see him,* 23 *he foretelleth the conuersion of the whole world from the Diuel to him, to be now instant, as the effect of his death vpon the Crosse.* 28 *The Father also answering from heauen to his prayer made to that purpose,* 37 *yet after al this, the Iewes continew incredulous as Esay prophecied of them:* 42 *though many beleeued, but were ashamed to confesse him.* 44 *Whereupon he sheweth that it is glorious before God, and saluation to them selues, to beleeue in him, and confesse him: and damnable, to despise him.*

The Gospel vpon Munday in Holy weeke. Mt.26,6. Mar.14,3.

IESVS therfore sixe daies before the Passche came to Bethánia, where Lazarus was, that had beene dead, whom IESVS raised.

2 And they made him a supper there: & Martha ministred, but Lazarus was one of them that sate at the table with him.

3 ‡Marie therfore tooke a pownd of ointement of right spikenard, pretious, and annointed the feete of IESVS, and wiped his feete with herheare: & the house was filled of the odour of the ointment.

4 One therfore of his disciples, Iudas Iscariote, he that was to betray him, said,

5 Why was not this ointment sold for three-hundred pence, & giuen to the poore?

6 And he said this, not because he cared for the poore: but because he was ‖a theefe, and hauing the purse, caried the things that were put in.

7 IESVS therfore said, Let her alone that she may keepe it for the day of my ‡burial.

8 For the poore you haue alwaies with you: but ‡ me you shal not haue alwaies.

9 A great multitude therfore of the Iewes knew that he was there: and they came, not for IESVS onely, but that they might see Lazarus, whom he raised from the dead.

10 But the cheefe Priests deuised for to kil Lazarus also:

11 Because many for him of the Iewes went away, and beleeued in IESVS.

12 And on the morow a great multitude that was come to the festiual day, when they had heard that IESVS commeth to Hierusalem:

13 They tooke the *boughes of palmes, and went forth to meete him, and cried, *Hosanna, blessed is he that commeth in the name of our Lord, the king of Israel.*

14 And IESVS found a yong asse, & sate vpon it, as it is written,

15 Feare not daughter of Sion: behold, thy king commeth sitting vpon an asses colt.

16 These things his disciples did not know at the first: but when IESVS was glorified, thē they remembred that these things had

‡ Of this womans extraordinarie offices of deuotion, & how acceptable they were to Christ, see the *Annot. Mt.26.*

‡ The deuout offices of balming & anointing the dead bodies of the faithful are here also allowed.

The Gospel vpon Saturday in Passion weeke.

PALME SVNDAY.

* Mt.21,7. Mr.11,7. Lu.19,35. Ps.117,26. Zach.9,9.

THen Iesus sixe dayes before the Passeouer, came to Bethanie, where Lazarus was, which had bene dead, whom he raised from death.* Matt.26.6. mark.14.3.

2 There they made him a supper, and Martha serued: but Lazarus was one of them that sate at the table with him.

3 Then tooke Marie a pound of ointment, of ‖Spikenard, verie costly, and anointed Iesus feet, and wiped his feete cleane with her heare: and the house was filled with the odour of the oyntment. ‖ Or, of right Nardus.

4 Then saieth one of his disciples, Iudas Iscariot, Simons sonne, which shoulde betray him,

5 Why was not this ointment solde for three hundred pence, and giuen to the poore?

*6 *This he said, not that he cared for the poore: but because he was a theefe: and had the bagge, and bare that which was giuen.* Iohn.13.29.

7 Then said Iesus, let her alone, against the day of my burying hath she kept this.

8 For the poore alwayes ye haue with you: but me haue ye not alwayes.

9 Much people of the Iewes therefore had knowledge that he was there: and they came, not for Iesus sake onely, but that they might see Lazarus also, whom he raised from death.

10 But the high Priestes held a councell, that they might put Lazarus to death also,

11 Because that for his sake many of the Iewes went away, and beleeued on Iesus.

*12 *On the next day, much people that were come to the feast, when they heard that Iesus commeth to Hierusalem,* Matt.21.8. mark.11.17.

13 Tooke branches of Palme trees, and went forth to meete him, and cried, Hosanna, blessed is he that commeth in the name of the Lord, king of Israel.

14 And Iesus, when he had found a yong Asse, sate thereon, as it is written,

*15 *Feare not, daughter of Sion, behold, thy king commeth, sitting on an Asses Colt.* Zach.9.9.

16 These thinges vnderstoode not his disciples at the first: but when Iesus was glorified, then remembred they that such thinges were written

had been written of him, and these things they did to him.

17 The multitude therefore gaue testimonie, which was with him when he called Lazarus out of the graue, & raised him from the dead.

18 For therfore also the multitude came to meete him, because they heard that he had done this signe.

19 The Pharisees therfore said among them selues, Doe you see that we preuaile nothing? behold, the whole world is gone after him.

20 And there were certaine Gentiles of them that ‡ came vp to adore in the festiual day.

21 These therfore came to Philippe who was of Bethsaida of Galilee, & desired him, saying, Sir, we are desirous to see IESVS.

22 Philippe commeth, and telleth Andrew. Againe Andrew and Philippe told IESVS.

23 But IESVS answered them, saying, The houre is come, that the Sonne of man shal be glorified.

b The Gospel for S. Ignatius *Febr.* 1. And for a Martyr that is no Bishop, as namely S. Laurence. *Aug.* 10.

24 [b] Amen, amen I say to you, vnles the graine of wheate falling into the ground, die: it self remaineth alone. but if it die, it bringeth much fruite.

25 He that loueth his life, shal lose it: & he that hateth his life in this world, doth keepe it to life euerlasting.

26 If any man minister to me, let him follow me: and where I am, there also shal my minister be. If any man minister to me, my father wil honour him.

27 Now my soule is troubled. And what shal I say? Father, saue me from this houre. But therfore came I into this houre.

28 Father, glorifie thy name. A voice therfore came from heauen, Both I haue glorified it, and againe I wil glorifie it.

29 The multitude therfore that stoode and had heard, said that it thundered. Others said, An Angel spake to him.

30 IESVS answered, and said, This voice came not for me, but for your sake.

The Gospel vpon Holy roode day *Septemb.* 14. in latin, *Exaltatio S. Crucis.* Io. 3, 14.

31 Now is the iudgement of the world: now the Prince of this world shal be cast forth.

32 And I, * if I be exalted from the earth, wil draw al things to my self.

33 (And this he said, signifying what death he should die.)

34 The multitude answered him, We haue heard out of [ỹ] law, that CHRIST abideth

written of him, and that such things they had done vnto him.

17 The people that was with him, when he called Lazarus out of his graue, and raised him from death, bare record.

18 Therefore meete him the people also, because they heard that he had done such a miracle.

19 The Pharisees therefore sayde among them selues, Perceiue ye how ye preuaile nothing? Beholde, al the whole *worlde is gone after him.*

20 There were certaine Greekes amonge them, that came to worship at the feast:

21 The same came therfore to Philip, which was *of Bethsaida,* a citie *of Galilee, and desired him, saying, Sir, we would* faine *see Iesus.*

22 Philip commeth and telleth Andrew: and againe Andrew and Philip told Iesus.

23 And Iesus answered them, saying, The houre is come, that the sonne of man shoulde be glorified.

24 Verily, verily I say vnto you, Except the wheate corne fall into the ground, and dye, it abideth alone: if it dye, it bringeth foorth much fruite.

*25 * He that loueth his life, shall lose it: and he that hateth his life in this world, shall keepe it vnto life eternall.* Matt. 10. 39. & 16. 25. mark. 8. 35. luke 9. 24. & 17. 33.

26 If any man minister vnto me, let him follow me: and where I am, there shall also my minister be: If any man minister vnto me, him will my father honour.

27 Now is my soule troubled, and what shall I say? Father, saue me from this houre, but therfore came I into this houre.

28 Father, glorifie thy name. Then came there a voice from heauen, saying, *I haue both glorified it, and wil glorifie it againe.*

29 The people therefore that stoode by, and heard it said that it thundred: other said, An Angel spake to him.

30 Iesus answered and said, This voice came not because of me, but for your sakes.

31 Nowe is the iudgement of this worlde: Nowe shall the Prince of this world bee cast out.

32 And I, if I were lifted vp from the earth, wil draw all men vnto me.

33 (This he said, signifying what death he should die.)

*34 The people answered him, * We haue heard out of the Lawe, that Christ abideth euer: and* Psal. 110. 4. esai. 40. 8.

deth for euer: and how saiest thou, The Sonne of man must be exalted? Who is this Sonne of man?

35 IESVS therfore said to them, Yet a litle while, the light is among you. Walke whiles you haue the light, that the darkenesse ouertake you not. And he that walketh in darkenes, knoweth not whither he goeth.

36 Whiles you haue the light, beleeue in the light, that you may be the children of light. These things IESVS spake and he went away, and hid him self from them.

37 And whereas he had done so many signes before them, they beleued not in him.

38 That the saying of Esay the Prophet might be fulfilled, which he said, *Lord, who hath beleeued the hearing of vs? and the arme of our Lord to whom hath it bene reuealed?* Esa.53,1.

39 Therfore they ‡ could not beleeue, because Esay said againe, Esa.6,9. Mt.13,14. Mr.4,12. Lu.8,10. Act.28,27.

40 *He hath blinded their eies, and indurated their hart: that they may not see with their eies, nor vnderstand with their hart, and be conuerted, and I heale them.*

41 These things said Esaie, when he saw his glorie, and spake of him.

42 But yet of the Princes also many beleeued in him: but ‡ for the Pharisees they did not confesse, that they might not be cast out of the Synagogue.

‡ This is the case of many principal men in such countries where heresie hath the vpper hand, who know and beleeue the Catholike faith: but making choise rather to keepe mans fauour then Gods, they dare not confesse the same. Such may pray that God and the world agree together: for els it is seen whose part they wil take. *Fulke.* They should rather pray that God would giue them strength to ouercome the world.

43 For they loued ȳ glorie of men more, then the glorie of God.

44 But IESVS cried, and said, He that beleeueth in me, doth not beleue in me, but in him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I a light am come into this world: that euery one which beleeueth in me, may not remaine in the darkenesse.

47 And if any man heare my wordes, and keepe them not: I doe not iudge him, for I came not to iudge the world, but to saue the world.

48 He that despiseth me, and receiueth not my wordes, hath that iudgeth him. the word that I haue spoken, that shal iudge him in the last day.

49 Because of my selfe I haue not spoken, but the Father that sent me, he gaue me commaundement what I should say, and what I should speake.

50 And I know that his commaundement is life euerlasting. The things therefore that I speake: as the Father said to me, so doe I speake.

how sayest thou, The sonne of man must be lifted vp? Who is that sonne of man?

35 Then Iesus saide vnto them, Yet a litle while is the light with you: walke while ye haue light, least the darkenesse come on you: For he that walketh in the darke, woteth not whither he goeth.* John 1.9.

36 While ye haue light, beleeue on the light, that ye may be the children of the light. These things spake Iesus, and departed, and was hid from them.

37 But though he had done so many miracles before them, yet beleeued not they on him:

*38 That the saying of Esaias the Prophet might be fulfilled, which he spake, * Lorde, who hath beleeued our saying? and to whom hath the arme of the Lord bene declared?* Esai.53.1. rom.10.16.

39 Therfore could they not beleeue, because that Esaias said againe,

*40 * He hath blinded their eies, and hardened their hart, that they should not see with their eies, and least they should vnderstand with their heart, and should be conuerted, and I should heale them.* Esai.6.9. matth.13.14 mark.4.12. luk.8.11. actes 28.26.

41 Such things said Esaias, when he saw his glory, and spake of him.

42 Neuertheless, among the chiefe rulers also many beleeued on him: but because of the Pharisees they did not confesse him, least they should be put out of the Synagogue.

*43 * For they loued the praise of men, more then the praise of God.* Iohn 5.44.

44 Iesus cried, and said, He that beleeueth on me, beleeueth not on me, but on him that sent me.

45 And he that seeth me, seeth him that sent me.

46 I am come, a light into the world, that whosoeuer beleeueth on me, should not abide in darkenesse.* Iohn 8.18. & 9.39.

*47 * And if any man heare my wordes, and beleeue not, I iudge him not: For I came not to iudge the world, but to saue the world.* Iohn 3.17.

*48 He that refuseth me, and receiueth not my wordes, hath one that iudgeth him: * the word that I haue spoken, the same shall iudge him in the last day.* Mark.16.26.

49 For I haue not spoken of my selfe: but the Father which sent me, he gaue me a commaundement what I should say, and what I should speake.

50 And I knowe that his commaundement is life euerlasting: Whatsoeuer I speake therefore, euen as the Father bade me, so I speake.

MARGI-

MARGINALL NOTES. CHAP. XII.

Rhem. 1. 8. Me you shal.) *Not in visible and mortal condition, to receiue almes of you or such like offices for supply of my necessities.*

Fulke 1. S. Augustine *Tr. 50. in Ioan.* saith: *Not according to the presence of his body in which he was borne, crucified, rose againe, &c.* See Matth. 26. sect. 4. *He was to tary but a smal time, with the Church corporally. Beda in 12. Ioan.* Real or corporall presence.

Rhem. 2. 20. Came vp to.) *We may see there is a great difference where a man pray or adore, at home or in the Church and holy places: when the Gentils also came of deuotion a pilgrimage to the Temple in Hierusalem.*

Fulke. 2. The text is Græcians, which were Iewes dwelling among the Gentils, or at least Proselytes, that were bound by the law, to visite the Temple at Ierusalem. But now sayth S. Paule, *I will haue men to pray in all places, &c.* 1. Tim. 2. 8. *neither in the mountaine nor at Ierusalem, but in spirit and truth,* sayth Christ. Iohn. 4.

Rhem. 3. 39. Could not beleeue.) *If any man aske (saith S. Augustine) why they could not beleeue: I answer roundly, because they would not.* Tract. 33. in Io. *See the meaning of this speach, Annot.* Mat. 13, 15. Mar. 4, 12.

Fulke 3. They neither would nor could be willing, because they were reprobate.

ANNOTATIONS. CHAP. XII.

Rhem. 4. 5. Why was.) *So wicked, couetous, and sacrilegious persons reprehend good men for bestowing their goods vpon Church ornaments &c. vnder pretence of better bestowing them on the poore. Such prouide for the poore as Iudas did.* Church ornaments.

Fulke 4. There is no such neede or vse of Church ornaments whereof you speake, as was of the anointing of Christ, for the mysterie of his burial, therefore the case is nothing like. Church ornaments.

Rhem. 6. A theefe.) *Iudas did not then first perish when he sould our Lord, for he was a theefe before: and being lost he yet folowed Christ, not in hart, but in body onely. which our Maister tolerated, to giue vs a lesson to tolerate the il, rather then deuide the body.* Aug. tract. 50. in Io. Toleration of the euil.

CHAP. XIII.

At his last supper, to giue his farewel, and that in most wonderful louing maner, 4 he washeth his Disciples feete, 6 beginning with Peter, 8 (shewing how necessarie it is for vs to be washed by him in Baptisme, and needful also after Baptisme) 12 and by this example teaching them al humilitie one toward an other. 21 Then he foretelleth, that (notwithstanding his exceeding loue toward them) one euen of them wil betray him, meaning Iudas, 22 as to Iohn he secretly sheweth. After whose going out, he reioyceth and saith that euen now the houre is come, 34 commendeth vnto them to loue together, as a new commaundement, 36 and foretelleth Peter who presumed too much of his owne strength, that euen this night he wil deny him thrise.

The Gospel vpon Maundy Thursday at Masse, and at the washing of feete.

MAVNDY THVRSDAY.

Mt. 26, 1. Mr. 14, 1. Luc. 22, 1.

AND before the festiual day of Pasche, IESVS knowing that his houre was come that he should passe out of this world to his Father: whereas he had loued his that were in the world, vnto the end he loued them.

*BEfore * the feast of the Passeouer, when Iesus knewe that his houre was come that he should depart out of this world vnto the Father, when he loued his owne which were in the world, vnto the ende he loued them.* Matth. 26. 2. mark. 14. 1. luke. 22. 1.

2 And when ‡ supper was done, whereas the deuil now had put into the hart of Iudas Iscariote the Sonne of Simon, to betray him:

2 † *And when it was now supper (after that the deuill had put in the heart of Iudas Iscariot Simons* sonne *to betray him)* †Some read, And when supper was ended.

3 Knowing that the Father gaue him al things into his handes, & that he came from God, and goeth to God.

3 Iesus knowing that the Father had giuen al things into his handes, and that he was come from God, and went to God:

4 He riseth from supper, and laieth aside his garments, and hauing taken a towel, girded him self.

4 He riseth from supper, and laieth aside his vpper garments: and when he had taken a towel, he girded him selfe.

5 After that, he put water into a bason, and ‖ began to wash the feete of the disciples, and to wipe them with the towel wherwith he was girded.

5 After that, he powreth water into a bason, and began to wash the disciples feete, and to wipe them cleane with the towel wherewith he was girded.

6 He commeth therfore to Simon Peter. And Peter saith to him, Lord, doest thou wash my feete?

6 Then commeth he to Simon Peter: and Peter saith vnto him, Lord, doest thou wash my feete?

7 IESVS answered and said to him, That which I doe, thou knowest not now, hereafter thou shalt know.

7 Iesus answered, and said vnto him, What I doe, thou wotest not nowe: but thou shalt knowe hereafter.

8 Peter saith to him, Thou shalt not wash my feete for euer. IESVS answered him, If I wash thee not, thou shalt not haue part with me.

8 Peter saith vnto him, Thou shalt neuer wash my feete. Iesus answered him, If I wash thee not, thou hast no part with me.

‡ By supper, he meaneth the eating of the Paschal lambe, for, the institution of the B. Sacrament was after this.

9 Simon

9 Simon Peter saith to him, Lord, not only my feete, but also handes, and head.

10 IESVS saith to him, He that is washed, needeth not but ‖ to wash his feete, but is cleane wholy. And you are cleane, but not al.

11 For he knew who he was that would betray him. therfore he said, You are not cleane al.

12 Therfore, after he had washed their feete, & takē his garments, being set downe, againe he said to them, Know you what I haue done to you?

13 You cal me, Maister, and Lord: and you say wel, for I am so.

14 If then I haue washed your feete, Lord and Maister, you also ought to wash one an others feete.

15 For I haue giuen you an example, that as I haue done to you, so you doe also.

16 Amen, amen I say to you, a seruant is not greater then his lord, neither is an Apostle greater then he that sent him.

17 If you know these things, you shal be blessed if you doe them.

18 I speake not of you al: I know whom I haue chosen. But that the Scripture may be fulfilled, *He that eateth bread with me, shal lift vp his heele against me.* Ps.40,10.

19 From this time I tel you, before it come to passe: that when it shal come to passe, you may beleeue, that I am he.

20 Amen, amen, I say to you, he that receiueth any that I send, receiueth me: and he that receiueth me, receiueth him that sent me.

21 When IESVS had said these things, he was troubled in spirit: and he protested, and said: * Amen, amen I say to you: that one of you shal betray me. Mat.26,18. Mar.14,16. Luc.22,21.

22 The disciples therfore looked one vpon an other, doubting of whom he spake.

23 There was therfore one of his disciples leaning in the bosome of IESVS, he whom IESVS loued.

24 Therfore Simon Peter beckeneth to him, and said to him, Who is it of whom he speaketh?

25 He therfore leaning vpon the breast of IESVS, saith to him, Lord, who is he?

26 IESVS answered: He it is to whom I shal reach the dipped bread. And when he had dipped the bread, he gaue it to Iudas Iscariote Simons Sonne.

27 And after the morsel, then Satan entred

9 Simon Peter sayth vnto him, Lorde, not my feete onely, but also my handes, and my head.

10 Iesus sayth to him, He that is washed, needeth not saue to wash his feete, but is cleane euerywhit: And ye are cleane, but not all.

11 For he knewe who it was that shoulde betray him: therefore sayde he, Ye are not all cleane.

12 So after he had washed their feete, and receiued his clothes, and was set downe againe, he sayd vnto them, Wote ye what I haue done to you?

13 Ye call me Master and Lord, and ye say wel: for so I am.

14 If I then your Lord and Master haue washed your feete, ye also ought to wash one anothers feete.

15 For I haue giuen you an ensample, that ye should doe as I haue done to you?

*16 * Verily, verily I say vnto you, the seruant is not greater then his master, neither the messenger greater then he that sent him.* Iohn 15.20. mark.10.24. luke 6.40.

17 If ye know these things, happie are ye if ye doe them.

*18 I speake not of you all, I know whom I haue chosen: but that the Scripture may be fulfilled, * He that eateth bread with me, hath lift vp his heele against me.* Psal.41.10.

19 Now tell I you before it come, that when it is come to passe, ye might beleeue that I am he.

*20 * Verily, verily I say vnto you, he that receiueth whomsoeuer I sende, receiueth me: and he that receiueth me, receiueth him that sent me.* Matt.10.40. luke.10.16.

*21 * When Iesus had thus said, he was troubled in spirite, and testified, and sayd, Verily, verily I say vnto you, that one of you shall betray me.* Matt.26.21. mark.14.18. luke 22.21.

22 Then the disciples looked one on another, doubting of whome he spake.

23 There was one of Iesus disciples leaning on Iesus bosome, euen he *whome Iesus loued.*

24 To him beckened Simon Peter therefore, that he should aske who it should be of whome he spake.

25 He then, when he leaned on Iesus breast, said vnto him, Lord, who is it?

26 Iesus answered, He it is to whome I shall giue a sop, when I haue dipped it. And when he had dipped the sop, he gaue it to Iudas Iscariot the sonne *of Simon.*

27 And after † the sop, Satan entred into him, † He had taken.

tred into him. And IESVS ſaith to him, That which thou doeſt, doe it quickely.

28 But no man knew of thoſe that ſate at table to what purpoſe he ſaid this vnto him.

29 For certaine thought, becauſe Iudas had the ‡purſe, that IESVS had ſaide to him, Bie thoſe things which are needefull for vs to the feſtiuall day: or that he ſhould giue ſome thing to the poore.

‡Chriſt had ſome prouiſiō before hand giuen him by ỹ Collections of the faithfull, which was vſed both in his owne neceſſities, & beſtowed vpon the poore.

30 He therefore hauing receiued ỹ morſel, incontinent went forth. And it was night.

31 When he therefore was gone foorth, IESVS ſaid, Now the Sonne of man is glorified, and God is glorified in him.

32 If God be glorified in him, God alſo wil glorifie him in him ſelfe, and incontinent will he glorifie him.

33 Litle children, yet a litle while I am with you. You ſhall ſeeke me, and * as I ſaid to the Iewes, Whither I goe, you cannot come: to you alſo I ſay nowe.

Io.7,34.

34 *A ‖ newe commaundement I giue to you, That you loue one an other: as I haue loued you, that you alſo loue one an other.

1.Io.3,23.

35 In this all men ſhall knowe ỹ you are my diſciples, if you haue loue one to an other.

36 Simon Peter ſaith to him, Lord, whither goeſt thou? IESVS anſwered, whither I goe, thou canſt not nowe folowe me, but hereafter thou ſhalt folowe.

37 Peter ſaith to him, Why cannot I folowe thee nowe? * I will yeelde my life for thee.

Mat.26,35. mar.14,29.

38 IESVS anſwered him, Thy life wilt thou yeelde for me? Amen, amen I ſay to thee, the cocke ſhall not crowe, vntill thou denie me thriſe.

Lu.22,33.

him. Then ſaid Ieſus vnto him, That thou doeſt, doe quickely.

28 That wiſt no man at the table, for what intent he ſpake vnto him.

29 Some of them thought, becauſe Iudas had the bagge, that Ieſus had ſaide vnto him, Buy thoſe things that wee haue neede of againſt the feaſt: or that he ſhould giue ſome thing to the poore.

39 As ſoone then as he had receiued the ſop, he went immediatly out: and it was night.

31 Therefore, when hee was gone out, Ieſus ſaid, Nowe is the ſonne of man glorified: and God is glorified in him.

32 If God be glorified in him, God ſhall alſo glorifie him in himſelfe, and ſhall ſtraightway glorifie him.

*33 Litle children, yet a litle while am I with you. * Ye ſhall ſeeke me: and as I ſaide vnto the Iewes, Whither I goe,* thither *can ye not come: to you alſo ſay I nowe.* Iohn 7.34.

*34 * A newe commaundement giue I vnto you, That ye loue together, as I haue loued you, that euen ſo ye loue one another.* Iohn 15.18. leuit.19.18.

35 By this ſhall all men knowe that ye are my diſciples, if ye haue loue one to another.

*36 *Simon Peter ſaid vnto him, Lorde, whyther goeſt thou? Ieſus anſwered him, Whither I goe, thou canſt not folowe me nowe: but thou ſhalt folowe me afterwards.* Mat.26.24. mar.14.30. luke 22.44.

37 Peter ſaid vnto him, Lorde, why cannot I followe thee nowe? I will ieopard my life for thy ſake.

38 Ieſus anſwered him, Wilt thou ieoparde thy life for my ſake? Verily, verily I ſay vnto thee, the Cocke ſhall not crowe, till thou haue denied me thriſe.

ANNOTATIONS. CHAP. XIII.

Rhem.1. 5. Began to waſh.) *This lotion was not only of curteſie, ſuch as the Iewes vſed toward their gheſtes, nor only for example of humilitie: but for myſterie and ſignification of the great puritie that is required before we come to receiue the holy Sacrament, which ſtraight after this waſhing was to be inſtituted and giuen to the Apoſtles.* Ambr.li.3.de Sacra.c.1: Bernard.de cœna Domini Serm.1.

Puritie required to the receiuing of the B. Sacrament.

Fulke.1 The doctrine is very true, yet not ſo aptly gathered out of the text.

Rhem.2. 10. To waſh his feete.) *The foulneſſe of the feete, when all the reſt is cleane, ſignifieth the earthly affections and relikes of former ſinnes remitted: which are to be cleanſed by deuout actes of charitie and humilitie, as* S. Ambroſe lib.3.de Sacr.c.1 *and* S. Auguſtine ep.108. & tract.56.in Io. *doe note. And becauſe this was onely a ceremonie, and yet had ſuch force, both nowe and afterward vſed of the Apoſtles, that it purged ſmaller offenſes and filthines of the ſoule, as* S. Ambroſe *and* S. Bernard *gather, it may not ſeeme ſtrange that holy water and ſuch ceremonies may remit veniall ſinnes.*

Venial ſinnes taken away by ſacred ceremonies.

Ambroſ. & Ber. locis citatis.

Fulke.2. That the reliques of former ſinnes remitted, are to be clenſed by deuoute actes of charitie and humilitie, none of the fathers whom you cite, doe teache in any one worde. Ambroſe contendeth for a ceremonie of waſhing the feete, of them that are newly baptized, which the Church of Rome did not obſerue in that time. And anſwering this obiection why the feete neede to be waſhed, when all ſinne is waſhed away in Baptiſme, he ſaith: *Becauſe Adam was ſupplãted by the deuil, and poiſon was ſhed vpon his feete, therfore thou waſheſt thy feete, that in the ſame part, in which the ſerpent deceiued, greater aide of ſanctificatiõ may be added, that he may not ſupplant thee afterward. Therefore thou waſheſt thy feete, that thou mayeſt waſh away the poyſon of the ſerpent. Alſo it profiteth vnto humilitie, that we ſhould not be aſhamed in a myſterie, of that we do not diſdaine in obediẽce.* This ſaith Ambroſe to maintaine ỹ ceremonie of waſhing of feete after baptiſme. Auguſt.ep.108. gathereth no more of this text, but ỹ Peter was baptized, & denieth ỹ he did penance, as they which were called penitents vſed to do for hainous offẽces: but as all Chriſtiãs had need to repẽt, or to do penãce daily for their daily ſinnes & trãſgreſſiõs, which he proueth by the

Satisfaction for ſinne.

ordinary vse of fasting, almes, and prayer, in which we say, *forgiue vs as we forgiue, thereby manifesting that we haue sinnes to be forgiuen, and with these wordes humbling our selues, we cease not after a sort, to doe dayly penance:* but of clensing of sinne remitted he speaketh not. Tr. 56. in Ioan. he sayth: *that in baptisme a man is washed wholy, feete and all. But when he liueth afterward among men, he treadeth on the earth, therefore humane affections, without the which in this mortalitie we liue not, are as it were feete, when we are affected with humane matters, and so affected, that if we say we haue no sinne, we deceiue our selues, and there is no trueth in vs. Therefore he washeth our feete dayly, which maketh intercession for vs: and that we haue neede dayly to wash our feete, that is, to direct the wayes of spirituall steppes, we confesse euen in the Lordes prayer when we say, forgiue vs our debts, as we forgiue our debters: for if we acknowledge our sinnes as it is written, verily he which washed his disciples feete, is faithfull and iust to forgiue vs our sinnes, and to clense vs from all sinne, that is, euen to our feete, in which we are conuersant on the earth.* What impudent merchants are these, to quote these places for clensing of sinnes remitted? And if this ceremonie had bene vsed of the Apostles for purging of smal offences and filthinesse of the soule (which is false) yet why should holy water and such ceremonies, as the Apostles neuer knewe, remit veniall sinnes as they call them? What Ambrose sayth you haue heard before, but if Bernards auctoritie in this case be sufficient, you must make ablution of feete the eight sacrament. For hee affirmeth and endeuoureth to proue, that it is a sacrament, as Ambrose doth, that it is a ceremonie meete to be reteyned, and continually to be vsed after baptisme.

Holy water & like ceremonies.

The eight sacrament.

Rhem. 3. 14. You also ought.) *Our Master neuer spake plainer, nor seemed to command more precisely, eyther of Baptisme or the Eucharist or any other Sacrament: and yet by the Churches iudgement directed by the Holy Ghost, we know this to be no sacrament nor necessarie ceremonie, and the other to be. And why doe they beleeue the Church in this, and doe not credite her affirming the chalice not to be necessary for the communicants?*

The Church defineth which are Sacramẽts and which not &c.

Fulke. 3. Not onely by the Churches auctoritie, which neuer accepted this ceremonie for a sacrament, but by the Scripture it selfe, we knowe that it is none: because it is no seale of Gods grace, nor hath any promise annexed vnto it, as Baptisme and the Lords Supper hath. Therefore it was onely an example of humilitie, as the plaine wordes of Christ are, although by occasion of that example, other doctrine was inferred of our spirituall washing by Christ, once wholy vnto regeneration, and dayly of our feete for our dayly transgressions. Wherefore there is no reason why we should beleeue the Popish Church, that the cup is not necessarie for the communicants contrary to the manifest institution of Christ, & the practise of the Apostles expressed in the Scriptures.

The auctoritie of the Church

Rhem. 34. A newe commandement.) *The commandement of mutuall loue was giuen before, but manifoldly misconstrued, and abridged by the Iewes to friendes onely, to this life onely, for earthly respects onely: but Christ reneweth it and enlargeth it after the forme of his owne loue toward vs, and giueth grace to fulfill it.*

CHAP. XIIII.

They being sad, because he said that he must goe from them, he comforteth them many wayes, as, putting them in hope to folow him vnto the same place, so that they keepe his commandements. Where he telleth them, that him selfe is the way thither according to his Humanitie, and also the end according to his Diuinitie, no lesse then his Father, because he is consubstantiall. 15 promising also to send vnto them, (that is, to his Church) the Holy Ghost to be after his departure with them for euer. 28 And saying that it is his promotion (according to his Humanitie) to goe to the Father, for whose obedience this his death shalbe, and not for any guilt of his owne.

The Gospel vpon SS. Philip and Iacobs day *Maii. 1.* ‡These mansions signifie differences of glory in heauen. *Hiero. li. 2. adu. Iouin.*

LEt not your hart be troubled. You beleeue in God, beleeue in me also.

2 In my fathers house there be ‡many mansions. If not, I would haue tolde you, Because I goe to prepare you a place.

3 And if I goe, and prepare you a place: I come againe and will take you to my selfe, that where I am, you also may be.

4 And whither I goe you knowe, and the way you know.

5 Thomas saith to him, Lord, we knowe not whither thou goest: and howe can we knowe the way?

6 IESVS saith to him, I am the way and the veritie, and the life. no man commeth to the Father, but by me.

7 If you had knowen me, my father also certes you had knowen: & from henceforth ‖doe knowe. you ‖ shall knowe him, and you haue seene him.

8 Philip saith to him, Lord, shewe vs the Father, and it sufficeth vs.

9 IESVS saith to him, So long time I am with you: and haue you not knowen me? Philippe, he that seeth me, seeth the Father also.

LEt not your heart be troubled: ye beleeue in God, beleeue also in me.

2 In my fathers house are many dwelling places: if it were not so, I would haue tolde you: I goe to prepare a place for you.

3 And if I goe to prepare a place for you, I will come againe, and receiue you euen *vnto my selfe, that where I am, there may ye be also.*

4 And whither I goe, ye knowe, and the way ye knowe.

5 Thomas saith vnto him, Lord, we know not whither thou goest: and howe can we knowe the way?

6 Iesus sayth vnto him, I am the way, and the trueth, and the life: No man commeth vnto the Father, but by me.

7 If ye had knowen me, ye should haue knowẽ my father also: and nowe ye knowe him, and haue seene him.

8 Philip saith vnto him, Lorde, shewe vs the father, and it sufficeth vs.

9 Iesus sayth vnto him, Haue I beene so long time with you, and yet hast thou not knowen me? Philippe, he that hath seene me, hath seene the

also. How sayest thou, Shew vs the Father?

10 Doest thou not beleeue that I am in the Father, and the Father in me? The words that I speake to you, of my selfe I speake not. But my Father that abideth in me, he doeth the workes.

11 Beleeue you not, that I am in the Father and the Father in me? Otherwise for the workes them selues beleeue.

12 Amen, amen I say to you, he that beleeueth in me, the workes that I doe, he also shall do, and ‖greater then these shal he doe.

13 Because I goe to the Father, & whatsoeuer you shall aske in my name, that will I doe: ☞ that the Father may be glorified in the Sonne.

The Gospel in a votiue Masse for the electiō of the Pope, & vpon Whitsun eue.

14 If you aske me any thing in my name, that will I doe.

15 If you ‡loue me, keepe my commandements.

16 And I will aske the father, and he will giue you an other ᶜParaclete, that he may abide with you ‖for euer,

17 ‖The Spirit of trueth, whom ỹ world cannot receiue, because it seeth him not, neither knoweth him. but you ‖ knowe him: because he shall abide ẅ you, & shall be in you.

‖ shal know.

18 I will not leaue you orphanes: I will come to you.

19 Yet a litle while: and the world seeth me no more. But you see me, because I liue, and you shall liue. ☜

20 In that day you shall knowe that I am in my father, and you in me, and I in you.

21 He that hath my commaundements, and keepeth them: he it is that loueth me. And he that loueth me, shall be loued of my father: and I wil loue him, and will manifest my selfe to him. ☞

22 Iudas saith to him, not that Iscariote, Lorde, what is done, that thou wilt manifest thy selfe to vs, and not to the world?

The Gospel vpon Whitsunday, And in a votiue Masse of the holy Ghost.

23 IESVS answered, and said to him, If any loue me, he will keepe my worde, and my father will loue him, and we will come to him, and will make abode with him.

24 He that loueth me not, keepeth not my wordes. And the worde which you haue heard, is not mine: but his that sent me, the Fathers.

25 These things haue I spoken to you abiding with you.

26 But the Paraclete the holy Ghost, whom the Father will send in my name, he shall ‡ teach you all things, and suggest vnto you all things whatsoeuer I shall say to you.

‡See the Annot. vpon the 16. Chap. vers. 12. and 13.

27 Peace

the father: and how sayest thou then, Shewe vs the father?

10 Beleeuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doth the workes.

11 Beleeue me that I am in the father, and the father in me: or els beleeue me for the workes sake.

12 Verily, verily I say vnto you, he that beleeueth on me, the workes that I doe, the same shal he doe also, and greater workes then these shall he doe, because I goe vnto the father.

*13 * And whatsoeuer ye shall aske in my name, that will I doe, that the father may be glorified in the sonne.* Mat. 7. 7. mar. 11. 24. iames 1. 5.

14 If ye shall aske any thing in my name, I wil doe it.

15 If ye loue me, keepe my commandements.

16 And I will pray the father, & he shall giue you another cōforter, that he may abide with you for euer.

17 Euen *the spirit of trueth, whom the world cannot receiue, because the worlde seeth him not, neither knoweth him: but ye knowe him, for he dwelleth with you, and shalbe in you.*

18 I will not leaue you comfortlesse, I come to you.

19 Yet a litle while, and the worlde seeth me no more: but ye see me, because I liue, and ye shall liue also.

20 That day shall ye knowe, that I am in my father, and you in me, and I in you.

21 He that hath my commaundements, and keepeth them, the same is he that loueth me: and he that loueth me, shalbe loued of my father, and I will loue him, and will shewe mine owne selfe to him.

22 Iudas saith vnto him, not Iudas *Iscariote, Lorde, what is done, that thou wilt shewe thy selfe vnto vs, and not vnto the world?*

23 Iesus answered, and saide vnto him, If a man loue me, he will keepe my sayings. and my father will loue him, and we wil come vnto him, and make our dwelling with him.

24 He that loueth me not, keepeth not my sayings, and the word which ye heare, is not mine, but the fathers which sent me.

25 These things haue I spoken vnto you, being yet present with you.

26 But the cōforter which is *the holy Ghost, whom the father will sende in my name, hee shall teache you all things, and bring all things to your remembrance, whatsoeuer I haue said vnto you.*

27 Peace I leaue to you, my peace I giue to you. not as the world giueth, doe I giue to you. Let not your hart be troubled, nor feare.

28 You haue heard that I saide to you, I goe and I come to you. If you loued me, you woulde be glad verily, that I goe to the Father: because the ‖ Father is greater then I.

29 And nowe I haue tolde you before it come to passe: that when it shall come to passe, you may beleeue.

30 Nowe I will not speake many things with you. for the prince of this world commeth, and in me he hath not any thing.

31 But that the world may knowe that I loue the Father: and as the Father hath giuen me commaundement, so doe I: ☙ Arise, let vs goe hence.

27 Peace I leaue with you, my peace I giue vnto you: not as the worlde giueth, giue I vnto you: let not your heart be troubled, neither let it feare.

28 Ye haue heard howe I saide vnto you, I goe away, and come againe vnto you. If ye loued me, ye would verily reioyce, because I said, I goe vnto vnto the father: for the father is greater then I.

29 And nowe haue I shewed you before it come to passe, that when it is come to passe, ye might beleeue.

30 Hereafter will I not talke many wordes vnto you: for the prince of this worlde commeth, and hath nothing in me.

31 But that the world may knowe that I loue the father: and as the father gaue me commandement, euen so doe I: Rise, let vs goe hence.

MARGINALL NOTES. CHAP. XIIII.

Rhem.1. 14. Loue me, keepe my commandements.) *It is then possible both to loue Christ, and to keepe his commandements.*

Fulke.1. It is possible to loue Christ, and to keepe his commaundements by his grace, but not perfectly, because he giueth to no man perfection of strength in this frailtie, Rom.7.18.&c. Gal.5.17.&c. — It is not possible to keepe the lawe perfectly.

Rhem.2. 16. Paraclete, that he may.) Paraclete *by interpretation is eyther a comforter, or an aduocate: and therefore to translate it by any one of them onely, is perhaps to abridge the sense of this place.*

Fulke.2. If you will not translate any wordes, that haue diuerse significations, you must leaue fiue hundred more vntranslated then you haue done.

ANNOTATIONS. CHAP. XIIII.

Rhem.3. 12. Greater then these.) *S. Chrysostome in a whole booke against the Pagans proueth that this was fulfilled not onely in Peters shadowe, and Pauls garments, which as we reade in the* Actes, healed infirmities: but also by the Relikes and monuments of Saincts, namely of S. Babylas, of whom he there treateth: thereby inferring that Christ is God, who could and did performe these wonderfull wordes, by the very ashes of his seruants. The Protestants cleane contrary, as patrones of the Pagans infidelitie, as though our Sauiour had promised these and the like miraculous workes in vaine, eyther not meaning or not able to fulfill them, so doe they discredite al the approued histories of the Church concerning miracles wrought by Saincts, namely that* S.Gregorie Thaumaturgus* *remoued a moũtaine, the miracles of* S.Paul *the eremite &* S.Hilariõ *written by S.* Hierom, *the miracles of* S.Martin *written by* Seuerus Sulpitius, *the miracles testified by* S.Augustí. de ciuit. Dei, *the miracles approued by* S. Gregorie *in his Dialoges, the miracles reported by* S. Bede *in his Ecclesiasticall storie and liues of Saincts: and all other miracles neuer so faithfully recorded in Ecclesiasticall writers. In all which things aboue their reach of reason and nature, they are as litle perswaded and haue no more faith then had the Pagans, against whom* S. Chrysostome *in the foresaid booke, and* S.Augustine de Ciu.Dei li.22.c.8. *and other Fathers heretofore haue written. No man therefore needeth to marueil that the very Image of our Lady, and the like doe miracles, euen as Peters shadowe did: nor wonder, if such things seeme stranger and greater then those which Christ him selfe did: whereas our Sauiour to put vs out of doubt, saith expresly, that his Saincts shall doe greater things then him selfe did.*

The Heretikes as faithles in this point, as the old Pagãs.

We may and must easely beleeue the miracles of Saincts and of their relikes, when Christ him selfe foretelleth they shall doe such wonderfull things. *li.de Babyla mart.* To.5. **Act.*5,15. 19.12. **See Annot. Mat.*17.20.

Fulke.3. All miracles that serue to confirme the doctrine deliuered in the holy Scriptures, we receiue and admit, although we be not bound to beleeue any mans report of miracles, but onely the writings of the Apostles and Euangelists. But all miracles that serue to mainteine false doctrine or superstition, which is not taught in the Scriptures, we esteeme as Augustine did of the miracles of the Donatists, that eyther they were fables, or illusions of euill spirits, by what man soeuer they be recorded, or written. de vnit, Eccl.cap.16. — Miracles.

Rhem.4. 16. For euer.) *If the Holy Ghost had beene promised onely to the Apostles, their successors and the Church after them could not haue chalenged it. but it was promised them for euer. Whereby we may learne, both that the priuileges and promises made to the Apostles were not personall, but pertaining to their offices perpetually: and also that the Church and Pastors in all ages had and haue the same Holy Ghost to gouerne them, that the Apostles and primitiue Church had.*

The HOLY GHOST is promised to ỹ CHVRCH for euer.

Fulke.4. The holy Ghost shall euer remaine with the Church, and with euery true member thereof: Yet not euery true member of the Church, nor euery minister thereof, which is a successor of the Apostles, may challenge all priuileges, that the Apostles had, necessarie for conuersion of the worlde, but not for the perpetuall gouernement of the Church.

The Church and ministers thereof may erre.

Rhem.5. 17. The spirit of trueth.) *They had many particular giftes and graces of the Holy Ghost before, and many vertues by the same, as all holy men haue at all times: but the Holy Ghost here promised to the Apostles and their successours for euer, is to this vse specially promised, to direct them in all trueth and veritie: and is contrary to the spirit of errour, heresie, and falshod. And therefore the Church cannot fall to Apostasie or Heresie, or to nothing, as the Aduersaries say.*

The Spirit of trueth shall assist the CHVRCH alwayes.

Fulke.5. The true Church of Christ, can neuer fall vnto Apostasie, Heresie, or to nothing, and therefore it is an impudent slander, to affirme that we say so. Yet many of the visible Church, shall fall from the faith, into Heresie and Apostasie, 2.Thes.2. 1.Tim.4. — Slander.

28. Father

28. Father greater then I.) *There is no place of Scripture that ſeemeth any thing ſo much to make for the Sacramentaries, as this and other in outward ſhewe of wordes ſeemed to make for the Arians, who denied the equalitie of the Sonne with the Father. Which wordes yet in deede rightly vnderſtood after the Churches ſenſe, make nothing for their falſe ſecte, but only ſignifie that Chriſt according to his Manhod was inferior in deede, and that according to his Diuinitie he came of the Father. And if the Hereſie or diſeaſe of this time were Arianiſme, we ſhould ſtand vpon theſe places and the like againſt the Arians, as we now do vpon others againſt the Proteſtants, whoſe ſecte is the diſeaſe and bane of this time.*

Rhem. 6. *Fulke 6.*

The Arians alleage as plaine Scriptures as the Proteſtãts.

This place is true of the humanitie of Chriſt, which ỹ Arians blaſphemouſly applied to his diuinitie: which in many other places is proued moſt plainely, to be equal with his father. So conference of Scriptures, (if the Papiſts would giue ouer their preiudicate opinions,) would ende all controuerſies betweene vs: As wel, that of the corporall maner of preſence of Chriſt in the Sacrament, as other. For theſe wordes, *This is my body*, muſt be ſo vnderſtoode, as they be not contrary to other places of Scripture, that auouche the trueth of Chriſtes humanitie.

Conference of Scriptures.

CHAP. XV.

He exhorteth them to abide in him (that is, his Church, being the true vine, and not the Synagogue of the Iewes any more) 9 and in his loue, louing one an other, and keeping his commaundements: 13 ſhewing how much he accounteth of them, by this that he dieth for them, 15 and reuealeth vnto them the ſecrets of heauen, 17 and appointeth their fruite to be perpetual: 18 confirming them alſo againſt the perſecutions and hatred of the obſtinate Iewes.

The Goſpel for one Martyr.

I Am the true vine: and my father is the huſband-man.

2 Euery ‡ branche in mee, not bearing fruite, he wil take it away: and euery one that beareth fruite, he wil purge it, ‡ that it may bring more fruite.

3 Nowe you are cleane for the ‡ worde which I haue ſpoken to you.

4 Abide in me: and I in you. As ỹ branche can not beare fruit of it ſelf, ‖ vnles it abide in ỹ vine: ſo you neither, ‖ vnles you abide in me.

5 I am the vine: you the branches. he that abideth in me, & I in him, the ſame beareth much fruite: for without mee you can doe nothing.

6 If any abide not in me: he ſhall be caſt foorth as the branche, and ſhall wither, and they ſhall gather him vp, and caſt him into the fire, and he burneth.

‡ If a Schiſmatike pray neuer ſo much, he is not heard, becauſe he remaineth not in the body of Chriſt.

7 If you ‡ abide in me, and my wordes abide in you: you ſhal aske what thing ſoeuer you wil, and it ſhal be done to you.

8 In this my father is glorified: ỹ you bring very much fruite, and become my Diſciples.

9 As my father hath loued me, I alſo haue loued you. Abide in my loue.

10 If you ‖ keepe my precepts, you ſhal abide in my loue: as I alſo haue kept my fathers precepts, and doe abide in his loue.

11 Theſe things I haue ſpoken to you, that my ioy may be in you, and your ioy may be filled.

Io. 13, 34. 12 *This is my precept, that you loue one an other, as I haue loued you.

The Goſpel vpon S. Barnabees day, and on the eue of an Apoſtle.

13 Greater loue then this no man hath, that a man yeld his life for his frendes.

14 You are my frendes, if you doe the things that I commaund you.

15 Nowe I call you not ſeruants: for the ſeruant knoweth not what his lord doth. But you I haue called frendes: becauſe al things what-

I Am the true vine, and my Father is the huſbandman.

*2 Euery * branche that beareth not fruite in me, hee taketh away: and euery branch that beareth fruite, hee purgeth, that it may bring foorth more fruite.* Matt. 15, 13.

*3 * Nowe are ye cleane through the worde which I haue ſpoken vnto you.* Iohn 13. 11.

4 Abide in me, and I in you: As the brãch can not beare fruite of it ſelfe, except it abide in the vine, no more can ye: except ye abide in me.

5 I am the vine, ye are the branches: Hee that abideth in mee, and I in him, the ſame bringeth foorth much fruite: For without me can ye doe nothing.

6 If a man abide not in mee, he is caſt foorth as a branche, and withereth, and men gather them, and caſt them into the fire, and they burne.

7 If ye abide in mee, and my words abide in you, ye ſhall aske what ye will, and it ſhalbe done for you.

8 Herein is my father glorified, that ye beare much fruite, and become my diſciples.

9 As the father hath loued me, euen *ſo haue I loued you: continue you in my loue.*

10 If ye keepe my commaundements, ye ſhall abide in my loue, euen as I haue kept my fathers commandements, and abide in his loue.

11 Theſe things haue I ſpoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

*12 * This is my commandement, that ye loue together, as I haue loued you.* Iohn 13. 34. 1. iohn. 3. 11. 1. theſ. 4. 9.

13 Greater loue hath no man then this, that a man beſtowe his life for his friendes.

14 Ye are my friendes, if ye doe whatſoeuer I commaunde you.

15 Hencefoorth call I not you ſeruants, for the ſeruant knoweth not what his lord doeth, but you haue I called friendes: for all things that I haue

whatsoeuer I heard of my father, I haue notified vnto you.

16 You chose not me, but I chose you: and haue appointed you: that you goe, and bring fruite: and your fruit abide: that whatsoeuer you aske the father in my name, he may giue it you.

17 These things I commaunde you, that you loue one an other.

The Gospel vpon SS. Simon and Iudes day.

18 If the world hate you: know ye that it hath hated me before you.

19 If you had been of ỹ world, the world would loue his owne. but because you are not of the world, but I haue chosen you out of the world, therfore the world hateth you.

20 Remember my word that I saide to you, * The seruant is not greater then his maister. If they haue persecuted me, you also will they persecute. if they haue kept my word, ‡ yours also wil they keepe.

Io.13,16. Mt.10,24. Lu.6,40.

‡ He foreshweth that many wil not obey the Churches words. and no maruel, because they contemned Christs owne preceps.

21 But al these things they wil do to you for my name sake: because they knowe not him that sent me.

22 If I had not come, & spoken to them, they should not haue sinne: but nowe they haue no excuse of their sinne.

23 He ỹ hateth me, hateth my father also.

24 ‖ If I had not done among them works that no other man hath done, they should not haue sinne: but now both they haue seen, and they doe hate both me and my Father.

25 But that the worde may be fulfilled, which is written in their law: *That they hated me gratis.*

Ps.24,19.

The Gospel vpon Sunday after the Ascension, and in a Voriue of the B. Trinitie. Act.2.1.

26 But when the Paraclete commeth ‖ whom I* wil send you from the Father, the Spirit of truth, which procedeth from the Father, he shal giue testimonie of me:

27 And ‖ you shal giue testimonie, because you are with me from the beginning.

haue heard of my father, haue I made knowen vnto you.

*16 * Ye haue not chosen me, but I haue chosen you, and ordeined you, that you should goe and bring forth fruite, and that your fruite should remaine: that whatsoeuer ye shall aske of the father in my name, he may giue it you.* Matt. 28.19.

17 This commaunde I you, that ye loue together.

18 If the world hate you, ye knowe that it hated me before it hated you.

19 If ye were of the worlde, the worlde would loue his owne: howbeit, because ye are not of the worlde, but I haue chosen you out of the worlde, therefore the world hateth you.

*20 * Remember the worde that I saide vnto you, The seruant is not greater then the lorde: if they haue persecuted mee, they will also persecute you: if they haue kept my saying, they will keepe yours also.* Iohn 13.16. mat.10.24.

21 But all these things will they doe vnto you for my names sake, because they haue not knowen him that sent me.

22 If I had not come, and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their sinne withall.

23 He that hateth me, hateth my father also.

24 If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene, and hated both me and my father.

35 But this commeth to passe, *that the worde might be fulfilled that is written in their lawe, * They hated me without a cause.* Psal.35.19.

*26 But when the comforter is come, * whom I will send vnto you from the father, euen the spirit of trueth, which proceedeth of the father, he shall testifie of me.* Iohn 14.26. luke 24.49.

27 And ye shall beare witnesse also, because ye haue bene with me from the beginning.

MARGINALL NOTES. CHAP. XV.

Rhem. 1. 2. Branch in me.) *Christ hath some branches in his body mystical that be fruitles, therfore il liuers also may be members of Christ and the Church.*

Fulke 1. Wicked men may be members of the visible Church for a time, and so of Christ, being engrafted to Christ Sacramentally, but not in deede. *He that bringeth no fruit, cannot be in the Vine,* (saith Chrysostome) *Hom. 75 in Ioan. Although by faith he seemeth to be ioyned to Christ. Euthym. in 15. Ioan.* Wicked men no true members of Christ & his Church.

Rhem. 2. 2. That it may bring.) *Man may continually increase in iustice and sanctification, so long as he liueth.*

Fulke 2. The true members of Christ may continually encrease by his grace in the fruites of faith, which are holines and righteousnes.

Rhem. 3. 3. Word which I haue.) *S. Augustine expoundeth it of the Sacramental word of Baptisme, and not as Heretikes doe, of preaching onely.* Tract. 80. in Io.

Fulke 3. S. Augustine doth not so expound it, but sheweth how water doth clense in Baptisme, namely by vertue of the word. His words are these, *Quare non ait mundi estis, &c. Why doth he not say you are cleane for Baptisme, wherein you are washed? but he saith for the word which I haue spoken vnto you, but because euen in the water, the word doth clense. Take away the word, and what is the water but water? The word commeth to the element, and it is made a Sacrament, euen the same as it were a visible word, &c.* *Opus operatum* Worke wrought.

ANNOTATIONS. CHAP. XV.

Rhem. 4. 4. Vnles you abide.) *These conditional speaches,* If you remaine in the vine, If you keepe my cõmandements, *and such like, giue vs to wit that we be not sure to persist or persevère, nor to be saued, but vnder conditions to be fulfilled by vs.* Aug. de corrept. & gra. c. 13. S. Augustine No man sure of perseuérance.

Fulke 4. S. Auguſtine ſaith not, that no man can be ſure of perſeuerance, but that theſe ſpeaches are vſed by him which knoweth who ſhal perſeuere, that no man through ſecuritie fall into pride or preſumption. But of perſeuerance he affirmeth, *Cap. 12. Primo itaq; homini, &c. To the firſt man, which in that good in which hee was made right, had receiued that he might not ſinne, that he might not die, that he might not forſake that good, an aide of perſeuerance was giuen, not whereby it ſhould come to paſſe that he ſhould perſeuere, but without the which he coulde not perſeuere by free will. But now, vnto the Saincts predeſtinated by the grace of God vnto the kingdome of God, not only ſuch an aide of perſeuerance is giuen, but ſuch, that euen perſeuerance it ſelfe, is giuen to them, not onely that they cannot perſeuere without this gift, but alſo that by this gift they are not but perſeuerant. For he not onely ſaid: without me ye can doe nothing, but alſo he ſaide: You haue not choſen me, but I haue choſen you, and haue appointed you that you may goe and bring forth fruit, and that your fruite may abide. By which words he ſhewed, that he had giuen them not only iuſtice, but alſo perſeuerace in it. For when Chriſt ſo appointeth them that they goe and bring forth fruite, and that their fruite ſhould abide, who dare be bold to ſay, peraduenture it ſhall not abide?* All Chriſtians therfore, ought to be aſſured that they ſhall remaine in the Vine, keepe his commandements and ſuch like conditions as be required of them. For as S. Auguſtine ſaith, *He that maketh men good, maketh them alſo to perſeuere in good.* Certeintie of ſaluation.

Rhem. 5. 4. Vnles it abide.) *Whoſoeuer by Hereſie or Schiſme or for any other cauſe is cut of or ſeparated from the Church, he can doe no meritorious worke to Saluation.*

Fulke. 5. Whoſoeuer is not a liuely member of Chriſt, can doe no good worke, but meritorious to ſaluation (which is the gift of Gods grace) no man can doe any thing. Merits.

Rhem. 6. 10. Keepe my præcepts.) *This careful and often admonition of keeping his commandements, proueth that a Chriſtian mans life is not onely or principally in faith, but in good workes,* Not onely faith.

Fulke. 6. The iuſt man, (ſuch as the true Chriſtian man is) ſhall liue by faith, that is, ſhalbe iuſtified before God vnto eternal life by faith only. Which faith, throughout ỹ courſe of his temporal life, can not be vnfruitful of good workes, and is neuer alone or ſolitarie, although a man be iuſtified before God *by faith without workes. Rom. 3.* Iuſtification by faith only.

Rhem. 7. 24. If I had.) *If the Iewes had not ſinned by refuſing Chriſt, in caſe he had not done greater miracles then any other: then were it a great folly of Catholikes to beleeue Luthers or Caluins new opinions without any miracles at all.*

Fulke 7. So farre forth as Luther and Caluine teach nothing but that Chriſt taught, the Papiſts are as deepely in ſinne in not beleeuing them, as the Iewes, though they worke no miracles: ſeeing the doctrine they teach, is already confirmed by all the miracles of Chriſt and his Apoſtles. Miracles.

Rhem. 26. Whom I wil ſend.) *The Holy Ghoſt is ſent by the Sonne, therfore he procedeth from him alſo, as from the Father: though the late Schiſmatical Greekes thinke otherwiſe.*

Rhem. 8. 27. You ſhal giue.) *He vouchſafeth to ioyne together the teſtimonie of the Holy Ghoſt, and of the Apoſtles: that we may ſee the teſtimonie of truth ioyntly to conſiſt in the Holy Ghoſt and in the Prelats of the Church.*

Fulke 8. Prouided alwayes, that the Prelates of the Church teach nothing but that which is agreeable to the holy Scriptures, inſpired by the holy Ghoſt.

CHAP. XVI.

The cauſe why he foretelleth them their perſecution by the Iewes, is, that they be not afterward ſcandalized thereat. 6 Though they thinke this heauie newes, it is for their vantage that he departeth, becauſe of the great benefites that they ſhal receiue by the comming then of the Holy Ghoſt, who ſhal alſo be his witnes againſt his enemies. 16 Although in this world they ſhal ſo be perſecuted, yet to his heauenly Father they and their praiers made in his name, ſhal be moſt acceptable. and at length the childe (that is Chriſt in al his members) being borne, their ioy ſhal be ſuch as no perſecutor can take from them. 31 Howbeit at this inſtant of his apprehenſion, they wil al forſake him.

THeſe things haue I ſpoken to you, that you be not ſcandalized.

2 Out of the ſynagogs they wil caſt you: but the houre cõmeth, that euery one which killeth you, ſhal thinke that he doeth ſeruice to God.

3 And theſe things they will doe to you: becauſe they haue not knowen the Father, nor me.

4 But theſe things I haue ſpoken to you: that when the houre ſhal come, you may remember them, that I told you.

5 But I tolde you not theſe things from the beginning, becauſe I was with you. And now I goe to him that ſent me, and none of you asketh me: Whither goeſt thou?

The Goſpel vpon the 4. Sunday after Eaſter.

6 But becauſe I haue ſpoken theſe things to you, ſorow hath filled your hart.

7 But I tell you the truth. it is expedient for you that I goe. For if I goe not, the Paraclete ſhal not come to you: but if I goe, I wil ſend him to you.

8 And

THeſe things haue I ſaid vnto you, becauſe ye ſhould not be offended.

2 They ſhall put you out of their ſynagogue: yea, the time commeth, that whoſoeuer killeth you, will thinke that he doeth God ſeruice.

3 And ſuch thinges will they doe vnto you: becauſe they haue not knowen the father, neither yet mee.

4 But theſe thinges haue I tolde you, that when the time ſhall come, ye may remember then that I tolde you: Theſe thinges ſaide I not vnto you at the beginning, becauſe I was preſent with you.

5 But nowe I goe my way to him that ſent mee, and none of you asketh mee, Whither goeſt thou?

6 But becauſe I haue ſaide ſuch things vnto you, ſorow hath filled your hearts.

7 Neuertheleſſe I tell you the trueth, it is expedient for you that I goe away: For if I goe not away, that Comforter will not come vnto you: but if I depart, I will ſende him vnto you.

8 And

8 And when he is come,he shal argue the world of sinne,& of iustice,& of iudgement.

9 Of sinne: becausе they beleeue not in mee.

10 But of iustice: becausе I goe to the Father: and now you shal not see me.

11 And of iudgement: becausе the prince of this world is now iudged.

12 ‖Yet many things I haue to say to you: but you can not beare them now.

13 But when he,‖the Spirit of truth,commeth,‡ he shal teach you al truth. for he shal not speake of him self: but what things soeuer he shall heare, he shall speake: and the things that are to come he shal shew you.

14 He shal glorifie me: becausе he shall receiue of mine,and shal shew to you.

15 Al things whatsoeuer the Father hath, be mine. Therfore I said,that he shal receiue of mine,and shal shew to you.

The Gospel vpon the 3. Sunday after Easter.

16 A litle while, and now you shall not see me: and againe a litle while,and you shal see me: becausе I goe to the Father.

17 Some therfore of his disciples said one to another, What is this that he saith to vs: A litle while, and you shal not see me: and againe a litle while,and you shal see me, and, becausе I goe to the Father?

18 They said therfore, What is this that he saith,A litle while? we know not what he speaketh.

19 And IESVS knewe, that they would aske him: and he said to them,Of this you do question among your selues,becausе I said to you,A litle while,& you shal not see me: and againe a litle while, and you shal see me.

20 Amen,amen I say to you,that you shal weepe,& lament,but the world shal reioyce: and you shal be made sorowfull,but your sorow shal be turned into ioy.

The Gospel for many Martyrs.

21 A woman when she trauaileth, hath sorow,becausе her houre is come: but when she hath brought forth the childe, nowe she remembreth not the anguish for ioy, that a man is borne into the world.

22 And you therefore, now in deede you haue sorow, but I wil see you againe, & your hart shal reioyce: and your ioy no man shall take from you.

The Gospel vpon the 5. Sunday after Easter.

23 And in that day me you shal not aske any thing. Amen, amen I say to you, if you aske the Father any thing‡ in my name, he wil giue it you.

24 Vntill nowe you haue not asked any thing in my name. Aske & you shal receiue: that your ioy may be ful.

25 Thesе

8 And when he is come, he will† rebuke the worlde of sinne, and of righteousnesse, and of iudgement. †Or, conuince.

9 Of sinne,becausе they beleeued not on me.

10 Of righteousnesse, becausе I goe to my father, and ye see me no more.

11 Of iudgement, becausе the prince of this world is iudged already.

12 I haue yet many things to say vnto you,but ye can not beare them away now.

13 Howbeit, when he is come which is *the spirit of trueth,he wil leade you into all trueth. He shall not speake of himselfe: but whatsoeuer hee shall heare, that shall he speake: and he will shewe you things to come.*

14 Hee shall glorifie me, for he shall receiue of mine,and shall shewe vnto you.

15 All things that the father hath,are mine: therfore said I vnto you, *that he taketh of mine, and shall shewe vnto you.*

16 After a while,and ye shall not see me: and againe after a while,and ye shall see me: for I goe to the father.

17 Then said some *of his disciples betweene themselues, What is this that hee saith vnto vs, After a while,and ye shal not see me,and againe, After a while,and ye shal see me: and,That I goe to the father?*

18 They said therefore,What is this that he saith, After a while? wee can not tell what hee saith.

19 Iesus perceiued that they woulde aske him,and saide vnto them, Doe yee enquire among your selues of that I said,After a while,and ye shall not see mee: and againe, After a while, and ye shall see me?

20 Verily, verily I say vnto you, that yee shall weepe & lament,but the world shall reioyce: yee shall sorrowe,but your sorrowe shalbe turned to ioy.

21 A woman, when she trauaileth, hath sorowe,becausе her houre is come: but as soone as she is deliuered of the childe, she remembreth no more the anguish,for ioy that a man is borne into the world.

22 And yee nowe therefore haue sorowe: but I will see you againe, and your heartes shall reioyce, and your ioye no man taketh from you.

*23 And in that day shall ye aske me no question: *Verily, verily I say vnto you,Whatsoeuer ye shall aske the father in my Name, he will giue it you.* Matth.7.7.

24 Hitherto haue yee asked nothing in my Name: aske, and ye shall receiue, that your ioye may be full.

25 Thesе

25 Theſe things in prouerbes I haue ſpoken to you. The houre commeth when in prouerbes I wil no more ſpeake to you, but plainely of the Father I wil ſhew you.

26 In that day you ſhal aske in my name: and I ſay not to you, that I wil aske the Father for you.

27 For the Father him ſelf loueth you, becauſe you haue loued me, and haue beleeued that I came forth from God.

28 I came forth from the Father, and came into the world: againe I leaue ỹ world, and I goe to the Father.

29 His diſciples ſay to him, Behold now thou ſpeakeſt plainely, and ſaieſt no prouerbe.

30 Now we know that thou knoweſt al things, and thou needeſt not that any man aske thee. in this we beleeue that thou cameſt forth from God.

31 IESVS anſwered them, Now do you beleeue?

Mt.26,31. Mr.14,27. 32 *Behold the houre commeth, and it is now come, that you ſhal be ſcattered euery man into his owne, and me you ſhal leaue alone: and I am not alone, becauſe the Father is with me.

33 Theſe things I haue ſpoken to you, that in me you may haue peace. In the world you ſhal haue diſtreſſe: but haue confidence, I haue ouercome the world.

25 Theſe things haue I ſpoken vnto you by prouerbes: the time commeth when I ſhall no more ſpeake vnto you by prouerbes, but I ſhall ſhew you plainely of my father.

26 At that day ſhall ye aske in my name: and I ſay not vnto you that I wil pray vnto my father for you:

27 For the Father him ſelfe loueth you, becauſe ye haue loued me, and haue beleeued that I came out from God.

28 I went out from the Father, and came into the world: againe, I leaue the world, and goe to the Father:

29 His diſciples ſay vnto him, Loe, now talkeſt thou plainely, and ſpeakeſt no prouerbe.

30 Now are we ſure that thou knoweſt all things, and needeſt not that any man ſhould aske thee any queſtion: *therefore beleeue we that thou cameſt from God.*

31 Ieſus anſwered them, Doe yee now beleeue?

*32 *Beholde, the houre draweth nigh, and is alreadie come, that ye ſhalbe ſcattered, euery man to his owne, and ſhall leaue me alone: and yet am I not alone, for the Father is with me.* Matth.26.31 mar.14.27.

33 Theſe wordes haue I ſpoken vnto you, that in me ye might haue peace, for in the world ye ſhal haue tribulation: but be of good cheare, I haue ouercome the world.

MARGINAL NOTES. CHAP. XVI.

Rhem. 1. 2 Caſt you.) *The Heritikes tranſlate,* Excommunicate you. *See what corruption this is. and the reaſon thereof,* Annot.c.9,22.

Fulke. 1. The tranſlation of Geneua which ſo tranſlateth, hath in the margent, *or put you out of the Synagogues.* The one in effect is as much as the other.

Rhem. 2. 13 He ſhal teach.) *If he ſhall teach all truth, and that for euer (as before c.14,16:) how is it poſſible, that the Church can erre, or hath erred at any time or in any point?*

Fulke. 2. The Church can neuer erre in any point neceſſarie to ſaluation, nor any true member thereof, to continue therein. For this promiſe is to euerie one of the Apoſtles, and ſo to euerie Chriſtian man and woman, to their comfort, vnto eternall ſaluation. Yet were the Apoſtles deceiued for a time in ſome things, as in the calling of the Gentiles, and true Chriſtian men may erre, but not finally to their damnation. Therefore the full accompliſhment of this promiſe, S. Auguſtine referreth vnto the life to come: *I thinke* (ſaith he) *that this cannot be fulfilled in any mans minde in this life, for who liuing in this bodie, which is corrupted and weigheth downe the ſoule, can know all trueth, When the Apoſtle ſayth, We know but in part.* Tract 96. in Ioan. How ỹ Church & true Chriſtians may erre.

Rhem. 3. 23 In my name.) *Vpon this the Church concludeth al her praiers.* Per Chriſtum Dominum noſtrum, *euen thoſe alſo that be made to Sainctes.*

Fulke. 3. To aske of Sainctes in the name of Chriſt, is to make Chriſt a mediator betwene vs and the Sainctes: But Chriſt ſaith, *Whatſoeuer you aske the father in my name, he will giue it you,* not whatſoeuer you aske of Sainctes in my name, the Father or the Sainctes ſhall giue you. We may ſee vpon what ground the Popiſh faith is builded. And yet you ſay vntruely of all your praiers to Saincts, for many in your Portice conclude not, with *per Chriſtum Dominum noſtrum: By Chriſt our Lord.* For example among a great number, take a few. In that Office which you call *Seruitium beatæ Mariæ.* There be three leſſons which be all praiers to the virgin Marie, which begin. *Sancta Maria virgo virginũ &c. Sancta Maria piarum piiſſima &c. Sancta Dei genetrix &c.* In which this concluſion is not. And yet no leſſe is asked of her, then eternall life. And becauſe they be verie blaſphemous, it ſhall not be amiſſe, for the ignorant in the Latine tongue to tranſlate them. The firſt is, *Holy Marie virgine of virgins, mother and daughter of the king of all kings: beſtowe thy comfort vpon vs, that by thee, we may deſerue to haue the reward of eternall life, & to reigne with the elect of God for euer.* The ſecond. *Holy Marie, of all godly women, moſt godly, make interceſſion for vs, of al godly women the moſt godlie, that by thee oh virgin, he may receiue our praiers, which being borne for vs of thee, reigneth aboue the heauen, that by his loue our offences may be put out.* The third. *Holie mother of God, which worthilie haſt deſerued to conceiue him whom the whole world could not comprehend, by thy godly interuention waſh* Inuocation of Sainctes.

away our ſinnes, that being redeemed by thee, we may be able to clime to the ſeate of eternall glorie, where thou remaineſt with thy ſonne without end of time. And what cal you this but a praier? *By the blood of Thomas which for thee he did ſpend, make vs Chriſt to climbe, whether Thomas did aſcend.* The Popiſh Poet forgat *per Chriſtũ dominũ noſtrũ*, or els it needed not, when the blood of Thomas was added to the blood of Chriſt. Againe, *Per te Thoma poſt lęuæ munera amplexetur nos Dei dextera. By thee Thomas after the gifts of the left hand, let the right hand of God embrace vs, left the enemie, the world, or the workes of the fleſh doe carie vs away captiue to hel.* Againe, *Opem nobis: &c. O Thomas reach thy helpe vnto vs, rule them that ſtand, lift vp them that lie, correct our maners, actes, and life, and direct vs into the way of peace.* Moreouer in a prayer to S. Oſmũd: *&c. Cõfeſſor domini. Thou confeſſor of our Lord, helpe the people with thy praiers, that being void of vices, they may be aſſociate vnto thee, and whome thou findeſt preuenting thy ſolemnities, thou teacher of people, cauſe that they may accompanie thee.* To S. Anne: *Thou that waſt happie, being conceiued with ſuch a virgine, make vs in the laſt houre to die without ſinne.* Againe, *Anne, thou healthful mother, make vs to liue to Chriſt.* To S. Katherine. *Haile virgine worthie of God, haile ſweete and gentle virgine, obtaine for vs the ioyes, which thou doeſt poſſeſſe with glorie.* By theſe few, among a ſhamefull rable of Popiſh praiers, you may ſee how true it is, that their *Church concludeth all her praiers, Per Chriſtum dominum noſtrum, euen thoſe alſo that be made to Saincles.*

ANNOTATIONS. CHAP. XVI.

Rhem. 4. 12 Yet many things.) *This place conuinceth that the Apoſtles and the faithful be taught many things, which Chriſt omitted to teach them for their weakenes: and that it was the prouidence of God that Chriſt in preſence ſhould not teach and order al things, that we might be no leſſe aſſured of the things that the Church teacheth by the Holy Ghoſt, then of the things that himſelf deliuered.* Chriſt left many things to be taught by the Church.

Fulke. 4. Though the infirmitie of the Apoſtles, could not yet beare, that he had to ſay to them, it followeth not that thoſe things are not conteined in the holy Scriptures. S. Auguſtine vpon this place ſaith: *Quum ipſe tacuerit. &c. When he himſelf hath not vttred theſe things, which of vs can ſay, theſe and theſe they are? Or if he dare be bolde to ſay, how doeth he proue it?* Yea he proceedeth further and ſaith: *If we had read anie of theſe things in the bookes eſtabliſhed by Canonicall auctoritie, which were written after the Aſcenſion of our Lord, it were not ſufficient to haue read it there, except it were alſo read there, that the ſame is one of theſe things, which our Lord would not then tell his diſciples, becauſe they could not beare them.* By this ſaying of S. Auguſtine you come ſhort, to tell vs of any thing, that is not conteined in the Scriptures, that it is in the nomber of thoſe things, which Chriſt would not tell his diſciples. The ſufficiencie of the Scriptures.

Rhem. 5. 13 The ſpirit of truth.) *Euer note that the Holy Ghoſt in that he is promiſed to the Church, is called the Spirit of truth. which Holy Spirit for many other cauſes is giuen to diuers priuate men and to al good men, to ſanctification: but to teach all truth and preſerue in truth and from error, he is promiſed and performed onely to the Church and the cheefe Gouerner and general Councels thereof.* The Spirit of truth.

Fulke. 5. The ſpirit of truth, is promiſed to all the Church, and to euery member thereof, for whome our Sauiour Chriſt praieth, ſaying, Sanctifie them in thy truth, thy word is ỹ truth Ioan. 17. 17. and is not reſtrayned, to anie one gouernour (which is not ordeined by Chriſt,) nor yet to general councels, which if they erre from the word of truth, are not led by the ſpirit of truth. And yet are generall councels, a good meane, in matters of queſtion, where the miniſters of the Church, which haue the ſpeciall giftes of knowledge and vnderſtanding, in the Scriptures, may by mutuall conference of the word of God, finde out the certaine truth, as in the councel of the Apoſtles. Act. 15. Councels may erre.

CHAP. XVII.

After his Sermon of farewel, he prayeth to his Father, that ſeeing he hath now finiſhed his worke, he wil giue him his appointed glorie, for the converſion of all nations, 6 and preſerue his Apoſtles, and his Church after them in vnitie and veritie (that is, from Schiſme and Hereſie:) finally alſo glorifie them with him in heauen.

The Goſpel vpon the Aſcenſion eue.

THeſe things ſpake IESVS and lifting vp his eies into heauen, he ſaid, Father, the houre is come, ‡ glorifie thy ſonne, that thy ſonne may glorifie thee.

‡ The Father glorifieth the Sonne by raiſing him from death, exalting him vp to his right hand, making al creatures to bow downe at his Name, and giuing him al power and iudgement. The Sonne againe glorifieth the Father, by making his honour, which onely in a maner was in Iewrie before, now knowen to al Nations.

2 As thou haſt giuen him power ouer al fleſh that al which thou haſt giuen him, to them he may giue life euerlaſting.

3 And this is‖ life euerlaſting that they know thee, the only true God, and whom thou haſt ſent IESVS CHRIST.

4 I haue glorified thee vpon the earth: I haue conſummated the worke which thou gaueſt me to doe:

5 And now glorifie thou me O Father with thy ſelf, with the glorie which I had before the world was, with thee.

6 I haue manifeſted thy name to the men whom thou gaueſt me out of ỹ world. Thine they were, and to me thou gaueſt them: and they

THeſe wordes ſpake Ieſus, and lifted vp his eies to heauen, and ſaid, Father, the houre is come, glorifie thy ſonne, that thy ſonne alſo may glorifie thee:

*2 * As thou haſt giuen him power ouer all fleſh, that he ſhould giue eternall life to as many as thou haſt giuen him.* Matt. 28. 18.

3 This is the life eternall, that they might know thee the onely true God, and Ieſus Chriſt whom thou haſt ſent.

4 I haue glorified thee on the earth: I haue finiſhed the worke which thou gaueſt me to doe.

5 And now glorifie thou me, O father, with thine owne ſelfe, with the glorie which I had with thee before the world was.

6 I haue declared thy name vnto the men which thou gaueſt mee out of the world: thine they were, and thou gaueſt them mee, and they

they haue kept thy word.

7 Now they haue knowen that al things which thou gaueſt me, are from thee:

8 Becauſe the wordes which thou gaueſt me, I haue giuen them: and they haue receiued, and knowen in very deede that I came forth from thee, & haue beleeued that thou didſt ſend me.

9 For them doe I pray: Not for the world doe I pray, but for them whom thou haſt giuen me:

10 Becauſe they be thine: and al my things be thine, and thine be mine: and I am glorified in them. And now I am not in the world, and theſe are in the world, and I come to thee.

The Goſpel in a Votiue Maſſe againſt Schiſme.

‡ His petition is ſpecially to keepe the Apoſtles and his Church in vnitie and from Schiſmes. Io.18,9. Pſal.40,10. 108,8.

11 Holy father, ‡keepe them in thy name, whom thou haſt giuen me: that they may be one, as alſo we.

12 When I was with them, I kept them in thy name. Thoſe * whom thou gaueſt me, haue I kept: and none of them periſhed, but the ſonne of perdition, that the * ſcripture may be fulfilled.

13 And now I come to thee: and theſe things I ſpeake in the world, that they may haue my ioy filled in them ſelues.

14 I haue giuen them thy word, and the world hath hated them, becauſe they are not of the world: as I alſo am not of the world.

15 I pray not that thou take them away out of the world, but that thou preſerue thē from euil.

16 Of the world they are not: as I alſo am not of the world.

17 ‖ Sanctifie them in trueth. Thy word is truth.

18 As thou didſt ſend me into the world, I alſo haue ſent them into the world.

19 And for them I doe ‡ ſanctifie my ſelf: that they alſo may be ſanctified in truth.

20 And not for them only doe I pray, ‖ but for them alſo that by their word ſhal beleeue in me:

21 That they al may be one, as thou (Father) in me, and I in thee, that they alſo in vs may be one: that the world may beleeue that thou haſt ſent me.

22 And the glorie that thou haſt giuen me, haue I giuen to them: that they may be one, as we alſo are one.

23 I in them, and thou in me: that they may be conſummate in one: and ỹ world may know that thou haſt ſent me, and haſt loued them, as me alſo thou haſt loued.

24 Father, whō thou haſt giuen me, I wil, that

they haue kept thy word.

*7 * Now they haue knowen that all things whatſoeuer thou haſt giuen me, are of thee:* Iohn 26.27.

8 For I haue giuen vnto them the wordes which thou gaueſt me, and they haue receiued them, and haue knowen ſurely that I came out from thee, and they haue beleeued that thou diddeſt ſend me.

9 I pray for them, I pray not for the world: but for them which thou haſt giuen me, for they are thine.

10 And all mine, are thine, and thine, are mine: and I am glorified in them.

11 And now am I not in the world, and they are in the world, and I come to thee. Holy father, keepe through thine owne name them, which thou haſt giuen me, that they may alſo be one, as we are.

*12 While I was with them in the worlde, I kept them in thy name: thoſe that thou gaueſt me, haue I kept, and none of them is loſt, but that loſt childe: * that the ſcripture might be fulfilled.* Pſal.109.8.

13 Now come I to thee, and theſe wordes ſpeake I in the world, that they might haue my ioy fulfilled in them ſelues.

14 I haue giuen them thy word, and the world hath hated them, becauſe they are not of the world, euen as I alſo am not of the world.

15 I pray not that thou ſhouldeſt take them out of the world, but that thou ſhouldeſt keepe them from the euill.

16 They are not of the world, as I alſo am not of the world.

17 Sanctifie them through thy trueth: thy word is the trueth.

18 As thou diddeſt ſend me into the world: euen ſo haue I alſo ſent them into the world.

19 And for their ſakes ſanctifie I my ſelfe, that they alſo might be ſanctified through the trueth.

20 Neuertheleſſe, *I pray not for them alone: but for thē alſo which ſhall beleeue on me through their preaching:*

21 That they all may be one, as thou father art in me, and I in thee, and that they alſo may be one in vs: that the world may beleeue that thou haſt ſent me.

22 And the glorie which thou gaueſt me, I haue giuen them: that they alſo may be one, as we alſo are one.

23 I in them, and thou in me, that they may be made perfect in one, and that the worlde may know that thou haſt ſent me, and haſt loued them, as thou haſt loued me.

*24 * Father, I will that they which thou haſt* Iohn 12. 16.

that where I am, they also may be with me: that they may see my glorie which thou hast giuen me, because thou hast loued me before the creation of the world.

25 Iust Father, the world hath not knowen thee. but I haue knowen thee: and these haue knowen, that thou didst send me.

26 And I haue notified thy name to them, and wil notifie it: that the loue wherewith thou hast loued me may be in them, and I in them.

giuen me, be with me where I am, that they may see my glorie which thou hast giuen me: for thou louedst me before the foundation of the world.

25 O righteous father, the world also hath not knowen thee: but I haue knowen thee, and these haue knowen that thou hast sent me.

26 And I haue declared vnto them thy name, and will declare it: that the loue wherewith thou hast loued me, may be in them, and I in them.

MARGINALL NOTES. CHAP. XVII.

Rhem.1. 19 Sanctifie my self.) *To sanctifie him self, is to sacrifice him self, by dedicating his holy body and bloud to his Father, both vpon the Crosse, and in the holy Sacrament.*

Fulke.1. Christ offered not his bodie and blood in the Sacrament to his Father, but to his disciples in remembrance of his onlie once oblation thereof to his Father, by which he perfected for euer his Saincts. Heb. 10. 14

ANNOTATIONS. CHAP. XVII.

Rhem. 3 Life euerlasting.) *Both the life of glorie in heauen, and of grace here in the Church, consisteth in the knowledge of God: that, in perfect vision: this, in faith working by charitie. for, knowledge of God without keeping his commaundements, is not true knowledge, that is to say, it is an vnprofitable knowledge.* 1. Io. 2. True knowledge of God.

Rhem.2. 17 Sanctifie them.) *Christ prayeth that the Apostles, their successors, and al that shal be of their beleefe, may be sanctified in truth. which is as much to say, as to desire that the Church may euer haue the Spirit of truth, and be free from errour. which praier of Christ had not been heard, if the Church might erre.* The Church can not erre.

Fulke.2. The Church cannot erre, nor anie faithfull man finally, in matters necessary to perpetuall saluation But if the Church or any man depart from the word of truth, they must needes erre. Though in matters necessarie to saluation, the true Church, and euery true Christian, be preserued from erring finally. S. Augustine interpreteth, sanctifying in the trueth, *to be sanctified in Christ, which is the word and the trueth.* Tr. 108. in Ioan. Where of it followeth, that neither the true Church, nor anie Christian man, can fall finallie from Christ.

Rhem.3. 20 But for them.) *He expresseth (and it is a great comfort) that he praieth not onely for the Apostles, but for the whole Church after them, that is, for all beleeuers. And al this profound and diuine praier is resembled in the holy Canon of the Masse before the consecration, as here it was made before his visible Sacrifice on the crosse.* The Canon of the Masse.

Fulke.3. The Canon of the Masse, is too base to be matched with this diuine praier of our Sauiour Christ, which yet followed his Supper, and not went before it as the Popish Canon, beginneth before consecration.

CHAP. XVIII.

Being gone to the place that Iudas the Traitor did know, 4 he offereth him self to the hand of his enemies, sheweth his Diuine might in ouerthrowing them al with a word, and in sauing his Apostles from them also with a word: 10 rebuketh Peter that would defend him from them: 12 and so being apprehended, is brought bound to Annas and Caiphas, where he is striken by a seruant, and thrise denied of Peter. 28 Againe in the morning he is by them brought to Pilate. 29 Who demaunding their accusation, whereas they would oppresse him with their authoritie, 33 and examining the point of his kingdom, pronounceth him innocent: yet they crie rather to haue a theeues life saued.

THVRSDAY night. The PASSION according to S. Iohn in these two Chapters, is the Gospel at Masse vpon Good friday. So the PASSION is read in holy weeke foure times, according to the foure Euangelistes, as S. Augustine appointed also in his Church at *Hippo. Ser.* 144. *de tẽpore.* Mt. 26, 36. Mr. 14. 32. Lu. 22, 39. Mt. 26, 47. Mr. 14, 43. Lu. 22, 47.

WHen IESVS had said these things, he went forth with his disciples beyond the Torrent-Cedron, where was a garden, into the which he entred and his Disciples.

2 And Iudas also, that betraied him, knew the place: because IESVS had often resorted thither together with his Disciples.

3 *Iudas therefore hauing receiued the band of men, and of the cheefe Priests and the Pharisees, ministers, commeth thither with lanternes and torches and weapons.

4 IESVS therefore knowing al things that should come vpon him, went forth, and said to them, Whom seeke ye?

5 They answered him, IESVS of Nazareth. IESVS saith to them, I am he. And Iudas also that betraied him, stoode with them.

6 As

WHen Iesus had spoken these wordes, *he went forth with his disciples ouer the brooke Cedron, where was a garden, into the which he entred and his disciples.* Matt. 26. 36. mar. 14. 32. luk. 22. 39.

2 Iudas also which betrayed him, knewe the place: for Iesus oft times resorted thither with his disciples.

3 Iudas then, after he had receiued a band of men, and officers of the high priests and Pharisees, cõmeth thither with lanternes, and torches, and weapons. Matt. 26. 47. mar. 14. 43. luke 22. 47.

4 And Iesus knowing all things that should come on him, went forth, and said vnto them, Whom seeke yee?

5 They answered him, Iesus of Nazareth. Iesus saith vnto them, I am he. *Iudas also which betrayed him, stoode with them.*

6 As

6 As ſoone therefore as he ſayd to them, I am he: they went backward, and fel to the ground.

7 Againe therefore he asked them, Whom ſeeke ye? And they ſaid, IESVS of Nazareth.

8 IESVS anſwered, I haue told you that I am he. if therfore you ſeeke me, let theſe goe their wayes.

9 That the word might be fulfilled which he ſaid, * That of them whom thou haſt giuen me, I haue not loſt any. Io.17,12.

10 Simon Peter therefore hauing a ſword, drew it out: and ſmote the ſeruant of the high prieſt:, and cut off his right eare. And the name of the ſeruant was Malchus.

11 IESVS therfore ſaid to Peter, Put vp thy ſword into the ſcabbard. The chalice which my father hath giuen me, ſhall not I drinke it?

12 The band therefore and the Tribune and the miniſters of the Iewes apprehended IESVS, and bound him:

13 And they brought him to Annas firſt, for he was father in lawe to Caiphas, who was the high prieſt of that yeere.

14 And *Caiphas was he that had giuen the counſel to the Iewes, That it is expediēt that one man die for the people. Io.11,49. Mt.26,58. Mr.14,54. Lu.22,54.

15 *And Simon Peter folowed IESVS, and an other diſciple. And that Diſciple was knowen to the high prieſt, and went in with IESVS into the court of the high prieſt.

16 But Peter ſtood at the doore without. The other diſciple therfore that was knowen to the high Prieſt, went foorth, and ſpake to the portreſſe, and brought in Peter.

17 The wench therefore that was portreſſe, ſaith to Peter, Art not thou alſo of this mans diſciples? He ſaith to her, ‡I am not.

‡It is all one for a man to deny Chriſt, & that he is a diſciple of Chriſt or a Catholike, or a Chriſtian man, whē he is demanded. *Aug. tract.113. in Io.* for ſo Peter here denieth Chriſt, in denying himſelfe to be his Diſciple.

18 And the ſeruants and miniſters ſtood at a fire of coles, becauſe it was cold, & warmed themſelues. And with them was Peter alſo ſtanding, and warming himſelfe.

19 The high prieſt therfore asked IESVS of his diſciples, and of his doctrine.

20 IESVS anſwered him, I haue openly ſpokē to the world: I haue alwayes taught in the ſynagogue, and in the temple whether al the Iewes reſort together: and in ſecret I haue ſpoken nothing.

21 Why askeſt thou me? aske them that haue heard what I haue ſpoken vnto them: behold they knowe what things I haue ſayd.

22 When

6 As ſoone then as he had ſaid vnto them, I am he, they went backeward, and fell to the ground.

7 Then asked he them againe, Whom ſeeke ye? They ſaid, Ieſus of Nazareth.

8 Ieſus anſwered, I haue tolde you that I am he: *If ye ſeeke me therefore, let theſe goe their way.*

*9 That the ſaying might be fulfilled which he ſpake, * Of them which thou gaueſt me haue I not loſt one.* Ioh.17.12.

10 Then Simon Peter hauing a ſword, drew it, and ſmote the high prieſts ſeruant, and cut off his right eare: The ſeruantes name was Malchus.

11 Therefore ſaide Ieſus vnto Peter, Put vp thy ſword into the ſheath: Shall I not drinke of the cuppe which my father hath giuen me?

12 Then the companie, and the captaine, and officers of the Iewes, tooke Ieſus, and bound him,

*13 * And led him away to Annas firſt (for he was father in law vnto Caiaphas) which was the high prieſt that ſame yeere.* Luke 3.2.

*14 * Caiaphas was he which gaue counſell to the Iewes, that it was expedient that one man ſhould die for the people.* Iohn 11.50. Some read, And Annas ſent Chriſt bound vnto Caiaphas the high prieſt.

*15 * And Simon Peter followed Ieſus, and ſo did another diſciple: That diſciple was knowen vnto the high prieſt, and went in with Ieſus into the palace of the high prieſt.* Matt.26.58.

16 But Peter ſtoode at the doore without. Then went out that other diſciple, which was knowen vnto the high prieſt, and ſpake vnto the Damoſell that kept the doore, and brought in Peter.

17 Then ſaith the damoſell that kept the doore vnto Peter, Art not thou alſo one of this mans diſciples? He ſaith, I am not.

18 The ſeruants & officers ſtood there which had made a fire of coales (for it was cold) and they warmed themſelues: Peter alſo was ſtanding among them, warming him.

19 The high prieſt then asked Ieſus of his diſciples, and of his doctrine.

20 Ieſus anſwered him, I ſpake openly to the world, I euer taught in the ſynagogue, and in the temple, whither all the Iewes reſort, and in ſecret haue I ſaid nothing:

21 Why askeſt thou mee? Aske them which heard me what I haue ſaid vnto them: beholde, they can tell what I ſaid.

22 When he had sayd these things, one of the ministers standing by, gaue IESVS a blow, saying, Answerest thou the high priest so?

23 IESVS answered him, If I haue spoken il, giue testimonie of euill: but if well, why strikest thou me?

24 And Annas sent him bound to Caiphas the high priest.

25 And Simon Peter was standing, and warming himselfe. They said therefore to him, Art not thou also of his disciples? He denied and said: I am not.

26 One of the seruants of the high priest saieth to him, his cosin whose eare Peter did cut of, Did not I see thee in the garden with him?

27 Againe therefore Peter denied: and forthwith the cocke crew.

GOOD FRIDAY. Mt.27,1. Mr.15,1. Lu.23,1.

28 *They therefore bring IESVS from Caiphas into the Palace. And it was morning: and they went not in into the Palace, that they might not be contaminated, but that they might eate the Pasche.

29 Pilate therefore went foorth to them without, and sayd, What accusation bring you against this man?

30 They answered and said to him, If he were not a malefactour, we would not haue deliuered him vp to thee.

31 Pilate therfore said to them, Take him you, and according to your law iudge him. The Iewes therfore said to him, It is not lawful for vs to kil any man.

Io.12,33. Mt.20,19.

32 *That the word of IESVS might be fulfilled which he sayd, signifying what death he should die.

Mt.27,11. Mr.15.2. Lu.23,4.

33 *Pilate therfore went into the Palace againe, and called IESVS, and said to him, Art thou the king of the Iewes?

34 IESVS answered, Saiest thou this of thy self, or haue others told thee of me?

35 Pilate answered, Why, am I a Iewe? ‡Thy nation, & the cheefe priests haue deliuered thee vp to me, what hast thou done?

‡ It pleased God, ỳ Christ who was to die both for the Iewes and the Gentiles, should be betrayed of the one, and put to death by the other.

36 IESVS answered, My kingdom is not of this world. if my kingdom were of this world, my ministers verily would striue that I should not be deliuered to the Iewes. but now my kingdom is not from hence.

37 Pilate therfore said to him, Art thou a king then? IESVS answered, Thou saiest, that I am a king. For this was I borne, and for this came I into the world: that I should giue testimonie to the truth. Euery one that is of the truth, heareth my voyce.

38 Pilate

22 When hee had thus spoken, one of the officers which stood by, smote Iesus with a rod, *saying, Answerest thou the high priest so?*

23 Iesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou me?

*24 *Now Annas had sent him bound vnto Caiaphas the high priest.* Matt.26.57.

*25 Simon Peter was standing, and warming himselfe, *Then said they vnto him, Art not thou also one of his disciples? He denied it, and sayd, I am not.* Matt.26.69.

26 One of the seruaunts of the high priests (his cousin whose eare Peter smote off) saieth vnto him, Did not I see thee in the garden with him?

27 Peter therfore denied againe, and immediatly the cocke crew.

*28 *Then led they Iesus from Caiaphas into the hall of iudgement: It was in the morning, and they themselues went not into the iudgement hall, least they should be defiled: * but that they might eate the Passeouer.* Matt.27.2. mark.15.1. luke23.1. Acts 10.28.

29 Pilate then went out vnto them, and sayd, What accusation bring you against this man?

30 They answered and sayd vnto him, If he were not an euil doer, we would not haue deliuered him vnto thee.

31 Then said Pilate vnto them, Take yee him, and iudge him after your owne lawe. The Iewes therefore sayd vnto him, It is not lawful for vs to kill any man.

*32 *That the worde of Iesus might be fulfilled, which he spake, signifying what death he should die.* Matt.27.19.

*33 *Then Pilate entred into the iudgement hall againe, and called Iesus, and sayd vnto him, Art thou the king of the Iewes?* Matt.27.11.

34 Iesus answered him, Saiest thou this thing of thy selfe? or did other tell it thee of me?

35 Pilate answered, Am I a Iewe? Thine owne nation and high priests haue deliuered thee vnto me: what hast thou done?

36 Iesus answered, My kingdome is not of this world: if my kingdome were of this world, then would my seruants surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence.

37 Pilate therefore sayd vnto him, Art thou a king then? Iesus answered, Thou sayest that I am a king: For this cause am I borne, and for this cause came I into the world, that I should beare witnesse vnto the trueth: and all that are of the trueth heare my voyce.

38 Pilate

38 Pilate ſaith to him, What is truth? And when he had ſaid this, he went forth againe to the Iewes, and ſaith to them, I finde no cauſe in him.

39 *But you haue a cuſtome that I ſhould releaſe one to you in the Paſche: will you therefore that I releaſe vnto you the king of the Iewes?

40 They al therfore cried againe, ſaying, Not him but Barabbas. And Barabbas was a theefe.

Mt.27.15. Mr.15,6. Lu.23,17.

38 Pilate ſaieth vnto him, What is trueth? And when he had ſaid this, he went out agayne vnto the Iewes, and ſaieth vnto them, I finde in him no fault at all.

*39 *Ye haue a cuſtome that I ſhould deliuer you one looſe at the Paſſeouer: will ye that I looſe vnto you the king of the Iewes?* Matt.27.15. mark.15.6. luke 23.27.

*40 *Then cried they all agayne, ſaying, Not him, but Barabbas. This Barabbas was a robber.* Acts 3.14.

CHAP. XIX.

The Iewes are not ſatiſfied with his ſcourging and irriſion. 8 Pilate hearing them ſay that he made himſelfe the Sonne of God, is more afraid. 12 Yet, they vrging him with his loyaltie toward Cæſar, and profeſſing that themſelues wil no king but Cæſar, he yeldeth vnto them. 17 And ſo Chriſt carying his owne Croſſe, is crucified betweene two theeues, 19 Pilate writing notoriouſly the onely cauſe of his death to be, for that he is their king or Chriſt. 23 His garments be ſo vſed, euen as the Scriptures foretold. 25 He hath ſpeciall care of his mother to the end. 28 He ſignifieth al that was written of his Paſſion, to be fulfilled, and ſo yeldeth vp his ghoſt. 31 Then by the Iewes meanes alſo other Scriptures about his legs and ſide, are fulfilled. 38 And finally, he is honorably buried.

Mt.27,27, Mr.15,16.

THen therfore Pilate tooke IESVS, and ſcourged him.

2 And the ſouldiars platting a crowne of thornes, put it vpon his head: and they put about him a purple garment.

3 And they came to him, and ſayd, Haile king of the Iewes, & they gaue him blowes.

4 Pilate went foorth againe, and ſaith to them, Behold I bring him foorth vnto you, that you may know that I finde no cauſe in him.

5 IESVS therfore went forth carying the crowne of thornes, and the purple veſtimēt. And he ſaith to them, Loe the man.

6 When the chiefe prieſts therefore and the miniſters had ſeene him, they cried, ſaying, Crucifie, crucifie him. Pilate ſaith to thē, Take him you, and crucifie him. for I finde no cauſe in him.

7 The Iewes anſwered him, We haue a Law: and according to the Law he ought to die, becauſe he hath made himſelfe the ſonne of God.

8 When Pilate therefore had heard this ſaying, he feared more.

9 And he entred into the Palace againe: and he ſaith to IESVS, Whence art thou? But IESVS gaue him no anſwer.

10 Pilate therfore ſaith to him, Speakeſt thou not to me? knoweſt thou not that I haue power to crucifie thee, & I haue power to releaſe thee?

11 IESVS anſwered, Thou ſhouldeſt not haue any power agaynſt me, vnleſſe it were giuen thee from aboue. Therefore he that hath

THen Pilate tooke Ieſus therfore, & ſcourged him.

*2 *And the ſouldiers, when they had wound a crowne of thornes, they did put it on his head, and they did caſt about him a purple garment.* Matt.27.26. mark.15.18.

3 And ſayd, Haile king of the Iewes: and ſtroke him with rods.

4 Pilate went foorth agayne, and ſayd vnto them, Behold, I bring him forth to you, that ye may know that I find no fault in him.

5 Then came Ieſus forth, wearing the crown of thornes, and the robe of purple: & Pilate ſaith vnto them, Behold the man.

6 When the high prieſtes therefore and officers ſawe him, they cried, ſaying, Crucifie him, crucifie him. Pilate ſaieth vnto them, Take ye him, and crucifie him: for I find no fault in him.

7 The Iewes anſwered him, We haue a law, and by our law he ought to die: becauſe he made himſelfe the ſonne of God.

8 When Pilate heard that ſaying, he was the more afraid,

9 And went againe into the iudgement hall, and ſaith vnto Ieſus, Whence art thou? But Ieſus gaue him no anſwer.

10 Then ſaieth Pilate vnto him, Speakeſt thou not vnto me? Knoweſt thou not that I haue power to crucifie thee, and haue power to looſe thee?

11 Ieſus anſwered, Thou couldeſt haue no power at all againſt mee, except it were giuen thee from aboue: therfore he that deliuered me

hath betrayed me to thee, hath the greater sinne.

12 From thence foorth Pilate sought to release him. But the Iewes cried, saying, If thou release this man, thou art not Cæsars frend. euery one that maketh himself a king, speaketh against Cæsar.

13 But Pilate when he had heard these wordes, brought foorth IESVS: and he sate in the iudgement seate, in the place that is called Lithóstrotos, and in Hebrew Gábbatha.

14 And it was the Parasceue of Pasche, about the ‡ sixt houre, and he saith to the Iewes, Loe your king.

‡ He meaneth midday, counting from sunne riling. for so doth the scripture count the houres of the day. *Mat.* 20. *Mar.* 15. *Luc.* 23. *Io.* 4. *Act.* 3. & 10.

15 But they cried, Away, away with him, crucifie him. Pilate saith to them, Shal I crucifie your king? The chiefe priests answered. We haue no king, but Cæsar.

16 Then therfore he deliuered him vnto them for to be crucified. And they tooke IESVS, and led him forth.

Mt. 27. 33. Mr. 15, 20. Lu. 23, 33.

17 *And bearing his owne ‖ crosse he he went forth into that which is called the place of Caluarie, in Hebrew Gólgotha.

18 Where they crucified him, and with him two others, on the one side and on the other, and in the middes IESVS.

19 And Pilate wrote a title also: and he put it vpon the crosse. And it was written, IESVS OF NAZARETH THE KING OF THE IEWES.

20 This title therfore many of the Iewes did read: because the place where IESVS was crucified, was nigh to the citie: and it was written in ‡ Hebrew, in Greeke, and in Latine.

21 The chiefe priests therefore of the Iewes said to Pilate, Write not, *The king of the Iewes*: but that he said, I am king of the Iewes.

22 Pilate answered, That which I haue written, I haue written.

Mt. 27. 35. Mr. 15, 24. Luc. 23, 34.

23 The *souldiers therefore when they had crucified him, tooke his garments (and they made foure partes, to euery souldier a part) & his coate. And his ‡ coate was without seame, wrought from the toppe through out.

‡ This coate without seame is a figure of the vnitie of the Church. *Cypr. de vnit. &c.* And Euthymius and other write that our Lady made it.

24 They sayd therefore one to an other, Let vs not cut it, but let vs cast lottes for it whose it shal be. That the scripture might be fulfilled, saying, *They haue parted my garments among them: and vpon my vesture they haue cast lots.* And the souldiers did these things.

25 And there stood beside the crosse of IESVS,

vnto thee, hath the more sinne.

12 And from thencefoorth sought Pilate meanes *to loose him: but the Iewes cried, saying, If thou let him goe, thou art not Cæsars friend: For whosoeuer maketh him selfe a king, speaketh against Cæsar.*

13 Whē Pilate heard that saying, he brought Iesus foorth, and he sate downe in the iudgement seate, in a place that is called the pauement, but in the Hebrew tongue, Gabbatha.

14 It was the preparing of the Passeouer, and about the sixth houre: and he saieth vnto the Iewes, Behold your king.

15 They cried, Away with him, away with him, crucifie him. Pilate saith vnto them, Shall I crucifie your king? The high priests answered, We haue no king but Cæsar. Matt. 27. 31. mark. 15. 21. luke 23. 20.

*16 *Then deliuered he him therefore vnto them to be crucified: and they tooke Iesus, and led him away.*

17 And he *bearing his crosse, went forth into a place which is called the place of a skull, but in the Hebrew, Golgotha:*

18 Where they crucified him, and two other with him, on either side one, and Iesus in the middes.

19 And Pilate wrote a title, and put it on the crosse. The writing was, IESVS OF NAZARETH, THE KING OF THE IEWES.

20 This title read many of the Iewes: for the place where Iesus was crucified, was nigh to the citie: and it was written in Hebrew, and Greeke and Latine.

21 Then sayd the high priests of the Iewes to Pilate, Write not the king of the Iewes: but that he said, I am king of the Iewes.

22 Pilate answered, What I haue written, that haue I written,

*23 *Then the souldiers, when they had crucified Iesus, tooke his garments, (and made foure parts, to euery souldier a part) and also his coate: the coate was without seame, wouen from the top throughout.* Matt. 27. 35. mark. 15. 14. luke 23. 33.

*24 They said therefore among themselues, Let vs not diuide it, but cast lottes for it, whose it shall be: that the scripture might be fulfilled, saying, * They parted my raiment among them, and for my coate did they cast lottes. And the souldiers did such things in deed.* Ps. 22. 29.

25 There stoode by the crosse of Iesus, his mother,

a votiue Masse of our B. Lady betweene Easter and Whitsuntide.

‡ The great loue, faith, courage, compassion, & sorowes, that our Lady had: who forsooke not the Crosse and her sonne, when so many were fled from him, and his cheefe Apostles denied him.

b The Gospel in a votiue Masse of the Passion.

Psa.68,22.

IESVS, ‡ his mother, and his mothers sister, Marie of Clêophas, and Marie Magdalene.

26 When IESVS therfore had seen his mother and the disciple standing whom he loued, he saith ‖ to his mother: Woman, beholde thy sonne.

27 After that, he saith ‖ to the disciple, Behold thy mother. And frō that houre the disciple tooke her to his owne.

28 b Afterward IESVS knowing that al things were now consummate, that * the Scripture might be fulfilled, he saith, I thirst.

29 A vessel therfore stoode there ful of vinegre. And they putting a sponge ful of vinegre about hyssope, offered it to his mouth.

30 IESVS therfore when he had taken the vinegre, said, It is cōsummate. And bowing his head, he gaue vp the ghost.

31 The Iewes therfore (because it was the Parasceue) that the bodies might not remaine vpon the crosse on the Sabboth (for that was a great Sabboth day) they desired Pilate that their legges might be broken, & they might be taken away.

32 The souldiars therfore came: and of the first in deede they brake the legges, and of the other that was crucified with him.

33 But after they were come to IESVS, when they saw that he was dead, they did not breake his legges,

34 But one of the souldiars with a speare opened his side, and incontinent there came forth ‖ bloud and water.

35 And he that saw it, hath giuen testimonie: and his testimonie is true. And he knoweth that he saith true, that you also may beleeue.

36 For these things were done that the scripture might be fulfilled, *You shal not breake a bone of him.*

Exo.12,46.

37 And againe an other scripture saith, *They shal looke on him whom they pearsed.*

Zac.12,10.

38 And after these things * Ioseph of Arimathæa (because he was a disciple of IESVS, but secrete for feare of the Iewes) desired Pilate that he might take away ỹ body of IESVS. And Pilate permitted. He came therfore, and tooke away the body of IESVS.

* Mt.27,57. Mr.15.42.

39 *Nicodemus also came, he that at the first came to IESVS by night, bringing a mixture of myrrhe and aloés, about an hundred poundes.

Lu.23,50. Io.3,1.7,50.

40 They tooke therfore the body of IESVS, and bound it in linnen clothes with the spices, as the maner is with the Iewes to burie.

41 And

mother, and his mothers sister: Mary the wife *of Cleophas, and Marie Magdalene.*

26 When Iesus therefore saw his mother and the disciple standing by, whom he loued, he saith vnto his mother, Woman, behold thy sonne.

27 Then saith he to the disciple, Beholde thy mother. And from that houre the disciple tooke her vnto his owne house.

*28 After these things, Iesus knowing that al things were now perfourmed, * that the Scripture might be fulfilled, he saith, I thirst.*

Psal.69.22.

29 So there stoode a vessel by, full of vineger? Therefore when they had filled a sponge with vineger, and put it vpon hyssope, they offered it to his mouth.

30 When Iesus therefore had receiued the vineger, he said, It is finished, and when he had bowed his head, he gaue vp the ghost.

31 The Iewes therefore, because it was the preparing of the Sabboth, *that the bodies should not remaine vpon the crosse on the Sabboth day (for that Sabboth day was an high day) besought Pilate that their legges might be broken, and that they might be taken downe.*

32 Then came the souldiers, and brake the legges of the first, and of the other which was crucified with him.

33 But when they came to Iesus, and saw that he was dead alreadie, they brake not his legges.

34 But one of the souldiers with a speare thrust him into the side, & forthwith came there out blood and water.

35 And he that saw it, bare record, and his record is true, and he knoweth that he saith true, that ye might beleeue also.

*36 For these things were done that the Scripture should be fulfilled, * A bone of him shall not be broken.*

Num.9.12. Exo.12.46.

37 And againe another scripture saith, *They shal looke on him whom they pearsed.*

Zach.12.10.

*38 * After this, Ioseph of Arimathæa (being a disciple of Iesus, but secrete for feare of the Iewes,) besought Pilate that he might take downe the body of Iesus, and Pilate gaue him licence: he came therefore, and tooke the body of Iesus.*

Matt.27.57. mark. 15.42. luk.23.15.

39 And there came also Nicodemus, which at the beginning came to Iesus by night, and brought of myrrhe and aloes mingled together, about an hundred pound waight:

40 Then tooke they the bodie of Iesus, and wound it in linnen clothes, with the odours, as the maner of the Iewes is to burie.

41 And

41 And there was in the place where he was crucified, a garden: and in the garden a new monument, wherein no man yet had been laide.

42 There therfore becauſe of the Paraſceue of the Iewes, they laid IESVS, becauſe the monument was hard by.

42 And in the place where he was crucified there was a garden, and in the garden a new ſepulchre, wherein was neuer man yet laid.

42 There laid they Ieſus therefore, becauſe of the preparing of the Sabboth *of the Iewes, for the ſepulchre was nigh at hand.*

MARGINALL NOTES. CHAP. XIX.

Rhem. 1. 20. Hebrew, in Greeke, and in Latin.) *Theſe three tongues being for other cauſes moſt famous before in al the world, are now alſo dedicated to God in the triumphant title of the Croſſe of Chriſt, and in them the holy Scriptures are more conueniently, written, taught, and preſerued.*

Fulke. 1. The tongues of all nations are ſanctified by the Holy ghoſt, to vtter the great and magnificall thinges of God. Act. 2. 11. The writing of Pilate, to the deriſion of Chriſt, is a vaine reaſon of the ſanctifying of theſe three tongues. For by Hebrue it is moſt like the Euangeliſt meaneth the Syrian language, which the was the vulgar tongue of the Iewes: and in Latine was no part of the holy ſcripture firſt written. All tongues are ſanctified.

ANNOTATIONS. CHAP. XIX.

Rhem. 2. 15. His owne croſſe.) *This croſſe, for that it was the inſtrument of our redemption, and as it were the altar of the ſupreme ſacrifice, highly ſanctified by the touching, bearing, and oblation of the ſacred body and bloud of our Lord, is truely called the* HOLY CROSSE: *and hath been endued with vertue of miracles, both the whole and euery litle peece thereof. For the which cauſes, and ſpecially for the moſt neere memorial of Chriſtes Paſſion, it hath bene viſited in Pilgrimages, honoured by feſtiual dayes and otherwiſe, reſerued & reuerenced of the ancient fathers, with al deuotion: as contrariwiſe it hath been abuſed of Pagans, Apoſtataes, and Heretikes, ſeeking in vaine to deface and deſtroy it. See S. Cyril* li. 6 cont. Iulian. S. *Hieron* ep. 17. S. Paulinus ep 11. Ruffinus li. 1. c. 7. & 8. Euagr. hiſto. li. 4 c. 25. S. *Leo* ep. 72. and Ser. 8 de Paſſione. Paulus Diac. li. 18. The HOLY CROSSE.

Fulke. 2. The ſcripture neuer calleth the croſſe whereon Chriſt died, holy, but rather curſed. For S. Paule prooueth that Chriſt became accurſed for vs, by that he ſuffered on the croſſe, according to the ſcripture: *Curſed is euery one that hangeth on a tree.* Gal. 3. 13. And for many hundred yeeres after Chriſt, there was no mention or regard what became of it. But when ſuperſtition began to grow, it was ſaid to be found in Conſtantines time by Helena his mother, which it is not like that Euſebius would haue omitted in the life of Conſtantine, writing of Helena matters of leſſe importance then that inuention, if it had beene ſo in deed. But howſoeuer it was, it was credited in the later times, and much eſteemed, not without ſome ſpot of ſuperſtition. For if there had belonged anie religious care of it to the Church of Chriſt, the apoſtles would haue procured the keeping of it, and not ſuffered the Church to haue beene three hundred yeeres without it. For it had beene an eaſier ſuite for Ioſeph and Nichodemus, to obteine of Pilate then the body of Ieſus himſelfe. But in the later times, as ſuperſtition did more and more increaſe, and miracles were fained vnto it, the croſſe alſo was multiplied in number, and the peeces were made thereof ſo many as would lade a ſhip, if they were laid together, as Eraſmus ſaith. Which alſo is defended to be poſſible by the counterfect auctoritie of Paulinus B. of Nola ep. 11. where he ſaith: *Crux illa &c. That croſſe holding a liuing force in matter void of ſenſe, doth ſince the time it was found, ſo lend the wood of it to the innumerable deſires of men almoſt dayly, that it ſuſteineth no diminiſhing, and continueth as if it had neuer bene touched, men daily taking part of it, and yet worſhipping it ſtill whole. But this incorruptible vertue and ſolidity that cannot be conſumed, it did drinke in truly of the blood of that fleſh, which hauing ſuffered death ſaw no corruptiõ.* But this is ſo groſſe a fable, that the Cenſors appointed according to the councell of Trent in the low countries, for ſhame haue commanded in their *ind. expurg.* to be put out of the booke of Iohannes Sartorius, who allegeth it to iuſtifie the hyberbolicall ſaying of Eraſmus. But let vs ſee what is alleged out of the ancient writers concerning it. Firſt Cyrill ſpeaketh of the ſigne of the croſſe, which doth put men in remembrance of many good thinges againſt Iulian, which ſlandered the Chriſtians, that they worſhipped the wood of the croſſe, by painting the image of it in their forhead and before their houſes. S. Hierome being in Iewrie, writeth in the perſon of Paula and Euſtochium to Marcella, of the memories of Chriſtes birth, life, death and buriall, that were in thoſe places, among which he reckoneth *Crucis lambere lignum*, to licke or kiſſe the wood of the croſſe, whereby it ſeemeth they were perſuaded that the croſſe was there, and yet it may be the words be allegoricall, as many other in that epiſtle: *Videre exire Lazarum &c. To ſee Lazarus come forth bound with clothes.* Meaning to be in the place where Lazarus was raiſed, and to remember his comming forth. Leo epiſt. 72. writing to the biſhop of Ieruſalem, ſheweth that he may be put in minde of both the natures of Chriſt, by the places where his miracles were wrought, & his paſſion ſuffered. *Hoc tibi ipſa crux indeſinenter loquitur. This thing the very croſſe it ſelfe doth ſpeake to thee vnceſſantly:* by which wordes it could not be prooued, that Leo was perſuaded, that the croſſe it ſelfe on which Chriſt died, was then at Ieruſalem: but that in the end he ſaith: *Particulam Dominicæ crucis, cum eulogiis dilectionis veſtræ veneranter accepi: I receiued reuerently a litle peece of our Lords croſſe, with your commendations.* Ho. 8. de paſſion. he ſpeaketh magnifically of the croſſe, *that it was the altar of the world, in time of the paſſion of Chriſt. That Chriſt caried the trophee of his triumph, & on the ſhoulders of his inuincible patience, he brought into all kingdoms the ſigne of ſaluation to be honored, as though euen then, by the very ſimilitude of his worke, he confirmed all his followers, and ſaid, he that taketh not vp his croſſe and followeth me, is not worthy of me.* In which ſaying, except you grate vpon the words, *ſignum ſalutis adorandũ, the ſigne of ſaluation to be had in reuerence or honoured*, is nothing founding towards your ſuperſtition. Although in the words following, Leo expoũdeth his meaning, how it is to be honored, by admoniſhing men of their conformitie vnto Chriſtes death and paſſion. Euagrius a writer in a more ſuperſtitious time, telleth a miracle of Chriſt, that was ſhewed when Thomas biſhop The croſſe of Chriſt.

ſhop of Apamea, caried the croſſe wheron Chriſt died about the church to be worſhipped of men which earneſtly deſired to ſee it, at ſuch time as he vſed not to ſhew it, becauſe Choſroes hauing lately deſtroyed Antioche, they thought it ſhould be the laſt time that they ſhuld ſee it. For they were next in danger, which they eſcaped for that preſent time, & an image of that miracle was hanged vp in the church, which ſoone after with all the city was conſumed with fire by the Perſians. In which ſtory (if it be true) it is to be noted, that the croſſe was ſuppoſed thē to be at Apamea, where ſoone after, by all likelihood, it was burned with the church in which it was kept. Paulus Diaconus a late writer alſo telleth how Tiberius Conſtantinus found a great treaſure hidden in the earth vnder a marble croſſe, which he cauſed to be taken vp: ſaying, *Doe we tread vnder our feete our Lords croſſe wherewith we ought to defend our forhead and breſt?* In which ſtorie, the iudgement of Tiberius Conſtantinus which would not tread vpon it, is no more to be eſteemed, then the iudgement of manie emperours before him, which had ſeene it in their palace, & ſuffered it to lie, or of him (whoſoeuer he was) that did hide the treaſure vnder it. Now come we to the epiſtle of Paulinus, and the ſtorie of Ruffinus, in which, mention is made of the inuention of the croſſe. And firſt concerning the credit of that epiſtle lately brought to light, the reader muſt be admoniſhed, that the ſtile rather ſauoreth ſome monkiſh character, then that Paulinus, whoſe epiſtles vnto Auguſtine haue long beene read and knowne, and the popiſh cenſors (as we haue ſhewed before) are aſhamed of it. But admitting it to be authenticall, let vs ſee what credit it deſerueth. Firſt he ſendeth to Seuerus *a part of a litle peece of the wood of the diuine croſſe*, and that his relique might be the better eſteemed, he telleth the whole ſtory of the inuention of the croſſe by Helena. In which ſtory it is worthy to be conſidered, how well the writers therof agree, that we may verily thinke it was forged. Seeing Euſebius, who writeth the life of Conſtantine, and in the ſame rehearſeth the acts and buildings of Helena in Iewrie, maketh no mention of any ſuch matter. Therefore that breefe note in the chronicle, bearing the name of Euſebius, is doubtleſſe an adiection of ſome later writer. S. Ambroſe then is the moſt ancient writer, that maketh mention of that inuention: *De obitu Theodoſ.* And he ſaith plainly, that three croſſes being found, the croſſe of Chriſt was knowne by the title that Pilate faſtened vnto it. *Titulo patuit crux ſalutaris. The healthfull croſſe was knowne by the title.* Ruffinus ſaith, the title could not bewray the croſſe of Chriſt. Sozomenus and Nicephorus ſay, the letters were worne out. *Soz. lib. 2. c. 1. Niceph. lib. 8. c. 29.* Paulinus ſaith: The way to diſcerne it, was reueiled cheefly to Helena her ſelfe. Ruffinus aſcribeth the deuiſe to Macarius biſhop of Ieruſalem: ſo doth Sozomenus, Theodoret, and Socrates. Paulinus ſaith it was knowne by raiſing vp a dead man to life. Ruffinus ſaith it was diſcerned by reſtoring a ſicke woman to health, with whom agree *Socrat. lib. 1. cap. 17. Theodoret. lib. 1. cap. 18.* Sozomen addeth, that it was reported alſo of a dead man to be reſtored to life. Paulinus ſaith the croſſe remaineth whole, at Ieruſalem, but yet ſo, that albeit innumerable peeces be daily cut of at the requeſt of men, it is nothing diminiſhed, but remaineth as though it had neuer beene touched. Ruffinus ſaith that Helena left part of it at Ieruſalem, the reſt ſhe ſent to Conſtantinople, which as all the inhabitants of Conſtantinople affirmed, Conſtantinus incloſed in his owne image, and there it was in the time of Socrates. How it came to Apemea, let Euagrius tell. Sir Iohn Mandeuill ſaith, it was whole at Conſtantinople in his time, although the monkes of a certeine abbey in Cypres, affirmed that they had a part of it to get an offring. Paulinus ſaith, that the biſhop of Ieruſalem yeerely at Eaſter, *bringeth it forth to be adored, himſelfe being the principall of the worſhippers.* S. Ambroſe ſaith, that to worſhip it, it is an heatheniſh error and vanity of vngodly men. For theſe are his wordes: *Inuenit ergo titulum regem adorauit, non lignum vtique, quia hic gentilis eſt error, & vanitas impiorum. Sed adorauit illum qui pependit in ligno, ſcriptus in titulo. She found the title, ſhe adored the king, not the tree verily, for that is an heatheniſh error, and vanitie of the vngodly. But ſhe adored him which had hanged vpon the tree, which was written in the title.* Therfore if the inuention of the croſſe were not a forged matter, as by the diuerſitie of reports, it ſeemeth to be, yet by iudgement of S. Ambroſe agreeable to the holy ſcripture, the croſſe cannot be worſhipped without heatheniſh error, and vaine impiety. Finally the placing of Mary and Iohn (for ſo you call thoſe blocks) by the rood in the popiſh church, hath no more warrant in the word of God then the rood it ſelfe, for any thing we can ſee in this chapter.

The rood with Mary & Iohn.

Rhem. 26. To his mother,) *The marueleus reſpect that Chriſt had to his mother, vouchſauing to ſpeake to her, & to take order for her euen from the croſſe in the middes of his infinite anguiſhes and myſteries a working for mankind.*

By this you ſee why in Catholike Churches MARIE and Iohn ſtand by the Roode.

27. To the Diſciple.) *A great honour to Iohn and charge, to haue that bleſſed iewel in keeping: and an vnſpeakable comfort, that from that day forward the one was to the other mother & ſonne,* Virginem virgini commendauit. *ſaith* S. *Hierom.* He commended the virgin to a virgin.

li. 2. adu. Iouinian.

Rhem. 3. 34. Bloud and water.) *This pearſing of Chriſts ſide, though on the ſouldiars part it was done blindly & inſolently, yet by Gods ordinance it conteined great myſteries, and was prefigured by Moyſes ſtriking the rocke with his rodde: as this ſtreame of bloud and water drawen miraculouſly out of his dead body, running in the Sacraments of the Church after the people of God, was ſignified by the water of the ſame rocke folowing the Iſraelites in the deſert.* Out of this ſide (*ſaith* S. *Auguſtine*) iſſued the Sacraments. Hence (*ſaith* S. *Chryſoſtom*) the great myſteries haue their beginning. *Who warneth vs, that when we come to drinke of the holy chalice, we ſhould ſo approche, as though we drew the bloud out of Chriſtes ſide. And both bloud and water apart did flow forth, to ſhew vs the fountaine of two principal Sacraments, and their ſeuerall matters, Baptiſme & the Euchariſt, ſpringing to life euerlaſting in the Church. The fathers alſo ſay that the Church who is Chriſts ſpouſe and his coadiutrice in applying the bloud and water to the benefite of the Faithful, was here formed, builded, and taken out of this holy ſide of Chriſt ſleeping on the Croſſe, as* Eue was of Adams ſide, when he was caſt a ſleepe in Paradiſe.*

Exo. 18. Num. 30.

Tract. 9. in Ioan. Hom. 84. in Ioan.

The Sacramēts iſſued out of Chriſts ſide, & thence haue their vertue.

The CHVRCH builded of Chriſts ſide, as Eue of Adams

Gen. 2. 21.

Fulke 3. By thoſe ſayings of S. Auguſtine and Chryſoſtome, it might be rightly gathered, that thoſe fathers acknowledged but thoſe only two ſacraments, in that ſenſe and kinde of ſacraments and myſteries, baptiſme and the Euchariſty, which flowed out of the ſide of our ſauiour Chriſt.

CHAP. XX.

Vpon Eaſter day his body is miſſed in the Sepulchre, firſt by M. Magdalene, 3 ſecondly by Peter alſo and Iohn, the winding clothes yet remaining. 11 Then to M. Magdalene, after ſhe had ſeen two Angels, IESVS *alſo him ſelf appeareth. 18 She hauing told to the Diſciples, he appeareth to them alſo the ſame day, and ſendeth them as him ſelf was ſent, giuing them*

them the Holy Ghost to remitte and to reteine sinnes. 26 Againe vpon low Sunday he appeareth to them, letting Thomas see, that he might beleeue, and commending such as not seeing yet do beleeue. 30 The effect of this booke.

The Gospel vpon Saturday in Easter weeke.
EASTER DAY.
Mt 28,1.
Mr.16,1.
Lu.24,1.

AND the ‡ first of the Sabboth, Marie Magdalene commeth early, when it was yet darke, vnto the monument: and she saw the stone taken away from the monument.

2 She ranne therfore and commeth to Simon Peter, and to the other disciple whom IESVS loued, & saith to them, they haue taken our Lord out of the monument, and we know not where they haue laid him.

3 Peter therfore went forth & that other disciple, and they came to the monument.

4 And both ranne together, and that other disciple did out-runne Peter, and came first to the monument.

5 And when he had stouped downe, he saw the linnen clothes lying: but yet he went not in.

6 Simon Peter therfore commeth, following him, and went into the monument, and saw the linnen clothes lying,

7 And the napkin that had been vpon his head, not lying with the linnen clothes, but apart, wrapped vp into one place.

8 Then therfore went in that other disciple also which came first to the monument: and he saw, and beleeued.

9 For as yet they knew not the scripture, that he should rise againe from the dead.

10 The disciples therfore departed againe to them selues.

The Gospel vpon Thursday in Easter weeke.
Mt.28,1.
Mr.16,5.
Luc.24,4.

11 But * Marie stoode at the ‡ monument without, weeping. Therfore as she was weeping, she stouped downe, and looked into the monument:

12 And she saw two Angels in white, sitting, one at the head, and one at the feete, where the body of IESVS had been laid.

13 They say to her, Woman, why weepest thou? She saith to them, Because they haue taken away my Lord, and I know not where they haue put him.

14 When she had said thus, she turned backward, and saw IESVS standing: & she knew not that it is IESVS.

15 IESVS saith to her, Woman, why weepest thou? whom seekest thou? She thinking that it was the gardiner, saith to him, Sir, if thou hast caried him away, tel me where thou hast laid him: and I wil take him away.

16 IESVS saith to her, Marie. She turning saith to him, Rabbóni (which is to say, Maister.)

17 IESVS

‡ That is, the first day of the weeke, as some interprete it, taking Sabboth (as sometime it is) for a weeke.
This is our Sunday, called *Dies Dominica*, because of our Lords resurrection. See the *margannot.* *Luc* 24.1. Luc.24,12.

THe first day of the Sabboths, commeth Mary Magdalene early, when it was yet darke, vnto the sepulchre, and seeth the stone taken away from the graue. Matth. 16.1. luke 14.1.

2 Then she runneth, and commeth to Simon Peter, and to the other disciple whom Iesus loued, and saith vnto them, They haue taken away the Lord out of the graue, and we can not tell where they haue laied him.

3 Peter therefore went forth, and that other disciple, and came to the sepulchre.

4 They ran both together, and the other disciple did outrunne Peter, and came first to the sepulchre.

5 And when he had stowped downe, he sawe the linen clothes lying, yet went he not in.

6 Then commeth Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie,

7 And the napkin that was about his head, not lying with the linen clothes, but wrapped together in a place by it selfe.

8 Then went in also that other disciple which came first to the sepulchre, and he sawe, and beleeued.

9 For as yet they knew not the Scripture, that he should rise from death.

10 Then the disciples went away againe vnto their owne house.

*11 * Marie stood without at the sepulchre, weeping: so as she wept, she bowed her selfe into the sepulchre,* Matth. 28.1 mark.16.5.

12 And seeth two angels clothed in white, sitting, the one at the head, and the other at the feete, where the body of Iesus was laid.

13 They say vnto her, Woman, why weepest thou? She saith vnto them, For they haue taken away my Lord, and I wote not where they haue laid him.

14 When she had thus said, she turned her selfe backe and saw Iesus standing, and knew not that it was Iesus.

15 Iesus saith vnto her, Woman, why weepest thou? Whom seekest thou? She supposing that it had bene the gardiner, saieth vnto him, Sir, if thou haue borne him hence, tell me where thou hast laied him, and I will fetch him.

16 Iesus saith vnto her, Marie. She turned her selfe, and sayd vnto him, Rabboni, which is to say, Master.

17 Iesus

17 IESVS saith to her, Do not touch me, for I am not yet ascended to my Father: but goe to my brethren, and say to them, I ascend to my Father and your Father, my God and your God.

18 Marie Magdalene commeth and telleth the disciples, That I haue seen our Lord, and thus he said vnto me.

The Gospel vpon Dominica in albis or Low Sunday. Mr.16,14. Lu.24,36. 1.Cor.15,5.

19 Therfore when it was * late that day, the first of the Sabboths, and ‖ the doores were shut, where the disciples were gathered together for feare of the Iewes, IESVS came and stoode in the middes, and saith to them, Peace be to you.

20 And when he had said this, he shewed them his handes and side. The disciples therefore were glad when they sawe our Lord.

‡ Though he gaue them his peace hard before, yet now entering to a new diuine action, to prepare their hartes to grace and attention, he blesseth them againe.

21 He said therfore to them againe, ‡ Peace be to you. ‖ As my Father hath sent me, I also doe send you.

22 When he had said this, ‖ he breathed vpon them: and he saith to them, Receiue ye the holy Ghost:

22 ‖ WHOSE SINNES YOV SHAL FORGIVE, THEY ARE FORGIVEN THEM: AND WHOSE YOV SHAL RETEINE, THEY ARE RETEINED.

The Gospel vpon S. Thomas the Apostles day, Decemb. 21.

24 But Thomas one of the Twelue, who is called Didymus, was not with them when IESVS came.

23 The other disciples therfore said to him, We haue seen our Lord. But he said to them, Vnles I see in his handes the print of the nailes, and put my finger into the place of the nailes, and put my hand into his side: I wil not beleeue.

LOVV SVNDAY.

26 And after eight daies, againe his disciples were within: and Thomas with them. IESVS commeth ‡ the doores being shut, and stoode in the middes, and said, Peace be to you.

‡ See the annotation on the 19. verse of this Chapter.

27 Then he saith to Thomas, Put in thy finger hither, and see my handes, and bring hither thy hand, and put it into my side: and be not incredulous but faithful.

28 Thomas answered, and said to him, My Lord, and my God.

29 IESVS saith to him, Because thou hast seen me, Thomas, thou hast beleeued: ‡ blessed are they that haue not seen and haue beleeued.

‡ They are more happy that beleeue without sensible argument or sight, then such as be induced by sense or reason to beleeue. Io.21,25.

30 * Many other signes also did IESVS in the sight of his disciples, which are not written in this booke.

31 And these are written, that you may beleeue

*17 Iesus saith vnto her, Touche me not: for I am not yet ascended to my father, but goe to my brethren, and say vnto them, I * ascend vnto my father and your father, and to my God, and your God.* Psal.23.23.

18 Marie Magdalene commeth, bringing tidings to the Disciples that she had seene the Lord, and that he had spoken such things vnto her.

*19 * The same day at night, which was the first day of the † Sabbothes, when the doores were shut, where the disciples were assembled together for feare of the Iewes, came Iesus, and stoode in the middes, and saith vnto them, Peace be vnto you.* Luke 24. 36. † Or, weeke.

20 And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad, when they saw the Lord.

21 Then said Iesus to them againe, Peace be vnto you: As my Father hath sent me, euen so sende I you also.

22 And when he had said those wordes, he breathed on them, and saith vnto them, Receiue ye the holy Ghost.

*23 * Whosoeuer sinnes ye remit, they are remitted vnto them, and whosoeuer sinnes ye retaine, they are retained.* Matth.28.18

24 But Thomas, one of the twelue, which is called Didymus, was not with them when Iesus came.

25 The other disciples therefore said vnto him, We haue seene the Lord. But he said vnto them, Except I shall see in his handes the print of the nailes, and put my finger into the print of the nailes, and thrust my hand into his side, I will in no wise beleeue.

*26 And after eight dayes, againe his Disciples were within, and Thomas with them: Then came Iesus, * the doores being shut, and stoode in the middes, and sayde, Peace be vnto you.*

* The Greeke is both here and verse 19. After the doores were shut

27 After that saith he to Thomas, Bring thy finger hither, and see my handes, and reach hither thy hand, and thrust it into my side, and be not faithlesse, but beleeuing.

28 Thomas answered, and said vnto him, My Lord, and my God.

29 Iesus sayth vnto him, Thomas, because thou hast seene me, thou hast beleeued, blessed are they that haue not seene, and yet haue beleeued.

*30 * And many other signes truely did Iesus before the eyes of his disciples, which are not written in this booke.* Iohn 21. 25.

31 These are written, that ye might beleeue

beleeue that IESVS is CHRIST the sonne of God: and that beleeuing, you may haue life in his name.

that Iesus Christ is the Sonne of God, and that in beleeuing, yee might haue life through his name.

MARGINALL NOTES. CHAP.XX.

Rhem.1. 11. Monument without.) *The Sepulchres of Martyrs (saith S. Hierom ep.17.) we do honour euery where, and putting their holy ashes to our eies, if we may, we touch it also with our mouth: and be there some that thinke the monument wherein our Lord was laid, is to be neglected: where the Diuel and his Angels, as often as they are cast out of the possessed before the said monument, tremble and roare as if they stoode before the iudgement seate of Christ.*

Fulke 1. Howsoeuer Hierome, in the persons of those two women, in whose name he wrote that Epistle, esteemed of the monument, the Apostles made small accompt of it, nor the Church before the time of Constantinus, which was about 300. yeeres. And although the sepulchres of Martyrs, and the remnants of their bodies, be reuerently to be esteemed, yet the superstition and idolatrie of Papistes, worshipping fained and counterfeit stuffe for the most part in steede of true reliques, is no way to be excused. Sepulchre of Christ. Reliques.

ANNOTATIONS. CHAP.XX.

Rhem.2. 19. The doores were shut.) *Such Heretikes as deny Christs body to be or that it can be in the B. Sacrament, for that it is in heauen, and can not be in two places at once, nor without the natural maner of the quantitie, space or place agreable to the condition of his humanitie, be inuincibly refuted by Christs entering into the Disciples, the doores shut: and by that that his true natural body, whole and perfect in al his limmes, length, bredth, and thicknes, distinct and diuers from the substance and corpulence of the wood, was in the same proper place that the wood was in, and passed through the same: as he also came out of his mothers wombe, the clausure not sturred: and passed through the stone, out of his Sepulcher. By al which the Heretikes being plainely reproued, and conuinced of infidelitie, they boldly deny the plaine Scriptures, or so fondly shift them selues from the euidence thereof, that their impudencie is specially to be marked in this point.*

The being of Christs body in the B. Sacrament without space or quantitie correspondent thereunto, is proued by other examples in Scripture.

Some say, that he came in at the window: some, that the doore opened of it self to let him in: some, that to come in, the doores being shut, signifieth no more, but that he came in late in the euening, at what time men vse to shut their doores: and such other flights to defend falshod, against expresse Scriptures, and against the Apostles testimonie, who therfore tooke him to be a Spirit, because they saw him stand sodenly in the middes of them, al the house being close shut. And the Fathers al confesse that he went in, the doores being shut. See S. Ambrose li.10.in Lucam c.24. *S. Augustine* ep.3. ad Volusian & li.22. de ciuit.c.8 *and S. Cyril,* in Io.li.12,c.53. *and S. Hiero.* li 1.cont.Iouinianum c.21. *We know it is the natural course of Gods ordinance, that euery body should haue but one and his owne proper place fitted to the lineaments, quantitie, termes and limites of the same: without which naturally the bodies were no where, and consequently not at al, as S. Augustine saith* ad Dardanum. *but that God supernaturally and miraculously can not by his omnipotencie dispose otherwise of his owne body, then the natural forme or quantitie or qualitie thereof require, that is great incredulitie. seing we must beleeue that he can doe so with any other body of mere men or other creatures, the Scripture being plaine that he can make a camel passe through a nedles eie, continuing in his natural figure and quantitie stil: and S. Augustine telleth of a woman whose ring fel from her girdle, both being fast and whole: and Rupertus of a Religious man, whose girdle fast buckled fel downe before him from his body.* De off.Eccl.

August.ep. 57.

Mat.19.

Aug.li.22.c.8. de ciu.Dei.

Christ can dispose of his owne body & others aboue nature.

Therfore it is to much vnfaithfulnes, by rules of place to embarre Christ of his wil or wisedom to be in the Sacrament how him self list, and on as many altars or places as he liketh. we detest for al that, the wicked heresie of certaine Protestants, holding quite contrary to the Zuinglians, that Christ according to his humanitie is in euery place where the Diuinitie is: which is both against faith, and the common rules of nature and diuinitie.

Vbiquetaries or Brentiani.

Fulke. 2. It can neuer be proued, that Christs bodie came either through the wood of the dores, or through the stone of the sepulchre, or through the clausure of his mothers wombe. And concerning the last, the Scripture is euident to the contrary, where it is said, that our Sauiour Christ was presented to the Lord, according as it is written: *Euery male that first openeth the matrix, &c.* Luc.2,29. The same affirmeth S. Hierom *Cont. Pelag. li.2.* saying, *Clausas portas vulvæ virginalis apperuit, He opened the gates of the Virgines wombe, that were shut.* For the immaculate virginitie of Marie, consisted not, in that the clausure was not stirred, but in that, she was free from the companie of man. Neither is it said, that Christ came through the dores being shut, but after the dores were shut, which yet at his entrie, were opened miraculously, as to the Apostles the prison dores, Actes 5,19. & 12,10. So I say of the stone, if he arose before the Angel remoued the same. Mat.28. You say, *that some say, he came in at the window, yet are* you able to name none of vs, that so sayth or thinketh. But where we say, the dore opened vnto him miraculously, or that he came in late, after the dores were shut, you say they be flights to defend falshod against expresse Scriptures: but we may wel say, you haue nothing but brasen faces, to oppose against the manifest truth. For where haue you any expresse Scriptures, that he came through the wood of the dores being shut, the expresse wordes of the Euangelist are, after the dores were shut. But you adde, that our exposition is against the Apostles *testimony, who therefore tooke him to be a spirit, because they saw him stand sodainly in the middest of them, all the house being close shut.* Which is a weake testimonie, that he came through the wood and yron of the dores. They thought him to be a spirit when he walked on the waters, Matt.14,20. Yea it is no certaine testimonie, that he came in miraculously, for it might be, the dore was opened vnto him, by some of the house, vnknowing to them. But admitting that he came in miraculously, your grosse imagination is contrary to the testimonie and argument of Christ him selfe, when to remoue that false suspicion out of their mindes, he sayth, *handle, and see me, for a spirit hath not flesh and bones, as you see me haue*, Luc. 24. Which argument, had bene altogether insufficient, to proue the truth of his bodily presence, and resurrection in bodye, if they had

The body of Christ.

bene

bene perſwaded that (after your fantaſie,) he came through the bordes of the dore: or that their ſenſes, concerning his body, could haue bene ſo greatly deceaued, that deliuering them bread to the iudgement of all their ſenſes, he had deliuered in the ſame compaſſe and ſhape of bread, not bread, but his naturall body ſitting ſtill in their ſight. If therefore the Apoſtles had vnderſtood the wordes of the ſupper, as Papiſtes doe, they could not haue bene perſwaded, by the arguments of their ſenſes, which Chriſt offereth, of the truth and certaintie of the reſurrection of his body from death to life. But all the Fathers (you ſay) *confeſſe, that he went in, the dores being ſhut*. That he came in miraculouſly, the moſt doe thinke, and ſo doe we, but not that his body came through the wood of the dores. S Ambroſe ſayth, *Thomas had cauſe to wonder, when he ſaw, that after all bodies were ſhut, the ioynts not hurt, his body gotten in, through places encloſed, where no way was. And therefore it is maruaile, how the bodily nature, through an impenitrable body did paſſe, his comming being inuiſible, his preſence viſible, he being eaſie to be touched, hard to be deemed*. This he ſpeaketh of the Apoſtles error: but his reſolution vpon the wordes of Chriſt, *handle me*, &c. is this. *Therefore not by an vnbodily nature, but by qualitie of bodily reſurrection, he paſſed through the places ſhut, where no vſuall way was. For that which is touched is a body, that which is handled is a body, and we ſhall riſe againe in the body. For it is ſowen a naturall body, it riſeth againe a ſpirituall body*. In theſe wordes it appeareth, that Ambroſe eſteemed the qualitie of Chriſtes body, after his reſurrection, to be the ſame, which ſhal be of our bodies after they be riſen againe. Therefore except you wil aſcribe a perillous error vnto him, you muſt acknowledge, that he meaneth no more, but a miraculous entrance without paſſing of his body through the ſubſtance of other bodies, except you will acknowludge the ſame paſſage, to be the qualitie of all glorified bodies. S. Auguſtine *Ep.* 3. ſayth: *The ſame vertue of his diuinitie, brought forth his body being an infant, through the virgines bowels of his immaculate mother, which after brought in his body being a yong man, through the dores, that were ſhut*. That is, he was borne miraculouſly by his diuine power, he entred in miraculouſly by his diuine power, when the dores were ſhut, the truth of his body ſtill remaining, to which, (as he ſaith els where,) *he gaue immortalitie, he took not from it the nature. Ep. 57. De Ciuit. 22. Cap.* 8. After he had told the miracle of ỹ ring, that fel from ỹ womans girdle, being both faſt & whole, he ſaith: *They beleeue not this, which beleeue not, that our Lord Ieſus Chriſt was borne of the virgines wombe of his mother being whole, and entred in to his diſciples after the dores were ſhut. But let them enquire of this, and if they find this to be true, let them beleeue the other*. Admitting this miracle of the ring to be true, (as Auguſtine was perſwaded it was,) vpon ỹ report of the noble woman, from whome it fell, yet it foloweth not, that the ſubſtance of the ring, went through the ſubſtance of the girdle, but that the one ſubſtance, giuing place for the time, returned againe when the other was paſſed. Some incredulous Iew, ſeeing that the eare of Malchus, was ſo ſoone healed, would not beleeue, that Peters ſworde went betweene it and his head, as we are ſure it did. So we ſay of the birth of Chriſt, and of his entrie, the dores being ſhut. The place through which his body paſſed, might be whole and ſhut before and after he paſſed, but not in the inſtant of his paſſing, becauſe that is contrary to the nature of a true body, ſuch as his was. Cyrillus ſaith, *Our Lord entred vnto his diſciples ſodenly by his omnipotencie, after the dores were ſhut, ouercomming the nature of things*, with more wordes to the ſame effect, arguing nothing but that he came in after a wonderfull maner, which we doe acknowledge: yet not altering the nature of his body, but ſubduing the nature of other things to him ſelfe, as he ſheweth, in his walking vpon the water. Which Hierome alſo alledgeth, to proue the miraculous entring of Chriſt. *But though he entred after the dores were ſhut, which the nature of humane bodies doth not ſuffer, therefore we ſhall deny both Peter and our Lord, to haue had true bodies, becauſe they walked vpon the waters, which is againſt nature*. By this it appeareth, he meaneth a maruelous maner of entring, but yet ſuch, as taketh not away the truth of Chriſts body, *from which, if you take diſtãce of ſpace*, (as S. Auguſtine ſaith,) *you take the body cleane away: Or if you take the bodies from the qualities of bodies*, (he meaneth eſſential qualities) *there ſhal be no place where they may be, and if they be no where, they be not at all*. This ſayth S. Auguſtine of ỹ nature of Chriſts body, agreeable to ỹ nature of all true bodies. *Ep.* 57. Now, what God is able to doe if he will, we doubt not: but when we know his will by his word, concerning the truth of our Sauiour Chriſts humane body, wherein he was made like vnto vs, in all things. Heb. 2, 17. &c. We can not admit ſuch miracles, as be contrarie to his will reueiled in his word, vpon pretence of his almightie power. And if you deteſt the hereſie of the Vbiquetaries, as contrary to faith, and the common rules of nature and diuinitie, for the ſame reaſons, you ſhould leaue your hereſie, of the body of Chriſt being in many places at once, and yet without the due ſpace of place, whereby according to S. Auguſtines rule, it is made to be in no place, and conſequently, to be no body at all.

Rhem. 3. 21. As my Father.) *As when he gaue them commiſſion to preach and baptize through the world, he made mention of his owne power therein: ſo here before he inſtitute the Sacrament of Penance, and giue them authoritie to remitte ſinnes, leſt the wicked ſhould aske afterward, by what right they do ſuch great functions, he ſheweth his Fathers commiſſion giuen to him ſelf, and then in plaine termes moſt amply imparteth the ſame to his Apoſtles: that whoſoeuer deny the Apoſtles and their ſucceſſors, the Prieſts of Gods Church, to haue right to remitte ſinnes, ſhould deny conſequently Chriſt as man to haue authoritie to doe the ſame.*

Chriſt ſheweth his commiſſion and ſo giueth the Apoſtles power to remit ſinnes.

Fulke 3. In the wordes of Chriſt, is no inſtitution of any Sacrament, becauſe there is no viſible element, wherevnto the word may be added to make a Sacrament. But he renueth the commiſſion, granted before to his Apoſtles, and to their ſucceſſors, by declaring the pleaſure of God to pronounce ſentence of forgiuenes of ſinnes to all that are truly penitent, and of the reteining of them to the obſtinate and impenitent. And this is the auctoritie that the Apoſtles, and all Miniſters of the word & Sacraments their ſucceſſors haue, to forgiue and reteine ſinnes. *Tunc vera eſt abſolutio Præſidentis*, &c. ſayth Gregorie B. of Rome. *Then the abſolution of the Preſident, or ouerſeer is true, when it followeth the pleaſure of the eternall Iudge. Hom. 26. in Euang.*

No Sacrament of Penance inſtituted by Chriſt.

Rhem. 4. *Auzu. q. no. Teſt. q. 93. cont. ep. Parmen. li. 2. c. 11. Cyril. li. 12. c. 56. in Io.*

22. He breathed.) *He giueth the holy Ghoſt in and by an external ſigne, to his Apoſtles, not viſibly and to al ſuch purpoſes as afterward at Whitſuntide, but for the grace of the Sacrament of Orders, as S. Auguſtine ſayth, and that none make doubt of the Prieſts right in remiſſion of ſinnes, ſeing the Holy Ghoſt is purpoſely giuen them to doe this ſame. In which caſe if any be yet contentious, he muſt deny the Holy Ghoſt to be God, and not to haue power to remitte ſinnes.* It is not abſurd (*ſayth S. Cyril*) that they forgiue ſinnes, which haue the Holy Ghoſt. For when they remitte or reteine, the

The holy Ghoſt is here purpoſely giuen to the Apoſtles, to remit ſinnes.

holy Ghost remitteth or reteineth in them, and that they doe two waies, first in Baptisme,& then in Penance. *As S. Ambrose also* (li.1.c.7.de pœnitentia) *refelling the Nouatians* (*a Sect of old Heretikes which pretending Gods glorie as our new Sectaries do,denied that Priests could remitte sinnes in the Sacrament of Penance*) *asketh,why it should be more dishonour to God,or more impossible or inconuenient for men,to forgiue sinnes by Penance then by Baptisme,seing it is the Holy Ghost that doeth it,by the Priests office and ministerie in both.*

Fulke 4. He giueth the holy Ghost by a visible signe,to assure them of the auctoritie which he gaue them, which was by preaching the Gospel to remit,and reteine sinnes,for which purpose,he opened their mind,that they might vnderstand the Scriptures.Luc 24,45 &c.That you adde,he did it *for the grace of the Sacrament of orders,as S. Augustine saith*,it is an impudent vntruth: for neither that counterfect Augustine whom you quote first, nor the true Augustine.*Cont.ep.Parm.l.2.c.11.*doth once name the Sacrament of orders.For of the power or grace that is giuen to them that are ordeined ministers of the Church,the question is not now: but whether there be any Sacrament of orders: and whether this power be absolute, or following the iudgement of God:to be executed by preaching and declaring the will of God out of his word,or by ceremonie only. Concerning which matter, S.Augustine sayth in the place by you alleaged, that Christ by giuing the holy Ghost, when he gaue power of remission of sinnes.*Satis ostendit &c.Doth shew sufficiently, that they doe it not, but the holy Ghost verely by them,as is sayd in another place. For it is not you that speake,but the holy Ghost which is in you. And the holy Ghost is so in the gouernour or Minister of the Church, that if he be not an hypocrite,the holy Ghost worketh by him,both to his owne rewarde, vnto eternall health: and to the regeneration or edification of them, which by him, are either consecrated, or haue the Gospell preached vnto them.* These wordes declare, what maner of auctoritie, the Ministers of the Church haue, in remission of sinnes, either when they minister the Sacrament of Baptisme, or when they preach the Gospel.S.Cyril also in the place noted,is of the same iudgement with vs. *Et certè solius &c. And certainely it pertaineth to the onely true God, that he be able to loose men from sinnes. For to what other person is it lawfull, to deliuer the transgressors of the Lawe from sinne, but to the auctor of the Lawe it selfe? For so we see it to be done in mens affaires. For no man without punishment refuseth the lawes of kinges, but the kinges themselues, in whome the crime of transgression hath no place. For it is wisely saide, that he is vngodlie, which will say to a king, thou doest vniustly. How then hath our Sauiour giuen to his Disciples, the dignitie and power of the diuine nature? Certainely, because it is not against reason, that sinnes can be forgiuen, by them which haue the holy Ghost in them. For when they remit or reteine, the spirite which dwelleth in them, remitteth or reteineth. And that shall be by them as I thinke by two meanes, by Baptisme,and by repentance. For either they bring men that beleeue and are approued for holines of life, vnto Baptisme, and diligently keepe the vnworthy from it, or when the children of the Church offend, they rebuke them, and pardon them when they repent. As Paule sometimes deliuered the fornicator among the Corinthians, vnto the destruction of the flesh, that his spirite might be saued, and receiued him againe, that he should not be ouerwhelmed with greater sorrow.* S.Ambrose hath none other meaning, nor any worde of the Sacrament of penance: but reasoneth against the Nouatians, which denied that sinnes could be forgiuen after Baptisme, by the ministerie of men, wherein you doe impudently belie vs, to match vs with them. His wordes are these: *Quid interest &c.What skilleth it whether the Priestes doe challenge this auctoritie,giuen vnto them, by repentance,or by baptisme? there is one ministerie in both. But thou wilt say, that in Baptisme the grace of the mysteries doth worke, what in repentance, doth not the name of God worke?* By these wordes it appeareth, that S. Ambrose acknowledgeth no Sacrament of penance or repentance.For then he would haue sayd:Doth not the same grace of the mysteries worke in penance? Are they not both Sacraments alike? But he sayth,*doth not the name of God worke?* meaning that the grace of remission of sinnes, which is graunted in the name of God to the penitent, is as effectuall without a Sacrament,as in a Sacrament.

The popish Sacrament of orders.

Remission of sinnes by the Ministers.

The popish Sacrament of penance. Slander.

Rhem.5. 23. Whose sinnes.) *Power to offer Sacrifice, which is the principal function and acte of Priesthod, was giuen them at the institution of the B. Sacrament: the second and next special faculte of Priesthod, consisting in remitting sinnes, is here bestowed on them. And with al the holy Sacrament of Penance implying Contrition, Confession, and Satisfaction in the Penitent, and absolution on the Priests part, is instituted. for in that, that expresse power and commission is giuen to Priests to remitte or reteine al sinnes: and in that, that Christ promiseth, whose sinnes soeuer they forgiue, they be of God forgiuen also: and whose sinnes they reteine, they be reteined before God: it foloweth necessarily, that we be bound to submit our selues to their iudgement for release of our sinnes. For, this wonderful power were giuen them in vaine, if none were bound to seeke for absolution at their handes. Neither can any rightly seeke for absolution of them, vnles they confesse particularly at least al their mortal offences, whether they be committed in minde, hart, wil and * cogitation onely, or in word, and worke. for, Gods Priests being in this Sacrament of Penance constituted in Christs steede as iudges in causes of our conscience, can not rightly rule our cases without ful and exacte cognition and knowledge of al our sinnes, and the necessarie circumstances and * differences of the same. Which can not otherwise be had of them being mortal men, then by our simple, sincere, and distincte vtterance to them of our sinnes, with humble contrite hart, ready to take and to doe penance according to their iniunction. For that authoritie to reteine sinnes,consisteth specially in enioyning satisfaction and penitential workes of praying, fasting, almes, and such like. Al which Gods ordinance whosoeuer contemneth or contemneth,as Heretikes doe, or neglecteth, as some careless Catholikes may perhaps doe: let them be assured they can not be saued.Neither must any such Christian man pretend or looke to haue his sinnes after Baptisme, remitted by God only,without this Sacrament:* (*which was the old Heresie of the Nouatians* Amb.li.1.de pœnit.c.2.Socrat.li.7.Ec. hist.c.25.) *more then any may hope to be saued or haue his original or other sinnes before Baptisme,forgiuen by God without the same Sacrament.Let no man deceiue himself, this is the* second table or borde after shipwracke, *as S.Hierome calleth it.Whosoeuer take not hold of it,shal perish without al doubt, because they contemne Gods counsel and order for their saluation. And therefore S.Augustine* (ep.180.) *ioyning both together,saith it is a pitiful case, when by the absence of Gods Priests,men depart this life,* aut non regenerati, aut ligati. *that is,* either not regenerated *by Baptisme,* or fast bound, *and not absolued by the Sacrament of penance and reconciliation: because they shalbe excluded from eternal life,* and destruction foloweth them. *And S.Victor* (li.2.de persecut.Vandalica) *telleth the miserable lamentation of the people,when their Priests were banished by the Arian Heretikes.* Who (*say they*) shal baptize these infants?

The Sacrament of PENANCE instituted.

Men are bound to confesse,al their mortal sinnes,& that in particular.

* *Cypr.de lapsis.*

* *Hierom in 16. Mat.*

To reteine sinnes.

The necessitie of this Sacrament.

Hiero.ad Demetriadem,c.6,10.1.

ants? Who ſhall miniſter penance vnto vs, and looſe vs from the bandes of ſinnes? &c. *And therefore S. Cyprian very often (namely ep. 54.) calleth it great cruelty, and ſuch as Prieſtes ſhall anſwere for at the latter day, to ſuffer any man that is pœnitent of his ſinnes, to depart this life without this reconciliation and abſolution:* becauſe (*ſaith he*) the Lawmaker him ſelfe (*Chriſt*) hath graunted, that things bound in earth, ſhould alſo be bound in heauen: and that thoſe things might there be looſed, which were looſed before here in the Church. *And it is a world to ſee, howe the Heretikes wraſtle with this ſo plaine a commiſſion of remitting ſinnes, referring it to preaching, to denouncing Gods threates vpon ſinners, and to we cannot tell what els. though to our Engliſh Proteſtants this authoritie ſeemeth ſo cleere, that in their order of viſiting the ſicke, their Miniſters acknowledge and chalenge the ſame, vſing a formal abſolution according to the Churches order, after the ſpeciall confeſſion of the partie. But to conclude the matter, let euery one that liſt to ſee the true meaning of Chriſtes wordes, and the Prieſtes great power and dignitie giuen them by the ſame wordes and other, marke well theſe wordes of S. Chryſoſtome.* For, *ſaith he*, they that dwell on the earth, and conuerſe in it, to them is commiſſion giuen to diſpenſe thoſe things that are in heauen, to them is it giuen to haue the power which God would not to be giuen neither to Angels nor Archangels. for, neither to them was it ſaid, Whatſoeuer you ſhall binde in earth, ſhall be bound in heauen: and whatſoeuer you ſhall looſe in earth, ſhall be looſed in heauen. The earthly Princes in deede haue alſo power to binde, but the bodies onely: but that bond of Prieſtes which I ſpeake of, toucheth the very ſoule it ſelfe and reacheth euen to the heauens: in ſo much that whatſoeuer the Prieſts ſhall doe beneath, the ſelfe ſame God doeth ratifie aboue, and the ſentence of the ſeruants of the Lord doth confirme. for in deede what els is this, then that the power of all heauenly things is graunted them of God? Whoſe ſinnes ſo euer, ſayth he, you ſhall reteine, they are reteyned. What power (I beſeech you) can be greater then this one? The Father gaue all power to the Sonne: but I ſee the ſame power altogether deliuered by the Sonne vnto them. *And as this concerneth the Prieſtes high authoritie to abſolue, ſo thereupon concerning confeſſion alſo to be made vnto them, the ancient Fathers ſpeake in this ſort. S. Cyprian* de Lapſis nu. 11. They (*ſaith he*) that haue greater faith and feare of God, though they did not fall in perſecution, yet becauſe they did onely thinke it in their minde, this very cogitation they confeſſe to Gods Prieſtes ſorowfully and plainely, opening their conſcience, vttering and diſcharging the burden of their mind, and ſeeking holſome medicine for their woundes though but ſmall and litle. *And a litle after*, Let euery one (my brethren) I beſeech you, confeſſe his ſinne, whiles he is yet aliue, Whiles his confeſſion may be admitted, whiles ſatisfaction and remiſſion made by the Prieſtes is acceptable before God. *S. Cyril (or as ſome thinke, Origen)* li. 2. in Leuit. *calleth it a great part of penance, when a man is aſhamed, and yet openeth his ſinnes to our Lords Prieſt. See alſo* Tertul. li. de pœnit. S. Hiero. in c. 10. Eccleſiaſtæ. S. Baſil. in Regulis breu. qnæſt. 229. *Who compare ſinners that refuſe to confeſſe, to them that haue ſome diſeaſe in their ſecret parts, and are aſhamed to ſhewe it to the Phyſicion or Surgeon, that might cure it. where they muſt needes meane ſecrete confeſſion to be made to them that may abſolue. And S. Leo ep. 80. moſt plainely (as before S. Cyril) expreſly nameth Prieſtes.* That confeſſion is ſufficient which is made firſt to God, then to the Prieſt alſo. *And againe*, It is ſufficient that the guiltineſſe of mens conſciences be vttered to the Prieſtes onely by the ſecrecie of confeſſion. *S. Hierom in 16. Math. ſaith, that Prieſtes looſe or bind*, audita peccatorum varietate, hauing heard the varietie and differences of ſinnes. *S. Paulinus writeth of S. Ambroſe*, that as often as any confeſſed his ſinnes vnto him for to receiue penance, he ſo wept for compaſſion, that thereby he cauſed the penitent to weepe alſo. *He addeth moreouer, that this holy Doctor was ſo ſecret in this caſe, that no man knewe the ſinnes confeſſed, but God and him ſelfe. And S. Auguſtine ho. 49 de 50. homilijs To. 10. ſaith thus.* Doe penance ſuch as is done in the Church, Let no man ſay, I doe it ſecretly, I doe it to God. in vaine then was it ſaid, *Whatſoeuer you ſhall looſe in earth, ſhall be looſed in heauen. ſee S. Ambroſe* de pœnitentia *through out. S. Cyprian* de Lapſis, *the booke* de vera & falſa pœnit. *in S. Auguſtine. beſide all antiquitie which is full of theſe ſpeaches concerning abſolution, and confeſſion.*

Mat. 18. The Heretikes wraſtling againſt plaine Scripture.

The Engliſh Miniſters heare confeſſions, and abſolue. *See the communion booke. Li. 3. de Sacer.*

Prieſtes power to forgiue ſinnes, is aboue the power of Angels or worldly princes.

Confeſſion to Prieſtes.

Secrete or auricular Confeſſion.

In vita D. Ambr. prope finem.

Mat. 18.

Fulke. 5. At the inſtitution of the holy Sacramẽt of our Lords Supper, there was no word of ſacrifice or power of ſacrificing giuẽ to Prieſts. But where you ſay, ỹ ſecond facultie of Prieſthood, conſiſting in power to remit ſinnes, is here inſtituted: you confeſſe they were made but halfe prieſts before. But howe I pray you could they baptiſe or miniſter the Lords Supper, without power of remiſſion of ſinnes vnto the penitent? Therefore here is no ſacrament of penance inſtituted, but the auctoritie of their Apoſtleſhip, confirmed and renued vnto them and their ſucceſſors, miniſters of the Church. Moreouer, you ſhall neuer be able to proue, that the power of remiſſion of ſinnes doth emply confeſſion to a prieſt, or ſatisfaction of worke: neither is there any word in the holy Scriptures, to declare theſe two partes neceſſarie to repentance. Neither doth it follow of any neceſſitie, that men are bound to ſubmit them ſelues to the iudgement of prieſts, if they haue auctoritie to forgiue ſinnes. Neither were their power giuẽ in vaine, if none were bound to ſeeke abſolution at their hands: for they are bound to offer it to all true penitent ſinners, although they ſeeke it not at their hands, yea to exhort and to deſire men to be reconciled vnto God by their miniſterie. 2. Cor. 5. 20. Luk. 24. 47. Againe, men may ſeeke abſolutiõ at their hands, though they be not bounde to ſubmit them ſelues to their iudgement, nor yet to confeſſe all or any of their particular mortall ſinnes vnto them. And where you quote Cyprian de Lapſis, he ſpeaketh not one word of the neceſſitie of confeſſion of al ſinnes to a prieſt, but of them that had openly fallen to idolatrie, who were bound openly to acknowledge their ſinne, before they could be receiued into the communion of the faithfull: commending them alſo, which although they had not openly fallen, yet hauing but onely thought to yeeld to Idolatrie, being pricked in conſcience confeſſed ỹ ſame to the prieſt, and ſought comfort & holſome medicine, though it were but for ſmall woundes, in compariſon of them that had yeelded in acte. S. Hierome ſayth, *That as in the lawe the Prieſt maketh the leper cleane or vncleane, ſo here alſo the Biſhop or prieſt bindeth or looſeth, not them that are innocent or guiltie, but according to his office, whẽ he heareth the diuerſities of ſinners, he knoweth who is to be bound, and who to be looſed.* Here is no word of the neceſſitie of Confeſſion, but onely he ſheweth that the Biſhop or prieſt, hath none other power of binding and looſing, then the prieſt of the lawe had in making cleane or vncleane, which he did none otherwiſe, but by declaring and pronouncing who was cleane, & who was vncleane: ſo the miniſter of the Church, hearing that there be ſinners penitent and vnpenitent, knoweth to binde the one, and looſe the other.

The Popiſh ſacrament of penance.

Moreouer where you ſay, the auctoritie to reteine ſinnes, conſiſteth ſpecially in enioyning ſatisfaction &c. it

is altogether without the teſtimonie of the holy Scriptures, yea contrary to the ſame which teach, that all penitent ſinners are by the miniſterie of the Church, to be aſſured of remiſſion of their ſinnes freely through the redemption of Chriſt, Rom.3.24.25.1.Ioh.2.1.and 2.&c. For by the death of Chriſt, is made a full ſatisfaction to the iuſtice of God for our ſinnes, and not by any workes of ours. Chriſtian men therefore looke to haue remiſſion of their ſinnes in the Church, and by the miniſterie thereof after baptiſme, contrary to the hereſie of the Nouatians, but not by any ſacrament of penance. For neither Ambroſe, Socrates, or Hierome, doe once name the ſacrament of penance in the places noted: but ſhewe that the miniſters of the Church haue auctoritie aſwell to looſe, as to binde, to forgiue ſinnes, as to reteyne: whereas the Nouatians graunted the one, and denied the other. S.Auguſtine ioyning reconciliation of them that are bound to Baptiſme, doeth not thereby acknowledge a ſacrament of the one, aſwell as of the other. The like is to be ſaid of the lamentation deſcribed by Victor Vticenſis: & the complaint of Cyprian Ep.54: for the neceſſitie of reconciliation by the miniſterie of the Church, of thoſe that are bound by the ſame, doth not proue a ſacrament of penance, which is the matter we ſtand vpon. That ỹ power here giuen, is exerciſed by preaching and denouncing ỹ promiſes or threates of God, eyther publikely or priuately, you knowe not what it meaneth: but euen the Fathers whom you haue cited, doe teſtifie ỹ ſame, as appeareth by their ſayings before remembred. That confeſſion may be made profitably, when a mans conſcience cannot otherwiſe be ſatisfied, we denie not, but ỹ it is alwayes neceſſarie for obteyning remiſſion of ſinnes, we vtterly denie. The ſaying of Chryſoſtom we acknowledge, vnderſtanding this power to be giuen to the miniſters of the Church, as embaſſadors of Chriſt, whoſe ſentence being vttered in earth according to their commiſſion, is ratified in heauen. But how this power is exerciſed, Chryſoſtome alſo ſheweth cap.6.of the ſame booke, *ὲ τῷ διδάσκειν μόνον* &c. *not onely by teaching and admoniſhing, but alſo by prayer.* And concerning the neceſſitie of Confeſſion to the Prieſt, what Cyprian ſayth in his booke de Lapſis, I haue ſhewed before. The former place is a commendation of them which confeſſed, euen their purpoſe of defiling themſelues with idolatrie, though they did not accompliſh it in acte, in compariſon of other that would be reſtored to the felowſhip of the Church, without any confeſſion when they had actually & openly fallen: which doth not argue any neceſſitie of confeſſion in the ſame or in any ſuch. In the ſeconde place he vrgeth open confeſſion and ſatisfaction to the Church which by their fall was offended, of them that had openly fallen into Idolatrie. So the place nothing proueth the neceſſitie of confeſſion of all ſinnes, nor ſatisfaction to the iuſtice of God. Cyril alſo, or Origen, in Leu.lib.2. ſpeaketh of hard diſcipline and open penance for open and heinous ſinnes: the wordes are theſe. *Eſt adhuc & ſeptima &c. There is yet a ſeuenth way of remiſſion of ſinnes, although hard and laborious, remiſſion of ſinnes by repentance, when the ſinner waſheth his bed with teares, and his teares are made his bread day and night, when he is not aſhamed to declare his ſinne to the Lords prieſt, and to ſeeke medicine according to him which ſaith, I ſaid I will confeſſe mine vnrighteouſneſſe againſt my ſelfe, and thou haſt remitted the impietie of my heart.* You muſt remember there are ſixe other wayes of remiſſion of ſinnes, in which no confeſſion vnto the Prieſt is required, neither is it here required as neceſſarie, but in caſe of that hard and labourous kind of repentance, which was appointed to open and notorious offenders. And yet by the text of the Prophet, which he citeth, it may ſeeme he meaneth by the prieſt of God, our Sauiour Chriſt: for the Prophet ſpeaketh of confeſſion to God onely. Tertullian in his booke *de pœnitentia*, ſpeaketh onely of publike confeſſion of them that had openly fallen. S.Hierom in Eccleſt.10.ſayth. *Si quem ſerpens &c. If the ſerpent the deuil hath bitten any man priuilie, and without any mans knowledge, hath infected him with the poyſon of ſinne, if he that is ſtricken doth hold his peace, and doe not repent, nor will confeſſe his wound to his brother and maſter, the maſter which hath a tongue to cure him, cannot eaſily profite him: for if the ſicke man be aſhamed to confeſſe his wounde to the Phyſition which he knoweth not, medicine or phyſike heale not.* This place doth not inferre a neceſſitie of confeſſion, but where the conſcience is eſpecially troubled, nor to the prieſt, but to any learned brother, which by comfortable exhortation may cure him. S.Baſil ſayth. *The confeſſion or declaration of ſinnes, is after the ſame maner as the ſhewing of the paſſions of the body. Therefore as men doe not open the paſſions of their body to all men, nor to any kinde of men, but to thoſe that are skilfull to cure them, ſo the confeſſion of ſinnes ought to be made, to them that are able to heale them, as it is written: you that are able, beare the infirmities of the weake, that is, take them away by carefull looking to them.* Theſe words doe not affirme, that all our ſinnes muſt of neceſſitie be confeſſed to a prieſt, but that choiſe muſt be made of a godly learned phyſition of ỹ ſoule, when we doe make declaration of any of them, whether he be prieſt or no, that is able to miniſter ſpirituall medicine vnto them. Wherby it may rightly be gathered, that in vaine men make their confeſſion to many popiſh prieſts, which be altogether vnlearned, and vnskilfull. Baſil ſpeaketh for the inſtruction of them that liued in monaſteries in his time, among whom many were learned and able to giue good counſell that were no prieſts. But Leo you ſay nameth prieſtes Ep.80. he doth ſo in deede, and ſecret confeſſion as ſufficient againſt them, that required open confeſſion as neceſſarie: yet ſayth he not, that confeſſion to the prieſt of all ſinnes, is alwayes neceſſarie. For that it is expedient in ſome caſes, for men to confeſſe their ſinnes to their paſtor, we denie not, but you haue not yet proued, that it is alwayes neceſſarie. The wordes of Hierome be as I haue declared before. *Cum peccatorum audierit varietates, when he hath heard the diuerſities or diuers kindes of ſinners, he knoweth who is to be bound, or who to be looſed:* namely, the penitent to be looſed, the impenitent to be bound. Which he can not doe, by hearing the varietie of ſinnes: for all ſinnes are to be pardoned to them that repent, and no ſinne is to be remitted to the impenitent. That Ambroſe heard ſometimes ſecret confeſſions, and kept them ſecrete, we giue credite to Paulinus: but that confeſſion of all ſinnes to a prieſt, is neceſſarie to obteine remiſſion of ſinnes, neither Ambroſe nor Paulinus, nor any ancient godly Father doth tel vs. S.Auguſt.ho.49.ſpeaketh of open penance for them that had openly committed adulterie, as it appeareth by ỹ example of Theodoſius ỹ Emperor, which he bringeth to perſwade them, ſaying, *God would haue the Emperor Theodoſius to do open penance in the ſight of the people, ſpecially becauſe his ſinne could not be kept cloſe, and is the ſenator aſhamed, of that the Emperor was not aſhamed?* I haue anſwered before to S.Ambroſe, & S.Cyprian, ỹ neither of thē ſpeaketh a word for ỹ neceſſitie of confeſſion of all ſinnes to a prieſt. The auctor of the booke, *de vera & falſa pœnitentia* writeth againſt S.Auguſt. by name, and by ỹ ſtile ſheweth him ſelfe to be a late writer in compariſon of S.Auguſtine. Yet he thinketh not confeſſion to a prieſt to be ſo neceſſary, but ỹ if a prieſt be wanting, a man may confeſſe to his neighbour, and ſhall Cap.17.

ſhall haue pardon, as the lepers that went to ſhew their faces to ỹ prieſts, were healed before they came to thé. But that confeſſion of ſecret ſinnes is not neceſſary to be made to any man, but onely to God, Chryſoſtome ſheweth *Hom. de pœnitent. & confeſſione: It is not neceſſarie to confeſſe in the preſence of witneſſes, let examination of thine offences be made in thought, let this iudgement be without a witnes, let God onely ſee thee making thy confeſſion: God which caſteth not thy ſinnes in thy teeth, but looſeth thy ſinnes for thy ſhame.* Againe *in ep. ad heb. ho. 31. I ſay not to thee, that thou oughteſt to bewray thy ſelfe abroade, nor that thou ſhouldeſt accuſe thy ſelfe before other men. But I will haue thee obey the Prophet ſaying, Reueile thy way to the Lord, confeſſe thy ſinnes therefore before God.* The like ſaying he hath in pſ. 50. hom. 2. and in many other places of his workes. For more full triall of this caſe, I referre the reader to my Confutation of D. Allens bookes, written ſpecially to mainteine popiſh ſhrift, part 1. from the 10 Chapter to ỹ end.

CHAP. XXI.

Rhem. 1. *Appearing againe in Galilee, where Peter was fiſhing with his felowes: and cauſing them after they had all night taken none, to catch a great multitud, which Peter draweth to land, where he alſo dineth with thẽ: 15 He (expreſſing what this fiſhing ſignified) maketh Peter his Vicar, committing vnto him the feeding of his lambes and ſheepe: 18 and reuealeth vnto him, that he alſo ſhall be crucified, to the glory of God, 20 admoniſhing him to minde that, rather then to be curious about Iohns death.*

Fulke. 1. Chriſt maketh not Peter his Vicar generall, more then euery one of the Apoſtles, who had euery one a generall charge of all the flocke of Chriſtes ſheepe.

The Goſpel on Wenſeday in Eaſter weeke.

AFter IESVS manifeſted him ſelfe againe at the ſea of Tibérias. And he manifeſted thus:

2 There were together Simon Peter and Thomas who is called Didymus, and Nathanael which was of Cana in Galilee, and the ſonnes of Zebedee, and two others of his diſciples.

3 Simon Peter ſaith to them, I go to fiſh. They ſay to him, We alſo come with thee. And they went foorth and got vp into the boate: and that night they tooke nothing.

4 But when morning was nowe come, IESVS ſtood on the ſhore: yet the diſciples knewe not that it was IESVS.

5 IESVS therefore ſaith to thẽ, Children, haue you any meat? They anſwered him, No.

6 He ſayth to them, Caſt the nette on the right ſide of the boate: and you ſhall finde. They therefore did caſt it: & now they were not able to draw it for ỹ multitude of fiſhes.

7 That his diſciple therefore whom IESVS loued, ſaith to Peter, It is our Lord. ‡ Simon Peter when he had heard that it is our Lord, girded his coate vnto him (for he was naked) and caſt him ſelfe into the ſea.

8 But ỹ other diſciples came in ỹ boate (for they were not farre frõ the lãd, but as it were two hũdred cubites) drawing ỹ net of fiſhes.

9 Therefore after they came downe to land, they ſaw hote coles lying, and fiſh laid thereon and bread.

10 IESVS ſaith to them, Bring hither of the fiſhes that you tooke nowe.

11 Simon Peter went vp, and drewe the net to the land, ful of great fiſhes, an hundred fiftie three. And although they were ſo many, the net was not broken.

12 IESVS ſaith to them, Come, dine. And none of ‖ them that ſate at meate, durſt aske him, Who art thou? knowing ỹ it is our Lord.

‖ the diſciples.

13 And IESVS cõmeth & taketh ỹ bread and

AFterward did Ieſus ſhewe him ſelfe againe to his diſciples at the ſea of Tiberias, and on this wiſe ſhewed he him ſelfe.

2 There were together Simon Peter, & Thomas, which is called Didymus, and Nathanael of Cana in Galilee, and the ſonnes of Zebedee, and two other of his diſciples.

3 Simon Peter ſaith vnto them, I goe a fiſhing. They ſay vnto him, We alſo goe with thee. They went their way, and entred into a ſhip immediatly, and that night caught they nothing.

4 But when the morning was nowe come, Ieſus ſtoode on the ſhore: neuertheleſſe, the diſciples knewe not that it was Ieſus.

5 Ieſus ſaith vnto them, Children, haue ye any meate? They anſwered him, No.

6 And he ſaith vnto them, Caſt out the net on the right ſide of the ſhip, and ye ſhall finde. They caſt out therefore, and anone they were not able to drawe it for the multitude of fiſhes.

7 Then ſaide the diſciple whom Ieſus loued, vnto Peter, It is the Lorde. When Simon Peter heard that it was the Lorde, he girded his coate vnto him (for he was naked) and did caſt himſelfe into the ſea.

8 The other diſciples came in a litle ſhippe, (for they were not farre from lande, but as it were two hundred cubites) drawing the net with fiſhes.

9 As ſoone then as they were come to lande, they ſawe hote coales, and fiſh laide thereon, and bread.

10 Ieſus ſayeth vnto them, Bring of the fiſh, which ye haue nowe caught.

11 Simon Peter went vp, and drewe the net to the land full of great fiſhes, an hundred and fiftie and three, and for all there were ſo many, yet was not the net broken.

12 Ieſus ſayeth vnto them, Come, and dine. And none of the diſciples durſt aske him, Who art thou? knowing that it was the Lord.

13 Ieſus then commeth, and taketh bread,

and giueth them, and the fish in like maner.

14 This nowe the ‡third time IESVS was manifested to his disciples, after he was risen from the dead.☞

15 Therefore when they had dined, IESVS saith to Simon Peter, Simon of Iohn, loueſt thou me more then these? He sayeth to him, Yea Lorde: thou knoweſt that I loue thee. he saith to him, FEEDE MY LAMBES.

16 He sayeth to him againe, Simon of Iohn, loueſt thou me? he sayeth to him, Yea Lord, thou knoweſt that I loue thee. He saith to him, cFEEDE MY LAMBES.

17 He sayeth to him the third time, Simon of Iohn, loueſt thou me? Peter was strokē sad, becauſe he said vnto him ȳ third time, Loueſt thou me? And he said to him, Lord, thou knoweſt all things: ȳ knoweſt ý I loue thee. He saith to him, ‖FEEDE MY SHEEPE.

18 Amen, amen I say to thee, when thou waſt yonger, thou didſt gird thy selfe, and didſt walke where thou wouldeſt. but when thou shalt be olde, thou shalt stretch foorth thy hands, and ‖ an other shall gird thee, and leade thee whither thou wilt not.

19 And this he saide, signifying by what death he should glorifie God. ☜ bAnd whē he had said this, he saith to him, Folowe me.

20 Peter turning, sawe that disciple whō IESVS loued, folowing, *Who also leaned at the supper vpon his breast, and saide, Lorde who is he that shall betray thee?

21 Him therefore when Peter had seene, he saith to IESVS, Lord, and this man what?

22 IESVS saith to him, c So I will haue him to remaine till I come, what to thee? folowe thou me.

23 This saying therefore went abroade among the brethren, that that disciple dieth not. And IESVS did not say to him, he dieth not: but, So I will haue him to remaine till I come, what to thee?

24 This is ȳ disciple which giueth testimonie of these things, and hath written these things: & we know ý his testimonie is true. ☜

25 But there * are many ‡other things also which IESVS did: which if they were written in particular, neither the world it self I thinke were able to conteine these bookes that should be written.

‡Not the third apparition, but ȳ third day of his apparitiōs. for he appeared in the very day of his resurrection often, againe vpon Low Sunday, then this third time. And S. Marke saying, *last he appeared*, c.16. 14: meaneth his last apparition the first day.

The Gospel on the eue of SS. Peter & Paul.

c ποίμαινε feede and rule. *Fulke.* c as a shepheard ruleth his flocke.

bThe Gospel vpon S. Iohn ȳ Euangelists day in Christmas *Decembris* 27.

cSo readeth S. Ambrose *in Ps.* 45. & *ser.* 20. *in Ps* 118. S. Aug. *tract.* 124. *in Io.* and most ancient copies and seruice bookes extant in Latine. other reade, *If I wil:* other, *If so I will* &c.

Io. 13, 23.

Io. 20, 30.

and giueth them, and fish likewise.

14 This is now the third time that Iesus appeared to his disciples, after that he was risen from death.

15 So when they had dined, Iesus saith to Simon Peter, Simon †Ioanna, loueſt thou me more then these? He saith vnto him, Yea Lorde, thou knoweſt that I loue thee. Hee saith vnto him, Feede my lambes.

†Or, sonne of Iona.

16 He saith to him againe the second time, Simon Ioanna, loueſt thou me? he saith vnto him, Yea Lord, thou knoweſt that I loue thee. He saith vnto him, Feede my sheepe.

17 He saide vnto him the third time, Simon Ioanna, loueſt thou me? Peter was sory, becauſe he saide vnto him the third time, Loueſt thou me? And he saide vnto him, Lorde, thou knoweſt all things, thou knoweſt that I loue thee: Iesus saith vnto him, Feede my sheepe.

18 Verily, verily I say vnto thee, when thou waſt yonger, thou diddeſt gird thy selfe and walke whither thou wouldeſt: but when thou shalt be olde, thou shalt stretch foorth thy handes, and another shall girde thee, and carie thee whither thou wouldeſt not.

19 This spake he, signifying by what death he shoulde glorifie God. And when he had spoken this, he saith vnto him, Followe me.

*20 Peter turning about, seeth the disciple whom * Iesus loued, following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee?* Iohn 13.23.

21 When Peter therefore sawe him, he saith to Iesus, Lord, what shall he doe?

22 Iesus saith vnto him, If I will haue him to tarie till I come, what is that to thee? Folowe thou me.

23 Then went this saying abroad among the brethren, that that disciple shoulde not die: Yet Iesus said not vnto him, He shall not die: but, If I will that he tarie till I come, what is that to thee?

24 The same disciple is he which testifieth of these things, and wrote these things, and we knowe that his testimonie is true.

*25 *There are also many other things which Iesus did, the which if they should be written euery one, I suppose the worlde coulde not conteine the bookes that should be written. Amen.* Iohn 20.3.

MARGINAL NOTES. CHAP. XXI.

Rhem. 2. 7. Simon Peter.) *See in S. Augustine* tract. 122. in Io. *the great mysterie hereof concerning the CHVRCH, and in S. Gregorie* hom. 24. in Euang. ~~and S. Bernard~~ li. 2. c. 8. de consid. *Peters PRIMACIE here mistically signified.*

Fulke. 2. S. Augustine in ȳ allegorie, doth not in one word signifie ȳ preferment of Peter, before ȳ rest of the Apostles. If Gregorie him selfe a Bishop of Rome, & so neere ȳ open manifestatiō of Antichrist in ý Sea, that he prophecied of ȳ forerunner, gather some thing for Peters primacie, it is no meruaile: yet it is litle that he saith in this Hom.

Peters prerogatiue or primacie.

Hom.24.for the Popes ſupremacie. His wordes are theſe, *Iam credo, &c. I thinke your charitie doth already conſider, what it is that Peter draweth the net to the land. For to him, the holy Church was committed, to him it is ſaid ſpecially, Simon Iohannis loueſt thou me? feed my ſheepe, that which is afterward opened in voyce is now ſignified in worke. Therefore, becauſe a preacher of the Church doth ſeparate vs from the wayes of this world, ſurely it is neceſſarie that Peter draw to land the net full of fiſhes. For he draweth the fiſhes to the ſtedfaſtnes of the ſhore, becauſe by the voice of holy preaching, he ſheweth to the faithfull the ſtedfaſtnes of their eternall countrey. This he did by words, this he did by epiſtles, this he doth dayly by ſignes of miracles. So often as by him we are conuerted to the loue of eternal reſt: ſo often as we are ſeparated from the tumults, of earthly things: what are we els, but ſent into the net of faith, as fiſhes and drawne to the ſhore?* In theſe words, there is no more graunted to Peter, then was true of all the Apoſtles, yea, then is true of euery preacher of the Goſpel. *Bernarde* is ſo late a writer, that in theſe caſes, we deferre nothing to his auctoritie.

Rhem.3. 25. Other things alſo.) *How few things are written of Chriſtes acts and doctrine in compariſon of that which he did and ſpake, and yet the Heretikes will needes haue al in Scripture, truſting not the Apoſtles owne preaching, or report of any thing that our Maiſter did or ſaid, if it be not written.*

Fulke. 3. There is written ſufficient, that we may beleeue that Ieſus is Chriſt, and that beleeuing we may haue life in his name, Ioh.20.31. therefore all things neceſſarie to ſaluation are conteined in the Scriptures. The Euangeliſt ſaith not, that any thing is omitted of his doctrine, but of his actes: For though he ſpake more wordes then be expreſſed, yet all the doctrine that he vttered in thoſe wordes, is conteined in the Scriptures of the old and newe Teſtament. The Apoſtles preached nothing but that which was conteined in the Scriptures. Act.17.11. and 26.22. Rom.1.2.

The ſufficiencie of the holy Scriptures.

ANNOTATIONS. CHAP. XXI.

Rhem.4. 17. Feede my ſheepe.) *As it was promiſed him* Mat.16, *that the Church ſhould be builded vpon him, and that the keies of heauen ſhould be giuen to him, ſo here it is performed, and he is actually made the general Paſtor and Gouerner of all Chriſts ſheepe. For though the other ten (as Matthias and Paul alſo afterward) were Apoſtles, Biſhops, Prieſts, and had auctoritie to binde and looſe, to remit and reteine, to preach, baptize, and ſuch like, as wel as he: Yet in theſe things and all other gouernement, Chriſt would haue him to be their head, and they to depend of him as head of their College, and conſequently of the whole flocke of Chriſt: no Apoſtle nor no Prince in earth (if he acknowledge himſelf to be a ſheepe of Chriſt) exempted from his charge. And that Chriſt maketh a difference betwixt Peter and the reſt, and giueth him ſome greater preeminence and regiment then the reſt, it is plaine by that he is asked whether he loue our Lorde more then the other Apoſtles doe: Where, for equal charge no difference of loue had bene required.* To Peter (*ſaith S. Cyprian*) our Lord after his Reſurrection ſaid, Feede my ſheepe, & builded his Church vpon him alone, & to him he giueth the charge of feeding his ſheepe. For although after his Reſurrection he gaue his power alike to al, ſaying, As my Father ſent me, ſo I ſend you, take the Holy Ghoſt, if you remit to any their ſinnes, they ſhal be remitted &c. Yet to manifeſt vnitie, he conſtituted one Chaire, and ſo diſpoſed by his authoritie that vnitie ſhould haue origine of one. The reſt of the Apoſtles were that Peter was, in equal felowſhip of honour and power, but the beginning commeth of vnitie: the Primacie is giuen to Peter, that the Church of Chriſt may be ſhewed to be one, and one Chaire. *S. Chryſoſtome alſo ſaith thus*: Why did our Lord ſhede his bloud? truely to redeeme thoſe ſheepe, the cure of which hee committed both to Peter & alſo to his Succeſſors. *And a litle after*, Chriſt would haue Peter indued with ſuch auctoritie, and to be far aboue al his other Apoſtles: for he ſaith: Peter, doeſt thou loue me more then al theſe doe? Wherevpon our Maſter might haue inferred, If thou loue me Peter, vſe much faſting, ſleepe on the hard floure, watch much, be patrone to the oppreſſed, father to the orphans, and husband to the widowes: but omitting al theſe things, he ſaith, Feede my ſheepe. For, al the foreſaide vertues certes may be done eaſily of many ſubiects, not only men but women: but when it commerh to the gouernement of the Church and committing the charge of ſo many ſoules, al woman kind muſt needes wholy giue place to the burden and greatnes therof, and a great number of men alſo. *So writeth he.*

Peter is here made the general Paſtor, and ꝧ Church is builded vpon him.

Cypr. de vnit. &c.

Libro 2. de Sacerd.

And becauſe the Proteſtants would make the vnlearned thinke, that S. Gregorie deemed the Popes Supremacie to be wholy vnlawful and Antichriſtian, for that he condemneth Iohn of Conſtantinople for vſurping the name of vniuerſal Biſhop, reſembling his inſolence therein to the pride of Antichriſt: note well the wordes of this holy father in the very ſame place and Epiſtle againſt the B. of Conſtantinople, by which you ſhall eaſily ſee that to deny him to be vniuerſal Biſhop, is not to deny Peter or the Pope to be head of the Church, or ſupreme Gouerner of the ſame, as our Aduerſaries fraudulently pretend. It is plaine to al men, *ſaith he*, that euer read the Goſpel, that by our Lords mouth the charge of the whole Church was committed to S. Peter Prince of the Apoſtles. for to him it was ſaid, Feede my ſheepe: for him was the prayer made that his faith ſhould not faile: to him were the keies of heauen giuen and authoritie to binde and looſe: to him the cure of the Church and principalitie was deliuered: and yet he was not called the vniuerſall Apoſtle. This title in deede was offred for the honour of S. Peter Prince of the Apoſtle, to the Pope of Rome by the holy Councel of Chalcedon: but none of that See did euer vſe it or conſent to take it. *Thus much S. Gregorie.*

Grego. li.4. ep.76.

S. Gregorie though he miſliked the title of *Vniuerſal Biſhop*, yet is moſt plaine both in his writings and doings for the Popes Supremacie, as alſo S. Leo the great.

See li.1, ep.72. 75. li.2, ep.37. 45. li.4. ep.95. li.7. ep.63.

**Who though he both practiſed iuriſdiction throughout all Chriſtendom, as other of that See haue euer done, and alſo acknowledged the Principalitie and Souerauntie to be in Peter and his Succeſſors: yet would he not for iuſt cauſes vſe that title ſubiect to vanitie and miſconſtruction.* But both *he and all the Popes ſince haue rather called themſelues,* Seruos ſeruorum Dei, *the ſeruants of Gods ſeruants. Though the word,* vniuerſal Biſhop, *in that ſenſe wherein the holy Councel of Chalcedon offered it to the See of Rome, was true and Lawfull. For that Councel would not haue giuen any Antichriſtian or vniuſt title to any man. Only in the B. of Conſtantinople and other, which in no ſenſe had any right to it, and who vſurped it in a very falſe and tyrannical meaning, it was inſolent, vniuſt, and Antichriſtian. See alſo the Epiſtles of S. Leo the Great concerning his practiſe of vniuerſal iuriſdiction, though he refuſed the title of vniuerſal Biſhop. And S. Bernard (that you may better perceiue that the*

The title of vniuerſal Biſhop refuſed, but vniuerſal iuriſdiction alwaies acknowledged and practiſed.

Bernard. li.2. e.8. de conſider.

generall charge of Chriſts ſheepe was not only giuen to Peters perſon, but alſo to his ſucceſſors the Popes of Rome, as S. Chryſoſtom alſo before allcaged doth teſtifie) writeth thus to Eugenius, Thou art he to whom the keies of heauen are deliuered, and to whom the ſheepe are committed. there be other Porters of heauen, and other Paſtors of flockes: but thou haſt inherited in more glorious and different ſort. For they haue euery one their particular flocke, but to thee all vniuerſally, as one flocke to one man, are credited: being not only the paſtor of the ſheepe, but the one Paſtor of all the Paſtors themſelues, but thou wilt aske me how I proue that? euen by our Lords word. for to whom of al, I ſay not only Biſhops, but Apoſtles, were the ſheepe ſo abſolutely

The Pope is Paſtor of al Paſtors.

lutely and without limitation committed? If thou loue me Peter, feede my sheepe, *He saith not, the people of this kingdom or that citie, but,* my sheepe, *without all distinction. So S. Bernard. And hereunto may be added that the second,* feede, *is in greeke a word that signifieth withal to gouerne and rule, as* Ps.2. Mich.5 Mat.2. Apoc.2. *and therfore it is spoken of Dauid also, and other temporall Gouerners (as the Hebrew word answering thereunto) in the* Scriptures very often, and the Greeke in profane writers also.* mingui. 2.Reg.c.5. Ps.77.

Fulke 4. As Matt.16. the Church was promised to be builded none otherwise vpon Peter, then vpon al the Apostles, and that the keyes of heauen should be giuen to him, no more then to al the Apostles: so Peter here is made no more general Pastor and gouernour of Christs flocke, then all & euery one of the Apostles is. Nor all the Logicke in the world can otherwise conclude out of the words of the text. Neither doe the Protestants to vphold their Archbishop against the Puritanes (as you call them) auouche or proue, any such preeminence of Peter aboue the rest of the Apostles, that he should be their head and they to depend of him, nor acknowledge any Primacie of Peter, but a primacie of order (as the ancient fathers doe) not of auctoritie. The Archbishops auctoritie for external gouernment of the Church, hath better arguments to vpholde it, then the fained supremacie of Peter. Your only reason to proue a difference of preeminence betwixt Peter and the rest, is, ỹ Christ asked Peter whether he loued him more then ỹ rest. Where for equal charge, no difference of loue had bene required. This is nothing but a foolish sophisme, where that is taken for the cause, which is not the cause in deede. For the cause why Peter was bound to loue Christ more then the rest, was, for that Christ had forgiuen him more, then to the rest, according to the parable, *Luk.7.* For hauing thrise denied him, he causeth him thrise to confesse that he loued him, and willeth him to declare his greater loue, by more diligent and painefull feeding of his flocke. Wherefore Peters greater loue proueth not any greater auctoritie giuen vnto him, but that he is bound to greater duetie and seruice in the Church of Christ. And this is the vniforme consent of the most ancient writers vpon this text. S. Augustine finding no Supremacie of Peter in this Scripture, proueth therby the duetie of all shepheards to feede the flocke of Christ, for the loue of Christ. *Sed prius dominus, &c. Our Lord doeth first aske that which he knewe, and that not once, but twise and thrise: Whether Peter doeth loue him: neither doeth he heare any thing of Peter so many times, but that he loueth him: neither doth he commend any thing to Peter so many times, but that his sheepe should be fed. There is rendred to a threefold denying a threefold confession, lest his tongue should be lesse seruiceable to loue, then it was to feare, and lest death approching should seeme to haue expressed more of his voice, then life present. Let the duetie of loue be to feede the Lords flocke, if it were a token of feare to deny the shepheard. They which feede the sheepe of Christ with this minde, that they would haue them to be their sheepe and not Christs, are conuinced to loue themselues and not Christ, of desire of glorying, or ruling, or gayning, not of loue of obeying, of helping and pleasing God. Against these men therefore doeth the voyce of Christ watch, so often repeated, whom the Apostle lamenteth, to seeke their owne, and not the things of Christ. Tract.123. In Ioan.* Peters Supremacie. Slander.

S. Cyril finding as litle for Peters supremacie, hath these words. *Nam quoniam, &c. For seeing Peter which with the rest was adorned by Christ himselfe with the name of Apostleship, denied him thrise in the time of his passion, there is now of right required of him a triple confession of loue, that thrise denying, might be recompensed with an equal nomber of confessing. So that which was committed in words, is cured with words. Now he asked of him if he loued more then the rest. For he that had experience of the greater mercie of our Lord toward him, ought of right to be affected with greater loue. For though all the disciples generally were stricken with great feare when our Lord was betrayed: yet Peters offence was greater, who in a very short time denied Christ thrise. For so much therefore as by the mercie of our Sauiour he obteined forgiuenes of a greater sinne, there is iustly demaunded of him greater loue. For to whom more is remitted, he ought to loue more, as hee saith elsewhere. Hereof the Church receiueth a rule of asking them thrise, which come to baptisme, that by thrise confessing of Christ, they may be nombred among the faithfull. The teachers of the Church also doe learne, that they cannot otherwise be ioyned to Christ, except they studie with all care and diligence, that the reasonable sheepe may be well fed, and be in good health.* And a litle after. *Therefore by thrise confession of Peter, the crime of thrise denying is auoyded. And he saith, feede my lambes, reuuing vnto him the dignitie of Apostleship, lest by his denial that happened by humaine infirmitie, it might be thought to haue bene weakened. Lib.12.c.46. in Io.*

Chrystome, though not so plainely, yet sufficiently expresseth the same sense. *Multa quidem alia sunt, &c. There are in deede many other things which cause vs to haue trust in God, and which doe declare vs to be noble and approued. But that which doth most of all procure vnto vs the loue of God, it is the loue of our neighbour, which Christ exacteth of Peter: for when they had ended their meate, Iesus saith to Simon Peter, &c. But wherefore omitting the rest, doth he speake to Peter? He was the mouth of the Apostles, and principall. Wherefore Paul also went to see him, beside the rest, and withal to shew him, that now he was to be trusted: for as though he had forgotten his deniall, he doth commit the care of his brethren vnto him, neither mentioneth his denying, nor casteth it in his teeth, he only saith, If thou louest me, take care of thy brethren, and that loue which thou hast shewed in all things, and wherein I delight, and thy life which thou diddest say thou wouldest lay downe for me, deliuer it for my sheepe.* And a litle after he addeth. *Ter interrogat, &c. He asketh thrise, and alwayes cõmandeth the same thing, that he might shew how great care he hath of his sheepe, & that is the greatest argument of loue.* And least you should thinke he ascribed greater auctoritie to Peter, then to the rest of the Apostles, for that he saith in the same homilie, that Christ committed to Peter the charge of the whole world: He saith the same of Peter and Iohn together. *Cum essent orbis terrarum curam suscepturi, Seeing they were to take vpon them the charge of the whole world. In Io. Hom.87.* Therefore his meaning is, that Peter as first in order, was the mouth of the Apostles, to testifie of all their loue, and that was spoken to him of feeding the sheepe of Christ, belongeth equally to all the Apostles. *Beda* agreeth in words fully with S. Augustine. Now to the places which you cite out of the ancient fathers, First I say the place of Cyprian is falsified by *Pammelius*, contrary to the ancient edition in print and many written copies yet remayning: in which is no mention of the primacie of Peter, and the very Argument of the place is directly contrary vnto it. The very wordes of Cyprian be these: *Et eidem post resurrectionem suam dicit, pasce oues meas. Et quãuis apostolis omnibus post resurrectionem suam, parem potestatem tribuat ac dicat: Sicut misit me pater, & ego mitto vos, accipite spiritũ Sanctum: Si cui remiseritis peccata, remittentur illi. Si cui teneritis tenebũtur: tamen vt vnitatem manifestaret, vnitatis eiusdem originem ab vno incipientem, sua auctoritate disposuit. Hoc erant vtiq; & cæteri Apostoli, quod fuit Petrus, pari consortio præditi, & honoris & potestatis, sed exordium ab vnitate proficiscitur, vt ecclesia vna monstretur.*

To

To the ſame Peter he ſaith after his reſurrection: Feede my ſheepe. And although after his reſurrection he giueth equall power to all his Apoſtles, and ſaith: As my father ſent me, I alſo ſend you, receiue the holy Ghoſt, whoſe ſinnes you ſhall remit they ſhalbe remitted vnto him, whoſe you ſhall reteine, they ſhalbe reteined: yet that he might manifeſt vnitie, he diſpoſed by his auctoritie, the original of the ſame vnitie, beginning of one. Verely the reſt of the Apoſtles were the ſame thing that Peter was, endued with equall fellowſhip, both of honour and power, but the beginning proceedeth from one, that the Church may be declared to be one. By this true allegation of Cyprian which maketh altogether againſt Peters ſupremacie, you may ſee what is ſhamefully foyſted in by the Papiſts, which now a dayes haue none other ſhift to keepe their credite with their ſottiſh ſchollers, but to corrupt & falſifie the writings of the ancient fathers and others, as appeareth by their *Index expurgatorius* lately printed to their ſhame perpetuall, which they determined to haue bene kept in ſecret. And that Cyprians meaning is, that all biſhops haue equal auctoritie, theſe wordes in the ſame booke doe plainely conuince: *Epiſcopatus vnus eſt, cuius à ſingulis in ſolidum pars tenetur. The biſhops office is but one, part whereof is holden in whole of euery ſeuerall biſhop.* So that euery one hath the whole auctoritie for his part.

But that the vile practiſe of the Papiſts may be layd open, not only in falſifying the writings of the fathers, but alſo in wilful peruerting their meaning againſt their owne knowledge and conſcience, it ſhal not be amiſſe to ſet downe their owne wordes, namely the iudgement of the Vniuerſitie of *Doway*, approued by the Cenſors according to the decree of the Council of *Trent*, concerning the booke of *Bertrame*. The title, *Vt liber Bertrami, &c. How the booke of Bertrame prieſt of the body and blood of our Lord being amended may be tolerated.* *Index expurg. B. pag. 11.*

Although we make no great accompt of this booke, and therfore we would not greatly care if either it were no where extant or vtterly loſt: yet ſeeing it hath bene already oftentimes reprinted, and hath bene read of moſt mẽ, & being prohibited by name, hath bene made knowen to all men: ſeeing alſo the heretikes do know of the prohibition thereof by diuers Cataloges, and that he was a Catholike prieſt and a Monke of the Abbey of Corbei, and was welbeloued and reuerenced not ſo much of Carolus Magnus, as of Carolus Caluus, & doth helpe the ſtorie of that age: and ſeeing that in other Catholike ancient writers, we beare very many errors, and extenuate them, excuſe them, and very oftentimes by deuiſing ſome pretie ſhift we deny them, and do faine ſome commodious ſenſe vnto them, when they are oppoſed againſt vs in diſputations or in conflicts with the aduerſaries: we doe not ſee, why Bertram doth not deſerue the ſame equitie and diligent recognition, leſt the heretikes ſhould iangle againſt vs, that we burne vp and prohibite antiquitie which maketh for them, and therfore it is no marueile that ſo fewe things ſeeme to make for them, when we Catholikes do ſo vnreuerẽtly hiſſe out and deſtroy antiquitie, which but in ſhew diſſenteth from vs. Moreouer, we feare leſt this booke not only by heretikes, but alſo by vnruly Catholikes (by meanes of the prohibition thereof) may be read more greedily, alledged more odiouſly, and do more hurt being inhibited, then if it were permitted. *Excogitato Commento.*

Vpon theſe conſiderations they take order and ſhew how this booke at the next printing ſhal be falſified, by adding, putting out, changing of the words and ſentences, and by peruerting the whole ſcope and meaning of the auctor. Out vpon you Antichriſtian heretikes voyde of all trueth and honeſtie, as your owne words and deedes declare.

The ſayings of Chryſoſtome be ſhamefully wreſted to maintaine the Popes ſupremacie, which he vttered to ſhew the dignitie of euery Prieſt, or miniſter in the Church. For they are ſpoken to comfort *Baſile*, whom he ſet forward to be Prieſt, when he auoyded it himſelfe. Wherefore *Baſile* in the beginning of this booke, complaineth that he was deceiued by him, and asketh what he ſhould gaine by this office that he might be perſwaded that he was not deceiued. Chryſoſtome anſwereth: *What greater gaine can there be, then when it is certaine you doe thoſe things which Chriſt himſelf ſaid to be arguments of loue towards himſelf. For ſpeaking to the chiefe of the Apoſtles, he ſaide Peter doeſt thou loue me, &c.* And ſo proceedeth in all the diſcourſe, ſhewing out of this text, the great dignitie of the Church Miniſters, to whom Chriſt hath committed the charge of that he loued beſt, and in exerciſing of which charge, he would haue our loue towards him, ſpecially to appeare. So in the former place by you cited, he meaneth not by Peters ſucceſſors onely the biſhop of Rome, but all good Miniſters of the Church: His words are, ἢ τοῖς μετ' ἐκεῖνον, *&c. He cõmitted his ſheepe to Peter, and to them that come after him.* For it had perteined nothing to *Baſil*, if he had ſpoken of the dignitie and prerogatiue proper to the biſhops of Rome. In the ſecond place, he ſaith: ἐπὶ τοῦτ, *&c. Wilt thou ſtill quarell with vs, that thou haſt not bene well deceiued, when thou ſhalt be made ruler ouer all the ſubſtance of God, and when thou doeſt the ſame things, which when Peter did, he would haue him to be of power, and to excell the reſt of the Apoſtles: for he ſaith, Peter doeſt thou loue me more then theſe, &c.* It is manifeſt that he meaneth that *Baſile* being called into the Miniſterie of the Church, was made equal with Peter in dignitie, if he would endeuour to be equal with him in loue? And that the matter wherein Chriſt would haue Peter to excel, was in loue and diligent feeding of his ſheepe: The charge whereof, is not to be cõmitted but vnto choſen men, ſuch as afterward Chryſoſtome deſcribeth: and not to the biſhop of Rome onely. δυνήσεσθαι.

Nowe concerning Gregorie, which condemned the name of vniuerſall biſhop as Antichriſtian, we goe not about to cleare him from all vſurpation of iuriſdiction more then to his See apperteined. For the myſterie of iniquitie preparing to the open manifeſtation of Antichriſt, long before did worke in the See of Rome. And yet all that he aſcribeth to Peter, doeth not make Peter or the Pope, ſuch a ſupreme gouernour, as you would haue him. That he ſaith of the Council of *Chalcedon*, (ſeeing it appeareth not in the actes of the Council, but a contrary decree, wherein the Council made the biſhop of Conſtantinople equall with the biſhop of Rome, notwithſtanding all the labour that *Leo* then biſhop of Rome could make by himſelfe and his deputies) deſerueth no credite. His predeceſſors alledged a counterfect Canon of the Council of *Nice* for their prerogatiue, but the forgerie was diſcouered in the Council of *Africa*, *cap.* 105. Where you ſay, the Council of *Chalcedon*, would not giue any vniuſt title to any man, you acknowleege the dignitie of the See of Conſtantinople, equall to the See of Rome in all things, (ſenioritie except) to be iuſt, which was graunted and concluded in the laſt Seſſion, Act. 16. And whereas you ſay, the title of vniuerſal biſhop offered to the Biſhop of Rome, (I know not in what ſenſe,) was true and lawfull, and onely in the biſhop of Conſtantinople and other which had no right to it, it was inſolent, vniuſt, and Antichriſtian, you ſpeake cleane contrary to Gregories minde, who condemned it as ſimply vnlawfull in any man, and ſaith, *That none of his predeceſſors would vſe that ſo prophane title, although*

it

it was offered by the Council of Chalcedon. lib.4. Ep. 80. *Epi.*36. *and a name of proude appellation*, being giuen to himselfe, *lib.7. Ep.*30. In the same Epistle he denieth, that *he commanded* the Bishop of *Alexandria*, and saith that such *proud termes proceeded from the roote of vanitie, which ought to be farre from his hearing*. Whereby it is manifest, that although he thought too highly of the dignitie of his See of Rome, yet he was farre from the Antichristian pride, of the most that succeeded him. Finally, the reasons that he vseth in condemning the name of Vniuersall Bishop, and why he refuseth it, doe plainely declare, that it cannot be iust or lawful in any bishop, or in any sense.

Moreouer, we denie not but *Leo* the great tooke too much vpon him, as some of his predecessors had done before him, yet did he neuer arrogate halfe so much as the Popes doe at this time. The auctoritie of *Bernard*, who liued in the time of Antichrists chiefe exaltation, and was in many points deceiued with his errors, is not to be regarded in this controuersie. The Greeke verbe signifying to gouerne as a shepheard ruleth his sheepe, addeth no more auctoritie to Peter, then to any other Bishop or elder of the Church, to whome it is also vsed, Acts 20.28.

Rhem. 5. 18. An other shal gird thee.) *He prophecieth of Peters Martyrdom, and of the kinde of death which he should suffer, that was, crucifying. which * the Heretikes fearing that it were a steppe to proue he was martyred in Rome, deny: whereas the Fathers and ancient writers are as plaine in this, as that he was at Rome.* Origen apud Eusеb.li.3.c.1. Eusеb.li.2.c.24. Hist.Ec.Tertul.de præscript.nu.14.Aug.tract.123.in Ioan.Chrysost.Beda in hunc locum.

Peter crucified at Rome. *Beza in hunc locum.*

Fulke. 5. That Peter was martyred, may be concluded out of this place: but that he was crucified, it can not be proued out of the wordes of this text. And lest of all that he was crucified at Rome. And although many of the ancient writers affirme that he died at Rome, yet it may be doubted of, seeing other parts of their report (as of Peters sitting 25. yeeres at Rome) are confuted by the Scriptures. *Beza* in this place doeth not absolutely denie Peters being at Rome, nor yet his crucifying there, but that most impudent fable of the passion of Peter, bearing the name of *Linus*, by which it might be concluded, that Peter was iustly condemned for drawing mens wiues from their husbands, but that the fable is worthy of no credite.

Whether Peter died at Rome.

Slander.

Rhem.

THE SVMME AND THE ORDER OF THE EVANGELICAL HISTORIE: GATHERED briefly out of al foure, euen vnto Christs Ascension.

Mt	*Mr*	*Luc.*	*Io.*	
			1	THE preface mouing the Reader to receiue CHRIST, being the æternall WORD of God, the life and the light.
		1		The Angel telleth Zacharie of the conception of Iohn Baptist, Christs Precursor: and Elizabeth conceiueth him.
		1		The same Angel doing his message to the B. Virgin, Christ is incarnate in her wombe.
		1		Our B. Ladie visiteth Elizabeth: and Iohn Baptist is borne, and circumcised.
1				The Angel telleth Ioseph that his wife is with childe by the Holy Ghost.
1		3		The genealogie of Christ.
		2		The birth of Christ in Bethlehem, and his circuncision.
2				The Sages come from the East, and adore Christ.
		2		Christ is presented in the Temple: where Simeon and Anna prophecie of him.
2				Ioseph with the childe and his mother, fleeth into Egypt: and returneth to Nazareth.
		2		Iesus being sought of his parents, is found in the Temple among the Doctors.
3	1	3		Iohn the Baptist preacheth and baptizeth, preparing all to receiue Christ: and among other, Christ is baptized of him.
4	4	1		Christ fasteth fourtie dayes, and is tempted in the wildernesse.
			1	Iohn giueth testimonie of Christ to the legates of the Iewes, to the people, and to his owne disciples.
			2	Christ worketh his first miracle, turning water into wine at a mariage.
			2	In the feast of Pasche he casteth out the biers and sellers in the Temple, insinuating to the Iewes his death and resurrection.
			3	He teacheth Nicodemus by night: and baptizeth in Iurie by the ministerie of his disciples. whereupon a question is moued to Iohn about their two baptismes.
14	6	3		Iohn Baptist is put into prison for reprehending Herods incestuous aduoutrie.
4			4	After Iohns emprisonment, Christ returning into Galilee by Samaria, talketh with the Samaritane woman.
			4	He healeth a lords sonne of an ague.
4	1	4		He preacheth in Galilee, and waxeth very famous.
4	1	5		He calleth foure disciples out of the boate, and they folow him.
	1	4		He healeth one possessed of a diuel, in the Synagogue.
8	1	4		He cureth Simon Peters mother in law, and many sicke persons.
8		9		He refuseth three that offer to folow him.
8	4	8		He appeaseth the tempest on the sea.
8	5	8		He healeth two possessed of diuels in the countrie of the Gerasens, and permitteth the diuels to enter into swine.

The 1. part, conteining the Infancie of Christ, and the time that he liued obscurely.

The 2. part, conteyning the time of the preparation toward his manifestation.

THE 1. PASCHE.

The 3. part, from the time that he began (*Mat.*4.12. *and* 17.) to manifest himself, by preaching and miracles.

He

Mt.	Mr.	Luc.	Io.	
9	2	5		He healeth the ſicke of the palſey, being let downe through the tiles.
				He calleth Matthew from the cuſtome houſe, and diſputeth with Iohns diſciples & the Phariſees of faſting.
9	5	8		He raiſeth the Archiſynagogs daughter, and cureth her that had a fluxe of bloud.
9				He healeth two blinde, and one poſſeſſed.
			5	He healeth him on ỹ Sabboth day that lay at ỹ Probatica & had bene diſeaſed 38. yeres.
12	3	6		He confuteth the Phariſees being offended that his diſciples bruiſed the eares of corne on the Sabboth.
12				He refelleth ỹ Phariſees being offended becauſe he cured ỹ withered hãd on ỹ Sabboth.
5.6 7	3	6		He chooſeth ỹ 12. Apoſtles: and maketh that diuine ſermon called *Sermo Domini in monte, the Sermon of our Lord in the mount*, conteining the paterne of a Chriſtians mans life.
8	1	5		He cureth a leper.
8		7		He healeth the Centurions ſeruant.
		7		He raiſeth the widowes ſonne at Naim.
11		7.9		Iohn ſendeth out of priſon his diſciples vnto Chriſt.
		7		He forgiueth M. Magdalens ſinnes, preferring her much before the Phariſee that deſpiſed her.
12	3	11		He healeth him that had a deafe & dumme deuil, & refuteth the blaſpheming Phariſees.
12	3	11.8		He preferreth the obſeruers of Gods word before carnal mother and brethren.
13	4	8		The parable of the ſower.
13	4			The parables of the cockle, of the ſeede growing when men ſleepe, of the muſtard ſeede,
13				and of the leauen.
				The parables of the treaſure hid in the field, of the precious ſtone, and of the nette.
13	6	4		Teaching in Nazareth, he condemneth it of incredulitie.
9.10	6	8		He ſendeth the twelue Apoſtles to preache.
14	6	9		Iohn is beheaded, and the fame of Ieſus commeth to Herods eares.
14	6	9	6	He feedeth 5000. men with fiue loaues.
14	6	9	6	He walketh vpon the ſea, and ſo maketh Peter alſo to doe.
			6	He reaſoneth of Manna, and of the true bread from heauen.
15	7			He reprehendeth the Phariſees for cauilling at his diſciples becauſe they did eate with vnwaſhed hands.
				He healeth the daughter of the woman of Canaan.
	7			He cureth a man that was deafe and dumme.
15	8			He feedeth foure thouſand with ſeuen loaues.
16	8			He reiecteth the Phariſees that asked a ſigne, and biddeth his diſciples beware of their leauen.
	8			He healeth a blinde man in Bethſaida.
16	8	9		The time that he wil paſſe out of this world, now drawing nigh, he maketh Peter, for cõfeſſing him to be Chriſt, the Rocke vpon which he wil build his Church, promiſing to giue him the keies of heauen, & withal foretelleth, that he muſt ſuffer in Hieruſalem, and that al muſt be ready to ſuffer with him.
17		9		The Tranſfiguration.
				He caſteth out the deuil which his diſciples could not caſt out, commending vnto them faſting and praier,
17	9			He paieth the didrachmes for him and Peter, after that Peter had found a ſtater in the fiſhes mouth.
18	9	9		His diſciples contending for Superioritie, he teacheth humilitie.
18	9			He threatneth the ſcandalizers of litle ones.
18				He teacheth vs to forgiue our brother ſinning againſt vs.
19	10	9	7	Leauing Galilee he goeth into Iurie, and the Samaritanes wil not receiue him.
		17		In that iourney he healeth the ten leapers.
			7	He teacheth in the Temple in the feaſt of Scenopégia, that is, of Tabernacles.
			8	He abſolueth the woman taken in aduoutrie, teacheth in the Temple, and goeth out of their hands that would haue ſtoned him.
			9	He reſtoreth ſight to him that was borne blinde.
			10	He reaſoneth of the true Paſtor and his ſheepe.
		10		He ſendeth the 70. diſciples, and they returne. The parable of the Samaritane and the wounded man. Martha entertaineth Ieſus.
		11		He teacheth the maner and force of praier, and reprehendeth the prepoſterous cleanneſſe of the Phariſees.
		12		He teacheth not to feare them that kil the body onely, to caſt away the care of riches by the parable of him that thought his barnes to litle, and that the faithful ſeruant wil alwayes expect the comming of his lord and maiſter.
		13		He threatneth them, vnles they doe penance, ſhewing Gods patience by the fruitles figtree that was ſuffered to ſtand one yere more. He healeth the crooked woman, teacheth the way to heauen to be narrow.
		14		He healeth him that had a dropſie, on the Sabboth: and teacheth them to renounce al things in compariſon of him.
			10	In the feaſt of Dedication he goeth out of their hands that would haue ſtoned him.

THE 3. PASCHE.

The 4. part. from the time that he began (*Mat.* 16, 21.) to foretel to his Diſciples that he muſt goe & ſuffer in Hieruſalem.

The 5. part, of his going into Iewrie toward his Paſſion.

Mt.	Mr.	Luc.	Io.	
		16		The parables of the loſt ſheepe, of the grote, and of the prodigal ſonne.
		15		The parable of the vniuſt bailife.
19	10	16		Of the indiſſolubilitie of matrimonie.
		16		The rich glutton and Lazarus.
		17		Wo to ſcandelizers. The force of faith euen to the mouing of trees with a word.
		18		Of the Phariſee and the Publicane that went to pray.
19	10	16		He impoſeth or laieth his hands vpon litle children, and exhorteth a yong rich man to forſake al and become perfect.
20				The parable of the workemen hired into the vineyard.
			11	He raiſeth Lazarus, and the Iewes conſult how to deſtroy him.
20	10	19		He foretelleth his death, and denieth the requeſt of Zebedees two ſonnes, asking the two cheefe places about him.
		18		He healeth a blinde man before his entring into Iericho.
		19		Zachæus the Publicane entertaineth Chriſt. The Parable of the ten pounds deliuered to ten ſeruanrs.
20		10		He healeth two blinde men as he goeth out of Iericho.
26	14	12		At a ſupper in Bethánia, Marie powred ointment vpon him.
21	11	19	12	Riding vpon an aſſe he entreth glorioufly into Hieruſalem.
21			12	He healeth the lame and the blinde, and Gentiles deſire to ſee him.
21	11	19		He curſeth the figtree, and caſteth the biers and ſellers out of the Temple.
21	11	19		To his enemies the Iewes, he auoucheth his power by Iohns baptiſme which was of God, and foretelleth their reprobation, with the Gentiles vocation in their place, by parables: as the parable of the two ſonnes, the one promiſing to doe, the other doing his fathers commaundement.
		20		
21	12	20		The parable of the vineyard let out to husbandmen that killed both the ſeruants and the ſonne ſent to require fruite.
22				The parable of the king that made a mariage for his ſonne, inuiting gheſts to the feaſt, and they would not come.
22	12	20		He anſwereth their queſtion of paying tribute to Cæſar, and the Sadducees queſtion of the Reſurrection.
22	12			He anſwereth the Phariſees queſtion, of the greateſt commaundement.
22	12	20		He putteth them to ſilence with this queſtion concerning CHRIST, how he could be Dauids ſonne.
23	12	20		He biddeth them doe as the Scribes teach, but not as they doe.
	12	21		He extolleth and preferreth the poore widowes offering.
24	13	21		He foretelleth to ſome of his Diſciples, the deſtruction of the Temple and of Hieruſalem: and by that occaſion, what things ſhalbe before ỹ conſummation of the world, and Antichriſt in the conſummation, and then incontinent Domeſday, warning vs to prepare our ſelues againſt his comming.
25				By the parable of the ten Virgins, and the parable of the talents, he ſheweth, how it ſhal be at Domeſday with the Faithful that prepare, and that prepare not them ſelues: and without parables, that they which doe not good workes, ſhal be damned.
26	14	22		Iudas bargaineth with the Iewes to betray him. and two of his diſciples prepare the Paſchal lambe.
			13	At the ſupper he waſheth his Apoſtles feete.
26	14	22		He inſtituteth the Sacrifice of his body and bloud in the B. Sacrament.
26	14	22	13	He foretelleth that one of the Twelue ſhal betray him (appeaſing their contention for the ſuperioritie) and that they ſhal al denie him.
			14	His ſermon after ſupper.
			17	His prayer to his father.
26	14	22	18	The ſtorie of his Paſſion and burial, from thurſday at night, til the next day at euentide.
27	15	23	19	He riſeth the third day,
28	16	24	20	appeareth firſt to Marie Magdalene.
	16		20	Then to the other women.
28		24		Then to Peter. ver. 34. then to the two diſciples going into Emaus. ver. 15.
		24	20	Then to the diſciples gathered together in a houſe at Hieruſalem, when he entred the the doores being ſhut, and gaue to them power to remit and reteine ſinnes.
	16			
			20	Then, vpon Low-Sunday, to the diſciples likewiſe gathered together, and Thomas among them.
			21	Then, at the ſea of Tiberias, to Peter and the reſt that were fiſhing. where he committeth his ſheepe to Peter.
28	16			Then, to the diſciples vpon a mount in Galilee: giuing them commiſſion to preache and baptize through out the whole world.
		24		Then in Bethánia, where he promiſeth to ſend the holy Ghoſt (bidding them tarie in the meane time in Hieruſalem) and ſo bleſſing them, Aſcendeth into heauen.
	16	24		

PALME ſunday. *The 6. part,* conteining the holy weeke of his Paſſion in Hieruſalem.

TVESDAY night.

TENEBRE weneſday.

MAVNDY thurſday.

THE 4. PASCHE.

AL THVRSDAY night & GOOD FRIDAY.

EASTER DAY

LOVV SVNday.

ASCENTION day.

THE

THE ARGVMENT OF THE ACTES OF THE APOSTLES.

THE Gospel hauing shewed, how the Iewes most impiously reiected Christ (as also Moyses and the Prophet had foretold of them:) and therefore deserued to be reiected themselues also of him: now followeth this booke of the Actes of the Apostles (* written by S. Luke in Rome the fourth yeere of Nero, An.Dom.61) and sheweth, how notwithstanding their desertes, Christ of his mercy (as the Prophets also had foretold of him) offered him selfe vnto that vnworthy people, yea after that they had crucified him, sending vnto thē his twelue Apostles to moue them to penance, and so by Baptisme to make them of his Church: and whiles al the Twelue were so occupied about the Iewes: how of a persecuting Iewe he made an extraordinarie Apostle (who was S. Paul) and to auoide the scandal of the Iewes (to whom onely him selfe likewise for the same cause had preached) sent him, and not any of his Twelue by and by, who were his knowen Apostles, vnto the Gentiles, who neuer afore had heard of Christ, and were worshippers of many Gods, to moue them also (for, that likewise the Prophets had foretold) to faith and penance, and so by Baptisme to make them of his Church: and how the incredulous Iewes euery where resisted the same Apostle and his preaching to the Gentiles, persecuting him and seeking his death, and neuer ceasing vntil he fel into the hands of the Gentiles: that so (as not onely he euery where, but also the Prophets afore him, and Christ had foretold) the Gospel might be taken away from them, and giuen to the Gentiles: euen from Hierusalem (whose reprobation also by name had been often foretold) the head citie of the Iewes, where it began, translated to Rome the head citie of the Gentiles. Al this wil be euident by the partes of the booke: which may be these sixe.

Hier. in Catal.

Act. 13, 46. 18, 6. 19. 9. 28, 28, Mat. 21, 23. Esa. 1. Luc. 13, 33.

First how Christ Ascending in the sight of his Disciples, promised vnto them the Holy ghost, foretelling that of him they should receiue strength, and so begin his Church in Hierusalem: and from thence dilate it into al that Countrie, that is into al Iurie: yea and into Samaria also, yea into al Nations of the Gentiles, be they neuer so far of. you shal receiue (saith he) the vertue of the Holy ghost comming vpon you: and you shal be witnesses vnto me in Hierusalem, and in all Iewrie, and Samaria, and euen to the vttermost of the earth. *Chap.* 1.

Secondly, the beginning of the Church in Hierusalem, accordingly. *Chap.* 2.

Thirdly, the propagation of it consequently into al Iurie, and also to Samaria. *Chap.* 8.

Fourthly, the propagation of it to the Gentiles also. *Chap.* 10.

Fifthly, the taking of it away from the obstinate Iewes, and giuing of it to the Gentiles, by the ministerie of S. Paul and S. Barnabee. *Chap.* 13.

Act. 25, 11. Luc. 23, 1. Act. 28, 28.

Sixthly, of taking it away from Hierusalem it selfe, the head citie of the Iewes, and sending it (as it were) to Rome the head citie of the Gentiles, and that, in their persecuting of Paul so far, * that he appealed to Cæsar, and so deliuering him after a sort vnto the Romanes: as they had * before deliuered to them also Christ him selfe. whereas S. Peters first comming thither, was vpon an other occasion, as shalbe said anone. Of which Romanes and Gentiles therefore, the same S. Paul being now come to Rome (the last Chapter of the Actes) foretelleth the obstinate Iewes there, saying: Et ipsi audient. You wil not heare, but, they wil heare. that so the prediction of Christ aboue rehearsed might be fulfilled: And euen to the vttermost of the earth. And there doth S. Luke end the booke, not caring to tel so much as the fulfilling of that which our Lord had foretold (*Act.* 27, 24.) to S. Paul, Thou must appeare before Cæsar. because his purpose was no more but to shew the new Hierusalem of the Christians, where Christ would place the cheefe seate of his Church, as also in deede the Fathers and al other Catholikes haue in al ages looked thither, when they were in any great doubt: no lesse then the Iewes to Hierusalem, as they were appointed in the old Testament. Deut. 17, 8.

Rom. 11, 25. Mat. 24, 14.

And so this booke doth shew the true Church, as plainely, as the Gospel doth shew the true Christ vnto al that do not wilfully shut their owne eies, to wit, this to be the true Church, which beginning visibly at Hierusalem, was taken from the Iewes, and translated to the Gentiles (and namely to Rome) continuing visibly, and visibly to continue hereafter also, Vntil the fulnes of the Gentiles shal be come in: that then also All Israël may be saued. and then is come the end of the world. For so did Christ most plainely foretel vs: This Gospel of the Kingdome shalbe preached in the whole world, for a testimonie to al Nations. and then shal come the consummation. For the conuersion of which Nations and accomplishing the fulnes of al Gentiles, the foresaid Church Catholike, being mindful of her office, to be Christes witnes euen to the vttermost of the earth, doth at this present (as alwaies) send preachers to conuert and make them also Christians: whereas the protestants and * al other Heretikes do nothing els but subuert such as before were Christians.

Tertul. de præsc.

And this being the Summe and scope of this Booke, thus to giue vs historically a iust sight of the fulfilling of the Prophets and Christes prediction about the Church: it is not to be marueiled at, why it telleth not of S. Peters comming to Rome: considering that his first comming thither, was not, as S. Paules was, by the Iewes deliuerie of him, working so to their owne reprobation, but vpon another occasion, to wit, to confound Simon Magus. Eus. Hist. li. 2. c. 12. 13. For who also seeth not, that it maketh no mention of his preaching to any Gentiles at al, those few onely *Act.* 10. excepted, who were the first, and therefore (lest the Gentiles should seeme lesse cared for of God, then the Iewes) Peter being the Head of al, was elected of God, to incorporat them into the Church, as before he had done the Iewes. God (saith he) among vs chose, that by my mouth the Gentiles should heare the word of the Gospel, and beleeue and S. Iames thereupon: Simon hath told how God first visited to take of the Gentiles a people to his name. But otherwise (I say) here is no mention of Peters preaching to any Gentiles: no nor of the other eleuen Apostles. wil any man therefore inferre, that neither Peter, nor the other Eleuen preached to any Nation or citie of the Gentiles? No. the meaning of the Holy ghost was not to write al the Actes of al the Apostles, no nor the preaching of Peter and his, to the Gentiles, but onely to the Iewes: thereby to set out vnto the world, the great mercie of Christ toward those vnworthy Iewes, and consequently their most worthy reprobation for contemning such grace and mercy. as also on the other side to shew, how readily the Gentiles in so many Nations, were conuerted by one Apostle onely, who From Hierusalem euen to Illyricum replenished the Gospel of Christ. And this parting of the

Act. 15. 7. Act. 15, 14. Rom. 15, 19.

worke ſo made by S. Peter with the reſt, doth S. Paul him ſelfe touche: That we vnto the Gentiles, and they vnto the Circunciſion. *Neuertheleſſe before his comming to Rome, not onely was the Church come to Rome (as it is euident Act. the laſt chapter) there planted by S. Peter and others (as likewiſe by S. Peter it was planted in the firſt Gentils, before that S. Paul began the taking of it away from the multitude of the Iewes, and the tranſlating of it to the multitude of the Gentiles) but alſo ſo notable was the ſame Church of Rome, that S. Paul writing his Epiſtle to the Romanes, before he came thither,*
Rom.1,8. *ſaith:* Your faith is renowmed in the whole world. *and therefore they with the reſt of the Gentiles, be that Nation*
Mat.21,43. *whereof Chriſt told the Iewes, ſaying:* The Kingdom of God ſhal be taken away from you, and ſhal be giuen to a Nation yeelding the fruites thereof.

Fulke. It is needleſſe to write any thing againſt the ſcope of this Preface, when there is none ſo ſottiſhly addicted to Poperie, but if he haue the vnderſtanding of a naturall man, he may eaſily perceiue how wretchedly you goe about, to wring out of the hiſtorie of the Actes of the Apoſtles, an vſurped title of headſhip, for the citie of Rome. Firſt you ſay, it declareth the Goſpel to be tranſlated from Ieruſalem the head citie of the Iewes, to Rome the head citie of the Gentiles. Which is vtterly falſe in both parts. For neither was the Goſpel tranſlated from Ieruſalem, at that time where the hiſtorie of the Acts recordeth that Paule came to Rome, for then the Church floriſhed there vnder S. Iames, and many ten thouſands of the Iewiſh nation, were beleeuers, Act. 21.20. Neither doeth S. Luke in the Actes, ſo much as in one word inſinuate, how the Goſpel was firſt brought to Rome, for it had continued there manie yeeres before Paule came thither, as appeareth by his Epiſtle to the Romanes. Except that he maketh mention of Aquila and Priſcilla, lately come from Rome to Corinth, vpon the commaundement of Claudius, by which Aquila (perhaps) the Goſpel was firſt brought to Rome. But hereof we wil not contend. Certaine it is, that the Goſpel was not taken from Ieruſalem, nor ſent (as it were) to Rome when Paule was deliuered to the Romanes For it was there long before, the Church as you confeſſe, being planted there by Peter him ſelfe. Againe, what blaſphemous impudencie, is it to ſay? *that S. Luke cared not to tell, the appearing of Paule before Cæſar, becauſe his purpoſe was no more, but to ſhew the new Ieruſalem of the Chriſtians, where Chriſt would place the chiefe ſeate of his Church:* When it is certaine that he ended his ſtorie, before Paule did appeare. For vpon his appearance, he was deliuered, as he teſtifieth him ſelfe 1.Tim.4.17. And as for that, which you make his only purpoſe, what Antichriſtian preſumption is it to affirme, that to be his only purpoſe, which he doeth not in anie world ſignifie? Whereas his purpoſe is ſufficiently to be gathered out of the preface vnto his Goſpel, whereunto he ioyneth this ſecond booke of the Actes, to declare the doctrine & doings of the Apoſtles, conformable to the deedes and doctrine of their Maſter, for the certaintie and aſſurance of the faith of Theophilus, and of the whole Church. Againe it is falſe, that you ſay, The Fathers and all Catholikes, haue alwayes looked to Rome, as the Iewes did to Ieruſalem. For although, while the Church floriſhed there, they had ſome reſpect vnto it, becauſe it was the chiefe citie of the Empire, to which and from which, might be moſt conuenient concourſe, and recourſe: Yet did they not ſo regard the Church of Rome, that they would be alwayes ruled by it.

The prerogatiue of the citie of Rome.

Polycarpus cõming to Rome, would not giue place to the Church of Rome, nor to Anicetus biſhop therof, in the celebration of Eaſter. Euſeb.lib.5.ca.26. When Victor biſhop of Rome, about the ſame queſtion, would haue excommunicated the biſhops of Aſia, he was countermaunded by them, and was rebuked by Irenæus, Polycrates and other. Euſeb.lib.5.cap.25. Cyprian and the biſhops of Africa, would not yeeld to Stephanus, in the queſtion of the baptiſme of Heretikes. *Epiſt. ad Pomp. & Conc. Aph.* Firmilianus and the Biſhops of the Eaſt, ſtoode againſt him in the ſame cauſe, *apud Cyp. Ep. 75. Euſeb. li. 7. ca. 4.* The councell of Nice made all the Patriarkes equal with the biſhop of Rome, Cap.6. The biſhops of Aphrica forbad the ambitious titles which began to be giuen to the biſhops of Rome. *Conc. Carth, 3. ca, 36.* They forbad appeales to Rome. *Conc. Mileuit. cap.22. Aphrican. cap.92.* The general councel of Chalcedon, regarded not the negatiue voice of Leo Biſhop of Rome, or of his Legates, Act.16. The Church of Rauenna in Italie hard vnder the Popes noſe, for many yeeres together, would not acknowledge his ſuperioritie, *Platina in Don.1.* Yea it is ſo farre of, that the fathers eſteemed Rome to be Ieruſalem of the Chriſtians, that they iudged it to be Babylon of Antichriſt. *Tertull. cont. Marc, lib.3. Aug. de Ciuit. lib.16. cap.17. & lib.18. cap.2. & 22. Hieron. Algaſ. queſt.11. & in Eſa. lib.13. cap.4. Præfat. in Didym. &c.* To conclude S. Luke writeth no more of Peter and the reſt of the Apoſtles, then he knew certainely to be true. Of Paule he wrote more at large, becauſe he kept him companie in all his peregrination, and was preſent at the moſt matters, whereof he writeth.

Rhem. *As before we noted the Goſpels, as they are read both at Mattins and Maſſe, through out the yeere, in their conuenient time and place: ſo the bookes following (as alſo the bookes of the old Teſtament) are read in the ſaid Seruice of the Church, for Epiſtles and Leſſons, in their time and place, as hereafter ſhal be noted in euery of them.* See the verie ſame order and cuſtome of the primitiue Church, in S. Ambroſe ep.33. S. Auguſtine Serm. de Tempore 139, 140, 141, 144. S. Leo Ser.2. & 4. de Quadrag. & Ser. 13. & 19. de Paſſ. Domini. S. Gregorie in his 40. homiles vpon the Goſpel.

THE

The CHVRCH readeth this booke at Mattins from Low Sunday vnto the 3. Sunday after Easter: euen as in S. Augustines time. See serm. 83. & 93. de Diuersis. to. 10 The 1. part. The expectation of the Holy Ghost betwene the Ascension of Christ, and the beginning of the Church. The Epistle at Masse vpon Ascension day. Lu.1,3.

THE ACTS OF THE APOSTLES.

CHAP. I.

*Christ now ready to ascend, bideth the Apostles to expect the Holy Ghost which he had promised, foretelling where (being strengthened by him) they should begin his Church, and how farre they should cary it. 9 After his Ascension they are warned by two Angels to set their myndes vpon his second comming. 14 In the dayes of their expectation, 15 Peter beginneth to execute his *vicarship, giuing instruction and order, by which Mathias is elected Apostle in the place of Iudas.* Rhem. 1.

Peter executeth no vicarship of auctoritie, but a primacie of order, which is necessary in euery company to auoid confusion. Fulke. 1. Peters primacie.

The Translation of Rhemes.

THE * first treatise I made of ‡ all things, O Theophilus, which IESVS began to doe and teach.

2 Vntill the day wherein ‖ giuing commaundement by the holy Ghost to the Apostles whom he chose, he was assumpted.

3 To whom he shewed also himselfe aliue after his passion in many arguments, for fourtie dayes appearing to them, and speaking of the kingdom of God.

Lu.24,49. 4 And eating with them, *he commaunded them, that they should not depart from Hierusalem, but shonld expect the promise

Io.14.26. of the Father, which you * haue heard (saith he) by my mouth:

5 For Iohn in deed baptized with ‡ water, but

Lu.3,16. *you shal be ‡ baptized with the holy Ghost after these few daies.

‡The aboundant powring of the Holy Ghost vpon thē on Whitsunday, he calleth baptisme.

6 They therfore that were assembled, asked him, saying, Lord, whether at this time wilt thou restore the kingdom to Israel?

7 But he sayd to them, ‖ It is not for you to know times or moments, which the Father hath put in his owne power:

Lu.24,49. Act.2,1. 8 But you shal receiue the * vertue of the holy Ghost comming vpon you, & you shall be witnesses vnto me in Hierusalem, and in all Iewrie, and Samaria, and euen to the vtmost of the earth.

Mar.16,19. Lu.24.51. 9 And * when he had said these things, in their sight he was eleuated: and a cloud receiued him out of their sight.

10 And when they beheld him going into heauen, behold two men stoode beside them in white garments,

11 Who also sayd, Ye men of Galilee, why stand you looking into heauen? This IESVS which is ‖ assumpted from you into heauen, shal so come as you haue seene him going into heauen.

12 Then they returned to Hierusalem frō the mount that is called Oliuet, which is by Hierusalem, distant a Sabboths iourney.

13 And when they were entred in, they went vp into an vpper chāber, where abode ‡Peter

The Translation of the Church of England.

THE former booke haue I made, O Theophilus, of all that Iesus began both to doe and to teach,

2 Vntill the day in which he was taken vp, after that he through the holy ghost had giuen commaundements vnto the Apostles, whom he had chosen.

3 To whom also he shewed himselfe aliue after his passion, and that by many tokens, appearing vnto them fourtie dayes, and speaking of the kingdome of God.

4 And gathering them *together, commanded them that they should not depart from Hierusalem, but waite for the promise of the father, *whereof* saith he, *ye haue heard of me.* Luk.24.49. iohn 14.25. Matt.3.11. mar.1.8. luk.3.12. iohn 1.26.

*5 *For Iohn truly baptized with water, but ye shall bee baptized with the holy ghost, after these few dayes.*

6 When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore againe the kingdome of Israel?

7 And he sayd vnto them, It is not for you to know the times or the seasons, which the father hath put in his owne power.

*8 *But ye shall receiue power after that the holy ghost is come vpon you, and ye shall be witnesses vnto me, both in Hierusalem, and in all Iurie, and in Samaria, and euen vnto the worlds end.* Acts 2.1.

*9 *And when he had spoken these things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their sight.* Luk.24.52.

10 And while they looked vp stedfastly toward heauen, as he went, behold, two men stood by them in white apparell.

11 Which also sayd, Ye men of Galilee, why stand ye gazing vp into heauen? This same Iesus which is taken vp from you into heauen, shall so come, euen as ye haue seene him goe into heauen.

12 Then returned they vnto Hierusalem, from the mount that is called Oliuet, which is from Hierusalem a Sabboth dayes iourney.

13 And when they were come in, they went vp into a parlour, where abode both Peter, and

‡Peter and Iohn, Iames and Andrew, Philip and Thomas, Bartholomew and Mathew, Iames of Alphæus and Simon Zelótes, and Iude of Iames.

14 All theſe were perſeuéring with one mind in praier with the ‡ women and ‖ MARIE the mother of IESVS,& his brethren.

15 [a]In thoſe daies ‖ Peter riſing vp in the middes of the brethren,ſaid: (and the multitude of perſons together,was almoſt an hundred and twentie.)

16 You men, brethren, the *ſcripture muſt be fulfilled which the holy ghoſt ſpake before by the mouth of Dauid concerning Iudas, who was the *captaine of them that apprehended IESVS:

17 Who was numbred among vs & obteined the lot of this miniſtery.

18 And he in deed hath poſſeſſed a *field of the reward of iniquitie,and being hanged he burſt in the middes,and al his bowels guſhed out.

19 And it was made notorious to all the inhabitants of Hieruſalem: ſo that the ſame field was called in their tonge, *Hacel-dema*, that is to ſay,the field of bloud.

20 For it is writtẽ in ỹ booke of Pſalmes. *Be their habitation made deſert,& be there none to dwel in it. And his biſhoprike let another take.*

21 Therefore, of thoſe men that haue aſſembled with vs, all the time that our Lord IESVS went in & went out among vs,

22 Beginning from the baptiſme of Iohn vntil the day wherin he was aſſumpted from vs, ‡ there muſt one of theſe be made a witnes with vs of his reſurrection.

23 And they appointed two,Ioſeph,who was called Bárſabas,who was ſurnamed Iuſtus: and Mathias.

24 And praying they ſaid, Thou Lord that knoweſt the harts of all men, ſhew of theſe two,one,whom thou haſt choſen,

25 To take the place of this miniſterie & Apoſtleſhip,frõ the which Iudas hath preuaricated that he might go to his owne place.

26 And they gaue them ‖ lottes, and the lotte fel vpon Mathias,and he was numbred with the eleuen Apoſtles.

‡This viſible company was ỹ true Church of Chriſt, which he left and commanded to keepe together till the comming of the Holy Ghoſt, by him to be further informed and furniſhed to gaine all nations to the ſame Societie.

[a] The Epiſtle vpon S. Mathias day. *Febr.* 24.

Pſ.40,9. Io,13,18. Lu.22,47. Io.18,3.

Mt 27,5.7.

Pſa.68,27. Pſa.108,8.

; No ſmal myſterie, that the number of the twelue Apoſtles muſt needs be made vp againe.

Iames,and Iohn,and Andrew, Philip, and Thomas, Bartholomewe,and Matthew, Iames the ſonne *of Alphæus,& Simon Zelotes,and Iudas* the brother *of Iames.*

14 Theſe all continued with one accord in prayer & ſupplication with the women,& Marie the mother of Ieſus,& with his brethren.

15 And in thoſe dayes Peter ſtood vp in the middes of the diſciples, and ſayd, (The number of names together, were about an hundred and twentie.)

*16 Ye men and brethren,this Scripture muſt needes haue bene fulfilled, *which the holy ghoſt by the mouth of Dauid ſpake before of Iudas, which was guide to them that tooke Ieſus:* Pſal.50.9. iohn 13. 18. Matt.27.5.

17 For he was numbred with vs,and had obteined fellowſhip in this miniſterie.

*18 *And the ſame hath now purchaſed a field, with the reward of iniquitie, and when he was hanged,he burſt a ſunder in the middes, and all his bowels guſhed out.*

19 And it is knowen vnto all the dwellers at Hieruſalem,inſomuch that the ſame field is called in their mother tongue Aceldema, that is to ſay,The field of blood.

*20 For it is written in the booke of Pſalmes, *Let his habitation be deſert,and no man dwelling therein: *& his biſhoprike let another take.* Pſal.69.26. Pſal.109.8.

21 Wherfore of theſe men which haue companied with vs all the time that the Lord Ieſus went out and in among vs,

22 Beginning from the baptiſme of Iohn,vnto that ſame day that he was taken vp from vs, muſt one be ordeined to be a witneſſe with vs of his reſurrection.

23 And they appointed two, Ioſeph which is called Barſabas,whoſe ſurname was Iuſtus, and Matthias.

24 And when they had praied,they ſaid,Thou Lord, which knoweſt the hearts of all men, ſhew whether of theſe two thou haſt choſen,

25 That he may take the rowme of this miniſterie & Apoſtleſhip,from which Iudas by tranſgreſſion fell, that he might goe to his owne place.

26 And they gaue forth their lots, & the lot fell vpon Matthias,and he was counted with the eleuen Apoſtles.

MARGINALL NOTES. CHAP. I.

Rhem. 2. 1 All things.) *Not all particularly, (for the other Euangeliſts write diuers things not touched by him) but all the principall and moſt neceſſary things.*

Fulke. 2. Yet ſufficient for aſſurance of Chriſtian faith.

Rhem. 3. 5 Water.) *Iohns Baptiſme gaue not the Holy Ghoſt.*

Fulke. 3. The miniſterie of man giueth not the holy ghoſt, but Chriſt by mans miniſterie as well in the baptiſme of Iohn,(wherwith he himſelf was baptiſed & receiued the holy ghoſt) as alſo in the baptiſme of his diſciples. Iohns baptiſme.

Rhem. 4. 14 Women.) *The Heretikes,ſome in the text,other in the margent tranſlate* Wiues,*to wit,of the Apoſtles, moſt impudently,knowing in their conſciences that he meaneth the Maries and other holy women that followed Chriſt, as* Lu. 8, 2. 24,10.

24,10. *See Beza and the Engl.Bible 1579.*

Fulke 4. Their wiues are comprehended, as well as other women, for it were inconuenient to thinke the Apoſtles would exclude their owne faithful wiues,& remaine ſhut vp with other womẽ.And it was expedient that their wiues alſo ſhould be confirmed by the holy ghoſt,who were partly to be cõpanions of their painful peregrination of their husbands,partly to remaine patiently without them. And if you had not forgotten your note immediatly before giuẽ,you would not haue excluded them out of this company, except you would deny them to haue bene true members of the viſible Church. The Apoſtles wiues.

ANNOTATIONS. CHAP. I.

Rhem. 2 Giuing commandement.) *He meaneth the power giuen them to preach, to baptize, to remit ſinnes, and generally the whole commiſſion and charge of gouernment of the Church after him and in his name, ſteed and right. the which Regiment was giuen them together with the Holy Ghoſt to aſſiſt them therein for euer.*

Rhem.5. 7 It is not for you.) *It is not for vs,nor needful for the Church,to know the times & momẽt of the world,the comming of Antichriſt,& ſuch other Gods ſecrets.This is ynough in that caſe,to be aſſured that Chriſts faith ſhal be preached, and the Church ſpred throughout al Nations,the holy ghoſt cõcurring continually with the Apoſtles & their Succeſſors for the ſame.* The times and moments of things to come pertaine not to vs.

Fulke 5. It is for vs to know the comming of Antichriſt,ſo far forth as God haue reuealed in the holy ſcriptures. But you the miniſters of Antichriſt,would haue no enquirie to be made of him, leſt he ſhould be found in the See of Rome,the Weſterne Babylon,as S.Auguſtine doth call that citie. Antichriſt.

Rhem.6. 11 Aſſumpted from you.) *By this viſible Aſcending of Chriſt to heauen,& like returne from thence to iudgement,the Heretikes do incredulouſly argue him not to be in the Sacrament.But let the faithful rather giue eare to S.Chryſoſtome ſaying thus:* O miracle,he that ſitteth with the Father in heauen aboue,at the very ſame time is handled of men beneath.Chriſt aſcending to heauen, both hath his fleſh with him, and left it with vs beneath. Elias being taken vp,left to his Diſciples his cloke only: but the Sonne of man aſcending left his owne fleſh to vs. Li.3.de Sacerd.Ho.2.ad po.Ant.in fine.Ho.de diuit.& paup in fine. Chriſt is aſcended,and yet really in the B. Sacrament.

Fulke.6. We beleeue that Chriſtes fleſh is verily eaten,both in that ſacrament,& otherwiſe in baptiſme,and without both by faith,after a ſpiritual maner,for ſo doth Chryſoſtom meane, notwithſtãding his aſcenſion.But his aſcenſion and ſitting at the right hand of God in heauen,vntil he come to iudgement,is a ſufficient argument againſt the corporal preſence of Chriſt in the ſacrament,or any where els vſed by S.Auguſtine *Tr.27.in Ioan.& Tr.50.You ſhal not eate* (ſaith *S.Auguſtine*) *this body which you ſee,nor drinke that blood which they ſhal ſhed, that ſhall crucifie me,I haue commended vnto you a certaine ſacrament,which being ſpiritually vnderſtood,ſhall giue you life. In Pſ.* 98.*If Ieſus died not,of whom is this ſacrifice a token and figure. Chryſoſt.in Math.Hom.*85. The reall or corporall preſence.

Rhem.7. 14 MARIE the mother of IESVS) *This is the laſt mention that is made in holy Scripture.of our Lady,for though ſhe were ful of al diuine wiſedom,and opened* (*no doubt*) *vnto the Euangeliſts and other writers of holy Scriptures,diuers of Chriſts actions,ſpeaches,and myſteries,wherof ſhe had both experimental & reuealed knowledge:Yet for that ſhe was a woman,and the humbleſt creature liuing,and the paterne of al order and obedience, it pleaſed not God that there ſhould be any further note of her life,doings,or death in the Scriptures.She liued the reſt of her time with the Chriſtians (as here ſhe is peculiarly named & noted among them) and ſpecially with S.Iohn the Apoſtle,*to whom our Lord recõmended her,who prouided for her al neceſſaries,her ſpouſe Ioſeph (as it may be thought) being deceaſed before.The common opinion is that ſhe liued* 63. *yeeres in al.At the time of her death,(as S.Denys firſt,and after him S.Damaſcene* de dormit.Deiparæ.*writeth) al the Apoſtles then diſperſed into diuers nations to preach the Goſpel,were miraculouſly brought together (ſauing S.Thomas who came the third day after) to Hieruſalem,to honour her diuine departure & funeral,as the ſaid S.Denys witneſſeth,who ſaith that himſelfe,S.Timothee,and S.Hierotheus were preſent: teſtifying alſo of his owne hearing,that both before her death and after for three daies,not only the Apoſtles and other holy men preſent,but the Angels alſo and Powers of heauen did ſing moſt melodious Hymnes.They buried her ſacred body in Gethſémani.but for S.Thomas ſake,who deſired to ſee & to reuerẽce it, they opened the ſepulchre the third day,and finding it void of the holy body,but exceedingly fragrant, they returned,aſſuredly deeming that her body was aſſumpted into heauen,as the Church of God holdeth,being moſt agreeable to the ſingular priuilege of the mother of God,& therfore celebrateth moſt ſolemnly the day of her Aſſumption.And that is conſonant not only to the ſaid S.Denys,and S.Damaſcene,but to holy Athanaſius alſo,who auoucheth the ſame,*Serm. in Euang.de Deipara. *of which Aſſumption of her body,S.Bernard alſo wrote fiue notable ſermons extant in his workes.* Our B.LADY. Her life. *Ioa.19.26.27.* Her death. *Dionyſ.ep.ad Timotheum.* Her ASSVMPTION.

But neither theſe holy fathers,nor the Churches tradition and teſtimonie, doe beare any ſway now a daies with the Proteſtants,that haue aboliſhed this her greateſt feaſt of her Aſſumption. who of reaſon ſhould at the leaſt celebrate it as the day of her death,as they doe of other Saincts. For though they beleeue not that her body is aſſumpted,yet they wil not (*we trow*) *deny that ſhe is dead,& her ſoule in glory:neither can they aske ſcriptures for that,no more then they require for the deaths of Peter,Paul,Iohn,and other,which be not mentioned in Scriptures,and yet are ſtill celebrated by the Proteſtants.But concerning the B.Virgin* MARIE,*they haue blotted out alſo both her Natiuitie,and her Conception: ſo as it may be thought the Diuel beareth a ſpeciall malice to this woman whoſe ſeed braſe his head. For as for the other two daies of her Purification and Annnnciation,they be not proper to our Lady,but the one to Chriſts Conception,the other to his Preſentation. ſo that ſhe by this meanes ſhal haue no feſtiuitie at all.* The Proteſtants haue no feaſt of her at all,as they haue of other Saincts.

*But contrarywiſe,to conſider how the ancient Church and fathers eſteemed,ſpake,& wrote of this excellent veſſel of grace, may make vs deteſt theſe mens impietie,that cannot abide the praiſes of her * whom all generations ſhould call bleſſed, and that eſteeme her honours a derogation to her ſonne. Some of their ſpeaches we will ſet downe that all men may ſee, that we neither praiſe her,nor pray to her,more amply then they did. S.Athanaſius in the place alleaged, after he had declared how al the Angelical ſpirits and euery order of them honoured and praiſed her with the* AVE,*wherewith S.Gabriel ſaluted her: we alſo, ſaith he, of al degrees vpon the earth extoll thee with loude voyce, ſaying,* Aue gratia plena,&c. Haile full of grace, our Lord is with thee, pray for vs ô Maiſtreſſe, and Lady, and Queene, and mother of God. *Moſt holy and auncient Ephrem, alſo in a ſpeciall oration made in prayſe of our Lady, ſaith thus in diuers places thereof,* Intemerata Dei para,&c. Mother of God vndefiled, Queene of all, the hope of them that deſpaire, my lady moſt glorious, higher then the heauenly ſpirits,more honourable then the Cherubins, holier then the Seraphins, and without compariſon more glorious then the ſupernal hoſtes, the hope of the fathers, the glory of How the Primitiue Church and ancient fathers honored our B.Lady. *Lu.1,48. S.Athanaſius. S.Ephrem.

the Prophets,the praiſe of the Apoſtles.*And a litle after.*Virgo ante partum,in partu,& poſt partum.by thee we are reconciled to Chriſt my God,thy ſonne: thou art the helper of ſinners, thou the hauen for them that are toſſed with ſtormes,the ſolace of the world,the deliuerer of the empriſoned,the helpe of orphans,the redemtion of captiues.*And afterward,* Vouchſafe me thy ſeruant to praiſe thee.Haile lady MARIE ful of grace, haile Virgin moſt bleſſed among women.*And much more in that ſenſe which were too long to repeate.*

S.Cyrill hath the like wonderfull ſpeaches of her honour. hom.6.contra Neſtorium. Praiſe and glory be to thee ô holy Trinitie: to thee alſo be praiſe,holy mother of God. for thou art the precious pearle of the world, thou the candel of vnquencheable light,the crown of Virginitie,the ſcepter of the Catholike faith.By thee the Trinitie is glorified and adored in al the world: by thee heauen reioiceth,Angels and Archangels are glad,diuels are put to flight,and man is called againe to heauen, & euery creature that was held with the errour of Idols, is turned to the knowledge of the truth: by thee Churches are founded through the world: thee being their helper,the Gentiles come to penance. *and much more which we omit. Likewiſe the Greeke Liturgies or Maſſes of S. Iames,S.Baſil,and S.Chryſoſtome,make moſt honorable mention of our B.Lady,praying vnto her, ſaluting her with the Angelicall hymne,* Aue Maria,*and vſing theſe ſpeaches,* Moſt holy,vndefiled,bleſſed aboue al,our Queene, our Lady, the mother of God,MARIE, a virgin for euer,the ſacred arke of Chriſts Incarnation, broder then the heauens that didſt beare thy creator,holy mother,of vnſpeakable light,we magnifie thee with Angelical hymnes. al things paſſe vnderſtanding,al things are glorious in thee ô mother of God. by thee the myſterie before vnknowen to the Angels,is made manifeſt and reuealed to them on the earth. thou art more honourable then the Cherubins,and more glorious then the Seraphins. to thee,O ful of grace,al creatures, both men aud Angels doe gratulate and reioyce: glory be to thee,which art a ſanctified temple,a ſpirituall paradiſe, the glorie of virgins,of whom God tooke fleſh and made thy wombe to be his throne.&c.

S.Cyril.

The Greeke Liturgies of S. Iames,S.Baſil, S.Chryſoſtom,

And S.Auguſtine, Serm.18.de Sanctis,to.10: *or* (*as ſome thinke*) *S.Fulgentius:* O bleſſed MARIE,Who can be able worthily to praiſe or thanke thee,receiue our prayers,obtaine vs our requeſts,for thou art the * ſpeciall hope of ſinners,by thee we hope for pardon of our ſinnes,and in thee,ô moſt bleſſed,is the expectation of our rewards. *And then follow theſe wordes now vſed in the Churches ſeruice:* Sancta Maria ſuccurre miſeris,iuua puſillanimes,refoue flebiles,ora pro populo,interueni pro clero,intercede pro deuoto fœmineo ſexu. Sentiant omnes tuum iuuamen,quicunque celebrant tuam commemorationem. Pray thou continually for the people of God,which didſt deſerue to beare the redeemer of the world,who liueth and reigneth for euer. *S. Damaſcene alſo ſer.de dormitione Deiparæ.* Let vs crie with Gabriel,Aue gratia plena,Haile full of grace,Haile ſea of ioy that cannot be emptied,haile the * onely eaſe of greefes,haile holy virgin, by whom death was expelled, and life brought in. *See S.Irenæus li.3.c.33.and li.5.circa medium,& S.Auguſtine* de fide & Symbolo. de agone Chriſtiano. *where they declare how both the ſexes concurre to our ſaluation,the man and the woman.Chriſt and our Lady,as Adam and Eue both were the cauſe of our fall. though Adam far more then his wife, and ſo Chriſt far more excellently and in an other ſort then our Lady: who (though his mother) yet is but his creature and handmaid,himſelfe being truly both God & man.In al which places alleaged and * many other like to theſe,if it pleaſe the reader to ſee and read, and make his owne eies witneſſes,he ſhall perceiue that there is much more ſaid of her,and to her,then we haue here recited,and that the very ſame or the like ſpeaches and termes were vſed then,that the Church vſeth now,in the honour and inuocation of the B.Virgin: to the confuſion of al thoſe that wilfully wil not vnderſtand in what ſenſe al ſuch ſpeaches are applied vnto her.to wit, either becauſe of her prayer and interceſſion for vs,whereby ſhe is our hope,our refuge,our aduocate &c.or becauſe ſhe brought forth the author of our redemption and ſaluation,whereby ſhe is the mother of mercy and grace,and life,and whatſoeuer goodnes we receiue by Chriſt.*

S.Damaſcene.

*vnicum leuamen.

S.Irenæus.

As Adam and Eue,ſo Chriſt and our Lady.

*See S.Greg. Nazian.in ſi.Trag.*Chriſtus patiens.

The meaning of the titles & termes giuen to our B.Lady.

Fulke.7. For the aſſumption of the virgin Mary,there is nothing brought but counterfect ſtuffe,Denis, Damaſcene, Athanaſius.For in that ſermõ entituled to Athanaſius,the auctor doth ſo diſtinctly expreſſe in plaine termes, that which was concluded in general Councels long after his death,that it may eaſily appeare,to haue bene written many hundred yeeres after his death. For although the truth of the two natures, and one perſon of Chriſt,was knowen and acknowledged of Athanaſius before the hereſies of Neſtorius,Eutyches,and the Monothelites did ſpring: yet he did not ſpeake ſo expreſly againſt their ſubtilities, as the auctor of this ſermon doth.For that which is alleaged of Dionyſe,there is nothing extant, but the report of one Iuuenalius in the ſaid oration of Damaſcene, who citeth the whole matter out of the ſtories of Euthymius, which by all likelihood is that Euthymius that wrote vpon the goſpels,the Pſalmes and Panoplia which are now extant,in the daies of Alexius the emperor of Conſtantinople,long after the daies of Damaſcene.Beſide this,the very maner of the narration,argueth it to be fabulous. Euthymius reporteth that Iuuenalius biſhop of Ieruſalem, being demanded of Pulcheria the Empreſſe concerning the body of the virgin Mary, which was beleeued to be buried at a church in Gethſemani,which the Empreſſe deſired to be tranſlated to Conſtantinople,to a church which ſhe had builded in Blachernis the third yeere of Martianus the emperor: the ſaid Iuuenalius anſwered thus.*Out of the auctoritie of the holy books,there is nothing writtẽ of thoſe things which pertain to the departure of the bleſſed virgine, onely out of an ancient & moſt true fame we haue receiued,&c.* And ſo ſetteth downe the maner of her death and aſſumption,and proceeding in his tale to ſhew that Timothy & Dionyſius were there,he reherſeth a large diſcourſe out of an epiſtle of Dionyſius to Timotheus,forgetting that a litle before he ſaid,he had nothing but only by fame.And if you wil needs haue this hiſtory to be true, we muſt needs affirme that the leſſons which you read on the aſſumption day(taken alſo out of a counterfect Hierome as the ſtile bewraieth) are falſe and vntrue.For in them the auctor ſaith,that he did write this treatiſe, that Paula and Euſtochium might haue a Latine gift,to keepe the ſolemnitie of this feaſt. *Ne forte ſi venerit,&c. Leſt peraduenture, if there come in your hãds that Apocryphall writing of the paſſage hence of the bleſſed virgin,you ſhould receiue doutful things in ſtead of certain. Which in deſire of reading therof,many of the Latines through loue of pietie,doe embrace more derely, ſpecially ſeing of theſe matters no other thing can be prooued,but that the glorious virgin,as this day departed out of her body.And her ſepulchre is ſhewed to vs which ſee it vnto this preſent time,in the midſt of the valley of Ioſaphat, which valley is placed betweene the mount Sion and the mount Oliuet, which alſo you o Paula,haue ſeene with your eies, where in honor of her is built a church*

The aſſumption of Mary.

of

of maruellous workmanſhip of ſtone, in which (as you may know) it is reported there of all men that ſhe was buried, but now her tombe is ſhewed to be emptie, to them that ſee it. Theſe things I haue ſaid to this end, becauſe many of vs doubt whether ſhe were aſſumpted together with her bodie: or els died leauing her body behinde. But how, or at what time, or by what perſons her moſt holie bodie was taken away, or where it is laid, or whether ſhe be riſen againe, it is vnknowne. Although ſome would affirme that ſhe is alreadie raiſed vp to life, and clothed with bleſſed immortalitie in heauen with Chriſt. Manie alſo affirme that S. *Iohn the Euangeliſt, the miniſter of the bleſſed virgine is riſen againe: becauſe nothing is found in his ſepulchre but Manna. But what of theſe things may be iudged moſt true, we are vncerteine. Yet better we doe commit the whole matter to God, to whom nothing is impoſſible, then that we would raſhlie define any thing by our authoritie, which we doe not prooue.*

If this auctoritie be good, which being read in your popiſh ſeruice maketh the ſtorie of her aſſumption Apocryphall, and the matter itſelfe doubtfull: then is the other ſtorie which you haue ſet downe falſe, that maketh it certeine. If that which you haue ſet downe be true, then is that falſe which you read ſolemnly in your churchſeruice. Beſide this, compare their reports of the place of her buriall, and the one auctor conuinceth the other of falſhood. Your church leſſon out of a counterfect Hierome, ſaith, the church and place of her buriall ſtandeth in the middeſt of the valley of Ioſaphat. Iuuenalius biſhop of Ieruſalem, in your fable out of Damaſcen, ſaith, the church and ſepulchre is in Gethſemane, which according to the goſpels of S. Mathew, Marke, & Luke, is in mount Oliuet, and after S. Iohns goſpel, on the other ſide of the brooke Cedron. Wheras the valley of Ioſaphat is betweene the citie and the brooke, and betweene the citie and the mount Oliuet, as the other auctor truly ſaith. Are you not aſhamed therfore, to auouch that bodily aſſumption, which your owne church doth not affirme, and for proofe of it, to allege ſuch fabulous forgeries as are conuinced to be falſe by your owne ſeruice booke? Now concerning your quarell againſt vs for aboliſhing of the feſtiuities of the aſſumption, natiuitie, and conception of the virgine Marie, by which meanes (as you ſay) ſhe ſhall haue no feſtiuitie at all. Firſt know ye, that we haue no religion in any feſtiuities of creatures, neither doe we celebrate any of their feaſts in worſhip of them, for (as Auguſtine ſaith) *we haue no religion of men that are dead, for if they liued godly, they are not accounted ſuch, that they would ſeeke ſuch honors, but they will haue him to be worſhipped of vs, by whoſe illumination, they reioice that we be fellow ſeruants of their degree or dignitie. Therfore they are to be had in honor for imitation, not to be worſhipped for religion:* De vera religione cap. 55. Secondlie, theſe are aboliſhed in our church, becauſe their inſtitution was moſt ſuperſtitious: the one for a fained aſſumption of her bodie, wherof your owne writers are vncerteine, as Durand, and the auctor of your mattens leſſons: the other for to mainteine the hereſie of the Franciſcane friers, that ſhe was conceiued and borne without ſinne, which is contrarie to the ſcriptures. Finally, as in a thing indifferent, we make choiſe of dayes and times for the aſſemblie of the congregation, beſides the Lordes day, ſuch as are thought moſt expedient, according to that libertie which the Church hath in matters of indifferencie, without eſteeming the dignitie of ſainćts, by the number of feſtiuities, as you doe. And therefore we rather reteine the feaſtes of the Purification and Annunciation of Marie, becauſe they may be more proper to Chriſt, in whoſe honour, and not in the honour of his ſeruants, we keepe all ſuch ſolemnities and feſtiuities. Where you ſay, we cannot abide the prayſes of the bleſſed virgine Marie, it is a leud ſlander, for we doe verie well allow all praiſe that may be giuen to her, without diſhonour of God, and Chriſt her ſonne and ſauiour. And whereas you call to witneſſe the ancient writers, as though they aſcribed vnto her ſuch blaſphemous prayſes as you doe, you abuſe the reader greatlie, for all in a maner that you allege is counterfect, and forged by auctors much later then thoſe whom you name. As that homilie of Athanaſius, whereof I haue ſpoken before, thoſe liturges bearing the name of S. Iames, Baſile, and Chryſoſtome, whoſe groſſe forgeries haue beene long ſince diſcouered. To theſe adde the ſermons fathered vpon S. Auguſtine, *De ſanctis*, whereto, if any credit be to be giuen, remember that in the 39 ſermon, he doubteth of the aſſumption of Marie, which is an ancient approoued truth with you: yet there it is ſaid, that no catholike ſtorie doth declare it, and moreouer, that the catholike church doeth not know it. And for a good proofe that S. Auguſtine is not auctor of theſe homilies, he allegeth the teſtimonie of Iſidorus, who liued about 200 yeeres after S. Auguſtine. Yet if it mainteine any peece of poperie, it is authenticall with you, and either it muſt be S. Auguſtine, or at leaſt Fulgentius. But the alleging of Iſidorus prooueth that it is neither of both. As for moſt holie and ancient Ephrem, if we admit that ſpeciall oration that you cite vnder his name for authenticall, yet he muſt be vnderſtood as Cyrillus. That in regard of the great honor that God vouchſafed her, to haue Chriſt borne of her, thoſe praiſes are aſcribed to her, not as a meritorious or principall efficient cauſe of our redemption, but as an holy veſſell and inſtrumentall cauſe of the conception and birth of Chriſt, by whoſe only merit and worthineſſe our redemption and ſaluation is perfected, as by a proper and principall only meritorious efficient cauſe thereof. That which Irenæus, Auguſtine, & other doe write of the concurring of both ſexes to our ſaluation, is not to make the bleſſed virgine Mary a meritorious or proper efficient cauſe of our ſaluation, as Eue was of our condemnation, but only to ſhew, that as by a woman ſinne entred into the world, through the ſuggeſtion of the ſerpent, ſo by the the ſeed of a woman the ſerpents head is bruiſed. God vſing the faith of Marie for the conception of Chriſt, as the deuill vſed the incredulitie of Eue, to the deception of Adam. Concerning the tragedie of Gregorie Nazianzene, whether you ſend vs in the margent, it ſeemeth you make no great account of that teſtimonie, being yet in apparance of words verie rancke for your purpoſe. But either you know that it is falſly aſcribed to that ancient father, which was written by an author of much later time, or els you acknowledge, that in ſuch poeticall ſpeeches, is ſmall force to prooue matters in controuerſie. In deed (as they that be learned in the Greeke tongue doe obſerue) the auctor of that tragedie, neither in words nor ſentences commeth neere to the ſtile of Gregorie Nazianzene, nor yet keepeth the law of the *Iambich* verſe, which Gregorie in that kinde of poetrie doth preciſely obſerue. Moreouer he affecteth ſome praiſe, by imitation of Euripides, which as it is not like that the graue father Nazianzene would haue done: ſo if he had attempted the matter, he would haue better deſerued it, then this writer doeth. Finallie, in this place hee attributeth to the virgine Marie in his poeticall vaine, that whiche you denie to bee the meaning of ſuche titles and prayſes, as are giuen vnto her: and in other partes of that poeme, hee hath manie thinges, which I am ſure you will not allowe for good diuinitie.

Mat. 26. 30. 36 mar. 14. 26. 32. luk. 22. 39. ioan. 18. 1. Borchardus ſaith the ſepulchre is but a ſtones caſt frō the ſheepes gate, although the brooke doe now run vnder it, the courſe being turned by the Romanes which filled vp the vale of Ioſaphat.

The feſtiuities of ſainćts.

Slander.

The praiſe of the B. virgine.

Among

Among which let this example ſuffice, that in one place he bringeth in the ſame bleſſed virgine, condemning her ſelf of greateſt and moſt extreame folly. Finallie, your ſophiſticall interpretation of the meaniug of the titles and termes giuen to the virgine Marie, cannot excuſe you of blaſphemie, any more then the ſame pretẽces may excuſe a man of treaſon, that giueth the proper titles of the kingdome to a kings mother, vnder colour that ſhe is an interceſſor for him to the king, and brought forth the perſon of the king into the world. And yet ſome of your prayers vnto her, can be excuſed by neither of both the ſhifts, as theſe: *Command the ſonne, By the authoritie of a mother command thy ſonne, Compell God to be mercifull:* and ſuch other. See the notes vpon Iohn 16.ſect.3. Beſide the honouring of Marie with the title of Queene of heauen, and ſuch like is condemned by Epiphanius for an hereſie. *Hær.78. & 79.* And there is no cauſe, why ſuch titles ſhould be giuen her in reſpect that ſhe was the mother of Chriſt. For as S. Auguſtine ſaith, *De ſancta virg. cap.3. She was more happie in that ſhe conceiued the faith of Chriſt, then in conceiuing the fleſh of Chriſt.* If then theſe titles be vnmeet for her in reſpect that ſhe receiued the faith of Chriſt, which grace is common to all Gods children, then are they more vnfit in reſpect that ſhe conceiued the fleſh of Chriſt. To conclude therfore with the ſaying of Epiphanius, *Her.78. Whether the holy virgine died and was buried, her falling in ſleepe is in honor, her death in chaſtitie, & her crowne in virginitie: or whether ſhe were ſlaine, as it is written, the ſword ſhall pearſe thy ſoule, her glory is among the martyrs, and her holy body in praiſe and commendations, by whom the light aroſe vnto the world: or whether ſhe hath remained (for it is not impoſſible for God to doe all things that he will) for her end is knowne to no man: we ought not to honor the ſaincts more then is conuenient, but to honor their Lord.* Againe Hær.79. *She was in deed a virgine, and an honourable virgine, but not giuen to be worſhipped, but ſhe her ſelfe worſhipping him that was borne of her fleſh, and came from heauen from the boſome of his father. For which of the Prophets hath commanded any man to be worſhipped, much leſſe a woman? Therfore let Marie be in honor, let the Father, the Sonne, and the Holy ghoſt be worſhipped.* Finally the Collyridian heretikes might excuſe their Idolatrie, by ſuch interpretation as you make of their meaning, and by as good reaſon might offer their cakes, as you doe your candles, and other offerings.

Rhem. 8. 15. Peter riſing vp.) *Peter in the meane time practiſed his Superioritie in the companie or Church, publiſhing an election to be made of one to ſupply Iudas roome. Which Peter did not vpon commandement of Chriſt written, but by Suggeſtion of Gods ſpirit, and by vnderſtanding the Scriptures of the old Teſtament to that purpoſe: the ſenſe whereof Chriſt had opened to the Apoſtles before his departure, though in more ful maner afterward at the ſending of the Holy Ghoſt. And this act of Peter in preſcribing to the Apoſtles and the reſt, this election, and the maner thereof, is ſo euident for his ſupremacie, that* the Aduerſaries confeſſe here that he was, Antiſtes, *the cheefe and Biſhop of this whole College and companie.*

Peter beginneth to practiſe his primacie.

[Bez a in no. Teſt. Gracol. an. 1565.

Fulke. 8. Peter practiſed no auctority, but only a primacie of order, as Chryſoſtome ſheweth vpon this text, *Iam & illud conſidera &c. Now conſider this alſo, how Peter doth all things by the common ſentence of the diſciples, nothing by his owne auctoritie, nothing by commandement.* And when Beza calleth him *Antiſtes*, the cheefe of the companie, he meaneth in order, not in auctoritie, as though Peter were the biſhop, and the reſt of the apoſtles only his chapleines at hand, or at commandement.

Peters primacie.

Rhem. 9. 26. Lottes.) *When the euent or fall of the lot is not expected of Diuels, nor of the ſtarres, nor of any force of fortune, but looked and praied for to be directed by God and his holy Saincts: then may lottes be vſed lawfully. And ſometimes to diſcerne betwixt two things mere indifferent, they be neceſſarie, as S. Auguſtine teacheth* ep.180 ad Honoratum.

Caſting of lottes.

Fulke. 9. In the word of God, we read that lottes are directed by God only. Prouerb.16.33. But perhaps you had reſpect to the toy of S. Thomas lottes, when you added the direction of Saincts.

S. Thomas lottes.

CHAP. II.

Rhem. 1 *The Holy Ghoſt comming to the Faithful vpon whitſunday. 5 Iewes in Hieruſalem of al Nations do wonder to heare them ſpeake al tongues. 14 And Peter to the deriders declareth, that it is not drunkennes, but the Holy Ghoſt which Ioel did prophecie of, which* IESVS *(whom they crucified) being now riſen againe and aſcended (as he ſheweth alſo out of the Scriptures) hath powred out from heauen, concluding therfore that he is* CHRIST, *and they moſt horrible murderers. 37 Whereat they being compuncte, and ſubmitting themſelues, he telleth them that they muſt be baptized, and then they alſo ſhal receiue the ſame Holy Ghoſt, as being promiſed to al the baptized. 41 And ſo 3000 are baptized that very day. 42 Whoſe godly exerciſes are here reported, and alſo their liuing in ſtate of perfection. The Apoſtles worke many miracles, and God daily increaſeth the number of the Church.*

The 2 part. THE coming of the Holy Ghoſt and beginning of the Church in Hieruſalem.

Fulke. 1 The communitie of goods in the primitiue church, was no ſtate of popiſh perfection, but ſuch as ought to be alwaies among Chriſtians.

The Epiſtle vpon Whitſunday. Act.1,4.

AND when the daies of ‖ Pentecoſt were accompliſhed, they were al together in one place:

AND when the day of Pentecoſt was fully come, they were all with one accord in one place.

2 And ſodenly there was made a ſound from heauen, as of a vehement winde comming, and it filled the whole houſe where they were ſitting.

*2 *And ſuddeinly there came a ſound from heauen, as it had bene the comming of a mightie winde, and it filled all the houſe where they were ſitting.* Acts 11.15.

3 And there appeared to them parted tonges as it were * of fire, and it ſate vpon euery one of them: Mt.3,11.

3 And there appeared vnto them clouen tongues, like as they had beene of fire, and it ſate vpon eche of them.

4 And they were ‖ al repleniſhed with the * HOLY GHOST, and they began to ſpeake with diuerſe tonges, according as the HOLY GHOST gaue them to ſpeake. Io.7,39.

4 And they were all filled with the Holie ghoſt, and began to ſpeake with other tongues, as the ſpirit gaue them vtterance.

5 And *5 There*

5 And there were dwelling at Hieruſalem Iewes, deuout men of euery nation that is vnder heauen.

6 And when this voice was made, the multitude came together, and was aſtonied in minde, becauſe euery man heard them ſpeake in his owne tongue.

7 And they were al amaſed, & marueled ſaying, Are not, lo, al theſe ỹ ſpeake, Galileãs,

‖do we heare. 8 And how ‖haue we heard eche man our owne tongue wherein we were borne?

9 Parthians, and Medians, and Elamites, and that inhabite Meſopotámia, Iewrie, and Cappadocia, Pontus, and Aſia,

10 Phrygia, and Pamphilia, Aegypt and the partes of Lybia that is about Cyrénee, and ſtrangers of Rome,

11 Iewes alſo, and Proſelytes, Cretenſians, and Arabians: We ‖ haue heard them ſpeake in our owne tonges the great workes of God.

‖do heare.

12 And they were al aſtonied, & marueled, ſaying one to an other, What meaneth this?

13 But others deriding ſaid, That theſe are ful of new wine.

The leſſon before the Epiſtle on Imberweneſday in Whitſonweeke.

14 But ‡Peter ſtanding with the Eleuen, lifted vp his voice, & ſpake to them, Ye men, Iewes, and al you that dwel in Hieruſalem, be this knowen to you, and with your eares receiue my wordes.

15 For theſe are not drunke, as you ſuppoſe, whereas it is the third houre of the day:

16 But this is it that was ſaid by the Prophet Ioël,

Ioël.2,28.

17 *And it ſhal be, in the laſt daies (ſaith our Lord) of my Spirit I wil powre out vpon al fleſh: and your ſonnes and your daughters ſhal prophecie, and your yong men ſhal ſee viſions, and your auncients ſhal dreame dreames.*

18 *And vpon my ſeruants truely, & vpon my handmaindes wil I powre out in thoſe daies of my Spirit, and they ſhal prophecie:*

19 *And I wil giue wonders in the heauen aboue, and ſignes in the earth beneath, bloud, and fire, and vapour of ſmoke.*

20 *The ſunne ſhal be turned into darkenes, & the moone into bloud, before the great and manifeſt day of our Lord doth come.*

21 *And it ſhal be, euery one whoſoeuer calleth vpon the name of our Lord, ſhal be ſaued.*

22 Ye men of Iſraël heare theſe wordes, IESVS of Nazareth a man approued of God among you, by miracles and wonders and ſignes which God did by him in the middes of you, as you know:

23 This ſame, ‖by the determinate counſel

5 There were dwelling at Hieruſalem Iewes, deuout men, out of euery nation of them that are vnder heauen.

6 When this was noyſed about, the multitude came together, and were aſtonied, becauſe that euery man heard them ſpeake in his owne language.

7 They wondred all, and marueled, ſaying one to another, Behold, are not al theſe which ſpeake of Galilee?

8 And how heare we euery man his owne tongue, wherein we were borne?

9 Perthians, and Medes, and Elamites, and the dwellers in Meſopotamia, and in Iurie, & in Capadocia, in Pontus, and Aſia,

10 Phrygia, and Pamphylia, in Egypt, and in the parties of Lybia, which is beſide Cyrene, and ſtrangers of Rome, Iewes and Proſelites,

11 Cretes, and Arabians, we doe heare them ſpeake in our tongues the wonderfull workes of God.

12 They were all amazed, and were in a doubt, ſaying one to another, What meaneth this?

13 Other mocking, ſayd, Theſe men are full of new wine.

14 But Peter ſtanding forth with the eleuen, lift vp his voice, and ſaid vnto them, Ye men of Iurie, and all ye that dwell at Hieruſalem, be this knowen vnto you, and heare my words,

15 For theſe are not drunken, as ye ſuppoſe, ſeeing it is but the third houre of the day.

16 But this is that which was ſpoken by the Prophet Ioel,

*17 *And it ſhalbe in the laſt daies (ſaith God) of my ſpirit I will powr e out vpon all fleſh: and your ſonnes and your daughters ſhall prophecie, and your yong men ſhall ſee viſions, and your olde men ſhall dreame dreames:* Ioel.2.28. eſay.44.3.

18 And on my ſeruants, and on my handmaidens, I will powre out of my ſpirit in thoſe dayes, and they ſhall prophecie:

19 And I will ſhew wonders in heauen aboue, and tokens in the earth beneath, blood, and fire, and the vapour of ſmoke.

*20 *The Sunne ſhalbe turned into darknes, and the Moone into blood, before that great and notable day of the Lord come.* Ioel.2.32.

*21 *And it ſhall come to paſſe, that whoſoeuer ſhall call on the name of the Lord, ſhall be ſaued.* Rom.10.13.

22 Ye men of Iſrael, heare theſe words, Ieſus of Nazareth, a man approued of God among you, with miracles, woonders, and ſignes, which God did by him in the middes of you, as ye your ſelues alſo know,

23 Him, after that ye had taken by wicked hands,

sel and preſcience of God being deliuered, you by the handes of wicked men haue crucified and ſlaine.

24 Whom God hath raiſed vp ‖ looſing the ſorowes of hel, according as it was impoſſible that he ſhould be holden of it.

25 For Dauid ſaith concerning him, *I foreſaw the Lord in my ſight alwaies: becauſe he is at my right hand that I be not moued.* Pſ.15,8.

26 For this, my hart hath been glad and my tongue hath reioiced: moreouer my fleſh alſo ſhal reſt in hope.

27 Becauſe thou wilt not leaue ‖ my ſoule ‡ in hel, nor giue thy Holy one to ſee ‡ corruption.

28 Thou haſt made knowen to me the waies of life: thou ſhalt make me ful of ioyfulnes with thy face.

29 Ye men, brethren, let me boldly ſpeake to you of the Patriarch Dauid: that *he died and was buried: and his ſepulchre is with vs vntil this preſent day. 3.Reg.2,10.

30 Whereas therfore he was a Prophet, and knew that by an othe *God had ſworne to him that of the fruite of his loynes there ſhould ſit vpon his ſeate:* Pſ.131,11.

31 Forſeeing he ſpake of the reſvrrection of Chriſt, for neither was he left in hel, neither did his fleſh ſee corruption.

32 This IESVS hath God raiſed againe, whereof al we are witneſſes.

33 Being exalted therfore by the right hand of God, and hauing receiued of his father the promiſſe of the holy Ghoſt, he hath powred out ‖ this whom you ſee and heare.

* *this gift which*

34 For Dauid aſcended not into heauen: but he ſaith, *Our Lord hath ſaid to my Lord,* Pſ.109,1. *ſit on my right hand,*

35 Vntil I make thine enemies the footſtoole of thy feete.

36 Therfore let al the houſe of Iſraël know moſt certainly that God hath made him both Lord, and CHRIST, this IESVS, whom you haue crucified.

Contrition. 37 And hearing theſe things, they were compuncte in hart, and ſaid to Peter and to the reſt of the Apoſtles, What ſhal we doe men, brethren?

38 But Peter ſaid to them, ‡Doe penance, & be euery one of you baptized in the name of IESVS CHRIST for remiſſion of your ſinnes: and you ſhal receiue the gift of the holy Ghoſt.

39 For to you is the promiſſe, and to your children, and to al that are farre of, whomſoeuer the Lord our God ſhal call.

40 With very many other wordes alſo did

hands, being deliuered by the determinate counſell and foreknowledge of God, haue ye crucified and ſlaine:

24 Whom God hath raiſed vp, hauing looſed the ſorrowes of death, becauſe it was impoſſible that he ſhould be holden of it.

*25 For Dauid ſpeaketh of him, * I ſaw the Lord alwaies ſet foorth before my face, for he is on my right hand, that I ſhould not be mooued.* Pſal.16.7.

26 Therefore did my heart reioyce, and my tongue was glad: Moreouer alſo, my fleſh ſhall reſt in hope,

27 Becauſe thou wilt not leaue my ſoule in hell, neither wilt thou ſuffer thine holy one to ſee corruption.

28 Thou haſt ſhewed me the wayes of life, thou ſhalt make me full of ioy with thy countenance.

*29 Ye men and brethren, let me freely ſpeake vnto you of the * Patriarch Dauid: for he is both dead and buried, and his ſepulchre is with vs vnto this day:* 3.Reg.2.10.

*30 Therefore being a Prophet, and knowing that God had ſworne with an othe to him, * that he would raiſe vp Chriſt, as concerning the fleſh, of the fruite of his loynes, to ſit on his ſeat,* Pſal.132.11.

*31 He ſeeing this before, ſpake of the reſurrection of Chriſt, * that his ſoule was not left in hell, neither his fleſh did ſee corruption.* Pſal.16.10.

32 This Ieſus hath God raiſed vp, whereof we all are witneſſes.

33 Then being by the right hand of God exalted, and hauing receiued of the father the promiſe of the Holy ghoſt, he hath ſhed forth this, which ye now ſee and heare.

*34 For Dauid is not aſcended into the heauens, but he ſaith himſelfe, * The Lord ſaid vnto my Lord, Sit thou on my right hand,* Pſal.110.1.

35 Vntill I make thy foes thy footſtoole.

36 Therefore let all the houſe of Iſrael know for aſuretie, that God hath made that ſame Ieſus whom ye haue crucified, both Lord and Chriſt.

37 Now when they heard this, they were pricked in their heart, and ſaid vnto Peter, and to the other Apoſtles, Ye men and brethren, What ſhall we doe?

38 Then Peter ſaid vnto them, Repent ye, & let euery one of you be baptized in the name of Ieſus Chriſt, for the remiſſion of ſinnes, & ye ſhall receiue the gift of the Holy ghoſt.

39 For the promiſe was made *vnto you, and to your children, and to all that are a farre off, euen as many as the Lord our God ſhall call.*

40 And with many other wordes bare hee

witneſſe

did he teſtifie,& exhorted them,ſaying,Saue your ſelues from this peruerſe generation.

41 They therfore that receiued his word, were baptized: & there were added in that day about ‡ three thouſand ſoules.

‡ Three thouſand were conuerted at this firſt ſermon, & they were put to the other viſible companie & Church.

42 And they were perſeuering in the doctrine of the Apoſtles,& in the communication of c the breaking of bread, and praiers.

43 And feare came vpon euery ſoul: many wonders alſo and ſignes were done by the Apoſtles in Hieruſalem, and there was great feare in al.

44 Al they alſo that beleeued, were together,* and had ‖ al things common.

Act.4.32.

45 Their poſſeſsions and ſubſtance they ſold,and deuided them to al,according as euery one had neede.

46 Daily alſo continuing with one accord in the temple,and breaking bread from houſe to houſe, they tooke their meate with ioy and ſimplicitie of hart:

47 Praiſing God, and hauing grace with al the people.And our Lord‖ increaſed them that ſhould be ſaued,daily together.

witneſſe,and exhorted them, ſaying, Saue your ſelues *from this vntoward generation.*

41 Then they that gladly receiued his word, were baptized: and the ſame day there were added vnto them *about three thouſand ſoules.*

42 And they continued ſtedfaſtly in the Apoſtles doctrine and fellowſhip, and in breaking of bread,and in praiers.

43 And feare came vpon euery ſoule: and many wonders and ſignes were done by the Apoſtles.

44 And all that beleeued were together, and had all things common,

45 And ſolde their poſſeſſions and goods, and parted them to all men, as euery man had neede.

46 And they continuing daily with one accord in the Temple, and breaking bread from houſe to houſe, did eate their meate together with gladneſſe and ſinglenes of heart,

47 Praiſing God,and hauing fauour with all the people. And the Lord added to the Church daily ſuch as ſhould be ſaued.

MARGINALL NOTES. CHAP. II.

Rhem. 2. 14. Peter ſtanding.) *Peter the head of the reſt and now newly repleniſhed with al knowledge and fortitude, maketh the firſt Sermon.*

Fulke 2. The Pope willingly reſigneth this part of Peters office,in preaching firſt,and commonly preacheth neither firſt nor laſt. Peters primacie.

Rhem. 3. 27. In hel,nor giue.) *Who but an infidel (ſaith S. Auguſtine) wil deny Chriſt to haue deſcended to hel? ep.99.*

Fulke 3. The article of Chriſtes deſcending into Hel,is not grounded vpon this text,but vpon other places of Scripture. *Vpon thoſe iuſt* (ſaith Auguſtine) *which were in the boſome of Abraham, when he deſcended into Hell,I haue not yet found,what benefit he beſtowed,from whom according to the bleſſed preſence of his godhead, I ſee that he neuer departed. As euen in the ſame day in which he died,he promiſed the theefe, that he would be with him in Paradiſe, when he was to deſcend to looſe the ſorrowes of Hell Ep.99.* Deſcent into Hell.

Rhem.4. 27. Corruption.) *As his ſoul ſuffered no paines in Hel,ſo neither did his body take any corruption in the graue.*

Fulke.4. He ſuffered nothing in ſoule after his death,but before his death,he ſuffered the paines due for our ſinnes.

Rhem.5. 38. Doe penance.) *Not onely amendment of life,but penance alſo required before Baptiſme, in ſuch as be of age, though not in that ſort as afterward in the Sacrament of penance.* Aug.de fid.& oper.c.11.& ep.108.

Fulke 5. Amendment of life,requireth of neceſſitie ſorrow for ſinne, and departing from the former ſinnes, which they that are to be baptiſed,doe profeſſe,which is that penance whereof S. Auguſtine ſpeaketh, *De fid. & oper. Ca.*11.But *Ep.*108.he ſheweth repẽtance after baptiſme. *Agunt etiam homines,&c. Men do alſo penance,if after baptiſme they haue ſo ſinned,that they are worthy to be excommunicated, and afterward to be reconciled, as they doe,which in all Churches are properly called pœnitentes.* Againe,he ſaith, of another kind of repentance. *Eſt enim pœnitentia,&c. For repentance is a daily puniſhment of good and humble faithfull men: in which we knocke our breaſtes, and ſay,forgiue vs our debtes,&c.* But of the Sacrament of penance he ſpeaketh not a word. The Popiſh Sacramenr of penance.

Rhem.6. 42. c The breaking.) *This was the B.Sacrament,which the Apoſtles daily miniſtred to the Chriſtians at leaſt in one kinde.* See chap.20,7.

Fulke 6. It can not be proued, that this was the bleſſed Sacrament, and much leſſe, that it was miniſtred in one kinde.See alſo the anſwere,chap. 20. Communiõ in one kinde.

ANNOTATIONS. CHAP. II.

Rhem. 7. 1. The daies of Pentecoſt) *As Chriſt our Paſche, for correſpondence to the figure, was offered at the Iewes great feaſt of Paſche, ſo fiftie daies after (in Greeke, Pentecoſt) for accompliſhing the like figure of the Law-giuing in Mount Sinai,he ſent downe the Holy Ghoſt iuſt on the day of their Pentecoſt. which was alwaies on Sunday, as appeareth* Leuit.23,15. *Both which daies the Church keepeth yerely for memorie of Chriſts death and Reſurrection,and the ſending downe of the Holy Ghoſt: as they did the like for record of their deliuerie out of AEgypt, and their Law-giuing aforeſaid. the ſaid Feaſtes with vs conteining,beſides the remembrance of benefites paſt, great Sacraments alſo of the life to come.* Aug. ep.119,C.16. The feaſtes of Paſche & Pentecoſt.

Fulke 7. Auguſtine calleth the myſteries,which he gathereth out of the nombers 40.and 50. Sacraments. By which you may ſee,how largely he vſeth the terme. And that it is not by and by a Sacrament, as Baptiſme and the Lords Supper are,which S.Auguſtine calleth by the name of a Sacrament or myſterie generally. The name of Sacraments.

Rhem. 8. 4. Al repleniſhed.) *Though the Apoſtles and the reſt were baptized before, and had thereby receiued the grace of the Holy Ghoſt to ſanctification and remiſſion of ſinnes, as for diuers other purpoſes alſo: Yet as Chriſt* promiſed* Lu.24.49.

*them they ſhould be further indued with ſtrength and vertue from aboue, ſo here he fulfilleth his promes, viſibly powring downe the Holy Ghoſt vpon al the companie and vpon euery one of them, thereby replenyſhing the Apoſtles ſpecially with al truth, wiſedom, and knowledge neceſſarie for the gouernement of the Church, and giuing both to them and to al other preſent, the grace and effect of the Sacrament of Confirmation, accompliſhing, corroborating, and ſtrengthening them in their faith and the confeſſion of the ſame. And laſtly for a viſible token of Gods Spirit, he endued them al with the gift of diuers ſtrange tonges: al (I ſay) there preſent, as wel our Ladie, as other holy women and bretbren, beſides the Apoſtles, though * the Heretikes fondly argue, for the deſire they haue to diſhonour Chriſts mother, that neither ſhe nor they were there preſent, nor had the gift of tonges, contrarie to the plaine text that ſaith,* They were al together, *to wit, al the 120 mentioned before* c.1,15.

The ſending of the holy Ghoſt on Whitſunday and the effects thereof.

Our B. Lady.

Beza Annot. in hoc cap. v.1.

Fulke 8. Of the Sacrament of Confirmation here is no word. And it can not be proued by the text, that the fierie tongues ſate vpon any more, then the Apoſtles, who were to be Preachers of the Goſpell vnto all nations. Although we reade, that the gift of tongues, was granted to others alſo, therfore it is no incõuenience to thinke, that the whole number receiued that gift, but the Apoſtles ſpecially. Neither doth Beza abſolutely denie, that the virgine Marie was preſent, but derideth the fond picture of the Papiſtes, in which ſhe is painted in the middeſt of the Apoſtles, as though ſhe were cheefe of their Colledge.

The Popiſh Sacrament of Confirmation.

Rhem. 9. 23. By the determinate counſel of God deliuered.) *God deliuered him, and he deliuered himſelf, for loue and intention of our ſaluation, and ſo the acte was holy and Gods owne determination. But the Iewes and others which betraied and crucified him, did it of malice and wicked purpoſe, and their facte was damnable, and not of Gods counſel or cauſing: though he tolerated it. for that he could and did turne their abominable facte to the good of our ſaluation. Therfore abhorre thoſe new Manichees of our time, both Lutherans and Caluiniſts, that make God the author and cauſe of Iudas betraying of Chriſt, no leſſe then of Paules conuerſion, beſide the falſe tranſlation of Beza, ſaying for Gods preſcience or foreknowledge (in the Greeke, προγνωσις)* Gods prouidence.

Gods determination that Chriſt ſhould die, excuſeth not the Iewes.

Beza.

Fulke. 9. It is a moſt impudent ſlander, that Luther or Caluine euer taught, that God was the author of the traiterous ſinne of Iudas. And it is a knot in aruſh, that you finde, when you charge Beza with falſe tranſlation, where he rendreth the word, Prouidence. For what ſignifieth prouidence, but foreſeeing, and what is foreſeeing, in God but foreknowledge?

Slander.

Rhem. 10 24. Looſing the ſorowes.) *Chriſt was not in paines him ſelf, but looſed other men of thoſe dolours of Hel, wherewith it was impoſſible him ſelf ſhould be touched.* See * S. Auguſtine.

Fulke 10. Chriſt ſuffered nothing in ſoule after his death, but Auguſtine in the place, whither you ſend vs, ſaith nothing at all to this purpoſe.

* *Li. 12 c. 13. de Gen. ad lit.*

Rhem. 11 27. My ſoul in Hel,) *Where al the Faithful, according to the Creede, euer haue beleeued, that Chriſt according to his ſoul, went downe to Hel, to deliuer the Patriarches and al iuſt men there holden in bondage til his death, and the Apoſtle here citing the Prophets wordes, moſt euidently expreſſeth the ſame, diſtinguiſhing his ſoule in Hel, from his body in the graue: Yet the Caluiniſts to defend againſt Gods expreſſe wordes, the blaſphemie of their Maiſter, that Chriſt ſuffered the paines of Hel, and that no where but vpon the Croſſe, and that otherwiſe he deſcended not into Hel, moſt falſely and flatly here corrupt the text, by turning and wreſting both the Hebrew and Greeke wordes from their moſt proper and vſual ſignifications of* Soule, *and* Hel, *into* body, *and* graue: *ſaying for,* my ſoule in Hel, *thus,* my body,* life, perſon, *yea (as Beza in his new Teſtament an. 1556)* my carcas *in the* graue. *and this later they corrupt almoſt through out the Bible for that purpoſe. But for refelling of both corruptions, it ſhal be ſufficient in this place: firſt, that al Hebrues and Greekes, and al that vnderſtand the tonges, know that the foreſaid Hebrue and Greeke wordes are as proper, peculiar, and vſual to ſignifie,* ſoul *and* Hel, *as* anima *and* infernus *in Latin, yea as* ſoul *and* Hel *in Engliſh do properly ſignifie the ſoule of man, and Hel that is oppoſite to heauen: and that they are as vnproprely vſed to ſignifie body and graue, as to ſay in Engliſh, ſoul for body, or Hel for graue. Secondly, it doth ſo miſlike the Heretikes them ſelues, that Caſtalco one of their fine Tranſlatours refelleth it, and to make it the more ſure, he for,* in inferno, *tranſlateth,* in Orco. *that is,* in Hel. *Thirdly, Beza him ſelf partly recanteth in his later edition, and confeſſeth that,* Carcas, *was no fit word for the body of Chriſt, and therfore,* I haue (*ſaith he*) changed it, but I reteine and keepe the ſame ſenſe ſtil. *meaning, that he hath now tranſlated it,* ſoule, *but that he meaneth thereby as before, Chriſts dead body. fourthly,* * *he ſaith plainely, that tranſlating thus,* Thou ſhalt not leaue my carkas in the graue, *he did it of purpoſe againſt* Limbus Patrum, *Purgatorie, and Chriſts deſcending into Hel, which he calleth foul errours, and marueleth,* that moſt of the ancient fathers were in that errour: *namely of Chriſts deſcending into Hel, and deliuering the old fathers. What neede we more? He oppoſeth him ſelf both againſt plaine Scriptures and al auncient fathers, peruerting the one, and contemning the other, to ouerthrow that truth which is an Article of our* Creede. *whereby it is euidently falſe which ſome of them ſay for their defenſe, that none of them did euer of purpoſe tranſlate falſely. See the Annotation vpon* 1. Pet. 3. v. 19.

Corrupt tranſlation againſt the Article of Chriſts deſcending into Hel.

נפש ψυχὴ

שאול ᾅδης

* *Eng. Bible. 1579.*

* *No. Teſt. an 1556 annot. in Act. 2. v. 27. & 24. & in 1. Pet. 3. 19.*

Fulke 11. All the Fathers doe not affirme, that Chriſt went into Hel to deliuer the Patriarks and iuſt that were there. Firſt *Tertul. cont. Marcion lib.* 4. ſaith, *Hell is one thing, and Abrahams boſome is another thing.* Chryſoſtome ſaith, it was an *holy Paradiſe, Ex Luc. 16. Hom. de diuite.* S. Auguſtine *De geneſi ad liter. lib. 12. Cap. 33.* ſayth of Abraham. *I ſee not how we can beleeue, that he was in Hell,* and, *Cap. 34. How much more after this life, that boſome of Abraham, may be called Paradiſe.* Moreouer, where you call it a blaſphemie of Caluine, to ſay that Chriſt ſuffered the paines of Hell, on the Croſſe, you bewray greater malice, then wit, or learning. For what diſhonour is it to our Sauiour Chriſt, to ſuffer that which was neceſſarie for our redemption, namely, that torment of Hel, which we had deſerued, and which the iuſtice of God required that he ſhould endure, for our redemption. Or rather, what is more to the honour of Chriſt, then that he vouchſafed, to deſcend into Hell for vs, and to abide that bitter paine, which we had deſerued to ſuffer eternally. And what may rather be called Hell, then the anguiſh of ſoule, which he ſuffered, when he being God, yet complained that he was forſaken of God? Againe, where you ſay, that Caluine ſhould teach that he did not otherwiſe deſcend into Hell, it is falſe: for he acknowledgeth, that the vertue of his death, did ouercome Hell, which in ſome ſenſe, may be called a deſcent into Hell. Furthermore, if deſcending into Hell, be taken according to the Hebrue phraſe, for entring into the ſtate of the dead, that are departed this life: Caluine alſo acknowledgeth, that in this ſenſe alſo, Chriſt deſcended into Hell. Finally, if Chriſts deſcending into Hell, as ſome of the ancient Fathers did expound it, were nothing but his

Limbus Patrum.

Chriſts diſcent into Hell.

Your ſelues in the Creede make it part of the 4. Article, which is of his ſuffering.

Slander.

his buriall,he confesseth that also,though it be not the true sense of that article.Yet so doth Ruffinus expound it,and testifie,that this clause of the descending into Hell,in his time,was neither in the Creede of the Church of Rome,nor in the Creede of the Orientall Churches.*Kuff.in symb.*

The most ancient Creedes which lacke this clause of his descending shewe that it is included in the article of his suffering,or els they be vnperfect Creedes.

Now concerning the Hebrue wordes,after which the Greeke are vsed,that they be not proper for soule and Hell,as you doe more boldly,then wisely affirme,I referre the Reader to my defense of our English translations,against G.Martin,where he shall finde the matter of Christes descending into Hell, throughly discussed. First,in answere to the Preface,sect.46.47. Then *Cap.* 1.*sect.*32. *&* 33. and *Cap.*7. throughout euery section.In which it shall appeare,that Beza opposeth not himselfe against the Scriptures at all,nor against all the ancient Fathers,neither doth translate falsely of purpose,but truly,against Purgatorie,and *Limbus patrum.* See also the note vpon Luc.16.section 7.

Liuing in common.

*Rhem.*12 44. Al things common.) *This liuing in common is not a rule or a precept to al Christian men, as the Anabaptistes falsely pretend: but a life of perfection and counsel,folowed of our Religious in the Catholike Church.* See S.Aug.in Ps.132.in principio.& ep.109.

Monkish communitie.

Fulke 12. This liuing in common was neither Anabaptisticall communitie, nor Papisticall Monkerie. But such as ought alwaies to be among all Christians. That no man accompt that to be his owne,which the necessitie of his brother requireth,to be bestowed on him. For that the Christians then had property in their goods,and might so hold it, it is manifest by the words of Peter to Ananias, cap. 5,4. Chrysostome sayth, the Christians were then so affected, as the people were in his time, when God shaked the citie with an earthquake, where there was no communitie, but in charitable affection. They that liued in Monasteries,in S. Augustines time, were both in religion, and conuersation, farre differing from Popish Monkes and Nunnes, who labour not with their handes,as those did, but liue idly of the sweate of other mens browes, and deuoure that,which should releeue them that be in necessitie. Against which sect budding vp in his time, Augustine wrote his Booke *De opere Monachorum.* But of the true solitarie persons, he writeth *De morib. Eccl. Cath.lib.* 1.*cap.*31. such sayth Erasmus,as I would were now in the world,signifying that the Popish cloysterers are nothing like them.

The increase and perpetuitie of the VISIBLE CHVRCH.

*Rhem.*13 Προστίθει τῇ ἐκκλησίᾳ. 47. Increased.) *Moe and moe were added to the Church (as the Greeke more plainely expresseth) that we may see the visible propagation and increase of the same. from which time a diligent man may deduce the very same visible Societie of men ioyned in Christ,through the whole booke, and afterward by the Ecclesiastical storie, downe til our daies,against the pretensed inuisible Church of the Heretikes.*

The popish Church.

Fulke 13. No Papist is able to proue,that there was any visible Church, for 5.or 6. hundred yeeres after Christ, that maintained all or the cheefe pointes of Poperie,wherein they differ from vs.

CHAP. III.

A miracle,and a Sermon of Peters to the people,shewing that IESVS *is Christ,and exhorting them to faith in him and penance for their sinnes,and so they shal haue by him (in Baptisme) the Benediction which was promised to Abraham.*

The Epistle vpon SS.Peter and Paules eue. Iun,28.

AND Peter and Iohn went vp into the temple,at the ‡ ninthe houre of praier.

2 And a certaine man that was lame from his mothers wombe,was caried: whom they laid euery day at the gate of the temple,that is called Specious, that he might aske almes of them that went into the temple.

3 He,when he had seen Peter and Iohn about to enter into the temple, asked to receiue an almes.

4 But Peter with Iohn looking vpon him, said,Looke vpon vs.

5 But he looked earnestly vpon them, hoping that he should receiue some thing of them.

6 But Peter said, Siluer and gold I haue not,but ‖ that which I haue, the same I giue to thee: In the name of IESVS CHRIST of Nazareth arise,and walke.

7 And taking his right hand,he lifted him vp, and forthwith his feete and soles were made strong.

8 And springing he stoode,and walked: and went in with them into the temple walking,and leaping,and praising God.

9 And al the people saw him walking and praising God.

10 And they knew him, that, it was he which

NOW Peter and Iohn went vp together into the Temple at the ninth houre of prayer.

2 And a certaine man that was lame from his mothers wombe was brought,whom they laid daily at the gate of the Temple which is called Beautifull,to aske almes of them that entred into the Temple.

3 Which seeing Peter and Iohn about to goe into the Temple,asked almes.

4 And Peter fastening his eies vpon him with Iohn,sayd,Looke on vs.

5 And he gaue heede vnto them, trusting to receiue some thing of them.

6 Then sayd Peter, Siluer and golde haue I none, but such as I haue, giue I thee: In the name of Iesus Christ of Nazareth rise vp, and walke.

7 And he tooke him by the right hand, and lifted him vp, and immediatly his feete & ancle bones receiued strength.

8 And he leaping vp,stoode,and walked, and entred with them into the Temple, walking, and leaping,and praising God.

9 And all the people sawe him walking and praising God.

10 And they knewe him, that it was hee

which sate for almes at the Specious gate of the Temple: and they were excedingly astonied and agast at that that had chaunced to him.

11 And as he held Peter and Iohn, al the people ranne to them vnto the porch which is called Salomons, wondering.

The Epistle vpon wenesday in Easter weeke.

12 But Peter seing them, made answer to the people, Ye men of Israël, why maruel you at this, or why looke you vpon vs, as though ‖ by our power or holines we haue made this man to walke?

13 The God of Abraham, and the God of Isaac, and the God of Iacob, the God of our fathers hath glorified his sonne IESVS, whom you in deede deliuered and denied before the face of Pilate, he iudging him to be released.

14 But you denied the holy and the iust
Luc.23,18. one,* and asked a mankiller to be giuen vnto you.

15 But the authour of life you killed, whom God hath raised from the dead, of which we are witnesses.

16 And in the ‡ faith of his name, this man whom you see and knowe, his name hath strengthened: and the faith which is by him, hath giuen this perfect health in the sight of al you.

17 And now (brethren) I know that you did it through ignorance, as also your Princes.

18 But God who foreshewed by the mouth of al the prophets, that his CHRIST should suffer, hath so fulfilled it.

19 Be Penitent therfore and conuert, that your sinnes may be put out.

20 That, when the times shal come of refreshing by the sight of our Lord, and he shal send him that hath been preached vnto you IESVS CHRIST,

c ἐν τοῖς ἑξῆς τῶν ἡμερῶν. 21 cWhom ‡ heauen truely must receiue vntil the times of the restitution of al things, which God spake by the mouth of his holy prophets from the beginning of the world.

Deu.18,15. 22 Moyses in deede said, *That a prophet shal the Lord your God raise vp to you of your brethren, as my self: him you shal heare according to al things whatsoeuer he shal speake to you*

23 And it shal be, euery soule that shal not heare that Prophet, shal be destroied out of the people.

24 And al the Prophets from Samuël & afterward that haue spoken, told of these daies.

25 You

which sate for the almes at the beautiful gate of the Temple: and they wondered, and were sore astonied at that which had happened vnto him.

11 And as the lame which was healed held Peter and Iohn, all the people ran together greatly amazed vnto them in the porch, that is called Solomons:

12 And when Peter saw that, He answered vnto the people, Ye men of Israel, why marueile ye at this? or why looke ye so earnestly on vs, as though by our owne power or godlinesse we had made this man to walke?

13 The God of Abraham, and of Isahac, and of Iacob, the God of our fathers hath glorified his sonne Iesus, whom ye betraied and denied in the presence of Pilate, when he had iudged him to be loosed.

*14 *But you denied the holy and iust, and desired a murderer to be giuen you,* Matth.27.20 mar.15.11. luk.23.18. ioh.18.40.

15 And killed the Lord of life, whom God hath raised from the dead, of the which we are witnesses.

16 And his name, through the faith in his name, hath made this man sounde, whom ye see and knowe, and the faith which is by him, hath giuen to this man health in the presence of you all.

17 And now brethren, I wote that thorough ignorance ye did it, as did also your Rulers.

18 But those things which God before had shewed by the mouth of all his Prophets, that Christ should suffer, he hath so fulfilled.

19 Repent ye therefore, and reuert, that your sinnes may be blotted out, when the time of refreshing shall come in the presence of the Lord.

20 And he shall send Iesus Christ, which before was preached vnto you.

21 Whom the heauen must receiue, vntil the time that all things be restored, which God hath spoken by the mouth of all his holy Prophets since the world began.

*22 *For Moses truely sayde vnto the fathers, A Prophet shall the Lord your God raise vp vnto you of your brethren, like vnto me, him shall ye heare in all things whatsoeuer he shall say vnto you.* Deut.18.15. act.7.37.

23 For the time will come, that † euery soule which will not heare that same Prophet, shall be destroied from among the people. † Or, whosoeuer.

24 All the Prophets also from Samuel, and they that follow in order, as many as haue spoken, haue likewise tolde you before of these dayes.

25 Ye

25 You are the children of the Prophets and of the teſtament which God made to our fathers, ſaying to Abraham, *And in thy*
Gen.22,18. *ſeede ſhall all the families of the earth be bleſſed.*
26,4 26 To you firſt God raiſing vp his ſonne, hath ſent him bleſſing you: that euery one ſhould conuert him ſelfe frō his naughtines.

25 You are the children of the Prophets, & of the couenant which God made vnto our fathers, ſaying vnto Abraham, * *Euen in thy ſeede ſhall all* Gen.12.3.
the kinreds of the earth be bleſſed.
26 Vnto you firſt, God hauing rayſed vp his ſonne Ieſus, ſent him to bleſſe you, in turning euery one of you from his iniquities.

MARGINAL NOTES. CHAP. III.

Rhem.1. 1. Ninth houre of prayer.) *This maketh for diſtinction of Canonicall houres and diuerſitie of appointed times to pray in.* See Annot.c.10,9.

Fulke.1. This was the time of the euening ſacrifice, when the religious Iewes reſorted to the temple to pray: But for popiſh canonicall houres which are their morning ſeruice, it maketh nothing at all. Canonicall houres.

Rhem.2. 16. Faith of his name.) *This faith was not the faith of the lame man (for he looked onely for almes) nor a ſpeciall faith of the Apoſtles owne ſaluation: but the whole beleefe of Chriſtian Religion.*

Fulke.2. This faith might be the mans faith in Chriſt, whom he heard them name: or the faith of miracles in the Apoſtles, apprehending onely the power of Chriſt, by which this man was healed. Which although in the Apoſtles it was ioyned with the whole beleefe of Chriſtian Religion, yet in ſome it was without that beleefe, which wrought no leſſe miracles in the name of Chriſt then this, Mat.7.22. Faith of miracles.

Rhem.3. 21. Heauen truely.) *Some Heretikes fouly corrupt this place, thus,* Who muſt be conteyned in heauen, *of purpoſe (as they proteſt) to hold Chriſt in heauen, from the B. Sacrament.* Beza. *As though his preſence there, drewe him out of heauen. Neither can they pretend the Greeke, which is word for word as in the vulgar Latine, and as we tranſlate.*

Fulke.3. S. Gregorie Nazianzen was ſuch an Heretike, which ſo citeth this place in Greeke, as it cannot otherwiſe be vnderſtood, but that Chriſt muſt be conteyned in heauen. *orat.* περὶ υἱοῦ: and howſoeuer it be tranſlated, this ſenſe muſt needes be concluded out of the wordes. For if heauen muſt conteine Chriſt, Chriſt muſt be conteyned of heauen, or as you tranſlate it: heauen muſt receiue Chriſt, ergo Chriſt muſt be receiued of heauen. And if this preſence in the ſacrament draw him not from heauen, then is his preſence in ỹ ſacrament not corporal. The reall preſēce of Chriſts body.

ANNOTATIONS. CHAP. III.

Rhem.4. 6. That which I haue.) *This power of working miracles was in Peter, and Peter properly did giue this man his health, though he receiued that force and vertue of God, and in and by him executed the ſame. Therefore he ſaith,* That which I haue, I giue to thee. *and the Heretikes are ridiculous that note here,* a miracle done by Chriſt by ỹ handes of the Apoſtles, *to make the ſimple beleeue that they had no more to doe then a dead inſtrument in the workemans hand.* Saincts doe miracles and the like, but by the power of God.

Rhem.5. 12. By our power.) *When the Apoſtles remitte ſinnes, or doe any other miracles, they doe it not by any humane, proper, or naturall power in them ſelues: but of ſupernaturall force giuen them from aboue, to proue that the faith of Chriſt is true. and that he is God whom the Iewes crucified, in whoſe name and faith they worke, and not in their owne.*

Fulk.4.5. Theſe notes doe one of them fight againſt the other: for in the former you ſay this power was in Peter properly, in the latter you ſay, the Apoſtles in ſuch workes, doe it not by any proper power in them. You cauill againſt that we ſay: this was a miracle done by Chriſt by the hands of the Apoſtles, as though they had no more to doe then a dead inſtrument. But who is ſo ſimple, or rather ſenſeles, to thinke that the Apoſtles wrought miracles as dead inſtruments? when Chriſt him ſelfe ſayth, it is not you that ſpeake, but the ſpirite of your father, which is in you, Matth.10.20. Doth he meane that the holy Ghoſt ſpeaketh in them as in dead inſtruments? or rather is the auctor and ſuggeſtor of that wiſdome, according to which they make anſwere. So when the Scripture ſayth, that God *only doth worke great miracles*, pſal.136.4. We muſt ſtil acknowledge God to be the auctor, and man to be the inſtrument of all wonderous workes, that God worketh by their hands: and ſo the Apoſtles confeſſe them ſelues. Miracles.

CHAP. IIII.

The rulers of the Iewes oppoſe them ſelues and impriſon Peter and Iohn. 4 But yet thouſands of the people are conuerted: 5 and to the Rulers alſo, Peter boldly auoucheth by the foreſaid miracle, that IESVS is Chriſt, telling them of their heinous fault out of the Pſalmes, and that without him they cannot be ſaued. 13 They though confounded with the miracle, yet procede in their obſtinacie, forbidding them to ſpeake any more of IESVS, adding alſo threates. 23 Whereupon the Church fleeth to prayer, wherein they comfort them ſelues with the omnipotencie of God, and prediction of Dauid, and aske for the gift of boldneſſe and miracles againſt thoſe threates. 31 And God ſheweth miraculouſly that he hath heard their prayer. 32 The whole Churches vnitie and communitie of life. 36 Of Barnabas by name.

AND when they were ſpeaking to the people, the Prieſtes and magiſtrates of the temple and the Sadducees came vpon them,

2 Being greeued that they taught the people, and ſhewed in IESVS the reſurrection from the dead:

3 And they laide handes vpon them, and put them into ward, vntill the morowe, for it was nowe euening.

AND as they ſpake vnto the people, the Prieſtes and the † ruler of the Temple, †Or, captaine.
and the Sadducees came vpon them,

2 Taking it grieuouſly that they taught the people, and preached in Ieſus the reſurrection from the dead.

3 And they laid hands on them, and put them in holde vntill the next day: for it was nowe euentide.

4 And

‡Here againe we see the proceeding & increase of the Church visibly.

4 And ‡many of them that had heard the word, beleeued: and the number of the men was made fiue thousand.

5 And it came to passe on the morowe, that their princes, and Ancients, and Scribes were gathered into Hierusalem.

6 And Annas the high priest, & Caiphas and Iohn, and Alexander, & as many as were of the priests stocke.

7 And setting them in the middes, they asked: In what power or in what name haue you done this?

8 Then Peter repleniſhed with the holy Ghost, saide to them, Ye princes of the people and Ancients:

9 If we this day be examined for a good deede vpon an impotent man, in what he hath bene made whole,

10 Be it knowen to all you and to all the people of Israël, that in the name of IESVS CHRIST of Nazareth, whom you did crucifie, whom God hath rayſed from ỹ dead, in this same this man stãdeth before you whole.

The name of IESVS. *See Annot. Philip. 2, 10.*

Psa. 117, 22.

11 This is *the stone that was reiected of you the builders: which is made into the head of the corner.*

12 And there is not saluatiõ in any other. for neither is there any other name vnder heauen giuen to men, wherein we must be saued.

The Apostles constancie, learning and wisdome after the comming of the Holy Ghost, being but idiotes, that is, simple vnlettered men and timorous before.

13 And seeing Peters constancie and Iohns, vnderstanding ỹ they were men vnlettered, and of the vulgar sort, they marueled, & they knew them ỹ they had beene w̃ IESVS:

14 Seeing the man also that had bin cured, standing with them, they could say nothing to the contrary.

15 But they commanded them to goe aside forth out of the councel: and they conferred together,

16 Saying, What shall we doe to these men? for a notorious signe in deed hath been done by them, to all the inhabitants of Hierusalem: it is manifest, & we cannot deny it.

17 But that it be no further spred abrode among the people, let vs threaten them, that they speake no more in this name to any mã.

18 And calling them, they charged them that they should not speake at all, nor teache in the name of IESVS.

19 But Peter and Iohn answering, said to them, ‡ If it be iust in the sight of God, to heare you rather then God, iudge ye.

20 For we cannot but speake the things which we haue seene and heard.

21 But they threatning, dimissed them: not

4 Howbeit, many of them which heard the worde, beleeued, and the number of the men was about fiue thousand.

5 And it came to passe on the morowe, that their rulers, and elders and Scribes,

6 And Annas the chiefe Priest, and Caiphas, and Iohn, and Alexander, and as many as were of the kinred of the high Priestes, were gathered together at Hierusalem.

7 And when they had set them before them, they asked, By what power, or in what name haue you done this?

8 Then Peter full of the holy Ghost, said vnto them, Ye rulers of the people, and elders of Israel,

9 If we this day be examined of the good deed done to the sicke man, by what meanes he is made whole,

10 Be it knowen vnto you all, and to all the people of Israel, that by the name of Iesus Christ of Nazareth, whom ye crucified, whom God raysed againe from the dead, euen by him, doeth this man stand here before you, whole.

Psal. 118. 22. esay 28. 16. mat. 21. 42.

*11 * This is the stone which was† set nought by of you builders, which is the head of the corner.*

†Or, accompted nothing worth.

12 Neither is there saluation in any other: for amõg men vnder heauen, there is giuen none other name wherein we must be saued.

13 Now when they saw the boldnesse of Peter and Iohn, and vnderstood that they were vnlearned, and ignorant men, they marueiled, and they knew them that they had bene with Iesus:

14 And beholding also the man which was healed standing with them, they coulde not say against it.

15 But when they had commaunded them to goe aside out of the councel, they counselled among them selues,

16 Saying, What shall we doe to these men? for a manifest signe is done by them, and is openly knowen to all them that dwell in Hierusalem, and we cannot denie it.

17 But that it be noysed no farther among the people, let vs threaten, and charge them that they speake henceforth to no man in this name.

18 And they called them, and commaunded them, that in no wise they should speake nor teach in the name of Iesus.

19 But Peter and Iohn answered, and saide vnto them, Whether it be right in the sight of God, to hearken vnto you more then to God, iudge ye.

20 For we cannot but speake that, which we haue seene and heard.

21 So when they had more sharpely threatned them,

not finding howe they might punish them, for the people, because all glorified ỹ which had bene done, in that which was chaunced.

22 For the man was more then fourtie yeeres old in whom that signe of health had beene wrought.

23 And being dimissed they came to theirs, and shewed all that the chiefe priestes and Auncients had said to them.

24 Who hauing heard it, w̃ one accorde lifted vp their voyce to God, and said, Lorde, thou that didst make heauen and earth, the sea, and all things that are in them,

25 Who in the holy Ghost by the mouth of our father Dauid thy seruãt hast said, *Why did the Gentiles rage, and the people meditate vaine things:*

Psal.2,1. *26 The kings of the earth stand vp, and the princes assemble together against our Lord, and against his CHRIST?*

27 For there assembled in deede in this citie against thy holy childe IESVS whom thou hast anointed, Herod, and Pontius Pilate, with ỹ Gentiles and the people of Israël,

28 To doe what ‡ thy hand and thy counsell decreed to be done.

29 And nowe Lorde looke vpon their threatnings, and giue vnto thy seruants with all confidence to speake thy word,

30 In that, that thou extend thy hand to cures and signes and wonders to be done by the name of thy holy sonne IESVS.

31 And when they had prayed, the place was moued wherein they were gathered: & they were all replenished w̃ the holy Ghost, and they spake ỹ word of God w̃ confidence.

‡ Note the ardent charitie and contempt of worldly things in the first Christiãs: who did not onely giue great almes, but solde all their lands to bestowe on the Apostles and the rest that were in necessitie, according to Christes counsel. *Mat.* 16,21. Note also the great honour and credit giuen to the Apostles, in that ỹ Christian men put all the goods and possessions they had, to their disposition. Act.2,44.

32 And the multitude of beleeuers had one hart and one soule: neither did any one say that ought was his owne of those things which he possessed, but all things were common vnto them.

33 And with great power did the Apostles giue testimonie of the resurrection of IESVS CHRIST our Lord: and great grace was in all them.

34 For neither was there any one needie among them. For as many as were owners of lands or houses ‡ sold and brought the prices of those things which they sold,

35 And laide it before the feete of the Apostles. And to euery one was deuided according as euery one had neede.

36 And Ioseph who was surnamed of the Apostles Barnabas (which is by interpretation, the sonne of consolation) a Leuite, a Cyprian borne.

37 Whereas

them, they let them goe, finding nothing howe to punish them, because of the people: for all men glorified God, because of that which was done.

22 For the man was aboue fourtie yeeres olde, on whom this miracle of healing was shewed.

23 Then assoone as they were let goe, they came to their fellowes, and shewed all that the high Priests and elders had said vnto them.

24 And when they heard that, they lifted vp their voyces to God with one accorde, and saide, Lord, thou art God which hast made heauen and earth, the sea, and all that in them is,

*25 Which by the mouth of thy seruant Dauid hast said, *Why did the heathen rage, and the people imagine vaine things?* Psal.2.1.

26 The kings of the earth stoode vp, and the rulers came together against the Lorde, and against his Christ.

27 For of a trueth against thy holy childe Iesus, whom thou hast anoynted, both Herode, and also Pontius Pilate, with the Gentiles, and the people of Israel, gathered them selues together,

28 For to doe whatsoeuer thy hand and thy counsell determined before to be done.

29 And now Lord, behold their threatnings, and graunt vnto thy seruants, that with all boldnesse they may speake thy word,

30 So that thou stretch forth thine hand, that healing, and signes and wonders be done by the name of thy holy childe Iesus.

31 And as soone as they had prayed, the place mooued where they were assembled together, and they were all filled with the holy Ghost, and they spake the word of God boldly.

32 And the multitude of them that beleeued, were of one heart, and of one soule: Neither said any of them, that ought of the things which hee possessed was his owne, but they had all thinges common.

33 And with great power gaue the Apostles witnesse of the resurrection of the Lord Iesus, and great grace was with them all.

34 Neither was there any among them that lacked: For as many as were possessours of lands, or houses, solde them, and brought the price of the things that were solde,

35 And laide it downe at the Apostles feete: And distribution was made vnto euery man according as he had neede.

36 And Ioses, which was also called of the Apostles Barnabas (that is to say, if ye interprete it, The sonne of consolation) being a Leuite, and of the countrey of Cypers,

37 Whereas he had a peece of land, ſold it, and brought the price, and laid it ‖ before the feete of the Apoſtles.

37 Hauing lande, ſolde it, and brought the money, and layde it downe at the Apoſtles feete.

MARGINALL NOTES. CHAP. IIII.

Rhem.1. 19. If it be iuſt.) *Their conſtancie and courage after their confirmation, being ſo weake before. And if any Magiſtrate commaund againſt God, that is to ſay, forbid Catholike Chriſtian men to preach or ſerue God, this ſame muſt be their anſwere, though they be whipped and killed for their labour.* See cap.5.ver.29.

Fulke.1. The confirmation of the Apoſtles was nothing like popiſh confirmation, which they that receiue are neuer the better for it. True Catholike Chriſtians, if they be forbidden by enemies of the Church, ought to anſwere as the Apoſtles did. But papiſts that be counterfect Catholikes, if they doe not obey the Chriſtian magiſtrates, or gouernours of the Church, are iuſtly puniſhed. Popiſh confirmation.

Rhem. 2. 28. Thy hand and thy counſel.) *Chriſtes death, as needefull for mans redemption, was of Gods determination: but as of the malice of the Iewes, it was not his act otherwiſe then by permiſſion.*

Fulke. 2. The malice of the Iewes was of the deuill, and of them ſelues: but God did not onely permit, but alſo vſe their malice moſt holily and iuſtly, to bring his purpoſe to effect.

ANNOTATIONS. CHAP. IIII.

Rhem.3. 37. Before the feete.) *He, as the reſt, did not onely giue his goods as in vulgar almes, but in all humble and reuerent maner as things dedicated to God, he laid them downe at the Apoſtles holy feete, as S. Luke alwayes expreſſeth, and gaue them not into their hands. The Sunamite fell downe and embraced Eliſaus feete. Many that asked benefites of Chriſt (as the woman ſicke of the bloody fluxe) fell downe at his feete. and Marie kiſſed his feete. Such are ſignes of due reuerence done both to Chriſt and to other ſacred perſons, either Prophetes, Apoſtles, Popes, or others repreſenting his perſon in earth. See in S. Hierom of Epiphanius Biſhop in Cypres, how the people of Hieruſalem* of all ſortes flocked together vnto him, offring their children (*to take his bleſſing*) kiſſing his feete, plucking the hemmes of his garment, ſo that he could not moue for the throng. *Ep.61.c.4.cont.erro.Io.Hieroſol.* Reuerence to holy perſons. 4.*Reg.*4,27. *Luk.*8,47. *Luk.*7,38. Kiſſing their feete.

Fulke.3. The reſt alſo brought the price, and layd it at the Apoſtles feete: but of kiſſing their holy feete, is here no mention. And although Marie kiſſed the feete of Chriſt, it is no warrant for the Pope to offer his feete to be kiſſed, euen of Kings and Emperors. When Cornelius fell downe at Peters feete, Peter would not ſuffer him, Act.10.15. The people of the Eaſt countrey, were full of ceremoniall reuerence, in falling downe, kiſſing, and ſuch other externall rites of humiliation, and the rather to Epiphanius, becauſe he was an aduerſarie to Heretikes, and oppoſed himſelfe againſt the proude Biſhop of Hieruſalem, which fauoured ſome Hereſies. But the duetie of all men is euill gathered of that immoderate zeale of the people, which Epiphanius himſelfe did not allowe. For he was forced by the throng to ſuffer ſuch things, and did not willingly, and of purpoſe ſtay in one place, to receiue ſuch honor of the people, as that enuious Biſhop of Ieruſalem did falſely obiect vnto him, as it followeth immediatly in S. Hierome. But if ſuch kiſſing of feete be commendable, howe commeth it to paſſe, that the Pope onely hath holy feete to be kiſſed, and not other Biſhops and Clergie men as well as he? Kiſſing the Popes feete.

CHAP. V.

Rhem.1. *Ananias and his wife Saphîra, for their ſacrilege, at Peters worde fall downe dead, to the great terrour of the reſt.* 12 *By the Apoſtles miracles, not onely the number, but alſo their faith ſo increaſeth, that they ſeeke in the ſtreates to the very ſhadowe of Peter, the townes alſo about bringing their diſeaſed to Hieruſalem.* 17 *The Rulers againe oppoſe themſelues, but in vaine.* 19 *For out of priſon an Angel deliuereth them, bidding them preach openly to all:* 27 *and in their Counſell Peter is nothing afraide of their bigge wordes:* 34 *Yea Gamaliel being one of them ſelues caſteth a doubt among them, leſt the matter be of God, and therefore impoſſible to be diſſolued.* 40 *Finally, the Apoſtles being ſcourged by them, count it an honor, and ceaſe no day from preaching.*

Fulke.1. The text ſaith they were puniſhed ſo ſeuerely, for lying to the holy Ghoſt in defrauding of the price, and tempting the ſpirit of God.

BVT a certaine man named Ananias, with Saphîra his wife ſolde a peece of lande,

2 And ‖ defrauded of the price of the land, his wife being priuie thereto: and bringing a certaine portion, laide it at the feete of the Apoſtles.

3 And ‖ Peter ſaide, Ananias, why hath Satan tempted thy hart, that thou ſhouldeſt lie to the holy Ghoſt, aud defraude of the price of the land?

4 Remayning, did it not remaine to thee: and being ſolde, was it not in thy power? Why haſt thou put this thing in thy hart? Thou haſt not lyed ‖ to men, but to God.

5 And

BVt a certaine man named Ananias, with Saphira his wife, ſold a poſſeſſion,

2 And kept away part *of the price, his wife alſo being of counſell, and brought a certaine part, and laide it downe at the Apoſtles feete.*

3 But Peter ſaide, Ananias, howe is it that Satan hath filled thine heart, to lye vnto the holy Ghoſt, and keepe away part *of the price of the land?*

4 Whiles it remained, was it not thine owne? and after it was ſolde, was it not in thine owne power? why haſt thou conceiued this thing in thine heart? thou haſt not lyed vnto men, but vnto God.

5 Ananias

5 And Ananias hearing theſe wordes, fell downe, and gaue vp the ghoſt. And there came great feare vpon al that heard it.

6 And yong men riſing vp, remoued him, and bearing him forth buried him.

7 And it was the ſpace as it were of three houres, and his wife, not knowing what was chaunced, came in.

8 And Peter anſwered her, Tell me woman, whether did you ſell the lande for ſo much? But ſhe ſaid, Yea, for ſo much.

9 And Peter vnto her, Why haue you agreed together to tempt the Spirit of our Lorde? Beholde, their feete that haue buried thy husband, at the doore, and they ſhall beare thee forth.

10 Forthwith ſhe fel before his feete, and gaue vp the ghoſt. And the yong men going in, found her dead: and caried her forth, and buried her by her husband.

11 And there fel great ‡feare in the whole Church, and vpon al that heard theſe things.

The Epiſtle vpon Imber wedneſday in whitſonwecke. And within the octaue, and in a votiue of SS. Peter and Paul.

12 And by the handes of the Apoſtles were many ſignes and wonders done among the people. And they were all with one accord in Salomons porche.

13 But of the reſt none durſt ioyne themſelues vnto them: but the people magnified them.

14 And the multitude of men and women that beleeued in our Lord, was more increaſed:

15 So that they did bring forth the ſicke into the ſtreetes, and laid them in beddes and couches, that when Peter came, ‖his ſhadow at the leaſt might ouerſhadow any of them, and they all might be deliuered from their infirmities.

Peters ſhadow.

16 And there ranne together vnto Hieruſalem the multitude alſo of the cities adioyning, bringing ſicke perſons and ſuch as were vexed of vncleane ſpirits: who were al cured.

17 And the high prieſt riſing vp, & al that were with him, which is the hereſie of the Sadducees, were repleniſhed with zeale:

18 Laide handes vpon the Apoſtles, and put them in the common priſon.

19 But an Angel of our Lorde by night opening the gates of the priſon, and leading them forth, ſaid,

An Angel leadeth them out of priſon.

20 Goe: and ſtanding ſpeake in the temple to the people al the words of this life.

21 Who hauing heard this, early in the morning entred into the temple, and taught. And the high prieſt comming, and they that were

5 Ananias hearing theſe words, ſell downe, and gaue vp the ghoſt: and great feare came on all them that heard theſe things.

6 And the yong men roſe vp, and put him apart, and caried him out, and buried him.

7 And it came to paſſe, that as it were about the ſpace of three houres after, his wife came in, not knowing that which was done.

8 And Peter ſaide vnto her, Tell me, ſolde ye not the land for ſo much? And ſhe ſaid, Yea, for ſo much.

9 Then Peter ſaide vnto her, Why haue yee agreed together, to tempt the ſpirite of the Lord? beholde, the feete of them which haue buried thy husbande, are at the doore, and ſhall carrie thee out.

10 Then fell ſhee downe ſtraightway at his feete, & yeelded vp the ghoſt: And the yong men came in, and found her dead, and caried her out, and buried her by her husband.

11 And great feare came vpon all the Church, and vpon as many as heard theſe things.

12 And by the handes of the Apoſtles, were many ſignes and wonders ſhewed among the people. (And they were all together with one accorde in Solomons porch.

13 And of other durſt no man ioyne himſelfe to them: neuertheleſſe, the people magnified them.

14 The number of them that beleeued in the Lorde, both of men and women, grewe more and more.)

15 Inſomuch that they brought the ſicke into the ſtreetes, and layde them on beddes and couches, that at the leaſt way the ſhadowe of Peter when hee came by, might ſhadowe ſome of them.

16 There came alſo a multitude of the cities rounde about vnto Hieruſalem, bringing ſicke folkes, and them which were vexed with vncleane ſpirites: and they were healed euery one.

17 Then the chiefe Prieſt roſe vp, and all they that were with him (which is the ſect of the Sadducees) and were full of indignation,

18 And layde handes on the Apoſtles, and put them into the common priſon.

19 But the Angel of the Lorde by night opened the priſon doores, and brought them foorth, and ſaid,

20 Go, and ſtand and ſpeake in the Temple to the people all the wordes of this life.

21 And when they heard that, they entred into the Temple early in the morning, & taught: but the chiefe Prieſt came, and they that were with

were with him, called together the Councel and al the auncients of the children of Israel: and they sent to the prison that they might be brought.

22 But when the ministers were come, and opening the prison, found them not: returning they told,

23 Saying, The prison truely we founde shut with al diligence, and the keepers standing before the gates: but opening it, wee found no man within.

24 And as soone as the Magistrate of the tẽple & the cheefe priests heard these words, they were in doubt of thẽ, what would befal.

25 And there came a certaine man and told them, That the men, loe, which you did put in prison, are in the temple standing, and teaching the people.

26 Then went the Magistrate with the ministers, and brought them without force, for they feared the people lest they should be stoned.

27 And when they had brought them, they set them in the Councel. And the high priest asked them,

Acts.4,18. 28 Saying, *Commaunding we cõmanded you that you should not teache in this name: and beholde you haue filled Hierusalem with your doctrine, and you will bring vpon vs the bloud of this man.

29 But Peter answering & the Apostles, said, God must be obeyed, rather then men.

30 The God of our Fathers hath raised vp IESVS, whom you did kill, hanging him vpon a tree.

31 This Prince and Sauiour God hath exalted with his right hande, to giue *repentance to Israël, and remission of sinnes.

* *Fulk.* Here they trãslate the latine word *Pœnitentia* repẽtance, which elsewhere commonly they cal penance.

32 And we are witnesses of these words, and the holy Ghost, whom God hath giuen to al that obey him.

33 Whẽ they had heard these things, it cut them to ẏ hart, and they cõsulted to kil them.

34 But one in the Councel rising vp, a Pharisee named Gamaliel, a doctor of lawe honorable to al the people, commanded the men to be put forth a while.

35 And he said to them, Ye men of Israël, take heed to your selues touching these men what you meane to doe.

Theudas 36 For before these daies there rose Theódas, saying he was some body, to whom consented a number of men about foure hũdred, who was slaine: and all that beleeued him, were dispersed, and brought to nothing.

37 After this felow there rose Iudas of Galilee

with him, & called a councel together, and al the elders of the children of Israel, and sent to the prison to fetch them.

22 But when the officers came, and founde them not in the prison, they returned, and tolde,

23 Saying, The prison truely found we shutte with all diligence, and the keepers standing without before the doores, but when we had opened, we found no man within.

24 Then when the chiefe Priest, and the captaine of the Temple, and the high Priestes heard these things, they doubted of them whereunto this would growe.

25 Then came one and shewed them, saying, *Beholde, the men that yee put in prison, are standing in the Temple, and teaching the people.*

26 Then went the captaine of the Temple with the officers, and brought them without violence: (For they feared the people, least they should haue bene stoned.)

27 And when they had brought them, they set them before the councel, and the chiefe Priest asked them,

*28 Saying, * Did not we straitly commaunde you that ye shoulde not teache in this name? And beholde, ye haue filled Hierusalem with your doctrine, and intende to bring this mans blood vpon vs.* Acts.4.18.

29 Then Peter and the other Apostles answered, and said, We ought more to obey God then men.

30 The God of our fathers raised vp Iesus, whom ye slewe, and hanged on tree.

31 Him hath God lifted vp with his right hande, to be a Prince and a Sauiour, for to giue repentance to Israel, and forgiuenes of sinnes.

32 And we are records of these things which we say, and so is also the holy Ghost, whome God hath giuen to them that obey him.

33 When they heard that, they claue asunder, and sought meanes to slay them.

34 Then stoode there vp one in the councell, a Pharisee, named Gamaliel, a doctour of lawe, had in reputation among all the people, and commaunded to put the Apostles foorth a litle space,

35 And said vnto them, Ye men of Israel, take heede to your selues, what ye intend to doe as touching these men.

36 For before these dayes rose vp one Theudas, reporting him selfe to be some great man, to whome a number of men, about a foure hundred, ioyned them selues: which was slaine, and they all which †beleeued him were scattered abroade, and brought to nought. †Or, agreed vnto.

37 After this man rose vp one Iudas of Galilee,

lilee in the daies of the Enrolling, and drew away the people after him, and he periſhed: and as many as euer conſented to him, were diſperſed.

38 And now therfore I ſay to you, depart from theſe men and let them alone: for if this coũſel or worke be of mẽ, it wil be diſſolued:

39 But if it be of God, you are not able to diſſolue [u] them, leſt perhaps you be found to reſiſt God alſo. And they conſented to him.

40 And calling in the Apoſtles, after they had ſcourged them, they charged them that they ſhould not ſpeake in the name of IESVS, and dimiſſed them.

41 And they went from the ſight of the councel reioycing, becauſe they were accounted worthy to ſuffer reproche for the name of IESVS.

42 And euery day they ceaſed not in the temple and from houſe to houſe to teach and euangelize Chriſt IESVS.

Galilee, in the dayes of tribute, and drewe away much people after him: hee alſo periſhed, and all, euen as many as obeyed him, were ſcattered abroade.

38 And nowe I ſay vnto you, refraine your ſelues from theſe men, and let them alone: for if this counſell or this worke be of men, it will come to nought:

39 But and if it be of God, yee can not deſtroy it, leaſt haplie ye bee founde to ſtriue againſt God.

40 And to him they agreed: and when they had called the Apoſtles, and beaten them, they commaunded that they ſhoulde not ſpeake in the name of Ieſus, and let them goe.

41 And they departed from the face of the councel, reioycing that they were counted worthy to ſuffer ſhame for his name.

42 And dayly in the Temple, and in euery houſe, they ceaſed not to teache and preach Ieſus Chriſt.

MARGINALL NOTES. CHAP. V.

Rhem. 2. 11. Feare in the whole Church.) *Hereupon roſe great reuerence, awe, and feare of the vulgar Chriſtians toward the holy Apoſtles, for an example to al Chriſtian people how to behaue themſelues toward their Biſhops and Prieſts.*

Fulke 2. The feare of God fell vpon the whole Church, and vnfained reuerence towardes Gods Miniſters: whome they feared not as tyrants, but loued as fathers. *Amari parens & epiſcopus, debet non timeri. A father and a biſhop ought to be loued, not to be feared. Hierom. Ep. 62. ad Theophilum.*

Biſhops not to be feared as tyrants.

Rhem. 3. 39. Of God, you.) *Time and the euident ſucceſſe of Chriſts Church and religion, proue it to be of God: no violence of the Iewes, no perſecution of the Heathen Princes, no endeuour of domeſtical Aduerſaries, heretikes, Schiſmatikes, or il liuers, preuailing againſt it. as on the other ſide, many attempts haue been made by Arius Macedonius, Neſtorius, Luther, and the like, who thought them ſelues ſome body: but after they had plaied their parts a while, their memory is buried, or liueth only in malediction and infamie, and their ſcholers come to nought. Therfore let no Cath. man be ſcandalized that this hereſie holdeth vp for a time. For the Arians and ſome others floriſhed much longer then theſe, and were better ſupported by Princes and learning, and yet had an end.*

Fulke 3. When you ſee the end of that doctrine which Luther preached againſt you, then boaſt of the victorie of the Popiſh Church. We ſee the fall of *Babylon* dayly more and more: and the madneſſe of them that ſeeke to vpholde her, made dayly more and more manifeſt. But eſpecially we knowe out of the holy Scriptures, that the Popiſh rable is the Synagogue of Sathan and kingdome of Antichriſt, and that the doctrine which we teach, is the faith of Chriſt.

The fall of Babylon.

ANNOTATIONS. CHAP. V.

Rhem. 4. 2. Defrauded.) *In that (ſaith S. Auguſtine) he withdrew any part of that which he promiſed, he was guiltie at once, both of ſacrilege, & of fraude. of ſacrilege, becauſe he robbed God of that which was his by promes: of fraude, in that he withheld of the whole gift, a peece. Let now the Heretikes come, and ſay it was for lying or hypocriſie onely that this facte was condemned: becauſe they be loth to haue ſacrilege counted any ſuch ſinne, who haue taught men not only to take away from God ſome peece of that or al that themſelues gaue, but plainely to ſpoile and apply to them ſelues al that other men gaue.*

Aug. ſer. 9. in appendice diuerſis tom. 10. Sacrilege.

Fulke 4. S. Auguſtine is cited out of new found Sermons, which yet haue not obteined credit of Antiquitie. The text is plaine, for what ſinne they were puniſhed. Neither can it be prooued that they promiſed the whole, but that they affirmed they brought the whole, when they withdrewe part. Sacriledge is condemned by many other places of Scripture, although it be not by this. And if it be alſo by this (as ſome fathers of better credite then you cite doe ſuppoſe,) yet the principall cauſe is manifeſt by the words of the Apoſtle, to be lying and hypocriſie. Now what heretikes they be, that teach men to commit ſacriledge, you muſt name more particularly. The Popiſh clergie in King Henry the 8. time, conſented to the ſuppreſſing of Monaſteries: and ſome Papiſts at this day without conſcience of ſacriledge, doe enioy their lands, & dwell in their houſes, peraduenture you meane them. If you meane vs, as we doe vtterly deteſt ſacriledge, ſo we thinke it not onely lawful, but neceſſary to put downe Idolatrie, and to apply to good and godly purpoſes, things dedicated to maintain falſe worſhip, ſuperſtition and Idolatrie.

Slander.

Rhem. 5. 3. Peter ſaid.) *S. Peter (as you ſee here) without mans relation knew this fraude and the cogitations of Ananias, and as head of the College and of the whole Church againſt which this robbery was committed, executed this heauy ſentence of Excommunication both againſt him, and his wife conſenting to the Sacrilege. for it was excommunication by S. Auguſtines iudgement, (li. 5. cont. ep. Parm. c. 1. to 7.) and had this corporall miraculous death ioyned withal, as the Excommunication that S. Paul gaue out againſt the inceſtuous and others, had the corporal vexation of Satan incident vnto it.*

Excommunication ioyned with corporal paines. 1. Cor. 5.

Euery

Fulke. 5. Euery thing that Peter ſaid or did,with you argueth his Popedome, but either you muſt bring better arguments,or els children wil laugh you to ſcorne. The puniſhment layd vpon theſe hypocrites,was greater then excommunication,the ende whereof is entended to be the repentance and amendement of the excommunicate,which was not in this caſe. Neither doeth S.Auguſtine iudge (as you ſay) that it was excommunication. but ſaith,that Paul in deliuering the inceſtuous Corinthian to Satan, ſought by deſtruction of the fleſh, to prouide for his ſpiritual ſaluation, *that either by ſome puniſhment, or corporall death: as Ananias and his wife fell downe at the Apoſtle Peters feete: or els by repentance, for he was deliuered to Satan, that he might ſlay in himſelfe the wicked concupiſcence of the fleſh.* Theſe wordes(as all men may ſee)proue not that *Ananias* and his wife were excommunicated,but that Peter of charitable affection vſed this ſeueritie, wiſhing (if it were Gods will) the ſaluation of their ſoules. That the excommunication of S.Paul,1.Cor.5. had the corporal vexation of Satan incident vnto it,cannot be proued by the text. For euery one that is caſt out of the Church of Chriſt,is deliuered into the power of Satan,although he ſuffer no bodily vexation by Satan.

Peters Popedome.

Excommunication.

Rhem.6. 4. In thy power.) If it diſpleaſed God (*ſaith S.Auguſtine*) to withdrawe of the money which they had vowed to God,howe is he angry when chaſtitie is vowed and is not performed? for to ſuch may be ſaid that which S.Peter ſaid of the money: Thy virginitie remayning did it not remaine to thee,&before thou didſt vow, was it not in thine owne power? for, whoſoeuer haue vowed ſuch things & haue not payed them, let them not thinke to be condemned to corporal death,but to euerlaſting fire. Auguſt.Ser.10.de diuerſis. *And S.Gregorie to the ſame purpoſe writeth thus*, Ananias had vowed money to God,which afterward ouercome with diuiliſh perſuaſion he withdrew: but with what death he was punished,thou knoweſt.If then he were worthy of that death, who tooke away the money that he had giuen to God,conſider what great peril in Gods iudgement thou ſhalt be worthy of,which haſt withdrawen, not money,but thy ſelf from almighty God, to whom thou hadſt vowed thy ſelf vnder the habite or weede of a Monke.

Vow of Chaſtitie,and the breach therof.

Greg.li.1.ep. 33.

Fulke.6. They that haue as great power to keepe their vow of virginitie aduiſedly made, as *Ananias* had to deliuer the whole price of his land,ſinne damnably if they breake it.But if they haue raſhly vowed that,which they are not able to performe,they haue ſinned in making ſuch an vnaduiſed vow, but it were better for them to marry, then to liue incontinently out of mariage. *Hier. ad Demetriad.Epiphan.Hær.61.*

Vowes.

Rhem.7. 4. Not to men,but) *To take from the Church or from the Gouernours thereof, things dedicated to their vſe and the ſeruice of God,or to lie vnto Gods Miniſters,is ſo iudged of before God,as if the lie were made,and the fraude done to the holy Ghoſt himſelf,who is the Churches Preſident and Protector.*

Fulke 7. Not euery one that taketh from the Church,or that lieth to Gods miniſters,ſinneth againſt the holy Ghoſt, as theſe did,although he ſinne againſt God. For the holy Ghoſt is not in all Gods Miniſters, to knowe things done in ſecret, as he was in the Apoſtles, and therefore they tempted the holy Ghoſt, whom they knew to be in the Apoſtles after a miraculous maner.

Rhem. 8. 15. His ſhadow.) *Specially they ſought to Peter the cheefe of al, who not onely by touching, as the other,but by his very ſhadow cured al diſeaſes. whereupon S.Auguſtine ſaith, If then the ſhadow of his body could helpe,how much more now the fulnes of power? And if then a certaine litle wind of him paſſing by did profite them that humbly asked,how much more the grace of him now being permanent and remaining?* Ser.29.de Sanctis, *ſpeaking of the miracles done by the Saincts now reigning in heauen.*

Peters ſhadow and interceſſion.

Fulke 8. God wrought greatly by Peters miniſtery,that hee cured euen thoſe that came vnder his ſhadowe,but this proueth not the Popedome of Peter, and much leſſe that Peter worketh ſtill miracles from heauen: as that counterfeit Auguſtine doeth ſeeme to inſinuate,who liued long after *Iſidorus*, that was 200.yeres after S. Auguſtine,as it is manifeſt by citing his ſaying,as an ancient auctor.*Ser.35.de Sanct.*

Peters Popedome.

Miracles.

CHAP. VI.

By occaſion of a murmur in the Church(whoſe number now is ſo growen that it can not be numbred) Seuen of them being ordered by the Apoſtles in the holy order of Deacons: 8 one of them, Steuen, worketh great miracles: and is by ſuch as hee confounded in diſputation,falſely accuſed in the Councel,of blaſphemie againſt the Temple and rites thereof.

AND in thoſe daies the numbre of diſciples increaſing, there aroſe a ‖ murmuring of the Greekes againſt the Hebrues,for that their widowes were deſpiſed in the daily miniſterie.

2 And the Twelue calling together the multitude of the diſciples, ſaid, It is not reaſon,that we leaue the word of God,and ſerue tables.

3 Conſider therfore brethren,‖ ſeuen men of you of good teſtimonie, full of the holy Ghoſt and wiſedom,whom we may appoint ouer this buſines.

4 But we wil be inſtant in praier and the miniſterie of the word.

5 And

AND in thoſe dayes,when the number of the diſciples grewe, there aroſe a grudge among the Greekes againſt the Hebrues, becauſe their widowes were deſpiſed in the daily miniſterie.

2 Then the twelue called the multitude of the diſciples together, and ſaide, It is not good that we ſhould leaue the worde of God, and ſerue tables.

3 Wherefore brethren, looke yee out among you ſeuen men of honeſt report,and full of the holy Ghoſt,and wiſdome,to whom we may commit this buſineſſe.

4 But wee will giue our ſelues continually to prayer,and to the miniſterie of the word.

5 And

The election of the 7 firſt Deacons.

5 And the ſaying was liked before al the multitude. And they choſe Steuen a man ful of faith and of the holy Ghoſt, and Philippe, and Próchorus, and Nicánor, and Timon, and Pármenas, and Nicolas a c ſtranger of Antioche.

c προσήλυτον.

6 Theſe they did ſet in the preſence of the Apoſtles: and praying they impoſed handes vpon them.

7 And the word of God increaſed, and the number of the diſciples was multiplied in Hieruſalem exceedingly: a great multitude alſo of the ‡ Prieſts obeied the faith.

‡ Now alſo the Prieſts & they of greater knowledge & eſtimation began to beleeue

8 b And Steuen ful of grace and fortitude did great wonders and ſignes among the people.

b The Epiſtle vpon S. Steuens day in Chriſtmas.

9 And there aroſe certaine of that which is called the Synagogue of the Libertines, & of the Cyrenians, and of the Alexandrians, and of them that were of Cilicia and Aſia, diſputing with Steuen:

10 And they could not reſiſt the wiſedom and the Spirit that ſpake.

11 Then they ſuborned men, to ſay they had heard him ſpeake wordes of blaſphemie againſt Moyſes and God.

12 They therfore ſtirred vp the people, & the Auncients, and the Scribes: and running together they tooke him, and brought him into the Councel,

13 And they ſet falſe witneſſes that ſaid, This man ceaſeth not to ſpeake wordes againſt the holy place and the Law.

14 For we haue heard him ſay, that this ſame IESVS of Nazareth ſhal deſtroy this place, and ſhal change the traditions, which Moyſes deliuered vnto vs.

‡ Such is the face of al conſtant and cheereful Martyrs, to their perſecutors and iudges.

15 And al that ſate in the Councel beholding him, ſaw his face as it were ‡ the face of an Angel.

*5 And the ſaying pleaſed the whole multitude: * and they choſe Steuen, a man full of faith and of the holy ghoſt, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicholas a conuert of Antioche.* Act.21.8.

6 Theſe they ſet before the Apoſtles: and when they had prayed, they laide their handes on them.

7 And the word of God encreaſed, and the number of the diſciples multiplied in Hieruſalem greatly, and a great companie of the Prieſts were obedient to the faith.

8 And Steuen full of faith and power, did great wonders and miracles among the people.

9 Then there aroſe certaine of the Synagogue, which is called the ſynagogue *of the Libertines, and Cyrenians, and of Alexandria, and of Cilicia, and of Aſia, diſputing with Steuen:*

10 And they could not reſiſt the wiſedome and the ſpirite by the which he ſpake.

11 Then they priuily prepared men, which ſaid, We haue heard him ſpeake blaſphemous words againſt Moſes, and againſt God.

12 And they moued the people, and the elders, and the Scribes, and came vpon him, and caught him, and brought him to the councel:

13 And brought foorth falſe witneſſes, which ſayd, This man ceaſſeth not to ſpeake blaſphemous wordes againſt this holy place, and the lawe.

14 For we heard him ſay, that this Ieſus of Nazareth ſhall deſtroy this place, and ſhall change the ordinances which Moſes gaue vs.

15 And all that ſate in the councell, looking ſtedfaſtly on him, ſawe his face as it had bene the face of an angel.

ANNOTATIONS. CHAP. VI.

Rhem. 1 Murmuring.) *It commeth of humane infirmitie, that in euery Societie of men (be it neuer ſo holy) there is ſome cauſe giuen or taken by the weake, of murmur and difference, which muſt euer be prouided for and ſtaied in the beginning, leſt it growe to further ſchiſme or ſedition. And to al ſuch defects, the more the Church increaſeth in number and diuerſitie of men and Prouinces, the more it is ſubiect. In al which things the ſpiritual Magiſtrates, by the Apoſtles example and authoritie, muſt take order, as time and occaſion ſhal require.* Murmuring & emulation.

Rhem. 1. 3 Seuen men.) *We may not thinke that theſe Seuen (here made Deacons) were onely choſen to ſerue profane tables or diſpoſe of the Churches mere temporalles, though by that occaſion only they may ſeeme to ſome now elected, no expreſſe mention being made of any other function. for, diuers circumſtances of this ſame place giue euidence, and ſo doth al antiquitie, that their Office ſtood not principally about profane things, but about the holy Altar. The perſons to be elected, muſt be ful of the Holy Ghoſt and wiſdom, they muſt after publike praier be ordered and conſecrated by the Apoſtles impoſition of hands, as Biſhops and Prieſts were afterward ordered.* ep.ad Tim: *Where S. Paul alſo requireth in a maner the ſame conditions in them as in Biſhops. Al which would not haue bene preſcribed for any ſecular ſtewardſhip. Yea ſtraight vpon their Ordering here (no doubt by commiſſion of the Apoſtles, which they had not before their election) they preached, baptized, diſputed, and as it may appeare by the wordes ſpoken of S. Steuen, that he was ful of grace and fortitude, they receiued great increaſe of grace by their Deaconſhip.* The ſeuen Deacons. 1.Tim.3.& 4. Act.6,9.

But S. Ignatius ep.2.ad Tral. *can beſt witneſſe of their Office and the Apoſtles maner and meaning in ſuch things, who writeth thus:* It behoueth alſo to pleaſe by al meanes the Deacons, which are for the miniſterie of IESVS CHRIST. For they are not ſeruiteurs of meate and drinke, but miniſters of the Church of God. For what are The Office of Deacons.

Deacons but imitatours or folowers of Christ, ministring to the Bishop, as Christ to his Father, and working vnto him a cleane & immaculate worke, euen as S. Stephen to S. Iames &c. *S. Polycarpe hath the like in his epistle ad Philippenses. And S. Denys writeth that their Office was about the Altar, and putting the holy bread and chalice vpon the same. S. Clement also* (Apost. Const. lib. 2. c. 61.) *that their Office among other things, is to assist the Bishops, and read the Gospel in the Seruice &c. S. Cyprian in diuers places* (ep. 65. & ep. 49. ad Cornel.) *calleth Deacons, the Churches and the Apostles Ministers, and their Office,* administrationem sacram, *an holy administration. S. Hierom affirmeth,* in cap. 7. Micheæ. *and* in epist. 85. ad Euagrium tom. 2, *where he checketh some of them for preferring them selues before Priests, and putteth them in remembrance of their first calling, that they be as the Leuites were in respect of the Priests of the old Law. finally by S. Ambrose* lib. 1. Offic. c. 41. *and Prudentius* in Hymno de S. Laurent. *speaking of S. Laurence the Deacon, we may see their Office was most holy. See S. Augustine also of the dignitie of Deacons* ep. 148. ad Valerium. Conc. Carthag. 4. can. 37. 38. 39. 41. *Lib. Eccl. Hier. c. 3. part. 2.*

Fulke. 1. The ministerie, whereunto the Deacons were assigned was an holy ministerie, and the tables whereunto they were appointed to serue, were holie tables, neither was there office exercised in prophane things. For the Apostles, although they distinguish the preaching of the word from seruing tables, yet doe they not thereby condemne that seruice of tables which they themselues did exercise before, of prophanenes. For the prouision for the poore members of Christ, is an holy seruice, and no prophane thing. S. Paule appointeth the collection for the poore, to be on the Lords day, which he would not haue done if it were a prophane matter. 1. *Cor.* 16. 1. 2. And yet it is not denied, but their ministerie was vsed also, to other holy purposes, as teaching, baptizing, and assisting the Apostles and other principall pastors in their spirituall charge and ministerie. But that they were occupied about the altar, as the Popish Deacons are, or had any Office like vnto theirs, neither any of the places which you quote or cite doth shew, nor any testimonie of antiquitie doeth auowe. The Epistles of Ignatius, and Polycarpus, that now goe vnder their names, though they haue nothing for the Popish Deaconship, yet are they not authentike, but gathered out of the Apocryphall constitutions of that counterfect Clements. Dionysius though not of that antiquitie, which is pretended, yet doeth not he name the Deacons (in the place by you quoted) Which bring forth the bread and the cuppe, for the ministration of the Sacrament, but certaine principall ministers. Athough it is no inconuenience, to vnderstand the Deacons, seeing it is certaine by Iustinus, that they were vsed for the distribution of the Lords supper. Finally we acknowledge, that the Deacons office is holy, according to the testimonie of most ancient Fathers, and therefore it is not that prophane and ridiculous order of Popish Deaconrie. *Popish Deacons.*

CHAP. VII.

Steuen being permitted to answer, beginning at Abraham, sheweth that God was with their fathers both in other places, & also long before the Temple. 48 and that after it was built, it could not be (as they grosly imagined) a house for God to dwel in. 51 then he inueigheth against their stifneckednes, and telleth them boldly of their traiterous murdering of Christ, as their fathers had done his Prophets afore him. 54 Whereat they being wood, he seeth heauen open, and IESVS *there in his Diuine Maiestie. 57 Whereat they become more mad, so that they stone him to death (Saul consenting) he commending his soule to* IESVS, *and humbly praying for them.*

AND the cheefe prieſt ſaid, Are theſe things ſo?

2 Who ſaid, Ye men, brethren and fathers, heare. The God of glorie appeared to our father Abraham when he was in Meſopotamia, before that he abode in Charan.

Gen. 12, 1. 3 And ſaid to him, *Goe forth out of thy countrie, and out of thy kinred, and come into a land that I ſhal ſhew thee.*

4 Then went he forth out of the land of the Chaldees, and dwelt in Charan. And from thence, after his father was dead, he tranſlated him into this land, wherein you doe now dwel.

5 And he gaue him no inheritance it it, no not the paſe of a foote: and he promiſed to giue it him in poſſeſſion, and to his ſeede after him, when as he had no childe.

Gen. 15, 13. 6 And God ſpake to him, *That his ſeede ſhal be a ſeiourner in a ſtrange countrie, and they ſhal ſubdue them to ſeruitude, and ſhal euil intreate them foure hundred yeeres:*

7 *And the nation which they ſhal ſerue, wil I* c λατρεύσουσι. *iudge,* ſaid God. *and after theſe things they ſhal goe forth, and* c *ſhal ſerue me in this place.*

Gen. 17. 8 And he *gaue him the teſtament of circumciſion,

THen ſaid the chiefe Prieſt, Are theſe things ſo?

2 And he ſaid, Ye men, brethren, and fathers, hearken: The God of glorie appeared vnto our father Abraham, when he was in Meſopotamia, before he dwelt in Charran,

*3 And ſaid vnto him, Get thee out of thy countrey, and from thy kinred, * and come into* Gen. 12. 13. *the land which I ſhal ſhew thee.*

4 Then came he out of the land of the Chaldeans, and dwelt in Charran: and from thence, when his father was dead, he brought him into this land wherein ye now dwell.

5 And he gaue him none inheritance in it, no not the breadth of a foote: and promiſed that he would giue it him to poſſeſſe, and to his ſeede after him, when as yet he had no childe.

6 God verily ſpake on this wiſe, that his ſeede ſhould ſoiourne in a ſtrange lande, and that they ſhould keepe it in bondage, and intreate them euill foure hundred yeeres,

7 And the nation to whome they ſhall be in bondage, will I iudge, ſayd God: And after that ſhall they come forth, and ſerue me in this place.

*8 * And he gaue him the couenant of cir-* Gen. 17. 9. *cumciſion:*

Gen.21. cumcision, and so he * begat Isaac, and circumcised him the eight day: and * Isaac, Iacob: and * Iacob, the twelue Patriarches.
Gen.25.
Gen.29.
30.35.

9 And the Patriarches through emulation, *sold Ioseph into AEgypt. and God was with him:
Gen.37.

10 And deliuered him out of al his tribulations. and he * gaue him grace and wisedom in the sight of Pharaoh king of AEgypt, and he appointed him Gouernour ouer AEgypt and ouer al his house.
Gen.41.

11 And there came famin vpō al AEgypt and Chanaan, and great tribulation: and our fathers found no victuals.

12 But when * Iacob had heard that there was corne in AEgypt: he sent our fathers first:
Gen.42.

13 And at the * second time Ioseph was was knowen of his brethren, and his kinred was made knowen vnto Pharao.
Gen.45.

14 And Ioseph sending, called thither Iacob his father and al his kinred in seuentie fiue soules.

15 And * Iacob descended into AEgypt: and * he died, and our fathers.
Gen.46.
Gen.49.

16 And they were ‡ translated into Sichem, and were * laid in the Sepulchre that Abraham * bought for a price of siluer of the sonnes of Hemor the sonne of Sichem.
Gen.50.
Gen.23.
Ios.24.

17 And when the time drew neere of the promisse which God had promised to Abraham, the people * increased and was multiplied in AEgypt,
Exo.1,7.

18 Vntil an other king arose in AEgypt, that knew not Ioseph.

19 This same circumuenting our stocke, afflicted our fathers: that they should expose their children, to the end they might not be kept aliue.

20 The same time was * Moyses borne, & he was acceptable to God, who was nourished three moneths in his fathers house.
Exod.2,2.

21 And when he was exposed, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moyses was instructed in al the wisedom of the AEgyptians: and he was mightie in his wordes and workes.

23 And * when he was fully of the age of fourtie yeres, it came to his minde to visite his brethren the children of Israël.
Exo.2,11.

24 And when he had seen one suffer wrong, he defended him: and striking the AEgyptian, he reuenged his quarel that susteined the wrong.

25 And he thought that his brethren did vnderstand

*cumcision: * and so* Abraham *begate Isahac, & circumcised him the eight day: * and Isahac* begate *Iacob, * and Iacob* begate *the twelue Patriarkes.* Gene.17.9. Gen.21.2. Gene.25.24. Gene.29.33

*9 * And the Patriarkes moued with enuie, solde Ioseph into Egypt: and God was with him,* Gen.37.28.

*10 And deliuered him out of all his aduersities, * and gaue him fauour and wisedome in the sight of Pharao king of Egypt: and he made him gouernour ouer Egypt, and* ouer *all his housholde.* Gen.41.37.

11 But there came a dearth ouer all the land of Egypt and Chanaan, and great affliction, that our fathers found no sustenance.

*12 * But when Iacob heard that there was corne in Egypt, he sent our fathers first.* Gen.42.1.

*13 * And at the second* time *Ioseph was knowen of his brethren, and Iosephs kinred was made knowen vnto Pharao.* Gen.45.4.

14 Then sent Ioseph, and caused his father Iacob to be brought, and all his kinne, threescore and fifteene soules.

*15 * And Iacob descended into Egypt, and died, both he and our fathers.* Gen.46.5.

*16 * And were caried ouer into Sichem, and layd in the sepulcher that Abraham bought for money of the sonnes of Emor, the sonne of Sichem.* Gen.49.33. and 50.7.

17 But when the time of the promise drewe nigh, which God had sworne to Abraham, the people grewe and multiplied in Egypt:

18 Till another king arose, which knew not of Ioseph.

19 The same dealt subtilly with our kinrede, and euill entreated our fathers, and made them cast out their yong children, that they should not remaine aliue.

*20 * The same time was Moses borne, and was acceptable vnto God, and nourished vp in his fathers house three moneths:* Exod.2.1. heb.11.23.

21 And when he was cast out, Pharaos daughter tooke him vp, and nourished him for her owne sonne.

22 And Moses was learned in all maner of wisedome of the Egyptians, and was mightie in deedes and in wordes.

23 And when he was full fourtie yeeres olde, it came into his heart to visite his brethren the children of Israel,

*24 * And when he sawe one of them suffer wrong, he defended him, and auenged his quarel that had the harme done to him, and smote the Egyptian:* Exod.2.11.

25 For he supposed his brethren would haue

vnderſtand that God by his hand would ſaue them: but they vnderſtoode it not.

Exo.2,13. 26 And the day folowing * he appeared to them being at ſtrife: and he reconciled thē vnto peace, ſaying, Men, ye are brethren, wherfore hurt you one an other?

27 But he that did the iniurie to his neighbour, repelled him, ſaying, *Who hath appointed thee prince and iudge ouer vs?*

28 *What, wilt thou kil me, as thou didſt yeſterday kil the Ægyptian?*

29 And Moyſes fled vpon this word: and he became a ſoiourner in the land of Mádian, where he begat two ſonnes,

30 And after fourtie yeres were expired,

Exo.3,2. there * appeared to him in ỹ deſert of mount Sina an Angel in the fire of ỹ flame of a buſh.

31 And Moyſes ſeeing it, marueled at the viſion. And as he went neere to vewe it, the voice of our Lord was made to him,

32 *I am the God of thy fathers, the God of Abraham, the God of Iſaac, and the God of Iacob.* And Moyſes being made to tremble, durſt not vewe it.

33 And our Lord ſaid to him, *Looſe of the ſhoe of thy feete: for the place wherein thou ſtandeſt, is ‖ holy ground.*

34 *Seeing I haue ſeene the affliction of my people which is in Ægypt, and I haue heard their groning, and am deſcended to deliuer them. And now come, and I wil ſend thee into Ægypt.*

35 This Moyſes, whom they denied, ſaying, *Who hath appointed thee prince and Captaine?* him God ſent prince and ‡ redeemer, with the hand of the Angel that appeared to him in the buſh.

36 He * brought them forth doing wonders and ſignes in the land of AEgypt, and in

Exo.7.8.9. 10.11.12,37. Exo.16. Deu.18. Exo.19,3.19 the redde ſea, and in the * deſert fourtie yeeres.

37 This is that Moyſes which ſaid to the children of Iſraël, *A prophet wil God raiſe vp to you of your owne brethren as my ſelf: him you ſhal heare.*

38 This is he that * was in the aſſemblie in the wilderneſſe, with the Angel that ſpake to him in Mount Sina, and with our fathers: who receiued the wordes of life to giue vnto vs.

39 To whom our fathers would not be obedient: but they repelled him, and in their hartes turned away into AEgypt,

Exo.32,1. 40 Saying to Aaron: *Make vs goddes that may goe before vs: for this Moyſes that brought vs out of the land of Ægypt, we know not what is befallen to him.*

41 And

vnderſtand, how that God by his hand ſhould deliuer them: but they vnderſtoode not.

*26 * And the next day he ſhewed himſelfe vnto them as they ſtroue, & would haue ſet them at one againe, ſaying, Sirs, ye are brethren, why doye wrong one to another?* Exo.2.13.

27 But he that did his neighbour wrong, thruſt him away, ſaying, Who made thee a ruler and a Iudge ouer vs?

28 Wilt thou kill me, as thou diddeſt the Egyptian yeſterday?

29 Then fled Moſes at that ſaying, and was a ſtranger in the land of Madian, where he begate two ſonnes.

*30 * And when fourtie yeeres were expired, there appeared to him in the wilderneſſe of mount Sina, an Angel of the Lord in a flame of fire in a bramble buſh.* Exo.3.2.

31 When Moſes ſawe it, he wondered at the ſight: and as he drewe neere to beholde, the voice of the Lord came vnto him,

32 Saying, *I am the God of thy fathers, the God of Abraham, and the God of Iſahac, and the God of Iacob. Then Moſes trembled, and durſt not beholde.*

33 Then ſaid the Lord to him, Put off thy ſhoes from thy feete: for the place where thou ſtandeſt, is holy ground.

34 I haue ſeene, I haue ſeene the affliction of my people which is in Egypt, and I haue heard their groning, and am come downe to deliuer them: And now come, and I will ſend thee into Egypt.

35 This Moſes whom they forſooke, ſaying, Who made thee a ruler and a Iudge? the ſame did God ſend to be a ruler and a deliuerer, by the hands of the Angel which appeared to him in the bramble buſh.

*36 * He brought them out, after that he had ſhewed wonders and ſignes in Egypt, and in the red ſea, * and in the wilderneſſe fourtie yeeres.* Exod.7.9. Exod.16.1.

*37 This is that Moſes, which ſaid vnto the children of Iſrael, * A Prophet ſhall the Lord your God raiſe vp vnto you of your brethren, like vnto me: him ſhall ye heare.* Deut.18.15.

*38 * This is he that was in the Church in the wilderneſſe with the Angel, which ſpake to him in the mount Sina, and with our fathers: this man receiued the word of life, to giue vnto vs.* Exod.19.2.

39 To whom our fathers would not obey, but thruſt him *from them, and in their hearts turned backe againe into Egypt.*

40 Saying vnto Aaron, Make vs goddes to goe before vs. For as for this Moſes that brought vs out of the lande of Egypt, we wote not what is become of him. Exod.32.1.

41 *And*

41 And they made a calfe in those daies, and offered sacrifice to the Idol, and reioyced in the workes of their owne hands.

42 And God turned,& ‡ deliuered them vp c to serue the host of heauen, as it is written in the booke of the Prophets: *Did you offer victims and hostes vnto me fortie yeeres in the desert, O house of Israel?*

‡ For a iust punishment of their former offences God gaue them vp to worke what wickednesse they would themselues, as it is said of the Gentils, *Rom.1.* c *Chapiter.* Amos 5, 25.

43 *And you tooke vnto you the tabernacle of Moloch, and the starre of your God Rempham, figures which you made, to adore them. And I will translate you beyond Babylon.*

44 The tabernacle of testimonie was among our fathers in the desert, as God ordained speaking to Moyses, *that he should make it according to the forme which he had seene.*

Exo.25,40.

45 Which our fathers * with c Iesus receiuing, brought it in also into the possession of the Gentiles, which God expelled from the face of our fathers, till in the dayes of Dauid,

Ios.3,14. c This is Iosue, so called in Greeke in type of our Sauiour.

46 Who found grace before God, and *desired that he might find a tabernacle for the God of Iacob.

Ps.131,5.

47 And *Salomon built him a house.

1.Par.17.

48 But the Highest dwelleth ‖ not in houses *made by hand, as the prophet saith:

Act.7,25. Esa.66,1.

49 *Heauen is my seate: and the earth the foote-stoole of my feete. What house wil you build me, saith our Lord? or what place is there of my resting?*

50 *Hath not my hand made al these things?*

51 You stif-necked & of vncircumcised hartes and eares, you alwaies resist the holy Ghost: as your fathers, your selues also.

52 Which of the prophets did not your fathers persecute? And they slew them that foretold of the comming of the Iust one, of whom now

53 You haue bene betrayers and murderers: who receiued the Law by the disposition of Angels, and haue not kept it.

54 And hearing these things they were cut in their hartes, and they gnasshed with their teeth at him.

55 But he being full of the holy Ghost, looking stedfastly vnto heauē, c saw the glorie of God, and IESVS standing on the right hand of God.

c The comfort of al Martyrs.

56 And he said, Behold I see the heauens opened, and the Sonne of man standing on the right hand of God.

57 And they crying out with a loud voice, stopped their eares, and with one accord ran violently vpon him.

58 And

41 And they made a Calfe in those dayes, & offered sacrifice vnto the idole, and reioyced ouer the workes of their owne handes.

*42 *Then God turned himselfe away, and gaue them vp to worship the hoste of heauen, as it is writtē in the booke of the Prophets, O ye house of Israel, haue ye offered to me slaine beasts, and sacrifices by the space of fourtie yeeres in the wilderneſſe?* Amos 5.25.

43 Yea, ye tooke vnto you the tabernacle of Moloch, and the starre of your god Remphan, figures which ye made, to worship them: and I will cary you away beyond Babylon.

*44 Our fathers had the tabernacle of witneſſe in the wilderneſſe, as he had appointed, speaking vnto Moses, that he should make *it according to the fashion that he had seene:* Exod.25.40.

45 Which also our fathers that came after, brought in with Iesus into the possession of the Gentiles, whom God draue out before the face of our fathers, vntill the dayes of Dauid,

46 Which found fauour before God, and would faine haue found a tabernacle for the God of Iacob.

*47 *But Solomon built him an house.* 1.Chr.17.12

*48 *Howbeit, he that is highest of all, dwelleth not in temples made with hands, as saith the Prophet,* Act.17.

49 Heauen is my seate, and earth is my foot-stoole: What house will ye build mee, saieth the Lord? Or which is the place of my rest?

50 Hath not my hand made all these things?

51 Yee stiffenecked and of vncircumcised hearts and eares, ye doe alwayes resist the holy Ghost, as your fathers did, so doe you.

52 Which of the Prophetes haue not your fathers persecuted? And they haue slaine them which shewed before of the comming of the Iust, of whom ye haue bene now the betraiers & murderers:

53 Which also haue receiued the law by the disposition of angels, and haue not kept it.

54 When they heard these things, their hearts claue asunder, & they gnashed on him with their teeth.

55 But he being full of the holy Ghost, looked vp stedfastly into heauen, and saw the glorie of God, and Iesus standing on the right hand of God,

56 And sayd, Behold, I see the heauens open, and the sonne of man standing on the right hand of God.

57 Then they gaue a shoute with a loud voice, and stopped their eares, and ranne vpon him all at once.

58 And casting him forth without the citie, they ‖stoned him: and the witnesses laied
Act.22,20. of their garments *beside the feete of a yong man that was called Saul.

59 And they stoned Steuen inuocating, and saying: Lord IESVS, receiue my spirit.

60 And falling on his knees, he cried with a loude voyce, saying: ‡Lord, lay not this sinne vnto them. And when he had said this, he fell a sleepe. And Saul was consenting to his death.

58 And cast him out of the citie, and stoned him: and the witnesses laied downe their clothes at a yong mans feete, whose name was Saul.

59 And they stoned Steuen, calling on, and saying, Lord Iesu, receiue my spirit.

60 And hee kneeled downe, and cried with a loude voyce, Lorde, lay not this sinne to their charge. And when he had thus spoken, he fell a sleepe.

MARGINALL NOTES. CHAP. VII.

Rhem.1. 16 Translated.) *Translation of Saincts bodies agreeable to nature and Scripture. And the desire to be buried in one place more then an other (which the holy Patriarchs also had,* Gen.49,29.50,24. Hebr.11,22.*) hath sometime great causes.* Aug.de Cur.pro mort.c.1.& vlt.

Fulke.1. The bodies of the patriarkes were not translated to be made Idoles, as the maner is in popish translations, but to testifie to the posteritie, their faith in the promise of God, whereby they looked for the spirituall possession of the land, although they died in banishment. Such causes fauour not popish superstition. Chrysostome saieth, that Ioseph caused his bones to be remooued, *Lest the AEgyptians should abuse his bodie, to occasion of impietie. In Gen.Hom.67.* Saint Augustine, though not altogether free from error, in that booke *De cura.* Yet of buriall aud all things thereto belonging, he saieth, *They be rather the comfort of the liuing, not helpe of the dead. De Cura, cap.2.*

Translation of dead bodies.

Reliques.

Rhem.2. 35 Redeemer.) *Christ is our Redeemer, and yet Moyses is here called redeemer. so Christ is our Mediator and Aduocate, and yet we may haue Saincts our inferior mediators and aduocates also.* See Annot.1.Io.2,1.

Fulke.2. Christ is our onely redeemer from spirituall bondage, who onely paied the price for vs. Moses was a minister of their bodily deliuerance from Egypt. But neither Moses nor any saincte, can be inferior mediators and aduocates vnto God for vs, except they can also be inferior Christes and Sauiors. For there is but one Mediator Iesus Christ, who is our aduocate with the father, 1.Tim.2.5.1.Ioan.2.1. Sauiour, Redeemer, Mediator, and Aduocate, be the proper offices of Christ, and therfore are not communicated to his seruants.

Saincts, no mediators or aduocates.

Rhem.3. 60 Lord.) *Eusebius Emissenus saith, when he prayeth for his persecutors, he promiseth to his worshippers his manifest intercession and suffrages.* In hom.S.Steph. *and S.Augustine,* Si Stephanus sic non oraſſet, Ecclesia Paulum nõ haberet. Serm.1.de S.Stephano.

Fulke.3. Those homilies that are printed vnder the name of Eusebius Emissenus, were neuer written by that ancient father bishop of Emesa, but by a man of later time, and a Frenchman borne, as is manifest, *Hom.de sancta Blandina,* and other places of those homilies.

ANNOTATIONS. CHAP. VII.

Rhem.4. 33 Holy ground.) *If that apparition of God himselfe or an Angel, could make the place and ground holy, and to be vsed of Moyses with all signes of reuerence and feare: how much more the corporal birth, abode, and wonders of the Sonne of God in Iewrie, and his personal presence in the B.Sacrament, may make that countrie and al Christian Churches and altars holy? And it is the greatest blindnes that can be, to thinke it superstition to reuerence any things or places in respect of Gods presence or wonderous operation in the same.* See S.Hierom.ep.17.18.27. of the holy land.

The holy land.

Holy places.

Fulke.4. The ground was holy by the presence of God in his minister the Angel, according to his pleasure. But that holinesse continued not after the departure of the Angel. So all places were holy, which it pleased our Sauior Christ to sanctifie with his presence, but not all places or persons which he touched, for then Iudas and the souldiors that crucified Christ, should haue bene exceeding holy.

Holy places.

The personall presence of Christ in the Sacrament, must first be prooued before any sanctification of places in that respect can be concluded. And then it must also be prooued how farre he will haue this holines to proceed. For that presence in the mouths and stomackes of the wicked, doth not sanctifie them by your owne doctrine, nor I thinke in the belly of a mouse or other beast that happeneth to eate your consecrated host. To reuerence any place in respect of Gods presence where he hath appointed the same, is no superstition, but to esteeme the land of Iewrie to be holy, because Christ hath sometime troden vpon it, from whence he hath withdrawen his presence, is grosse superstition. S.Hierome in the places noted, ascribeth no holinesse to the ground, but in respect of the liuely remembrance, that men may haue by sight of those places, in which Christ was conuersant, and wherein he wrought his miracles: otherwise, *It is no commendation* (saith *Hierome*) *to haue bene at Hierusalem, but to haue liued well at Hierusalem.* There is as ready a way to the court of heauen from England, as from Ierusalem. *Ep.13.ad Paulinum.*

Rhem.5. 48 Not in houses.) *The vulgar Heretikes alleage this place against the corporal being of Christ in the B.Sacrament and in Churches: by which reason they might haue driuen him out of al houses, Churches and corporal places, when he was visible in earth. But it is meant of the Diuinitie only, and spoken to correct the carnal Iewes: who thought God either so to be conteined, compassed, and limited to their Temple, that he could be no where els, or at least that he would not heare or receiue mens praiers and sacrifices in the Churches of the Gentiles, or els where out of the said Temple. And so as it maketh nothing for the Sacrament.aries, no more doth it serue for such as esteeme Churches and places of publike prayer no more conuenient, nor more holy then any other profane houses or chambers. For though his person or vertue be not limited to any place, yet it pleaseth*

God is not conteined in place, yet he will be worshipped in one place more then in an other.

ſeth him condeſcending to our neceſſitie and profite, to worke his wonders and to be worſhipped of vs in holy places rather then profane.

Fulke.5. This argument as lightly as you eſteeme it, beareth hard againſt your fantaſie of Concomitance, ſeeing by your corporall being of Chriſt in the ſacrament, you drawe the preſence of his godhead to the ſame place where the ſacrament is, not as God is in all places, filling them with his maieſtie, but as the fulnes of the godhead dwelleth in Chriſt by vnion of perſon For although the godhead dwelleth in the body of Chriſt, as in a temple not made with hands, yet he dwelled not in the temple of Ieruſalem, when Chriſt was preſent in it, nor in any other houſe or place into which his body came. For it is one thing to ſay, the godhead filleth all places, another thing to ſay he dwelleth here or there. For publike prayer, places appointed are moſt conuenient, yet all places are conſecrated vnto God for prayer. 1. Tim. 2. 8. And Churches are not more conuenient for publike prayers, in reſpect of their holineſſe, but for order and comlines ſake.

The corporall preſence. Concomitancie. Holineſſe of Churches.

Rhem.6. 18 They ſtoned him.) *Read a maruelous narration in S. Auguſtine of one ſtone, that hitting the Martyr on the elbow, rebounded backe to a faithful man that ſtood neere, who keeping and carying it with him, was by reuelation warned to leaue it at Ancóna in Italie: whereupon a Church or Memorie of S. Steuen was there erected, and many miracles done after the ſayd Martyrs body was found out, and not before.* Aug. to. 10. ſer. 38. de diuerſis in edit. Pariſ.

Relikes.

Fulke.6. Such narrations we may read good ſtore in the *legenda aurea, Sermones diſcipuli,* the feſtiual, and ſuch other popiſh bookes, ſtuffed with fables and bables, like to the counterfect Auguſtine the author of theſe ſermons. There was too much counterfect ſtuffe, printed before vnder the name of Auguſtine. You needed not to haue added more from Paris, but that you hate the truth, and delight in lies, fables and forgeries.

Popiſh miracles.

CHAP. VIII.

Rhem.1. *So farre is perſecution from preuailing againſt the Church, that by it the Church groweth from Hieruſalem into all Iewrie and Samaria. 5 The ſecond of the Deacons, Philip conuerteth with his miracles the citie it ſelfe of Samaria, and baptizeth them, euen Simon Magus alſo himſelf among the reſt. 14 But the Apoſtles Peter & Iohn are the Miniſters to giue them the Holy Ghoſt. 18 Which miniſterie Simon Magus would bie of them. 26 The ſame Philip being ſent of an Angel to a great man of Aethiopia, Who came a Pilgrimage to Hieruſalem, firſt catechizeth him; 36 and then (he profeſſing his faith and deſiring Baptiſme) doth alſo baptize him.*

The 3. part. THE propagation of the Church from Hieruſalem into all Iewrie & to Samaria.

Fulke.1. The Eunuch came not on popiſh pilgrimage, but to worſhip God at Ieruſalem.

AND the ſame day there was made a great perſecutiō in the Church, which was at Hieruſalem, and all were diſperſed through the countries of Iewrie and Samaria, ſauing the Apoſtles.

AND Saul was conſenting vnto his death: and at that time there was a great perſecution againſt the Church which was at Hieruſalem, and they were all ſcattered abroad thorow out the regions of Iurie, and Samaria, except the Apoſtles.

c *cura uerunt.* συνεκόμισαν.

2 And ‖deuout men c tooke order for Steuens funeral, and made great mourning vpon him.

2 And deuout mē caried Steuen together to his burial, & made great lamentation ouer him.

Act. 22, 4.

3 But Saul *waſted the Church: entring in from houſe to houſe, and drawing men & women, deliuered them into priſon.

3 As for Saul, he made hauock of the church, entring into euery houſe, and drawing out both men and women, did put them into priſon.

4 They therfore that were diſperſed, paſſed through, ‡euangelizing the word.

4 Therfore they that were ſcattered abroad, went euerywhere preaching the word of God.

‡ This perſecution wrought much good, being an occaſion that the diſperſed preached Chriſt in diuers countries where they came. The Epiſtle vpon Thurſday in Whitſun weeke.

5 *And Philip deſcending into the citie of Samaria, preached CHRIST vnto them.

5 Then came Philip into the citie of Samaria, and preached Chriſt vnto them.

6 And the multitudes were attent to thoſe things which were ſaid of Philip, with one accord hearing, and ſeeing the ſignes that he did.

6 And the people gaue heed vnto thoſe things which Philip ſpake, with one accord, hearing and ſeeing the miracles which he did.

7 For many of them that had vncleane ſpirits, crying with a loud voice, went out. And many ſicke of the palſey and lame were cured.

7 For vncleane ſpirites, crying with loude voyce, came out of many that were poſſeſſed with them: and many taken with palſies, & many that halted, were healed.

8 There was made therefore great ioy in that citie.

8 And there was great ioy in that citie.

9 And a certain man named Simon, who before had bene in that citie a Magician, ſeducing the nation of Samaria, ſaying himſelfe to be ſome great one:

9 But there was a certaine man called Simon, which before time in the ſame citie vſed witchcraft, and bewitched the people of Samaria, ſaying that he was a man that could do great things:

10 Vnto whom al harkened from the leaſt to the greateſt, ſaying, This man is the power of God, that is called great.

10 To whom they all gaue heed, from the leaſt to the greateſt, ſaying, This man is the great power of God.

11 And they were attent vpon him, because a long time he had bewitched them with his magical practises.

12 But when they had beleeued Philip euangelizing of the kingdom of God, and of the name of IESVS CHRIST, they were baptized, men and women.

13 Then Simon also himselfe beleeued: and being baptized, he cleaued to Philip. Seeing also signes and very great miracles to be done, he was astonied with admiration.

The Epistle vpon Tuesday in Whitsun weeke. And in a votiue of the holy Ghost.

14 And when the Apostles who were in Hierusalem, had heard that Samaria had receiued the word of God: they ‖sent vnto them ‡Peter and Iohn.

‡*Sæpe sibi socium Petrus facit esse Ioannem: Ecclesia quia virgo placet.* Arator apud Bedam in Act.

15 Who when they were come, prayed for them, that they might receiue the Holy Ghost.

16 For he was not yet come vpon any of them, but they were onely baptized in the name of our Lord IESVS.

17 Thē did ‖they impose their hands vpon them, & they ‖receiued the holy ghost.

18 And when Simon had seen that by the imposition of the hand of the Apostles, the holy Ghost was giuen, he ‖offered them money,

19 Saying, Giue me also this power, that on whomsoeuer I impose my hands, he may receiue the holy Ghost.

20 But Peter sayd to him, Thy money be with thee vnto perdition: because thou hast thought that the gift of God is purchased with money.

21 Thou hast no part, nor lot in this word. For thy hart is not right before God.

μετανόησον ἀπὸ See Apoc. 9,21.

22 ‖Doe penance therfore from this thy wickednes: and pray to God, ‖if perhaps this cogitation of thy hart may be remitted thee.

23 For I see thou art in the gall of bitternes, and the obligation of iniquitie.

24 And Simon answering sayd, ‖Pray you for me to our Lord, that nothing come vpon me of these things which you haue sayd.

25 And they in deed hauing testified and spoken the word of our Lord, returned to Hierusalem, and euangelized to many countries of the Samaritans.

The Epistle vpon Thursday in Easter weeke.

26 And an Angel of our Lord spake to Philip, saying: Arise, and goe toward the South, to the way that goeth downe from Hierusalem into Gaza: this is desert.

27 And rising he went. And behold, a mā of AEthiopia, an eunuch, of great authoritie vnder

11 And him they set much by, because that of long time hee had bewitched them with sorceries.

12 But when they beleeued Philips preaching of the kingdome of God, and of the name of Iesus Christ, they were baptized, both men and women.

13 Then Simon himselfe beleeued also: and when he was baptized, he continued with Philip, and wondred, beholding the miracles and signes which were done.

14 When the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn.

15 Which when they were come downe, prayed for them that they might receiue the holy Ghost.

16 (For as yet he was come downe vpon none of them: but they were baptized only in the name of Christ Iesus.)

17 Then laid they their hands on them, and they receiued the holy Ghost.

18 And when Simon saw that through laying on of the Apostles hands, the holy Ghost was giuen, he offered them money,

19 Saying, Giue me also this power, that on whomsoeuer I put the hands, he may receiue the holy Ghost,

20 But Peter sayde vnto him, They money perish with thee, because thou hast thought that the gift of God may bee obtained with money.

21 Thou hast neither part nor fellowship in this businesse: for thy heart is not right in the sight of God.

22 Repent therefore of this thy wickednesse, and pray God, if perhaps the thought of thine heart may be forgiuen thee.

23 For I perceiue that thou art in the gall of bitternesse, and in the bond of iniquitie.

24 Then answered Simon, and sayd, Pray ye to the Lord for me, that none of these things *which ye haue spoken, fall on me.*

25 And they, when they had testified & preached the word of the Lord, returned toward Hierusalem, and preached the Gospel in many villages of the Samaritanes.

26 And the Angel of the Lord spake vnto Philip, saying, Arise, and goe toward the South, vnto the way that goeth downe from Hierusalem vnto Gaza, which is desert.

27 And he arose, and went on: and behold, a man of Ethiopia, an Eunuch, and of great authoritie

vnder Candáce the Queene of the Aethiopians, who was ouer al her treaſures, was come to Hieruſalem ‡ to adore:

28 And he was returning and ſitting vpon his chariot, & reading Eſay the prophet.

29 And the Spirit ſaid to Philippe, Goe neere, & ioyne thy ſelf to this ſame chariot.

30 And Philippe running thervnto, heard him reading Eſay the prophet, and he ſaid: Troweſt thou that thou vnderſtandeſt the things which thou readeſt?

31 Who ſaid, And ‡ how can I, vnleſſe ſome man ſhew me? and he deſired Philippe that he would come vp and ſit with him.

32 And the place of the ſcripture which
Eſ.53,7. he did reade, was this: *As a ſheepe to ſlaughter was he led: and as a lambe before his ſhearer, without voice, ſo did he not open his mouth.*

33 In humilitie his iudgement was taken away. His generation who ſhal declare, for from the earth ſhal his life be taken?

34 And the eunuch anſwering Philip, ſaid, I beſeeche thee, of whom doth the Prophet ſpeake this? of him ſelf, or of ſome other?

35 And Philip opening his mouth, and beginning from this ſcripture, euangelized vnto him IESVS.

36 And as they went by the way, they came to a certaine water: and the eunuch
‖What ſaid, Lo water, ‖ who doth let me to be baptized?

37 And Philip ſaid, If thou beleeue with al thy hart, thou maieſt. And he anſwering ſaid, I beleeue that IESVS CHRIST is the ſonne of God.

38 And he commaunded the chariot to ſtay: and both went downe into the water, Philip & the Eunuch, and ‖ he baptized him.

39 And when they were come vp out of the water, the Spirit of our Lord tooke away Philip, and the eunuch ſaw him no more. And he went on his way reioycing.

40 But Philip was found in Azótus, and paſſing through, he euangelized to al the cities, til he came to Cæſaréa.

thoritie with Candace, Queene of the Ethiopians, and had the rule of all her treaſure, which came to Hieruſalem for to worſhip.

28 And as he returned home againe, ſitting in his charet, he read Eſaias the Prophet.

29 Then the ſpirit ſaid vnto Philip, Come neere, and ioyne thy ſelfe to this charet.

30 And Philip ranne thither to him, & heard him read the Prophet Eſaias, and ſaid, Vnderſtandeſt thou what thou readeſt?

31 And he ſaid, How can I, except ſome man ſhould guide me? And he deſired Philip that he would come vp, and ſit with him.

*32 The tenor of the Scripture which he read, was this, * He was lead as a ſheepe to the ſlaugh-* Eſa.53.7.
ter, and like a lambe dumbe before the ſhearer: ſo opened not he his mouth.

33 In his humilitie, his iudgement is exalted: but who ſhall declare his generation? For his life is taken from the earth.

34 And the Eunuch anſwered Philippe, and ſaid, I pray thee, of whom ſpeaketh the Prophet this? of himſelfe, or of ſome other man?

35 Then Philip opened his mouth, and began at the ſame Scripture, and preached vnto him Ieſus.

36 And as they went on their way, they came vnto a certaine water: and the Eunuch ſaid, See, heere is water, what doth let me to be baptized?

37 Philip ſaid vnto him, *If thou beleeueſt with all thine heart, thou mayeſt. And he anſwered, and ſaid, I beleeue that Ieſus Chriſt is the ſonne of God.*

38 And he commanded the charet to ſtand ſtill: and they went downe both into the water, both Philip, and alſo the Eunuch, and he baptized him.

39 And as ſoone as they were come out of the water, the ſpirit of the Lord caught away Philip, that the Eunuch ſaw him no more: & he went on his way reioycing.

40 But Philip was found at Azotus: & he walked thorowout the countrey, preaching in all the cities, till he came to Cæſarea.

MARGINALL NOTES. CHAP. VIII.

Rhem. 2. 27. To adore:) *Note that this Aethiopian came to Hieruſalem to adore, that is, on Pilgrimage. Whereby we may learne that it is an acceptable acte of religion to go from home to places of greater deuotion and ſanctification.*

Fulke. 2. He came as a proſelyte, to worſhip God at Ieruſalem, not on pilgrimage to worſhip popiſh idols. But now the time is, & then was, that the true worſhippers, ſhould worſhip God neither in Ieruſalem, nor in any other place of greater deuotion and ſanctification, but in ſpirit and truth. Ioan. 4.21. Pilgrimage.

Rhem. 3. 31. How can I.) *The Scriptures are ſo written that they cannot be vnderſtood without an interpreter, as eaſy as our Proteſtants make them. See S. Hierom* Ep. ad Paulinum de omnibus diuinæ hiſtoriæ libris, *ſet in the beginning of latin bibles.*

Fulke 3. All parts of the ſcripture are not ſo written, that an interpreter is neceſſary. *The Holy ghoſt hath bountifullie and healthfully ſo moderated the holy ſcriptures, that by open or plaine places, he might prouide againſt famine, and that by darke places he might wipe away lothſomneſſe. For nothing almoſt is found out of thoſe obſcurities, which may no be found* The ſcriptures not hard to vnderſtand in all places.

in

in other places, to be vttered most plainely, De doct. Christ. lib. 2. cap. 16. That many things are hard to be vnderstood in the scriptures, which need an interpreter, we confesse with the Eunuch, and with S. Hierome.

ANNOTATIONS. CHAP. VIII.

Rhem. 4. 2. Deuout men.) *As here great deuotion was vsed in burying his body, so afterward at the Inuention and Translation thereof. And the miracles wrought by the same, and at euery litle memorie of the same, were infinite: as S. Augustine witnesseth* li. 22 de Ciuit. Dei c. 8. & Sermon. de S. Steph. to. 10. S. Steuens relikes.

Fulke. 4. It was an office of Christian charitie, to burie the body of Steuen, what miracles were afterward wrought at the finding of his body, and at the memories of him, the scripture telleth not. S. Augustine reporteth much: yet doth he condemne *worshippers of sepulchres and pictures.* De mor. eccl. cath. lib. 1. cap. 34. and testifieth, that some idle monks in his time, caried about the reliques of martyres, which might be counterfect, and no reliques of martyrs. *De opere Monach cap.* 28. Miracles. Reliques.

Rhem. 5. 14. Sent Peter.) *Some Protestants vse this place to proue S. Peter not to be head of the Apostles, because he and S. Iohn were sent by the Twelue, by which reason they might as wel conclude that he was not equal to the rest. for commonly the Maister sendeth the man, and the Superior the inferior, when the word of Sending is exactly vsed. But it is not alwayes so taken in the Scriptures, for then could not the Sonne be sent by the Father, nor the Holy Ghost from the Father and the Sonne: nor otherwise in common vse of the world, seing the inferior or equal may intreate his frend or Superior to doe his busines for him. and specially a body Politike or a Corporation may by election or otherwise choose their Head and send him. so may the Citizens send their Maior to the Prince or Parliament, though he be the head of the citie, because he may be more fitte to doe their busines. also the Superior or equal may be sent by his owne consent or desire. Lastly, the College of the Apostles cõprising Peter with the rest (as euery such Body implieth both the head and the members) was greater then Peter their head alone. as the Prince and Parliament is greater then the Prince alone. And so Peter might be sent as by authoritie of the whole College, notwithstanding he were the head of the same.* That Peter was sent, is no reason againſt his Primacie.

Fulke. 5. This sending of Peter, is a good argument to proue that Peter was not their superior, as Christes vicar. For then he might haue sent any of them, or gone of his owne accord without sending. Peter was therfore inferior to the rest, and vnder the auctoritie of the whole college of apostles, though he were equall to euery one, and in primacie of order, first of all. Whereas if Peter had beene superior as Christes vicar, they could no more haue sent Perer, then they could haue sent Christ himselfe. That the word of sending, is not alwayes exactlie vsed in the scriptures, you haue no example to bring, but of the sending of the sonne & the Holy ghost: Whereas all men of meane iudgement know, that the mysterie of the holy trinitie being ineffable, the words are almost all borowed, that are vsed to shew the distinct working, and effects of the persons thereof. But heere, in proper phrase of speaking, the apostles sent Peter and Iohn: Peter and Iohn therfore were subiect to the apostles. But you adde, that the word of sending, *is not alwayes so taken in the common vse of the world, seeing the inferior or equall, may intreat his frend to doe his businesse for him.* I grant that to be true, but the inferior or equall, that hath intreated his frend, cannot truly say, he hath sent his superior or equall. Neither can a corporation, that is vnder a souereigne head (such as you would haue Peter to be) send their head, or chuse him to be their foot, to goe for them. Neither can the citizens send their Maior, which is the Princes lieutenant, more then they can send the Prince himselfe. He may goe in deed by his owne consent or desire, but he cannot be sent, except he yeeld vnto the auctority of the senders. Lastlie, you say (belike, for the vtternost refuge) that the college of the apostles, comprising Peter, was greater then Peter their head alone. This granted, Peters headship was not the souereigne auctoritie of Christ, neither was Peter head of the apostles, as Christes vicar. For the whole church comprising Christ the head thereof, is not of greater auctoritie then Christ himselfe. Neither may Christ be sent by auctoritie of the whole church. No more might Peter haue beene sent by auctoritie of the whole college, if he had had the whole auctoritie and gouernment ouer the apostles, as Christ had, and alwayes hath. Neither is this place vsed only of Protestants (as you say) but also of some papists, to proue that the Pope ought to be subiect to the generall councell representing the whole church. *Epist. Syn. Con. Basil. ad inuectiuam sub nomine Eugenij Papæ, cont. syn. Basil.* Popes supremacie.

Rhem. 6. 17. Did they impose.) If this Philip had beene an Apostle (*saith S. Bede*) he might haue imposed his hands, that they might haue receiued the Holy Ghost. but this none can doe sauing Bishops. For though Priests may baptize, and anoint the Baptized also with Chrisme consecrated by a Bishop: yet he cannot signe his forehead with the same holy oile, because that belongeth only to Bishops, when they giue the holy Ghost to the Baptized. *So saith he touching the Sacrament of Confirmation in* 8 *Act. This imposition therfore of hands together with the praiers here specified (which no doubt were the very same that the Church yet vseth to that purpose) was the ministration of the Sacrament of Confirmation. Whereof S. Cyprian saith thus, They that in Samaria were baptized of Philip, because they had lawful and Ecclesiastical Baptisme, ought not to be baptized any more: but only that which wanted, was done by Peter and Iohn, to wit, that by praier made for them and imposition of handes, the Holy Ghost might be powred vpon them. Which now also is done with vs, that they which in the Church are baptized, be by the Rulers of the Church offered, and by our praier and imposition of hand receiue the Holy Ghost, and be signed with our Lordes seale. So S. Cyprian. But the Heretikes obiect that yet here is no mention of oile. To whom we say, that many things were done and said in the administration of this and other Sacraments, and al instituted by Christ him self and deliuered to the Church by the Apostles, which are not particularly written by the Euangelists or any other in the Scripture, among which this is euident by al antiquitie and most general practise of the Church, to be one.* The Sacrament of Confirmation, ministred by Bishops onely. *ep. 73. nu. 3. ad Iubaianum.*

S. Denys saith, The Priests did present the baptized to the Bishop, that he might signe them diuino & deifico vnguento, *with the diuine and deifical ointment. And againe,* Aduentum S. Spiritus consummans inunctio largitur, *the inunction consummating giueth the comming of the Holy Ghost. Tertullian* de resur. carn. nu. 7 & li. 1 adu. Marcio, *speaketh of this Confirmation by Chrisme thus:* The flesh is anointed, that the soul may be consecrated: the flesh is signed, that the soul may be fensed: the flesh by imposition of hand is shadowed, that the soul by the Spirit may be illuminated. *S. Cyprian likewise,* ep. 70. nu. 2. He must also be anointed, that is baptized, with the oile sanctified on the Altar. *And ep.* 72 (*see also ep.* 73. *nu.* 3) *he expressly calleth it a Sacrament, ioyning it with Baptisme, as Melchiades doth* (ep. Chrisme in Confirmation. *Ec. Hier. c.* 2 *&* 4.

(ep.ad omnes Hiſpaniæ Epiſcopos nu.2.to 1 Conc.) *ſhewing the difference betwixt it and Baptiſme. S. Auguſtine alſo,* cont.lit.Petil.li.2,c.104. The Sacrament of Chriſme in the kind of viſible ſeales is ſacred & holy, euen as Baptiſme it ſelf. *We omit S. Cyril* myſtag.3. *S. Ambroſe* li.3 de Sacram.c.2. & de ijs qui myſterijs initiantur c.7. *S. Leo* ep.88, *the auncient Councels alſo of Laodicea, can.* 48. *Carthage* 3 *can.* 39. *and Arauſicanum* 4 *can.* 1. *and others. And S. Clement* (Apoſt. Conſt.li.7,c.44.) *reporteth certaine conſtitutions of the Apoſtles touching the ſame.* * *S. Denys referreth the maner of conſecration of the ſame Chriſme to the Apoſtles inſtruction. S. Baſil* li.de Sp.ſancto c. 27 *calleth it a tradition of the Apoſtles. And the moſt auncient Martyr S. Fabian* ep.2 ad omnes Orientales Epiſcopos in initio,to.1 Conc. *ſaith plainely that Chriſt him ſelf did ſo inſtruct the Apoſtles at the time of the inſtitution of the B. Sacrament of the Altar. And ſo doth the Author of the booke* de vnctione Chriſmatis apud D. Cyprianum nu.1. *telling the excellent effects and graces of this Sacrament, and why this kinde of oile and balſme was taken of the old Law, and vſed in the Sacraments of the new Teſtament. Which thing the Heretikes can with leſſe cauſe obiect againſt the Church, ſeeing they confeſſe* * *that Chriſt and his Apoſtles tooke the ceremonie of impoſition of hands in this and other Sacraments, from the Iewes maner of conſecrating their hoſtes deputed to ſacrifice.*

* *Ec. Hier,c.4*

* *Beda in Act.c.6.v.6.*

Old hereſies againſt confirmation and Chriſme.

To conclude, neuer none denied or contemned this Sacrament of Confirmation and holy Chriſme, but knowen Heretikes. S. Cornelius that B. Martyr ſo much praiſed of S. Cyprian, ep. ad Fabium apud Euſeb. li.6 c.35 *affirmeth, that Nouatus fel to Hereſie, for that he had not receiued the Holy Ghoſt by the conſignation of a Biſhop. Whom al the Nouatians did folow, neuer vſing that holy Chriſme, as Theodorete writeth,* li.3 Fabul. Hær. *And Optatus* li.2 cont Parm. *writeth that it was the ſpecial barbarous ſacrilege of the Donatiſts, to conculcate the holy oile. But al this is nothing to the ſauage diſorder of Caluiniſts in this point.*

Popiſh confirmation.

Fulke. 6. Heere you wil inforce a ſacrament of Confirmation with oile, which neither in this place, nor in any other place of the ſcripture, hath either word of Inſtitution, or outward element of Chriſts appointment, which two things muſt needs concurre in any ſacrament. The apoſtles here praied, that the Samaritans, for further confirmation of their faith, might receiue the viſible miraculous graces of the Holy ghoſt, as the gifts of tongues, of prophecy, of healing, and ſuch like: out of which it is impoſſible to conclud any ordinarie or perpetuall ſacrament of Confirmation of all that are baptiſed, and that with oile, whereof there is no mention in all the ſcriptures that it was either appointed or vſed for ſuch purpoſe. Now that you are forſaken of the word of God, let vs ſee what teſtimony you gather out of men. Firſt you bring Beda, who liued 700 yeeres after Chriſt, and ſpeaketh of the ceremony of annointing with oile by the biſhop, as it was vſed in his time. Yet doth he not call it a ſacrament, nor ſay that the apoſtles vſed that ceremony, but that it belonged to them to giue the holy ghoſt and not to Philip, as in his time biſhops vſed to annoint with oile and not the prieſts, by which vnction they were perſuaded the Holy ghoſt was giuen. Notwithſtanding you are bolde to conclude, that this impoſition of hands with prayers, was the miniſtration of the ſacrament of Confirmation: which with all the logike you haue, you can neuer conclude out of the text, nor out of Bedes words: although they be more then can be proued out of the ſcriptures. But you are yet more bolde to affirme (for you may ſay what you will without proofe) that *the prayers here ſpecified, were no doubt the very ſame that the* popiſh *church vſeth to that purpoſe.* The text is plaine what theſe prayers were, that they might receiue the Holy ghoſt, which Oecumenius out of the conſent of all the Greeke fathers doth expound, *the power of working miracles,* in Act. cap.10. The words that your popiſh biſhops vſe in their confirmation with oile, are *Conſigno te &c. I marke thee with the ſigne of the holy croſſe, and confirme thee with the Chriſme of ſaluation, in the name of the Father, the Sonne, and the Holy ghoſt, Peace be to thee.* What affinitie haue theſe words with the prayers of the apoſtles? But if Beda be too yong, Cyprian is an ancient writer, who belike is a patrone of popiſh Confirmation with the Chriſme of ſaluation. But that you confeſſe, is left out both by the Euangeliſt, and by S. Cyprian.

Cyprian in deed ſheweth, that thoſe that were baptiſed in the church, were offered to the gouernors of the church, and by their prayer and impoſition of hands, obteined the Holy ghoſt, and were ſigned or conſummated with the Lords ſigne (ſo he calleth the ſigne of the croſſe) we ſee heere prayer & impoſition of hands, according to the example of the apoſtles to obteine the Holy ghoſt, but we lacke ſtill yet the chiefeſt matter to make vp a ſacrament, the Chriſme of ſaluation. To ſupply that want, you ſay many *things were done and ſaid in the adminiſtration of this and other ſacraments inſtituted by Chriſt, which are not particularly written by the euangeliſts, or in any other ſcripture.* To admit that all things done & ſaid, be not particularly expreſſed in the ſcriptures, ſhall we therfore admit for ſacraments ſuch things as haue neither their inſtitution, nor the word, nor the element ſet forth in the ſcriptures? Some circumſtances not materiall are omitted, but the Chriſme of ſaluation, if it had beene of Chriſtes inſtitution, and the apoſtles practiſe, ſhould neuer haue beene wholly omitted being a matter of ſo great importance, as the very name you giue vnto it doth pretend.

But all antiquity (you ſay) and moſt generall practiſe of the church, doth euidently proue that this ſacrament was inſtituted by Chriſt, and yet not written of in the ſcriptures. To omit that the teſtimony of all the world, without the teſtimony of the Holy ghoſt, is too weake a groũd for vs to build our faith vpon: It is vtterly falſe that you ſay: for neither doth all antiquity teſtifie of it, neither was it euer generally practiſed of ỹ church as a ſacrament. For in the Greeke church, this ſacrament of Confirmation was neuer receiued to this day.

But to examine your witneſſes of antiquitie ſeuerally. Firſt Dyoniſius is not of ſuch antiquitie as you pretend, for if he had, bin his writings could not haue bin vnknowne to Euſebius, S. Hierome, and Gennaduis, who continued the catalogue of principall writers of the church for 500 yeeres after Chriſt. But we muſt take him in ſuch order as you offer him. This Dionyſe ſpeaketh of an vnction vſed to them that were baptiſed, after which they were admitted to the Euchariſtie, as he doth of many other ceremonies of vnction, not vſed in the popiſh church, all which yet he comprehendeth vnder the ſacrament or myſterie of vnction.

Tertullian ſpeaketh alſo of the ceremony of vnction, which was vſed in baptiſme, to ſignifie that the baptiſed was conſecrated as a champiõ of Chriſt, to fight againſt the deuill, the world, & the fleſh, which in baptiſme, he hath renounced & defied. Which he declareth plainely in his booke *De baptiſmo,* ſaying: *As ſoone as we come out of the lauer, we are annointed with the bleſſed vnction, of an ancient diſcipline, by which they were wont to be anointed with the*

oile

oyle out of the horne in the prieſthood: whereof Aaron was annoynted by Moſes: whereof Chriſt is called a Chriſmate, which is vnction &c. Dehinc *Afterward the hand is laid on, by bleſſing, calling vpon, & inuiting the Holy ghoſt &c.* All which declare, and the whole diſcourſe of the booke, that he ſpeaketh of ceremonies vſed about baptiſme, not of the popiſh ſacrament of Confirmation. Alſo, that vnction was a ceremonie diſtinct from impoſition of hands. The ſame thing alſo doth Cyprian teach, ep. 70. ſaying, *He that is baptiſed muſt needs be annointed, that hauing receiued the Chriſme, that is vnction, he may be the annointed of God, and haue in him the grace of Chriſt.* And afterward he ſpeaketh of prayer for him that is baptiſed, to receiue the Holy ghoſt with impoſition of hands. Likewiſe ep. 72. where he calleth not vnction, but that which is repreſented by impoſition of hand, a ſacrament. For in the epiſtle he certifieth Stephanus B. of Rome, that they haue concluded in Africa, that they which come from heretiks, muſt be baptiſed. *Eo quod parum ſit eis &c. Becauſe it is litle worth to them to lay the hand vpon them, that they may receiue the Holy ghoſt, except they receiue alſo the baptiſme of the church. For then at the length, they may be ſanctified perfectly, and be the ſonnes of God, if they be borne of both the ſacraments, ſeeing it is written, Except a man be borne of water and of the ſpirit, he cannot enter into the kingdome of God.* You ſee plainlie, he ſpeaketh of the ſpirituall birth of water and the ſpirit, which is teſtified in baptiſme, whereof the element of water, and the laying on of hands, were ſignes, not of a ſeuerall ſacrament of vnction. The decretall epiſtle of Melchiades (as all the reſt of that rable) is a meere counterfect, in which the auctor doth not onlie in barbarous Latine tell the difference of this popiſh ſacrament from baptiſme, but alſo ſheweth how much more worthy it is then baptiſme. S. Auguſtine cont. lit. Pet. lib. 2. cap. 104. ſaith that Petilian the heretike in the ſpirituall ointment ſpoken of by the pſa. 132. *will interpret the ſacrament of Chriſme, which trulie in the kinde of viſible ſignes is holy, as baptiſme it ſelfe, but it may be in the worſt men, in them that ſpend their life in the works of the fleſh, and ſhall not poſſeſſe the kingdome of heauen, and therfore perteine neither to the beard of Aaron, nor to the edge of his garment &c.* How largely S. Auguſtine vſeth the name of ſacrament, I haue els where declared Matth. 1. ſect. 2. although in this place he ſheweth rather how it was accompted among the Donatiſts, then among the Catholiks. For the Donatiſts accompted all them to be holy brethren, that were baptiſed and annointed among them: whereby alſo it appeareth, that this vnction was a ceremonie perteining to baptiſme. For of impoſition of handes to receiue the Holy ghoſt, he ſheweth that it was only a prayer: and therefore might be repeated, whereas baptiſme that is a ſacrament, miniſtred euen by heretiks, may not be repeated. *Manus autem impoſitio &c. Impoſition of hands, is not as baptiſme, that cannot be repeated. For what is impoſition of hands, but prayer ouer a man?* Wherefore you doe fondly, and contrary to the teſtimony of antiquiry, to ioyne thoſe two ceremonies of vnction and impoſition of handes vnto one ſacrament. Cyrill Myſtagog. 3. ſpeaketh of vnction immediatly after baptiſme, in the forhead, eares & breſt, without which, he denyeth that men were worthy to be called Chriſtians: or their regeneration perfect, therefore as he attributeth too much to that ceremony, ſo he ſheweth it was differing from the popiſh ſacrament of confirmation. S. Ambroſe lib. 3. cap. 2. *De Sacrament.* hath neuer a word either of Chriſme, or of impoſition of hands, but only of prayer for the ſeuenfolde grace of the Holy ghoſt, to be powred vpon the baptiſed: and no more, he hath *De iis qui myſt. init. cap. 7.* only he putteth the baptiſed in minde, that they haue receiued the diuers gifts of the Holy ghoſt. But cap. 6. he maketh mention of vnction, the ceremony vſed at baptiſme. The epiſtle of Leo doth alſo plainly diſtinguiſh the ceremony of impoſition of hands from vnction, ſaying *that one is per impoſitiones &c. by impoſition of hands vpon the faithfull to be baptiſed, or that are conuerted from hereſy, to deliuer the Holy ghoſt.* Of the other he addeth *nec Chriſma &c. to make Chriſme, and with Chriſme to annoint the forheads of them that are baptiſed:* which thing with many other, he maketh vnlawfull for Chorepiſcopi, which he ſaith were but prieſts, yet doth he not call either the one ceremony or the other a ſacrament, as baptiſme and the Lords ſupper are ſacraments. The councell of Laodicea willeth them that are baptiſed, to be annointed with Chriſme: the councell of Carthage forbiddeth the prieſt to make that Chriſme. The Arauſicane councell ſpeaketh expreſly of that annoynting which was done by euery one that baptiſed, and is not to be repeated, therfore cannot ſpeake of the popiſh ſacrament, which is giuen only by the biſhop, after baptiſme. The words are theſe: *None of the miniſters that hath receiued the office of baptiſing, ought to goe abroad any whither without Chriſme, becauſe it is agreed amongſt vs that Chriſme be occupied but once in baptiſme. But concerning him which in baptiſme, by any neceſſitie hath not beene annoynted, the preeſt ſhall be admoniſhed thereof in the confirmation. For among vs the bleſſing of the Chriſme is but one, we ſay not this in preiudice of any, but that the annoynting may be counted neceſſarie.* But contrary to this canon, the papiſts holde, that the childe muſt be twiſe annoynted, in baptiſme and in confirmation. Now for the auctor of this ceremony (for ſacrament we finde none) you allege Dionyſe and Baſill, referring it to tradition of the apoſtles. Wherunto if we muſt giue credit, we muſt acknowledge many of the apoſtolike traditions to be aboliſhed, as it is certaine, of many ceremonyes deſcribed by that Dionyſe, by Tertullian and Baſill. Wherfore either we muſt ſay it was not ordeined of the apoſtles, or els it was ordeined as a remoueable ceremony, as other ceremonies likewiſe fathered vpon the apoſtles, are long ſince worne out of vſe. The conſtitutions of Clement be meere forgeries, full of manifeſt lies, as I haue ſhewed els where. The decretall epiſtles of Fabian, be euen as good ſtuffe as the reſt of that ſort. But you doe falſly affirme, the the auctor of the treatiſe *De vnctione Chriſmatis apud Cyprianum*, doth ſay that Chriſt did inſtruct his apoſtles at that time of the inſtitution of the B. ſacrament, to conſecrate this Chriſme. For he ſaith not ſo, nor any thing to that effect: though he extoll the ceremony of making this Chriſme, greatly. And if it muſt be made of balſme (as he & your canon law alſo ſaith) you haue long deceiued the common people with a wrong confection, like falſe apothecaries, for true balſme is a pretious ointment, very hardly or not at all to be gotten in theſe partes. As for impoſition of handes with prayer, which was the olde and pure ceremony of confirmation, we doe not ſpeake againſt it. We acknowledge that the vnction of Chriſme alſo in the ancient church, was a tollerable ceremony for the ſignification thereof, if it were not too highly eſteemed, as of ſome it was, but not to be matched and preferred before the holy ſacrament of Chriſtes inſtitution, as it is by you.

To conclude, you ſay none but knowne heretiks did euer deny or condemne this ſacrament of confirmation or holy Chriſme. But as yet you haue not proued any ſuch ſacrament, acknowledged by the ancient catholiks,

tholikes, though of olde time, there was a ceremony of anointing, which was omitted in Nouatus, becauſe he was baptized in his bed being very ſicke, and like to die. Wherevpon alſo his folowers neglected that ceremonie alſo, as might ſeeme by Theodoret.

Yet doth not Cornelius ſay, that he fell into hereſie, becauſe he had not receiued the holy Ghoſt, by conſignation of a Biſhop, but only ſheweth what maner a man he was, and how that being baptized in his bed, after he recouered, he regarded not the reſt of the ceremonies, of which he ſhould haue bene partaker, according to the rule of the Church, not ſo much as to be ſealed or confirmed by the Biſhop, which hauing not obtained (ſayth he) how could he obtaine the holy Ghoſt? By theſe wordes, it is not proued, that vnction was the ceremonie of Confirmation, but rather one of the ceremonies of Baptiſme, that were omitted, becauſe he was at the point of death. And in ſuch caſe, as his was, Confirmation was requiſite, becauſe it might be doubted, whether after his recouerie, he would ratifie that which he promiſed in Baptiſme, which he receiued, being in feare of death. For it appeareth afterward, that it was againſt the diſcipline of the Church, that ſuch ſhoulde be admitted into the Miniſterie, as receiued Baptiſme vpon ſuch neceſſitie. And the Biſhop was faine to entreate the Clergie and people for him, that he might neuertheleſſe be ordained. That which Optatus writeth of the Donatiſtes, was not a ſpeciall outrage againſt the holy oyle, but generally againſt any thing that belonged to the Catholikes. For the Donatiſts alſo, had their holy oyle, and did attribute more vnto it, then the Catholikes did to their vnction, as is ſhewed before out of S. Auguſtine, *Cont. lit. Petil. lib. 2. Cap. 104.*

Where you complayne of the ſauage diſorder of the Caluiniſts, in contemning your Popiſh ceremonies, we might make anſwere of your diueliſh diſorder, in burning and defacing the holie Scriptures, yea the bodies of all them that profeſſe the Goſpell of Chriſt. But of all ſauage partes, that euer were practiſed, ſince the creation of the worlde, (all circumſtances conſidered) there is none comparable to the Bartholomew Fayre of the French Papiſtes at Paris, and other places in France.

Rhem. 7. 17. And they receiued the Holy Ghoſt.) *The Proteſtants charge the Catholikes,* that by approuing and commending ſo much the Sacrament of Confirmation, and by attributing to it ſpecially the gift of the Holy Ghoſt, they diminiſh the force of Baptiſme, chalenging alſo boldly the auncient Fathers for the ſame. As though any Catholike or Doctor euer ſaid more then the expreſſe wordes of Scripture here and els where plainely giue them warrant for. If they diminiſh the vertue of Baptiſme, then did Chriſt ſo, appointing his Apoſtles and al the Faithful euen after their Baptiſme to expect the Holy Ghoſt and vertue from aboue. then did the Apoſtles iniurie to Baptiſme, in that they impoſed hands on the baptized, and gaue them the Holy Ghoſt. And this is the Heretikes blindnes in this caſe, that they can not, or wil not ſee that the holy Ghoſt is giuen in Baptiſme to remiſſion of ſinnes, life, and ſanctification: and in Confirmation, for force, ſtrength, and corroboration to fight againſt al our ſpiritual enemies, and to ſtand conſtantly in confeſſion of our faith, euen to death, in times of perſecution either of the Heathen or of Heretikes, with great increaſe of grace. And let the good Reader note here our Aduerſaries great peruerſity and corruption of the plaine ſenſe of the Scriptures in this point: ſome of them affirming the Holy Ghoſt here to be no other but the gift of wiſedom in the Apoſtles and a few moe to the gouernement of the Church, when it is plaine that not only the Gouerners but al that were baptized, receiued this grace, both men and women. Some, that it was no internal grace, but only the gift of diuers languages: Which is very falſe, the gift of Tongues being but a ſequele and an accident to the grace, and an external token of the inward gift of the Holy Ghoſt, and our Sauiour calleth it vertue from aboue. Some ſay, that whatſoeuer it was, it was but a miraculous thing, and dured no longer then the gift of the Tongues ioyned thereunto: by which euaſion they deny alſo the Sacrament of Extreme Vnction, and the force of Excommunication, becauſe the corporal puniſhments which were annexed often times in the Primitiue Church vnto it, ceaſeth. and ſo may they take away (as they meane to do) al Chriſts faith or religion, becauſe it hath not the like operation of miracles as in the beginning. But S. Auguſtine toucheth this point fully.* Is there any man (*ſaith he*) of ſo peruerſe an hart, to deny theſe Children on whom we now impoſed hands, to haue receiued the Holy Ghoſt, becauſe they ſpeake not with Tongues? &c. *Laſtly, ſome of them make no more of Confirmation or the Apoſtles facte, but as of a doctrine, inſtruction, or exhortation to continew in the faith receiued. Wherevpon they haue turned this holy* Sacrament* *into a Catechiſme.* There are alſo that put the baptized comming to yeres of diſcretion, to their owne choiſe whether they wil continew Chriſtians or no. To ſuch diueliſh and diuers inuentions they fal, that wil not obey Gods Churche nor the expreſſe Scriptures, which tel vs of praier, of impoſition of hands, of the Holy Ghoſt, of grace and vertue from aboue, and not of inſtruction, which might and may be done as wel before Baptiſme, and by others, as by Apoſtles and Biſhops, to whom only this Holy function pertaineth, in ſo much that in our Countrie it is called* Biſhoping.

* *Kemnit. in exam. conc. Trid. de Confir.*

The effectes of Baptiſme & Confirmation differ.

Heretical ſhiftes and euaſions againſt manifeſt Scriptures, and againſt this Sacrament of Confirmation.

Tractat. 6. in ep. Io.

* *See Conc. Trid. Seſſ. 7. can. 1. de Confirmat.*

* *Cont. Trid. ſeſſ. 7 can. 14. de Bapt.*

Biſhoping.

Fulke 7. The auncient ceremonie of impoſition of handes, which is nothing els, as S. Auguſtine ſayth, *but prayer ouer a man*, to be ſtrengthened and confirmed by the holie Ghoſt, or to receiue encreaſe of the gifts of the holie Ghoſt, as S. Ambroſe ſayeth, we doe not in any wiſe miſlike, but vſe it our ſelues. Neyther doe we charge the Papiſtes, for diminiſhing the force of Baptiſme, in ſaying that men may receiue the giftes of the Holie Ghoſt by faithfull prayers with impoſition of handes: but for making their vnction a Sacrament, whereof, neither the worde nor the element, is of Chriſtes inſtitution: and for affirming Baptiſme to be vnperfect without it, for it is to be vſed ſaye they, *Vt pleni Chriſtiani inueniantur, that they may be founde perfect Chriſtians. De Con. diſt. 5. Cap. omnes.* Whereof it is inferred, that Baptiſme maketh not perfect Chriſtians. Agayne, *quod nunquam erit Chriſtianus, niſi in confirmatione Epiſcopali fuerit chriſmatus. And that he ſhall neuer be a Chriſtian, which is not oynted with chriſme in the Biſhops confirmation. De Conſecrat. diſt. 5. Cap. Vt Ieiuni*, Whereof it followeth, that Baptiſme maketh not a Chriſtian. Thirdly, we charge them, becauſe they ſaye, that this their Sacrament is *maiore veneratione venerandum, To bee reuerenced with greater reuerence then Baptiſme*, becauſe it can bee miniſtred by none, bur by a Biſhoppe. *De Conſecrat. Diſt. 5 Cap. 1. De his vero.* To theſe matters of charge, taken out of your Canon Lawe, you anſwere nothing, but cauill of the giftes of the holy Ghoſt obtained by prayer and impoſition of handes of the Apoſtles, which we denye not, impudently accuſing vs of great peruerſitie, and

Confirmation

Slander.

corruption of the plaine sense of ỹ Scriptures, in this point: First, because *some of vs doe affirme, the holy Ghost to be none other, but the gift of wisedome in the Apostles, and a few other for gouernement*. But this is a slander, for none of vs doth so affirme. Further, you charge some of vs, to affirme that it was no internall grace, but onely the gift of diuers languages. But this also is a slander: For we neither denie the internall grace, in all, nor restraine the outward grace onely to the gift of tongues. But we affirme, that the holie Ghost, in this place is taken principally, for the visible graces of the holie Spirite, as is manifest, by that saying: The holie Ghost was not yet come vpon any one of them. *What* (sayth Oecumenius) *did not they that were baptized by Philip, receiue the holie Ghost? yes they receiued the holie Ghost vnto remission of sinnes, but they receiued him not, to the working of miracles*. Againe, Simon Magus sawe, that by imposition of handes, the holie Ghost was giuen, but he could not see the internall grace, therefore it was the grace of working miracles, as of tongues, healing, propheſying, casting out of Deuils, and such like: and this was vertue from aboue, in some also that were voide of internall grace, Matth. 7, 22. We say in deede, that this kinde of imposition of handes to this purpose, endured no longer then the miraculous giftes, as the vnction with oile to recouer bodilie health, named by S. Iames. But there is another kinde of imposition of handes, mentioned, Heb. 6, 2. whereof there may be a perpetuall vse in the Church, which is the same, which S. Augustine calleth, *nothing els, but prayer ouer a man*, and whereof he speaketh *Tract. 6. in Ep. 1. Ioan*. But where you say, we may denie the force of excommunication, because corporall punishment, which was annexed vnto it in the Primitiue Church ceaseth, it is vtterly false. For we haue a plaine commaundement for the vse of excommunication, Matth. 18. without any mention of corporall punishment, which was not alwayes ioyned with excommunication in the Primitiue Church, albeit it might be sometimes. Your other slander, (that we meane to take away all Christian religion, because it hath not the like operation of miracles, as in the beginning) because it is without colour, I omit as vnworthy of any answere, onely bewraying the intollerable malice of your lying spirite. Let God be Iudge in this case, betwixt you and vs. Last of all, you charge some of vs, to make no more of Confirmation, or the Apostles facte, but as of a doctrine, instruction, or exhortation, to continue in the faith receiued. But this is also false. For we acknowledge imposition of handes with prayer, that they which were so taught, instructed, and exhorted, might receiue strength of Gods Spirite so to continue. And yet againe, where you say, there are amonge vs, which put the baptized comming to yeeres of discretion, to their owne choyse, whether they will continue Christians or no: it is as false, as the rest. For when they are required to make confession themselues, of that faith which other men professed in their name at their baptisme, they are not put to their choyse, but put in minde, that they must performe them selues, that by other was promised in their name, or els their baptisme will not auaile them to eternall saluation. Finally, that which the Scripture telleth vs of prayer, imposition of handes, of the holy Ghost, of grace, and vertue from aboue, we acknowledge as well as instruction: but oyle and balsme, and the rest of the Popish doctrine, of this counterfect Sacrament, because it is not found in the holy Scriptures, we renounce it.

Rhem. 18. Offered money.) *This wicked sorcerer Simon is noted by S. Ireneus li. 1. c. 20. and others, to haue been the first Heretike, and father of al Heretikes to come, in the Church of God. He taught, only faith in him, without good life and workes, to be ynough to saluation. he gaue the onset to purchase with his money a spiritual function, that is to be made a Bishop. for, to haue power to giue the Holy Ghost by imposition of handes, is to be a Bishop: as to bye the power to remitte sinnes or to consecrate Christs body, is to bye to be a Priest, or to bye Priesthod. and to bye the authoritie to minister Sacraments, to preach or to haue cure of soules, is to bye a benefice. and likewise in al other spiritual things, whereof either to make sale or purchase for money or money worth, is a great horrible sinne called Simonie: and in such as thinke it lawful (as here Simon iudged it) it is named* Simoniacal Heresie, *of this detestable man who first attempted to bye a spiritual function or office*. D. Greg. apud Ioan. Diac. in vit. lib. 3. cap. 2.3.4.5. Simonie.

Rhem. 8. 22. Doe penance.) *S. Augustine* (ep. 108.) *vnderstanding this of the penance done in the Primitiue Church for heinous offences, doth teach vs to translate this and the like places* (2. Cor. 12, 21. Apoc. 9, 21.) *as we doe, and as it is in the vulgar Latin, and consequently that the Greeke μετανοεῖν doth signifie so much. Yea when he addeth, that very good men doe daily penance for venial sinnes by fasting, prayer, and almes, he warranteth this phrase and translation throughout the new Testament, specially him self also reading so as it is in the vulgar Latin, and as we translate.* Penance.

Fulke 8. This place of Augustine, hath bene sufficiently answered before: he speaketh not of satisfaction to Gods iustice, but of outward signes of inward repentance. And if by your terme of doing penance, you ment no more then S. Augustine, or your vulgar Interpreter doth by *agere pœnitentiam*, it were all one with repentance: for so doth he sometimes translate the word *μετανοεῖν*, *Pœnetimini*, that you can not say, doe penance, but be penitent. Mark. 1, 15. Sometimes you are enforced to translate the worde *Pœnitentia*, repentance, Act. 5. 31. Act. 11, 18. 2. Tim. 2, 25. Therfore if this your translation be true, why doe you not alwaies vse it? but in steede of repentance, giue vs penance. Popish penace satisfaction.

Rhem. 9. 22. If perhaps.) *You may see, great penance is here required for remission of sinne, and that men must stand in feare and dread lest they be not worthy to be heard or to obteine mercie. Whereby al men that bye or sel any spiritual function, dignities, offices, or liuings, may specially be warned that the sinne is exceding great.*

Fulke 9. For great sinnes, great sorrow and most hartie repentance is requisite. And men must pray without doubting, for all things that God hath promised, Iam. 1, 6. Neither is Simon willed to pray with doubting, but Peter seeing him to be still in the bitternes of gall, doubteth whether he will truly repent, and sincerely pray to God for remission of his sinnes. Otherwise, we must not feare only, but be altogether certaine, that we are not worthy to be heard, or to obteine mercie, no nor to looke vp to heauen, or to be called Gods children of our selues, and therefore must be assured to be heard and obteine mercie, for the worthines of Christ our onely Mediatour and Aduocate. Doubting in prayer.

Rhem. 10 24. Pray you for me.) *As this Sorcerer had more knowledge of the true religion then the Protestants haue, who see*

ſee not that the Apoſtles and Biſhops can giue the Holy Ghoſt in this Sacrament or other, which he plainely perceiued and confeſſed, ſo ſurely he was more religious then they, that being ſo ſharply checked by the Apoſtle, yet blaſphemed not as they do when they be blamed by the Gouerners of the Church, but deſired the Apoſtles to pray for him. Simon Magus more religious then the Proteſtants.

Fulke 10. When the Pope and the Gouernors of your Church, can cauſe vs to ſee, that the Sorcerer ſaw, namely, that thoſe whome you confirme, receiue the power of miracles, it were ſome reaſon to vpbraid vs by his example. But when you neither worke miracles, nor teach the doctrine of the Apoſtles, but cleane contrary vnto it, looke you that we ſhould deſire you to pray for vs, whoſe praier we know to be abhominable, becauſe you refuſe to obey the law of God? Prouerb. 28, 9. Miracles.

Rhem. 11 27. This is a deſert.) *Intolerable boldnes of ſome Proteſtants, here alſo (as in other places) againſt al copies both Greeke and Latin, to ſurmiſe corruption or falſhod of the text, ſaying it can not be ſo: Which is to accuſe the holy Euangeliſt, and to blaſpheme the Holy Ghoſt himſelf. See Beza, who is often very ſaucie with S. Luke.* Beza.

Annot. no. Teſt. 1556. A lewd ſlander. Beza ſayth, that this deſert can not be vnderſtoode of the citie of Gaza, which at that time, *Fulke 11.* was a populous citie, but of the way which led vnto it, that was in a deſert or waſte ground. Slander.

Rhem. 12 38. He baptized him.) *When the Heretikes of this time finde mention made in Scripture of any ſacrament miniſtred by the Apoſtles or other in the Primitiue Church, they imagine no more was done then there is expreſly told, nor ſcarſly beleeue ſo much. As if impoſition of hands in the ſacrament of Confirmation be onely expreſſed, they thinke there was no chriſme nor other worke or word vſed. So they thinke no more ceremonie was vſed in the baptizing of this noble man, then here is mentioned. Wherevpon S. Auguſtine hath theſe memorable wordes,* In that that he ſaith, Philip baptized him, he would haue it vnderſtood that al things were done, which though in the Scriptures for breuitie ſake they are not mentioned, yet by order of tradition we know were to be done. The ceremonies of Sacraments done, though not mentioned. *De fid. & op. c. 9.*

Fulke 12. When we reade of any Sacrament miniſtred by the Apoſtles, though all things be not expreſſed in particular, yet we beleeue that all things were done, that by the inſtitution of that Sacrament were neceſſary to be done: which is the thing that Auguſtine meaneth, where he ſayth, *Serie traditionis, by the order of the deliuery or inſtitution* of Baptiſme, namely, the renouncing of dead workes, which is the doctrine of Baptiſme, ſayth the Apoſtle, Heb. 6, 2. with the whole confeſſion of Chriſtian faith, mentioned in that place by S. Auguſtine, which is expreſſed in the Scripture. But your Sacrament of Chriſme we beleeue not, becauſe we read it no where. Contrariwiſe, your maner is (to finde a miſerable colour, for your horrible ſacriledge) where you finde bread onely mentioned in ſome place of the Scripture, you imagine, or at leaſt would haue vs imagine, that the Apoſtles miniſtred the Supper of our Lord in one kinde, directly contrary to the inſtitution thereof, and the expreſſe commandement of our Sauiour Chriſt. In which places, you ſhould giue credite to this ſaying of S. Auguſtine, for the cup, which is written in the inſtitution of that Sacrament, and not for the Sacrament of Chriſme, which is no where inſtituted, or mentioned in the holy Scriptures. The ſufficiencie of Scripture. Tradition. Popiſh chriſme. Communion in one kinde.

CHAP. IX.

Saul not content to perſecute ſo cruelly in Hieruſalem, 3 is in the way to Damaſcus told by our Lord IESVS *of his vaine attempt, and miraculouſly conuerted to be an Apoſtle: and after great penance, reſtored to his ſight by Ananias, & baptized. 20 And preſently he dealeth mightily againſt the Iewes, prouing* IESVS *to be Chriſt, to their great admiration. 23 But ſuch is their obſtinacie, that they lay al Damaſcus to kil him, 26 From thence he goeth to Hieruſalem, and there ioyneth with the Apoſtles, and againe by the obſtinate Iewes his death is ſought. 31 The Church being now growen ouer al Iewrie, Galilee and Samaria, Peter viſiteth al: and in his viſitation, 33 healing a lame man, 36 and raiſing a dead woman, conuerteth very many.*

The Epiſtle vpon the Conuerſion of S. Paul Ian. 25. Act. 22, 4. Gal. 1, 13.

AND Saul as yet breathing forth threatenings and ſlaughter againſt the diſciples of our Lorde, came to the high Prieſt,

2 And asked letters of him vnto Damaſcus to the ſynagogs, that if he had found any men and women of this way, he might bring them bound vnto Hieruſalem.

3 And as he went on his iourney, it chaũced that he drew nigh to Damaſcus: and * ſodenly a light from heauen ſhined round about him. 1.Cor.15,8.

4 And falling on the ground, he heard a voice ſaying to him, ‡ Saul, Saul why perſecuteſt thou me?

5 Who ſaid, Who art thou Lord? And he, I am IESVS whome thou doeſt perſecute. it is hard for thee to kicke againſt the pricke.

6 And trembling and being aſtonied he

*AND * Saul yet breathing out threatnings and ſlaughter againſt the diſciples of the Lord, went vnto the high Prieſt,* Rom. 9. 3.

2 And deſired of him letters to carry *to Damaſcus to the Synagogues, that if he found any of this way, whether they were men or women, he might bringe them bounde vnto Hieruſalem.*

3 And when he iourneyed, it came to paſſe, that as he was come nigh to Damaſcus, ſuddenly there ſhined round about him a light from heauen.

*4 And he fell to the earth, and heard a voice, ſaying vnto him, * Saul, Saul, why perſecuteſt thou me?* 1.Cor.15.8.

5 And he ſayde, Who art thou, Lord? And the Lorde ſayde, I am Ieſus whome thou perſecuteſt: It is hard for thee to kicke againſt the prickes.

6 And he both trembling and aſtonied, ſaid,

he ſaid, Lord, what wilt thou haue me to doe?

7 And our Lord to him, Ariſe, and goe into the citie, and it ſhal be told thee what thou muſt doe. But the men that went in companie with him, ſtood amaſed, hearing the voice, but ſeeing no man.

8 And Saul roſe vp from the ground, and his eies being opened, he ſaw nothing. And they drawing him by the handes, brought him into Damaſcus.

9 And he was three daies not ſeeing, and he did neither eate nor drinke.

10 And there was a certaine diſciple at Damaſcus, named Ananias: and our Lord ſaid to him in a viſion, Ananias. But he ſaid, Loe, here I am Lord.

11 And our Lord to him, Ariſe, and goe into the ſtreate that is called Straight: and ſeeke in the houſe of Iudas one named Saul of Tarſus. for behold he prayeth.

12 (And he ſaw a man named Ananias, comming in and impoſing handes vpon him for to receiue his ſight.)

13 But Ananias anſwered, Lord, I haue heard by many of this man, how much euil he hath done to thy ſainctes in Hieruſalem:

14 And here he hath authoritie from the cheefe prieſts to binde al that inuocate thy name.

15 And our Lord ſaid to him, Goe, for a veſſel of election is this man vnto me, to carie my name before the Gentiles, and kings, and the children of Iſrael.

16 For I wil ſhew him how great things he muſt ſuffer for my name.

17 And Ananias went, and entred into the houſe: and impoſing handes vpon him, he ſaid, Brother Saul, our Lord IESVS hath ſent me, he that appeared to thee in the way that thou cameſt: that thou maieſt ſee and be filled with the holy Ghoſt.

18 And forthwith there fel from his eies as it were ſcales, and he receiued ſight. and riſing he was ‡baptized.

‡ Paul alſo him ſelf, though with the diuine and heauenly voice proſtraeed and inſtructed, yet was ſent to a man to receiue the Sacraments, & to be ioyned to the Church. *Augu. de doct. Chr. lib. 1 in proem.*

19 And when he had taken meate, he was ſtrengthened. And he was with the diſciples that were at Damaſcus, for certaine daies.

20 And incontinent entring into the ſynagogs, he preached IESVS, that this is the ſonne of God.

21 And al that heard, were aſtonied, and ſaid, Is not this he that expugned in Hieruſalem thoſe that inuocated this name: and came

Lorde, what wilt thou haue me to doe? And the Lorde ſayde vnto him, Ariſe, and goe into the citie, and it ſhall be tolde thee what thou muſt doe.

7 The men alſo which iourneyed with him, ſtoode amazed, hearing a voice, but ſeeing no man.

8 And Saul aroſe from the earth, and when his eies were opened, he ſawe no man: but they led him by the hand, and brought him into Damaſcus.

9 And he was three daies without ſight, and neither did eate nor drinke.

10 And there was a certaine diſciple at Damaſcus, named Ananias: and to him ſaide the Lord in a viſion, Ananias. And he ſaid, Behold, I am here, Lord.

11 And the Lorde ſayde vnto him, Ariſe, and goe into the ſtreete, which is called Straight, and ſeeke in the houſe of Iudas, after one called Saul, of Tarſus: for behold, he praieth.

12 And hath ſeene in a viſion, a man named Ananias, comming in to him, and putting his handes on him, that he might receiue his ſight.

13 Then Ananias anſwered, Lord, I haue heard by many of this man, howe much euill he hath done to thy ſainctes at Hieruſalem:

14 And here he hath authoritie of the high Prieſtes, to binde all that call on thy name.

15 The Lord ſayde vnto him, Goe thy way: for he is a choſen veſſell vnto me, to beare my name before the Gentiles, & kings, and the children of Iſrael:

16 For I will ſhew him howe great things he muſt ſuffer for my names ſake.

17 And Ananias went his way, and entred into the houſe, and put his handes on him, and ſayde, Brother Saul, the Lorde (euen Ieſus that appeared vnto thee in the way as thou cameſt) hath ſent me, that thou mighteſt receiue thy ſight, and be filled with the holy Ghoſt.

18 And immediatly there fell from his eyes as it had bene ſcales, and he receiued ſight forthwith, and aroſe, and was baptized.

19 And when he had receiued meate, he was comforted. Then was Saul certaine daies with the diſciples which were at Damaſcus.

20 And ſtraightway he preached Chriſt in the ſynagogues, that he is the ſonne of God.

21 But all that heard him, were amazed, and ſaide, Is not this he that deſtroied them which called on this name in Hieruſalem, and came hither

came hither to this purpoſe that hee might bring them bound to the chiefe prieſtes?

22 But Saul waxed mightie much more, and confounded the Iewes that dwelt at Damaſcus, affirming that this is CHRIST.

23 And when many dayes were paſſed, the Iewes conſulted that they might kil him.

24 But their conſpiracie came to Sauls
2.Cor.11,32 knowledge. And *they kept the gates alſo day and night, that they might kill him.

25 But the diſciples taking him in the night, conueied him away by the wall, letting him downe in a basket.

26 And when he was come into Hieruſalem, he aſſaied to ioyne himſelfe to the diſciples, and al feared him, not beleeuing that he was a diſciple,

27 But Barnabas tooke him and brought him to the Apoſtles, and told them howe in the way he had ſeene our Lorde, and that he ſpake vnto him, and howe in Damaſcus he dealt confidently in the name of IESVS.

28 And he was with them going in and going out in Hieruſalem, and dealing confidently in the name of our Lord.

29 He ſpake alſo to the Gentiles, and diſputed with the Greekes: but they ſought to kill him.

30 Which when ỹ brethren had knowen, they brought him downe to Cæſaréa, and ſent him away to Tarſus.

‡The Church viſibly proceedeth ſtill with much comfort and manifolde increaſe euen by perſecutiõ.

31 The ‡ CHVRCH truely through all Iewrie and Galilee and Samaria had peace, and was edified, walking in the feare of our Lorde, and was repleniſhed with the conſolation of the holy Ghoſt.

32 And it came to paſſe, that Peter as he paſſed through all, came to the ſainćts that dwelt at Lydda.

33 And he found there a certaine man named Aeneas, lying in his bed from eight yeeres before, who had the palſey.

34 And Peter ſaide to him, Aeneas, our
‖healeth. Lord IESVS CHRIST ‖ heale thee: ariſe, and make thy bed. And incontinent he aroſe.

35 And all that dwelt at Lydda and Saróna, ſawe him: who conuerted to our Lord.

36 And in Ioppé there was a certaine diſciple named Tabitha, which by interpretation is called Dorcas. This woman was full of ‡ good workes and almes-deedes which ſhe did.

37 And it came to paſſe in thoſe dayes, that ſhe was ſicke & died. Whom, when they had waſhed, they laid her in an vpper chãber.

38 And whereas Lydda was nigh to Ioppé,

ther for that intent, that he might bring them bound vnto the high prieſtes?

22 But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſcus, prouing † that this is very Chriſt.

† By conferring one ſcripture with another.

23 And after that many dayes were fulfilled, the Iewes tooke counſell together to kill him.

*24 But their laying awayte was knowen of Saul: * and they watched the gates day and night to kill him.*

2.Cor.11.32

25 Then the diſciples tooke him by night, and put him downe by the wall, and let him downe in a basket.

26 And when Saul was come to Hieruſalem, he aſſayed to couple himſelfe to the diſciples, but they were all afraide of him, and beleeued not that he was a diſciple.

27 But Barnabas tooke him, and brought him to the Apoſtles, and declared vnto them howe he had ſeene the Lorde in the way, and that he had ſpoken to him, and howe hee had preached boldly at Damaſcus in the name of Ieſus.

28 And he was with them comming in, and going out at Hieruſalem,

29 Speaking boldly in the name of the Lord Ieſus, and hee ſpake and diſputed againſt the Greekes: but they went about to ſlay him.

30 Which when the brethren knewe, they brought him to Cæſarea, and ſent him foorth to Tarſus.

31 Then had the Churches reſt thorowout all Iurie, and Galilee, and Samaria, and were edified, and walked in the feare of the Lorde, and multiplied by the comfort of the Holy Ghoſt.

32 And it came to paſſe, as Peter walked thorowout all quarters, he came alſo to the ſainćts which dwelt at Lydda.

33 And there he found a certaine man named Eneas, which had kept his bed eight yeeres, and was ſicke of the palſie.

34 And Peter ſaide vnto him, Eneas, Ieſus Chriſt maketh thee whole: ariſe, and make thy bed. And he aroſe immediatly.

35 And all, that dwelt at Lydda and Saron, ſawe him, which turned to the Lord.

36 There was alſo at Ioppa a certaine woman a diſciple, named Tabitha, which by interpretation is called Dorcas: the ſame was full of good workes, and almes deedes, which ſhe did.

37 And it came to paſſe in thoſe dayes that ſhe was ſicke, and died: whom when they had waſhed, they laid her in an vpper chamber.

38 And foraſmuch as Lydda was nigh to

Ioppé, the diſciples hearing that Peter was in it, they ſent two men vnto him, deſiring him, Be not loth to come ſo farre as to vs.

39 And Peter riſing vp came with them. And when he was come, they brought him into the vpper chamber: and all the widowes ſtoode about him weeping, ‡ and ſhewing him the coates and garments which Dorcas made them.

40 And all being put forth, Peter falling on his knees prayed, and turning to the body he ſaide: Tabitha, Ariſe. And ſhe opened her eyes: and ſeeing Peter, ſhe ſate vp.

41 And giuing her his hand, he lifted her vp. And when he had called the ſaincts and the widowes, he preſented her aliue.

42 And it was made knowen through out all Ioppé: & many beleeued in our Lord.

43 And it came to paſſe ẏ he abode many dayes in Ioppé, with one Simon a tanner.

Ioppa, and the diſciples had heard that Peter was there, they ſent vnto him two men, deſiring him that he would not be grieued to come to them.

39 Then Peter aroſe, and came with them: when he was come, they brought him into the vpper chamber: And all the widowes ſtoode round about him weeping, and ſhewing the coates and garments which Dorcas made while ſhe was with them.

40 And Peter put them all foorth, and kneeled downe, and prayed, and turned him to the body, and ſaid, Tabitha, ariſe. And ſhe opened her eyes, and when ſhe ſawe Peter, ſhe ſate vp.

41 And Peter gaue her the hand, & lifted her vp: and when he had called the ſaincts and widowes, he deliuered her aliue.

42 And it was knowen thorowout all Ioppa, and many beleeued in the Lord.

43 And it came to paſſe, that he taried many dayes in Ioppa, with one Simon a Tanner.

MARGINALL NOTES. CHAP. IX.

Rhem.1. 4. Saul, Saul why perſecuteſt.) *The Heretikes that conclude CHRIST ſo in heauen, that he can be no where els till the day of Iudgement, ſhall hardly reſolue a man that would knowe where CHRIST was when he appeared here in the way, and ſpake theſe wordes to Saul.*

Fulke.1. We conclude not Chriſt in heauen, otherwiſe then of his owne will he hath appointed to remaine there. But your queſtion is eaſily anſwered out of the text, that Chriſt ſpake from heauen, from whence the glorious light ſhined, paſſing the light of the ſunne.

Rhem.2. 36. Good workes.) *Behold good workes and almes-deedes, and the force thereof reaching euen to the next life.*

Fulke.2. The force of good workes reacheth to the next life, to be rewarded of Gods mercie, and not of mans merit. Merite.

Rhem.3. 39. And ſhewing him.) *The prayers of our Almes-folke and Beadſ-men may doe vs great good euen after our departure. For if they procured her temporall life, much more may they helpe vs to Gods mercie and to releaſe of puniſhment in Purgatorie.*

Fulke.3. The text ſayth not, that her almes folke prayed to God for reſtitution of her life, and if they did, yet the argument followeth not, that they ought to haue prayed for releaſe of her puniſhment in Purgatorie. Becauſe the Scripture teacheth no ſuch place of puniſhment after this life, nor preſcribeth any forme of prayer, to obteyne mercie for them that are departed, and haue receiued their iudgement: for immediatly after death, followeth euery mans particular iudgement, Heb. 9.27. Purgatorie.

CHAP. X.

Rhem.1. *Becauſe the Iewes ſo much abhorred the Gentiles, for the better warrant of their Chriſtening, an Angel appeareth to Cornelius the deuoute Italian. 9 and a viſion is ſhewed to Peter himſelfe (the chiefe and Paſtor of all) 19 and the ſpirite ſpeaketh to him, 34 Yea and as he is Catechizing them about IESVS, 44 the holy Ghoſt commeth viſibly vpon them: and therefore not fearing any longer the offence of the Iewes, he commaundeth to baptize them.* The 4. part. THE propagation of the Church to the Gentiles alſo.

Fulke.1. There is no worde in the text, nor in all the Scriptures, to proue that Peter was paſtor of all, otherwiſe then euery one of the Apoſtles.

ANd there was a certaine man in Cæſarea, named Cornelius, Centurion of that which is called the Italian band.

2 Religious, and fearing God with all his houſe, ‖ doing many almes-deedes to the people. And alwayes praying to God,

3 He ſawe in a viſion manifeſtly, about the ninth houre of the day, an Angel of God comming in vnto him, and ſaying to him, Cornelius.

4 But he beholding him, takē with feare, ſaid, Who art thou Lord? And he ſaid to him, Thy praiers and thy almes-deedes are aſcended into remembrance in the ſight of God.

5 And

THere was a certaine man in Cæſarea, called Cornelius, a captaine of the band, called the Italian band,

2 A deuoute man, and one that feared God with all his houſhold, which gaue much almes to the people, and prayed God alway.

3 The ſame ſawe by a viſion euidently, about the ninth houre of the day, an Angel of God comming in to him, and ſaying vnto him, Cornelius.

4 And when he looked on him, he was afraid, and ſaid, What is it Lord? And he ſaid vnto him, Thy prayers and thine almes are come vp into remembrance before God.

5 And

5 And nowe ſend men vnto Ioppé, and call hither one Simon ỹ is ſurnamed Peter.

6 He lodgeth with one Simon a tanner, whoſe houſe is by the ſea ſide. he will tell thee what thou muſt doe.

7 And when ỹ Angel was departed that ſpake to him, he called two of his houſhold, and a ſouldiar that feared our Lord, of them that were vnder him.

8 To whom when he had told all, he ſent them vnto Ioppé.

9 And the next day whiles they were going on their iourney, and drawing nigh to the citie, Peter went vp into ỹ higher partes, ‖ to pray about the ſixt houre.

10 And being hungrie, he was deſirous to take ſomewhat. And as they were preparing, there fell vpon him an exceſſe of mind:

11 And he ſawe the heauen opened, and a certaine veſſell deſcending, as it were a great linnen ſheete with foure corners let downe from heauen to the earth,

12 Wherein were al foure-footed beaſts, and ỹ creepe on the earth, & foules of ỹ aire.

13 And there came a voyce to him, Ariſe Peter: kill, and eate.

14 But Peter ſaid, God forbid, Lord: for I did neuer eate any common and vncleane thing.

15 And ‡ a voyce came to him againe the ſecond time, That which God hath purified, doe not thou call common.

16 And this was done thriſe. and forthwith ỹ veſſel was taken vp againe into heauē.

17 And whiles Peter doubted within him ſelfe, what the viſion ſhould be that he had ſeene, beholde the men that were ſent from Cornelius, inquiring for Simons houſe, ſtood at the gate.

18 And when they had called, they aſked, if Simon that is ſurnamed Peter, were lodged there.

19 And as Peter was thinking of the viſion, the Spirit ſaide to him, Behold three men doe ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them, doubting nothing: for I haue ſent them.

21 And Peter going downe to the men, ſaid, Behold, I am he whom you ſeeke: what is the cauſe, for the which you are come?

22 Who ſaid, Cornelius the Centurion, a iuſt man and that feareth God, and hauing téſtimonie of all ỹ nation of the Iewes, receiued an anſwere of an holy Angel to ſend for thee into his houſe, & to heare words of thee.

23 Therefore

5 And nowe ſend men to Ioppa, and call for one Simon, whoſe ſyrname is Peter.

6 He lodgeth with one Simon a Tanner, whoſe houſe is by the ſea ſide: He ſhall tell thee what thou oughteſt to doe.

7 And when the Angel which ſpake vnto Cornelius, was departed, he called two of his houſholde ſeruants, and a deuoute ſouldier of them that wayted on him,

8 And told them al the matter, and ſent them to Ioppa.

9 On the morowe as they went on their iourney, and drewe nigh vnto the citie, Peter went vp into the higheſt part of the houſe to pray, about the ſixth houre.

10 And when he waxed hungry, he woulde haue eaten: But while they made ready, he fell into a trance,

11 And he ſeeth heauen opened, and a certaine veſſell come downe vnto him, as it had been a great ſheete, knit at the foure corners, and let downe to the earth:

12 Wherein were all maner of foure footed beaſtes of the earth, and wilde beaſtes, and ſuch as creepe, and foules of the ayre.

13 And there came a voyce to him, Riſe, Peter: kill, and eate.

14 But Peter ſaid, Not ſo, Lord: for I haue neuer eaten any thing that is common or vncleane.

15 And the voyce ſpake vnto him againe the ſecond time, What God hath cleanſed, that † call not thou common.

†Or, doe not thou pollute.

16 This was done thriſe: and the veſſell was receiued vp againe into heauen.

17 Nowe while Peter doubted in him ſelfe what this viſiō which he had ſeene ſhould meane: beholde, the men which were ſent from Cornelius, had made enquirance for Simons houſe, & ſtood before the doore,

18 And called, and asked whether Simon, which was ſyrnamed Peter, were lodged there.

19 While Peter thought on the viſion, the ſpirit ſaid vnto him, Behold, three men ſeeke thee.

20 Ariſe therefore, and get thee downe, and goe with them, doubting nothing: for I haue ſent them.

21 Then Peter went downe to the men which were ſent vnto him from Cornelius, and ſaid, Beholde, I am he whom ye ſeeke: what is the cauſe wherefore ye are come?

22 And they ſaid, Cornelius the captaine, a iuſt man, and one that feareth God, and of good report among all the people of the Iewes, was warned by an holy angel, to ſend for thee into his houſe, and to heare wordes of thee.

23 Therefore bringing them in, he lod-. ged them. And the day folowing he aroſe and went with them: and certaine of the brethren of Ioppé accompanied him.

24 And on ỹ morowe he entred into Cæſaréa. And Cornelius expected them, hauing called together his kinne, & ſpeciall frendes.

25 And it came to paſſe, When Peter was come in, Cornelius came to meete him, and falling at his feete ‖ adored.

26 But Peter lifted him vp ſaying, Ariſe, my ſelfe alſo am a man.

27 And talking with him, he went in, and findeth many that were aſſembled,

28 And he ſaid to them, You know how abominable it is for a man that is a Iewe, to ioyne, or to approche vnto a ſtranger: but God hath ſhewed to me, to call no man common or vncleane.

29 For ỹ which cauſe, making no doubt, I came when I was ſent for. I demaund therefore, for what cauſe you haue ſent for me?

30 And Cornelius ſaid, Foure daies ſince, vntill this houre, I was [c] praying the ninth houre in my houſe, and behold ‡ a man ſtood before me in white apparell,

31 And ſaide: Cornelius, thy prayer is heard, and thy almes-deedes are in memorie in the ſight of God.

32 Send therefore to Ioppé, and call hither Simon ỹ is ſurnamed Peter: he lodgeth in the houſe of Simon a tanner by ỹ ſea ſide.

33 Immediatly therefore I ſent to thee: and thou haſt done well in comming. Now therefore all we are preſent in thy ſight, to heare all things whatſoeuer are commaunded thee of the Lord.

34 And Peter opening his mouth, ſaide, In very deede I perceiue ỹ God is not an accepter of perſons.

35 But in euery nation, he ỹ feareth him, and [c] worketh iuſtice, is acceptable to him.

36 The worde did God ſend to the children of Iſrael, preaching peace by IESVS CHRIST (this is Lord of all.)

37 [b] You know ỹ word ỹ hath been made through all Iewrie, for * beginning frō Galilee, after the baptiſme which Iohn preached.

38 IESVS of Nazareth how God anointed him with the holy Ghoſt & with power, who went through out doing good and healing all that were oppreſſed of the Deuil, becauſe God was with him.

39 And we are witneſſes of al things that he did in ỹ country of ỹ Iewes & in Hieruſalē, whom they killed hanging him vpon a tree.

40 Him

[c] At the time of prayer ſpecially God ſendeth men comfortable viſitations.

[c] In the Greeke, faſting and praying.

[b] The Epiſtle vpon Munday in Whitſon weeke. Mat.4,12.

23 Then called he them in, and lodged them: And on the morowe Peter went away with them, and certaine brethren from Ioppa accompanied him.

24 And the third day after, entred they into Cæſarea: and Cornelius wayted for them, and had called together his kinſemen and ſpeciall friendes.

25 And it came to paſſe as Peter came in, Cornelius met him, and fell downe at his feete, and worſhipped him.

26 But Peter tooke him vp, ſaying, Stand vp, I my ſelfe alſo am a man.

27 And as he talked with him, he came in, and findeth many that were come together.

28 And he ſaid vnto them, Ye know how that it is an vnlawfull thing for a man that is a Iewe, to companie or come vnto one of another nation: but God hath ſhewed me, that I ſhould not call any man common or vncleane.

29 Therefore came I vnto you without delay, as ſoone as I was ſent for: I aske therefore for what intent ye haue ſent for me?

30 And Cornelius ſaid, Foure dayes agoe vntill this houre I was faſting, and at the ninth houre I prayed in my houſe, and beholde, a man ſtoode before me in bright clothing,

31 And ſaide, Cornelius, thy prayer is heard, and thine almes deedes are had in remembrance in the ſight of God.

32 Send therefore to Ioppa, and call for Simon, whoſe ſyrname is Peter, he is lodged in the houſe of one Simon a Tanner, by the ſea ſide, who when he commeth, ſhall ſpeake vnto thee.

33 Then ſent I for thee immediatly, and thou haſt well done that thou art come. Nowe therefore are we all here preſent before God, to heare all things that are commaunded vnto thee of God.

*34 Then Peter opened his mouth, and ſaide, * Of a trueth I perceiue that God hath no regard of perſons:* Deu.10.17. rom.2.11. 1.pet.1.17.

35 But in euery nation, he that feareth him, and worketh righteouſneſſe, is accepted with him. luke 4.14.

36 Touching the worde which God ſent vnto the children of Iſrael, preaching peace by Ieſus Chriſt, (he is Lord ouer all.)

37 Ye knowe howe the worde was publiſhed thorowout all Iurie, beginning in Galilee, after the baptiſme which Iohn preached:

38 Howe God anointed Ieſus of Nazareth with the holy Ghoſt, and with power, who went about doing good, and healing al that were oppreſſed of the deuil: for God was with him.

39 And we are witneſſes of all things which he did in the land of the Iewes, and at Hieruſalem, whom they ſlue, when they had hanged him on a tree.

40 Him

40 Him God raised vp the third day and ‖ gaue him to be made manifest,

41 Not to all the people, but to vs, who did eate and drinke with him after he rose againe from the dead.

The Epistle vpon Munday in Whitsonweeke.

42 And he commaunded vs to preach to the people, and to testifie that it is he that of God was appointed iudge of the liuing and of the dead.

43 To him al the prophets giue testimonie, that al receiue remission of sinnes by his name, which beleeue in him.

44 As Peter was yet speaking these words, the holy Ghost fel vpon al that heard the word.

45 And the faithfull of the Circumcision that came with Peter, were astonied, for that the grace of the holy Ghost was poured out vpon the Gentiles also.

46 For they heard them speaking with tonges, & magnifying God. Then Peter answered,

47 Can any man forbid water, that these should not be ‖ baptized which haue receiued the holy Ghost as wel as we?

48 And he commanded them to be baptized in the name of our Lorde IESVS CHRIST. Then they desired him that he would tarie with them certaine dayes.

40 Him God raised vp the thirde day, and shewed him openly.

41 Not to all the people, but vnto vs witnesses, chosen before of God, euen to vs which did eate and drinke with him after hee rose from the dead.

42 And hee commaunded vs to preach vnto the people, and to testifie that it is he which was ordeyned of God to bee the Iudge of quicke and dead.

*43 *To him giue all the Prophetes witnesse, that through his name whosoeuer beleeueth in him, shall receiue remission of sinnes.* Acts.15.9. iere.31.34. miche.7.11.

44 While Peter yet spake these wordes, the holy Ghost fell on all them which heard the word.

45 And they of the circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was powred out the gift of the holy Ghost.

46 For they heard them speake with tongues, and magnifie God. Then answered Peter,

47 Can any man forbid water, that these should not bee baptized, which haue receiued the holy Ghost as well as we.

48 And he commanded them to be baptized in the name of the Lord. Then prayed they him to tary certaine dayes.

MARGINALL NOTES. CHAP. X.

Rhem.2. 15. A voice came to.) *Here God first vttered to Peter that the time was come to preach also to the Gentiles, and to conuerse with them for their saluation, no lesse then with the Iewes, with ful freedom to eate al meates without respect of the prohibition of certaine, made in the old Law.*

Fulke 2. Before this time God vttered as much to Paul, namely at the time of his conuersion, as he testifieth, Acts. 26.17. and 18.

Rhem.3. 30. A man stood.) *Note these apparitions and visions to S. Peter, Cornelius, and others, in the Scriptures very often, against the incredulity of our Heretikes, that wil beleeue neither vision nor miracle, not expressed in Scripture: these being beleeued of Christian men euen before they were written.*

Fulke 3. Peter was not bound to beleeue the report of the vision of *Cornelius*, before he was admonished by vision and reuelation himselfe. But the doctrine reueiled in the Scriptures concerning the calling of the Gentiles, hee should haue acknowledged before his vision. If we see any miracle or heare it reported by men of as good credite as Peter was, we wil beleeue it though it be not written: but if it tend to mainteine another Gospel then that which is set foorth in the Scriptures, we will not be moued by Peter nor Paul, nor any Angel to leaue the trueth knowne for any miracles, Gal.1.

Visions.

Miracles.

Rhem.4. 35. ‹ Worketh Iustice.) *Not such as beleeue only, but such as feare God and worke iustice, are acceptable to him.*

Fulke 4. Such as beleeue only (as *Simon Magus* did) and doe not feare God, nor worke righteousnes, are nothing acceptable to God. But such as feare God and worke righteousnes, are accepted of God, not for their works, but for their faith only, Rom.3.28. Ephes.2.8.

Faith onely.

ANNOTATIONS. CHAP. X.

Rhem.5. 2. Doing many almes deedes.) He knewe God creator of al, but that his omnipotent Sonne was incarnate, he knew not: and in that faith he made praiers and gaue almes which pleased God, and by wel doing he deserued to know God perfectly, to beleeue the mysterie of the Incarnation, and to come to the Sacrament of Baptisme. *So saith Venerable Bede out of S. Gregorie. And S. Augustine thus*, li.1. de Bapt.c.8. Because whatsoeuer goodnes he had in praiers and almes, the same could not profite him vnles he were by the band of Christian Societie and peace, incorporated to the Church, he is bidden to send vnto Peter, that by him he may learne Christ, by him he may be baptized, &c. *Whereby it appeareth that such workes as are done before iustification, though they suffise not to saluation, yet be acceptable preparatiues to the grace of iustification, and such as moue God to mercie, as it might appeare also by God's like prouident mercifulnes *to the Eunuche. though al such workes preparatiue come of grace also: otherwise they could neuer deserue at Gods hand of congruity or any otherwise toward iustification.*

Bed. in hunc locum.

Good workes before faith, are preparatiues to the same, not properly meritorious.

Acts.8.

Fulke 5. *Whatsoeuer is not of faith, is sinne, Without which it is impossible to please God, Rom.14.23. Heb.11.6.* Therefore it is certeine that *Cornelius* had faith, as a true Proselyte in the *Messias* to come, although he knew not that he was come,

No good workes but of faith.

come,and ſo ſaith *Beda*.Therefore this place proueth not that good workes before faith are preparatiues to it. for no workes are good,but ſuch as are done in faith. And ſeeing you affirme that workes before faith,are not meritorious,you falſifie *Beda* and ſlander *Gregory*,by tranſlating the verbe *promeruit*,he deſerued,which is commonly vſed of the fathers,to obteine without reſpect of merite or deſert. But that the Reader may ſee howe impudently you cite this place,to proue that good workes are preparatiues to faith,I will ſet downe his whole diſcourſe vpon this text.*Non virtutibus ad fidem,ſed fide pertingitur ad virtutes,vt beatus Gregorius exponit,&c.Men atteine not to faith by vertues,but to vertues by faith,as S.Gregory expoundeth it.For Cornelius* (ſaith he) *whoſe almes before baptiſme,as the Angell witneſſeth, are prayſed,came not by workes to faith,but by faith to workes. For if he had not beleeued the true God before baptiſme,vnto whom did he pray? or how did Almightie God heare him,if he prayed not to be perfected in good things by him? Therefore he knewe God the creator of all things,but that his Almighty ſonne was incarnate he knew not.He had faith,whoſe prayers and almes could pleaſe God. And by good action he obteined to know God perfectly, and to beleeue the myſtery of the incarnation of his onely begotten Sonne,that he might come to the Sacrament of baptiſme. By faith therefore he came to workes,but by workes he was made ſtrong in faith.* S. Auguſtine alſo affirmeth, that he had faith before he beleeued in Chriſt,ſaying,*He did not giue almes and prayed without ſome faith.For how did he call vpon him in whom he beleeued not. De præd.ſanct.lib.1.c.7.* The ſame is to be ſaid of the Eunuche. And how are you not aſhamed to ſay, *That good workes before faith,are preparatiues to the ſame.* When S.Auguſtine ſaith,*Faith goeth before,that good works may follow,neither are there any good workes,but thoſe that folow faith going before.In pſ.67.* Where alſo he ſaith,*that the vngodly man is iuſtified by faith without the merites of good workes.*

Rhem.6. 9. To pray about the ſixt houre.) *The houre is ſpecified, for that there were certaine appointed times of prayer vſed in the Law,which deuout perſons, according to the publike ſeruice in the Temple,obſerued alſo priuately: and which the Apoſtles and holy Church afterward both kept and increaſed. Whereof thus writeth S. Cyprian very notably.* In celebrating their prayers,we finde that the three children with Daniel obſerued the third,ſixt,and ninthe houre,as in Sacrament (*or myſterie*)of the holy Trinitie,&c.*And a litle after,* Which ſpaces of houres the worſhippers of God ſpiritually (*or myſtically*) determining long ſince,obſerued ſet times to pray: and afterward the thing became manifeſt, that it was for Sacrament (*or myſtery*) that the iuſt ſo prayed. For at the thirde houre the holy Ghoſt deſcended vpon the Apoſtles, fulfilling the grace of our Lords promis,and at the ſixt houre Peter going vp to the higher roome of the houſe, was both by voice and ſigne from God inſtructed, that all Nations ſhould be admitted to the grace of ſaluation,whereas of cleanſing the Gentiles hee doubted before. and our Lord being crucified at the ſixt houre, at the ninthe waſhed away our ſinnes with his bloud. But to vs (deerly beloued)beſide the ſeaſons obſerued of old, both the times & ſacraments of praying be increaſed. for we muſt pray in the morning early,that the Reſurrection of our Lord may be celebrated by morning praier: as of olde the holy ghoſt deſigned in the Pſalme,ſaying,In the morning early wil I ſtand vp to thee,early in the morning wilt thou heare my voice.*Toward the euening* alſo when the ſunne departeth,and the day endeth, we muſt of neceſſitie pray againe.

The Canonical houres. *De Orat. Dom.nu.*15. *Act.*2. *Act.*10. *Luc.*23. Mattins. Euenſong. *Pſal.*5.

S.Hierom alſo writing of Daniels praying three times in a day,*ſaith:* There are three times,wherein we muſt bow our knees to God. The thirde,the ſixt,and the ninthe houre the Eccleſiaſtical tradition doth wel vnderſtand. Moreouer at the thirde houre the holy Ghoſt deſcended vpon the Apoſtles. at the ſixt, Peter went vp into a higher chamber to pray. at the ninthe,*Peter and Iohn went to the Temple.*Againe writing to Euſtochium a virgin and Nonne ep.22.c.16.* Though the Apoſtle bid vs pray alwaies,& to holy perſons their very ſleepe is praier: yet we muſt haue diſtinct houres of prayer,that if perhaps we be otherwiſe occupied, the very time may admoniſh vs of our office or duetie. The third,ſixt,ninth houre,morning early, & the euening, no man can be ignorant of.*And to Demetrias ep.8.c.8.that in the Pſalmes and praier ſhe muſt keepe* alwaies the third,ſixt,ninth houre,euening,midnight,and morning.*He hath the like ep.7.c.5. And*(*ep.27.c.10.*) *he telleth how Paula the holy Abbeſſe with her religious Nonnes* ſang the Pſalter in order,in the morning, at the thirde, ſixt, ninth houre, euening,midnight.*by midnight meaning the time of Mattins*(*therfore called* Nocturnes *agreeably to S.Cyprian de Orat.Dominum.*15. *and by* the morning, *the firſt houre called* Prime: *al correſpondent to the times and houres of Chriſts Paſſion,as in S. Matthew is noted c.26.27.By al which we ſee,how agreeable the vſe of the Churches ſeruice is euen at this time to the ſcriptures and primitiue Church: and how wicked the Puritan Caluinifts be, that count al ſuch order and ſet ſeaſons of prayer, ſuperſtition: and laſtly,how inſufficient and vnlike the new pretended Church-ſeruice of England is to the primitiue vſe, which hath no ſuch houres of night or day,ſauing a litle imitation of the old Mattins and Euenſong, and that in ſchiſme and Hereſie,and therfore not only vnprofitable,but alſo damnable.*

Fulke.6. No man denieth but ſet times of prayers, both publique and priuate, and ſet formes alſo,are very conuenient. But the Popiſh ſeruice, hath nothing but the names of theſe houres,& not the times themſelues obſerued in their prayers,which are all finiſhed in the forenoone,whereas the ſixt houre is the time of high noone, the ninth houre,is the third houre before the Sunne ſet. Canonicall houres.

Our Church Seruice,hauing but two times,appointed for publike prayers,is not to be miſliked for that,ſeeing there is no neceſſitie of more times preſcribed in the Scriptures. Yet priuately all godly perſons doe obſerue more times of prayers,as the morning at their riſing vp,at noone when they take their repaſt, likewiſe at night at their repaſt, and when they goe to their reſt.And theſe prayers both publike and priuate, are made in the true faith of Ieſus Chriſt,and in the vnitie of his Catholike Church.

Rhem.7. 25. Adored.) *S.Chryſoſtome* ho.21. in Act. *thinketh Peter refuſed this adoration of humilitie only, becauſe euery falling downe to the ground for worſhip ſake,is not Diuine worſhip or dew only to God,* * *the word of adoration and proſtration being commonly vſed in the ſcriptures toward men.But* S.Hierom adu.Vigil.c.2.to.2. *rather thinketh that Cornelius by error of Gentility,and of Peters perſon,did go about to adore him with Diuine honour,and therfore was lifted vp by the Apoſtle,adding that he was but a man.* *προσκυνεῖν. Adoration of creatures.

Fulke 7. The Pope refuſeth not, but requireth greater adoration of the greateſt Princes, ſo well hee followeth Peters ſteps.Chryſoſtom ſaith:*Hoc faciens,&c.This doing he ſhewed his humilitie,& taught other, & giueth God thanks and declareth that although he was commanded, yet he was very ready of himſelfe. What then ſaith Peter, Ariſe,for I alſo am* The Popes pride.

am a man. Thou ſeeſt how aboue other men he teacheth them to thinke no great matter of him, or to haue no great opinion of him. The firſt words are of Cornelius ſhewing humilitie, the later of Peter, teaching that men may not thinke too highly of him: Peter ſaid, I am a man. The Pope can admit other to ſay to him, *Nec Deus es nec homo, quaſi neuter es inter vtrumq;. Thou art neither God nor man, but as it were a neuter betweene both.* But Chryſoſtomes opinion pleaſeth you not ſo well, as Hieroms *aduerſus Vigilan.* Where either you vnderſtand not Hierom aright, or els Hierome doeth iniurie to Cornelius, to charge him with errour of Gentilitie, and ſuch groſſe ignorance, that he thought Peter was God. Of whom what he was, he was inſtructed by God in a viſion. But his error was, that he thought religious honour to be due to Peter, which Peter acknowledgeth to be due onely to God, and to no man. For ciuil adoration could not be prohibited by this reaſon, that Peter was a man, for it is due to men, and in ſome meaſure was due to Peter. Therefore it was religious worſhip, ſuch as Papiſts attribute to Sainćts, that Peter refuſed.

Religious and ciuil honour.

Rhem. 8. 40. Gaue him.) *Chriſt did not vtter his Reſurrection and other myſteries to al at once, and immedialy to the vulgar: but to a few choſen men that ſhould be the gouernours of the reſt, inſtructing vs thereby to take our faith and al neceſſary things of ſaluation, at the hands of our Superiors.*

Fulke 8. Chriſt teacheth vs to receiue inſtruction vnto faith, and vnto all things neceſſary to ſaluation at the hands of his choſen Miniſters, but not to take faith it ſelfe at mens hand, nor to take any inſtruction of our Superiors without examining the ſame by the word of God, but to ſearch the Scriptures, as the *Berrhæans* did, Acts. 17. 11.

The auctoritie of Gods word.

Rhem. 9. 47. Baptized, which haue receiued. *Such may be the grace of God ſometimes toward men, and their charitie and contrition ſo great, that they may haue remiſſion, iuſtification, and ſanctification before the external Sacrament of Baptiſme, Cõfirmation, or Penance be receiued, as we ſee in this example, where at Peters preaching they al receiue the holy Ghoſt before any Sacrament. but in the ſame we learne one neceſſary leſſon, that ſuch notwithſtanding muſt needes receiue the ſacraments appointed by Chriſt, which whoſoeuer contemneth, can neuer be iuſtified.* Aug. ſuper. Leuit. q. 84. to. 4.

They that are iuſtified before, muſt not omit the Sacraments.

Fulke 9. The ſeale is not vnprofitable which is of Gods appointment, but the Sacraments of Popiſh cõfirmation and penance are not of Chriſts inſtitution, nor mentioned in S. Auguſtine in the place which you cite. And if confirmation be a Sacrament of neceſſitie, (as now a dayes you teach,) why did not Peter as well confirme them, as he commanded them to be baptized?

Popiſh Sacraments.

CHAP. XI.

Rhem. 1. *The Chriſtian Iewes reprehend the foreſaid fact of Peter in baptizing the Gentiles. 4 But he alleaging his foreſaid warrants, and ſhewing plainely that it was of God, 18 they like good Catholikes do yeld. 19 By the foreſaid perſecution, the Church is yet further dilated, not only into al Iewrie, Galilee, and Samaria, but alſo into other Countries ſpecially in Antiochia Syriæ the increaſe among the Greekes, is notable, firſt by the foreſaid diſperſed, 22 then by Barnabas, thirdly by him and Saul together: ſo that there beginneth the name of Chriſtians: 27 with perfite vnitie betwene them and the Church that was before them at Hieruſalem.*

Fulke 1. The Chriſtians acknowledged not Peter to be Pope, for no man may reprehend him, if he cary innumerable ſoules to hell with him, by his owne Canons. *Diſtinct. 40. cap. Si Papa.*

Peters Popedome.

AND the Apoſtles & brethren that were in Iewrie, heard that the Gentiles alſo receiued the word of God.

2 And when Peter was come vp to Hieruſalem, they that were of the Circumciſion reaſoned againſt him, ſaying,

3 Why didſt thou enter in to men vncircumciſed, and didſt eate with them?

4 But Peter began and declared to them the order, ſaying:

Act. 10, 9. 5 * I was in the citie of Ioppé praying, and I ſawe in an exceſſe of minde a viſion, a certaine veſſell deſcending as it were a great ſheete with foure corners let downe from heauen, and it came euen vnto me.

6 Into which I looking conſidered, and ſaw foure footed beaſts of the earth, and cattel, and ſuch as creepe, and foules of the aire.

7 And I heard alſo a voice ſaying to me, Ariſe Peter, kil and eate.

8 And I ſaide, Not ſo Lorde: for common or vncleane thing neuer entred into my mouth.

9 And a voice anſwered the ſecond time from heauen: That which God made cleane, doe not thou call common.

10 And

AND the Apoſtles and brethren that were in Iurie, heard that the heathen had alſo receiued the word of God.

2 And when Peter was come vp to Hieruſalem, they that were of the circumciſion contended againſt him,

3 Saying, Thou wenteſt in to men vncircumciſed, and diddeſt eate with them.

4 But Peter rehearſed the matter frõ the beginning, & expounded it by order vnto thẽ, ſaying,

5 I was in the citie of Ioppa praying, and in a traunce I ſawe a viſion, a certaine veſſel deſcend, as it had bene a great ſheete, let downe from heauen by foure corners, and it came euen vntil me.

6 Vpon the which when I had faſtened mine eyes, I conſidered, and ſawe foure footed beaſtes of the earth, and wilde beaſtes, and ſuch as creepe, and foules of the ayre.

7 And I heard a voyce, ſaying vnto me, Ariſe Peter, ſlay, and eate.

8 But I ſaid, Not ſo, Lord: for nothing common or vncleane hath at any time entred into my mouth.

9 But the voyce anſwered mee againe from heauen, Doe not thou make them common which God hath cleanſed.

10 And

10 And this was done thrise: and al were taken vp againe into heauen.

11 And beholde, three men immediatly were come to the house whercin I was, sent to me from Cæsaréa.

12 And the spirit said to me, that I should go with them, doubting nothing. And there came with me these sixe brethren also: and we went in to the mans house.

13 And he tolde vs, how he had seen an Angel in his house, standing and saying to him, Send to Ioppé, & cal hither Simon, that is surnamed Peter,

14 Who shal speake to thee words wherin thou shalt be saued and al thy house.

15 And when I had begonne to speake, the holy Ghost fel vpon them, as vpon vs also in the beginning.

16 And I remembred the worde of our Act.1,5. Lord, according as he said, *Iohn in deede baptized with water, but you shal be baptized with the holy Ghost.*

17 If therefore God hath giuen them the same grace, as to vs also that beleeued in our Lorde IESVS CHRIST: who was I that might prohibite God?

18 Hauing heard these things, they held their peace: and glorified God, saying, God *Fulk. Their latin is *penitentia.* then to the Gentiles also hath giuen *repentance vnto life.

Act.8,1. 19 *And they truly that had been dispersed by the tribulation that was made vnder Steuen, walked through out vnto Phœnîce and Cypres & Antioche, speaking the word to none, but to the Iewes only.

20 But certaine of them were men of Cypres and Cyréne, who when they were entred into Antioche, spake to the Greckes, preaching our Lord IESVS.

The Epistle vpon S. Barnabees day *Iun.* 11. 21 And the hande of our Lord was with them: and a great number of beleeuers was conuerted to our Lord.

Act.4,36. 22 And the report came to the eares of the Church that was at Hierusalem, touching these things: and they sent * Barnabas as farre as Antioche.

23 Who when he was come, and saw the grace of God, reioyced: and he exhorted all with purpose of hart to cõtinew in our Lord:

24 Because he was a good man, and full of the holy Ghost & faith. And a great ‖ multitude was added to our Lord.

Act.9,30. 25 And he went forth to *Tarsus, to seeke Saul:

26 Whom whẽ he had found, he brought him to Antioche. And they conuersed there in

10 *And this was done three times: and all were taken vp againe into heauen.*

11 *And behold, immediatly there were three men already come vnto the house where I was, sent from Cæsarea vnto me.*

12 *And the spirit said vnto me, that I should goe with them, nothing doubting: Moreouer, these sixe brethren accompanied me, and we entred into the mans house:*

13 *And hee shewed vs how hee had seene an Angel in his house, which stoode and said vnto him, Send men to Ioppa, and call for Simon, whose syrname is Peter:*

14 *He shall tell thee words, wherby both thou, and all thy house shalbe saued.*

15 *And as I began to speake, the holy Ghost fell on them, *as he did on vs at the beginning,* Acts.2.4.

16 *Then remembred I the word of the Lord, how that he said, *Iohn baptized with water: but ye shalbe baptized with the holy Ghost.* Iohn 1.17. acts.1.5.

17 *Forasmuch then as God gaue them the like gift as hee did vnto vs when we beleeued on the Lorde Iesus Christ: what was I that I should haue withstood God?*

18 *When they heard these things, they holde their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance vnto life.*

19 **They also which were scattered abroade* Acts.8.1. *through the affliction that arose about Steuen, walked thorowout vnto Phœnice, and Cypres, and Antioche, preaching the word to no man, but vnto the Iewes onely.*

20 *And some of them were men of Cypres and Cyrene, which when they were come to Antioche, spake vnto the Greekes, and preached the Lord Iesus.*

21 *And the hand of the Lord was with them: and a great number beleeued, and turned vnto the Lord.*

22 *Then tydings of these things came vnto the eares of the Church which was in Hierusalem: and they sent forth Barnabas, that he should goe vnto Antioche.*

23 *Which when he came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleaue vnto the Lord.*

24 *For he was a good man, and full of the holy Ghost, and of faith: and much people was added vnto the Lord.*

25 *Then departed Barnabas to Tarsus, for to seeke Saul.*

26 *And when he had found him, he brought him vnto Antioche. And it came to passe, that a whole*

in the Church a whole yere : and they taught a great multitude, so that the disciples were at Antioche first named ‖ CHRISTIANS.

The name of CHRISTIANS

27 And in these daies there came Prophets from Hierusalem to Antioche,

28 And one of them rising, named Agabus, did by the Spirit signifie a great famine that should be in the whole world, which fel vnder Claudius.

29 And the disciples according as eche man had, purposed euery one to send, for to serue the brethren that dwelt in Iewrie :

30 Which also they did, sending to the auncients by the handes of Barnabas and Saul.

whole yeere they had their conuersation with the Church there, and taught much people: in so much that the disciples of Antioche were the first that were called Christians.

27 And in those dayes came Prophets from Hierusalem vnto Antioche.

28 And there stoode vp one of them, named Agabus, and signified by the spirit, that there should be great dearth thorowout al the world: which came to passe in the dayes of Claudius Cæsar.

29 Then the disciples, euery man according to his habilitie, purposed to send succour vnto the brethren which dwelt in Iurie.

30 Which thing they also did, and sent it to the elders, by the hands of Barnabas and Saul.

MARGINAL NOTES. CHAP. XI.

Rhem. 2. 18 Held their peace.) *Good Christians heare and obey gladly such truths as be opened vnto them from God by their cheefe pastors, by vision, reuelation, or other wayes.*

Fulke. 2. Peter was a good shepheard, that disdayned not to shew his waranties, which the Pope like a proud Pilate refuseth.

The Pope vnlike to Peter.

ANNOTATIONS. CHAP. XI.

Rhem. 3. 24 Multitude added.) *As before (c.10) a few, so now great numbers of Gentiles are adioyned also to the visible Church, consisting before only of the Iewes. Which Church hath beene euer since Christs Ascension, notoriously seen and knowen: their preaching open, their Sacraments visible, their discipline visible, their Heades and Gouernours visible, the provision for their maintenance visible, the persecution visible, their dispersion visible: the Heretikes that went out from them, visible: the ioyning either of men or Nations vnto them, visible: their peace and rest after persecutions, visible: their Gouernours in prison, visible: the Church praieth for them visibly, their Councels visible, their gifts and graces visible, their name (Christians) knowen to al the world. of the Protestants inuisible Church we heare not one word.*

The Church visible.

Fulke. 3. Vnderstanding *Visible*, for that which may be seene, there is no doubt, but all Christians were alwayes visible. But if you vnderstand *visible*, for that which is seene and knowne to all the world, as you say the name of Christians hath bene euer since Christs ascention, it is not true, that the Church was alwayes visible. For persecutions haue bene so great, that the world sawe none of those things. And therefore Diocletian and Maximian wickedly boasted, that they had vtterly abolished the superstition of Christ, and name of Christians. *Inscriptio Salmanticæ in monte Bartholomæi.* The like diuelish boasting made Nero in his time: *Inscriptio in ruinis pagi Macanesar*, a place in Spaine. But the Catholike Church of Christ, whereof we reioyce to be members, is Ierusalem the heauenly, which is the mother of vs all, and being an article of our faith, is therefore inuisible. Heb.11.1.Gal.4.26.

The Church not alwayes visible.

Rhem. 4. 26 Christians.) *This name* Christian, *ought to be common to all the Faithful, and other new names of Schismatikes and Sectaries must be abhorred.* If thou heare (*saith S.Hierom*) any where, such as be said to be of Christ, not to haue their names of our Lord IESVS CHRIST, but to be called after some other certaine name, as Marcionites, Valentinians, (*as now also the Lutherans, Caluinists, Protestants*) know thou that they belong not to the Church of Christ, but to the Synagogue of Antichrist. *Lactantius also (lib.7.Diuin.instit.c.30) saith thus,* When Phrygians, or Nouatians, or Valentinians, or Marcionites, or Anthropomorphites, or Arians, or any other be named, they cease to be Christians, who hauing lost the name of Christ, haue done on the names of men. *Neither can our new Sectaries discharge them selues, for that they take not to them selues these names, but are forced to beare them as giuen by their Aduersaries. For, so were the names of Arians and the rest of old, imposed by others, and not chosen cõmonly of them selues: Which notwistanding were callings that proued them to be Heretikes. And as for the name of Protestants, our men hold them wel content therewith. But concerning the Heretikes turning of the argument against the peculiar callings of our Religious, as Dominicans, Franciscans, Iesuites, Thomists, or such like, it is nothing, except they could proue that the orders and persons so named, were of diuers faithes and Sectes, or differed in any necessarie point of religion, or were not al of one Christian name and Communion: and it is as ridiculous as if it were obiected, that some be Ciceronians, some Plinians, some good Augustine men, some Hieronymians, some Oxford men, some Cambrige men, and (which is most like) some* * *Rechabites, some* * *Nazarites.*

Names of Sectaries and Heretikes.

Hierony. cont. Lucif. c.7. in fine.

Protestants.

Diuers religious orders are not diuers sectes.

Ierem. 35. Num. 6.

Neither doth their obiection, that we be called Papists, helpe or excuse them in their new names, for, besides that it is by them scornfully inuented (as the name Homousians was of the Arians) this name is not of any one man B. of Rome or els where, known to be the author of any schisme or sect, as their callings be: but it is of a whole state and order of gouernours, and that of the cheefe Gouernours, to whome we are bound to cleaue in religion and to obey al things. So to be a Papist, is to be a Christian man, a childe of the Church, and subiect to Christs Vicar. And therefore against such impudent Sectaries as compare the faithfull for folowing the Pope, to the diuersitie of Heretikes bearing the names of new Maisters, let vs euer haue in readines this saying of S. Hierom to Pope Damasus, Vitalis I know not, Meletius I refuse, I know not Paulinus

Papists, Catholikes, and true Christians, al one.

to.2.ep.17. & ep.18. ad Damasum.

nus, Whosoeuer gathereth not with thee, scattereth: that is to say, Whosoeuer is not Christs, is Antichrists. *And againe*, If any man ioyne with Peters Chaire, he is mine. Not to be with the Pope, is to be with Antichrist.

We muste here further obserue that this name, Christian, giuen to al beleeuers and to the whole Church, was specially taken to distinguish them from the Iewes and Heathens which beleeued not at al in Christ, and the same now seuereth and maketh knowen al Christian men from Turkes and others that hold not of Christ at al. But when Heretikes began to rise from among the Christians, who professed Christs name and sundrie Articles of faith as true beleeuers doe, the name Christian *was to common to seuer the Heretikes from true faithful men: and thereupon the Apostles by the holy Ghost imposed this name* Catholike *vpon the Beleeuers which in al points were obedient to the Churches doctrine.* When heresies were risen (*sayth S. Pacianus ep. ad Symphorianum*) and endeuoured by diuers names to teare the doue of God and Queene, and to rent her in peeces, the Apostolical people required their surname, whereby the incorrupt people might be distinguished. &c *and so those that before were called Christians, are now surnamed also Catholikes.* Christian is my name, *saith he*, Catholike my surname. *And this word, Catholike, is the proper note whereby the holy Apostles in their Creede taught vs to discerne the true Church from the false heretical congregation of what sort soeuer. And not only the meaning of the word, which signifieth vniuersalitie of times, places, and persons, but the very name and word it self, by Gods prouidence, alwaies and only appropriated to the true beleeuers, and (though sometimes at the beginning of Sectes challenged) yet neuer obtained by Heretikes, giueth so plaine a marke and euidence, that S. Augustine said,* In the lappe of the Church the very name of Catholike keepeth me. *cont. ep. fund. c. 4. And againe tract. 32. in Io.* We receiue the Holy Ghost if we loue the Church, if we be ioyned together by charitie, if we reioyce in the Catholike name and faith. *And againe de ver. rel. c. 7. to. 1.* We must hold the communion of that Church which is named Catholike, not only of her owne, but also of al her enemies. for, wil they nil they, the Heretikes also and Schismatikes them selues, when they speake not with their owne fellowes but with strangers, call the Catholike Churh nothing els but the Catholike Church: for they could not be vnderstood vnles they discerne it by this name wherewith she is called of al the world. *The Heretikes when they see them selues preuented of this name* Catholike, *then they plainely reiect it and deride the name, as the Donatistes did, calling it an* humaine forgerie or fiction, *which S. Augustine calleth wordes of blasphemie*, lib. 1. c. 33. cont. Gaudent. *and some Heretikes of this time call them scornefully* cartholikes, *and* cacolikes. *Another calleth it*, the most vaine terme Catholike. Beza in præf. no. Test. an, 1565. *An other calleth the Catholike religion*, a Catholike Apostasie or defection, Humfrey in vit. Iuel. pag. 213. *Yea and some haue taken the word out of the Creede*, * *putting* Christian *for it. But against these good fellowes let vs folow that which S. Augustine* (de vtil. cred. c. 8. to. 6. *giueth as a rule to direct a man the right and sure way from the diuersitie and doubtfulnes of al error, saying*, If after these troubles of minde thou seeme to thy self sufficiently tossed and vexed, and wilt haue an end of these molestations, folow the way of *Catholike* discipline, which from Christ him self by the Apostles hath proceeded euen vnto vs, & shal proceede from hence to ỹ posteritie. *See the Annotr. 1. Ti. 3. c. 15.*

The name of CHRISTIANS.

The name of CATHOLIKES.

CREDO ECCLESIAM CATHOLICAM.

The Protestants deride the name CATHOLIKE

In the Catechismes of the Lutherans.

Fulke. 4. We acknowledge no names, but of Christian Catholikes. The names of Caluinists, & Lutherans, &c. are but slaunders by you inuented, as the names of Athanasians, Alexandrians, Homusians, were by the Arian heretiks. Neither doe we hold our selues content with the name of Protestants, though it be not so odious, as to be called of any man, when we are the people of God and Christ. Neither did the only calling of the old Heritikes proue them to be Heretikes, but their pernicious opinions, contrarie to the holy Scriptures. For Athanasians, Homusians &c. were true Catholikes, though they were nicknamed by Heretikes. The names of Dominicans, Franciscans, Iesuites, and such like, proueth them to be Sectaries, because they be of their owne choosing, though they all maintaine one grande heresie of poperie: hauing also there diuers opinions, among them: and eche sect enuying other, and swelling against the other. The name of Papists, you doe not greatly mislike, because it is not the name of any one man, we might answere you, the like of the name of Protestants. But diuers Heretikes, haue the name of their heresie not of their auctor, as Patripassians, Collyridians, Apostolici, Cathari, &c. But the name of Papists, is taken both of the auctor of your heresie, and of the heresie it selfe. In the saying of Hierome, you omit that which is principall *Ego nullum primum nisi Christum sequens, &c. I following none chiefe, or first, but Christ, am ioyned in communion with thy blessednes, that is with Peters Chaire.* While the Bishop of Rome therefore ioyned with (Christ. as then he did in the matter whereof Hierome speaketh, and in all doctrine necessarie to saluation): whosoeuer gathered not with the Bishop of Rome, scattered with Antichrist. But when Liberius bishop of Rome, did by subscription openly professe Arrianisme, as the same Hierom testifieth *in Catal. in Fortunatian*. Would Hierome thinke you, or ought any Christian man, to haue gathered with him? When Honorius taught Heresie, would the councell of Constantinople the sixt haue ioyned in Communion with him? Did they not iustly accurse him, and condemne him, after he was dead? But now the Pope is not accused and conuicted of single heresie, but openly reueiled to be Antichrist him selfe. That the name of Catholikes, was imposed by the Apostles, it is not proued, nor affirmed by Pacianus, but rather the contrarie. For these are his wordes. *Sed sub Apostolis &c. But thou wilt say, vnder the Apostles no man was called a Catholike, Admit it was so, yet grant this. When after the Apostles there were heresies, and they endeuoured to rend in pieces and to deuide with diuerse names the doue of God and Queene, did not the Apostolike people require their surname, whereby they might distinguish the vnitie of the incorrupted people &c.* Neuertheless the name of Catholike is very ancient, and yet is not this word Catholike, the proper note in the Creede to discerne the true Church, but holy also must be added, except you will expound Catholike as Pacianus doeth, *for obedience vnto all the commaundements of GOD*, which includeth holines. But if you take the name without the meaning, it is a weake reason to discerne the true beleeuers. For though Heretikes could neuer obteine to be so called by true Christians. yet haue they challenged, and commonly obteined the name of Catholikes, when they were more mightie in the world then true Catholikes, as the Arrians in the dayes of Constantius, when almost all the Bishoppes both of the East and the West yeelded vnto them, as Vincentius Lirinensis testifieth. Neither doeth Saint Augustine say, the onely name of Catholike, doeth keepe him in the Church, but among many other things, that is one: as in the second place, where he ioyneth the Catholike faith with the name of Catholike, (without which as in Papists,) the name of Catholike is a vaine sound, without

Slanders.

Names.

Socrates.

Communion with the See of Rome.

true

true ſenſe: and is not giuen to the Popiſh Church by her aduerſaries, as it was to the true Church in S. Auguſtines time, but vtterly denied vnto her, although ſhe doe neuer ſo malepertly challenge it. And when ſhe hath not the thing it ſelfe ment by the name, yet boaſteth that the verie name without the meaning, is a ſufficient note of the true Church. Finally we beleeuing and confeſſing the holy Catholike Church, what can we but acknowledge our ſelues to be true Catholikes, and denie the Papiſtes to be the ſame? Neither doeth any of vs deride the name of Catholike, when it is rightly applied according to the true meaning thereof, but the vanie vſurpation of that name, in them that be nothing leſſe then Chriſtian Catholikes. Such we may wel call, pſeudocatholikes, Cartholikes, Cacolikes, Catholike apoſtates, or any thing rather then true or holy Chriſtian Catholikes, which they are not. But it is notoriouſly knowen, that the moſt honorable name of Chriſtians, is in Italy and at Rome, (the countrie & See of Antichriſt) a name of reproch, and vſually abuſed to ſignifie a foole or a dolt, as witneſſeth *Chriſt. Franch. Coll. Ieſuit. in fine.* That ſome Lutherans, haue altered the word of the Creede, and for Catholike put Chriſtian, it is no hereſie, though it be not to be allowed. Laſt of all, the Catholike way of diſcipline, proceeding from Chriſt by his Apoſtles, with S. Auguſtine we doe gladly followe, proteſting that the Papiſts can nener proue, that their hereſie which they falſly call the Catholike way, did euer proceede from Chriſt by the Apoſtles, or that it preuailed in the Church, for many hundred yeeres after Chriſt.

CHAP. XII.

Rhem. 1. *Herod the firſt king that perſecuted the Church, hauing at Hieruſalem (when Barnabas and Saul were there with the collation of the Antiochians) killed Iames the Apoſtle, 3 and to pleaſe the Iewes impriſoned Peter with the minde to kill him alſo, but fruſtrate by an Angel ſent of God at the continual praiers of the Church made for her cheefe Paſtor, 19 being puffed vp with ſuch pride that at Cæſarea he refuſeth not to be honoured as God: 23 Is miraculouſly ſtriken of Gods Angel. 24 And ſo after the perſecutors death, the Churches preaching proſpereth exceedingly.*

Fulke. 1. Peter was not cheefe paſtor of the Church of Ieruſalem, where praiers was made for him, but Iames: whom in the laſt note, you confeſſe to be Biſhop of Ieruſalem.

The Epiſtle vpon SS. Peter and Paules day *Iun. 29.*

AND at the ſame time Herod the king ſet his hands, to afflict certaine of the Church.

2 And he killed Iames the brother of Iohn with the ſword.

3 And ſeing that it pleaſed the Iewes, he added to apprehend Peter alſo. And it was the daies of the Azymes.

4 Whom when he had apprehended, he caſt into priſon, deliuering him to ‡ foure quaternions of ſouldiers to be kept, meaning after the Paſche to bring him forth to the people.

5 And Peter in deede was kept in priſon. But ‖ praier was made of the Church without intermiſſion vnto God for him.

6 And when Herod would haue brought him forth, the ſame night Peter was ſleeping betwene two ſouldiars bound with ‖ two chaines: and the keepers before the doore kept the priſon.

7 And behold an Angel of our Lord ſtood in preſence: and light ſhined in the houſe: and ſtriking Peters ſide, he raiſed him, ſaying, Ariſe quickely. And the chaines fel from his hands.

8 And the Angel ſaid to him, Gird thee, and put on thy ſhoes. And he did ſo. And he ſaid to him, Put thy garment about thee, and folow me.

9 And going forth he folowed him, and he knew not that it was true which was done by the Angel: but he thought that he ſaw a viſion,

10 And paſſing through the firſt and the ſecond

AT the ſame time Herod the king ſtretched foorth his handes to vexe certaine of the Church.

2 And he killed Iames the brother of Iohn with the ſword.

3 And becauſe he ſawe it pleaſed the Iewes, he proceeded further, and tooke Peter alſo. (Then were the dayes of ſweete bread.)

4 And when he had caught him, he put him in priſon alſo, and deliuered him to foure quaternions of ſouldiers to be kept, intending after Eaſter to bring him forth to the people.

5 And Peter was kept in priſon, but prayer was made without ceaſſing of the Church vnto God for him.

6 And when Herode would haue brought him forth vnto the people, the ſame night Peter was ſleeping betweene two ſouldiers bound with two chaines, and the keepers before the doore kept the priſon.

7 And behold, the angel of the Lord was there preſent, and a light ſhined in the priſon: and he ſmote Peter on the ſide, and ſtirred him vp, ſaying, Ariſe vp quickly. And his chaines fell off from his handes.

8 And the Angel ſaid vnto him, Gird thy ſelfe, and binde on thy Sandales. And ſo he did. And he ſaith vnto him, Caſt thy garment about thee, and folow me.

9 And Peter *came out, and folowed him, and wiſt not that it was trueth which was done by the Angel: but thought he had ſeene a viſion.*

10 When they were paſt the firſt and the

ſecond watch, they came to the yron gate that leadeth to the citie, which of it ſelf opened to them. And going out, they went forward one ſtreate: and incontinent the Angel departed from him.

11 And Peter returning to him ſelf, ſaid: Now I know in very deede that our Lord hath ſent his Angel, and deliuered me out of Herods hand, and from al the expectation of the people of the Iewes.

12 And conſidering, he came to the ‡houſe of Marie the mother of Iohn, who was ſurnamed Marke, where many were gathered and praying.

13 And when he knocked at the doore of the gate, there came forth a wenche to ſee, named Rhodé.

14 And as ſhe knew Peters voice, for ioy ſhe opened not the gate, but running in ſhe told that Peter ſtoode before the gate.

15 But they ſaid to her, Thou art mad. But ſhe affirmed that it was ſo. But they ſaid, It is ‖ his Angel.

16 And Peter continued knocking. And when they had opened, they ſaw him, and were aſtonied.

17 And beckening with his hand to thē, that they ſhould hold their peace, he told how our Lord had brought him out of priſon, and he ſaid, ‖ Tel theſe things to Iames and to the brethren. And going forth he went ‡ into an other place.

‡Though God had ſo miraculouſly deliuered him, yet he would not tempt God by tarying among his perſecutors, but according to Chriſtes commaundement, fled for a time.

18 And when day was come, there was no litle a doe betwene the ſouldiars, what was become of Peter.

19 And Herod, when he had ſought him, and had not found, making inquiſition of the keepers, commaunded them to be led away: and going downe from Iewrie into Caſaréa, there he abode.

20 And he was angrie with the Tyrians and the Sidonians. But they with one accord came to him, and perſuading Blaſtus that was cheefe of the kings chamber, they deſired peace, for that their countries were nouriſhed by him.

21 And vpon a day appointed, Herod being araied with kingly attire, ſate in the iudgement ſeate, and made an oration to them.

‡Princes that take delite in the flattery & praiſes of the people, ſo much that they forget them ſelues to be men, and to giue the honour to God, may be warned by this example.

22 And the people made acclamation, The voices of a God, and not of a man.

23 And forthwith an Angel of our Lord ſtrooke him, becauſe he had not giuen the honour to God: and being conſumed of wormes, he gaue vp the ghoſt.

24 But

ſecond watch, they came vnto the Iron gate that leadeth vnto the citie, which opened to thē by the owne accord: and they went out, and paſſed thorowe one ſtreete, and forthwith the angel departed from him.

11 And when Peter was come to him ſelfe, he ſaid, Now I know of a ſuretie that the Lord hath ſent his Angel, and hath deliuered me out of the hande of Herode, and from all the wayting for of the people of the Iewes.

12 And as he conſidered the thing, he came to the houſe of Marie the mother of Iohn, whoſe ſyrname was Marke, where many were gathered together in prayer.

13 As Peter knocked at the entrie doore, a damoſel came forth to hearken, named Rhoda.

14 And when ſhe knew Peters voyce, ſhe opened not the doore for gladneſſe, but ran in, and told how Peter ſtoode before the doore.

15 And they ſaid vnto her, Thou art mad. But ſhe affirmed that it was euen ſo. Then ſayd they, It is his angel.

16 But Peter continued knocking: and when they had opened the doore, and ſaw him, they were aſtonied.

17 And when he had beckened vnto them with the hand that they might holde their peace, he tolde them by what meanes the Lord had brought him out of the priſon: And he ſayd, Goe ſhewe theſe things vnto Iames, and to the brethren. And he departed, and went into another place.

18 Now as ſoone as it was day, there was no litle adoe among the ſouldiers, what was become of Peter.

19 And when Herode had ſought for him, and found him not, he examined the keepers, and commaunded them to be caried away. And he deſcended from Iurie to Caſarea, and there abode.

20 And Herode was diſpleaſed with them of Tyre and Siden: but they came all with one accorde to him, and made interceſsion vnto Blaſtus the kings chamberlaine, and deſired peace, becauſe their countrey was nouriſhed by the kings countrey.

21 And vpon the day appointed, Herode arayed him in royall apparell, and ſet him in his ſeate, and made an oration vnto them.

22 And the people gaue a ſhoute, ſaying, *It is the voyce of a God, and not of a man.*

23 And immediatelythe Angel of the Lord ſmote him, becauſe hee gaue not God the honour, and he was eaten of wormes, and gaue vp the ghoſt.

24 And

24 But the word of our Lord increaſed and multiplied.

25 And Barnabas & Saul returned from Act.11,29. Hieruſalem,hauing accompliſhed their *miniſterie,taking with them Iohn that was ſurnamed Marke.

24 And the worde of God grew, and multiplied.

25 And Barnabas and Saul returned to Hieruſalem, when they had fulfilled their office, and tooke with them Iohn, whoſe ſyrname was Marke.

MARGINALL NOTES. CHAP. XII.

Rhem. 2. 4 Foure quaternions.) *As Peters perſon was more notorious then others,and therefore better garded then other,for feare he ſhould eſcape : ſo Gods prouidence in preſeruing and deliuering him for the longer gouernment of his Church, is very miraculous.*

Fulke. 2. It cannot be gathered out of the text,that Peters perſon was better garded,then the perſon of Iames,& leſt of all,in reſpect that he was a more notorious perſon,but becauſe he was to be kept longer,by reaſon of the ſolemne feaſt. Peters dignity.

Rhem. 3. 12 Houſe of Marie.) *It is much for the prayſe of theſe good Chriſtians that the aſſemble to Gods ſeruice and prayer was kept in their houſes in the time of perſecution,and that the Apoſtle came thither ſtraight out of priſon, as his firſt refuge. as now Chriſtian people doe much to their commendation,in places where Hereſie doth reigne.*

Fulke. 3. As in Rhemes,Paris,Antwerpe,Spaine,Italy,&c. For Chriſtian religion and a prince that maintaineth the ſame,(God be praiſed) raigneth in England,as in many other kingdoms and ſeignories of the world.

ANNOTATIONS. CHAP. XII.

Rhem. 4. 5 Prayer was made.) *The Church prayed inceſſantly for her cheefe Paſtor, and was heard of God: and all Chriſtian people are warned thereby to pray for their Biſhops and Paſtors in priſon.*

Fulke. 4. The Church of Ieruſalem prayed for Peter as a principall member of the Catholike Church, and a great Apoſtle of Chriſt,but not as chiefe paſtor of the whole Church,for that is Chriſt onely,1.Pet.5.4. Peters primacie.

Rhem. 5. 6 Two chaines.) *Theſe chaines are famous for miracles,& were brought from Hieruſalem to Rome by Eudoxia the Empereſſe, wife to Theodoſius the yonger, where they were matched and placed with an other chaine that the ſame Apoſtle was tied with by Nero, and a Church founded thereupon, named* Petri ad vincula,*where they are religiouſly kept and reuerenced vntill this day, and there is a Feaſt in the whole Church for the ſame, the firſt of Auguſt, which we call,* Lammas day. S. Peters chaines.

Fulke. 5. It is a meruaile,how they were knowen frō all the other priſoners chaines that were at Ieruſalem & Rome, for three or foure hundred yeres,vntil Eudoxia found them.Beſides this, the leſſons read vpon Lammas day, in your mattens,ſay,that Alexander biſhop of Rome,after he had bene impriſoned by Quirinus a Romaine, and was deliuered,inſtituted this feaſt,and builded this Church,where that onely chaine is wherewith he was bound by Nero,knowing nothing of this tranſlation,and building of Eudoxia.

Rhem. 15 His Angel.) If proper Angels (ſaieth *S. Chryſoſtome*) be deputed by our Lord to ſuch as haue onely charge of their owne life, (as one of the iuſt ſayd, * The Angel which hath deliuered me from my youth vpward)much more are ſupernal Spirits at hand to helpe them vnto whom the charge and burden of the world is committed. *Chryſ.in laud.Pauli ho.7.to.3.* Patronage of Angels. Gen.48,16.

Rhem.6. 17 Tell Iames.) *He willeth them to ſhew this to S. Iames Biſhop of Hieruſalem & to the Chriſtians,that they might ſee the effect of their prayers for him,and giue God thanks.for S.Iames no doubt publiſhed common prayer for S.Peter.* Publike prayer for S.Peter the head.

Fulke.6. The Church of Ieruſalem prayed for Peter, but not as for their head, for Iames was now their biſhop, as you affirme your ſelfe. Peters primacie.

CHAP. XIII.

Rhem.1. *The preachers of the Church of Antioch preparing themſelues, the holy Ghoſt out of them all, chooſeth Saul and Barnabas.* 3 *They being firſt conſecrated Biſhops,* 4 *goe their appointed circuite ouer al the land of Cypres, the Proconſul whereof is alſo conuerted,ſeing the miraculous exeecation of a Iew by Paul.* 13 *Thence,into Panphylia:* 14 *and Piſidia, where in Antioch Paul preacheth to the Iewes,ſhewing that* IESVS *is Chriſt,* 38 *and that in him is ſaluation,and not in their Law of Moyſes:* 40 *warning them to beware of the reprobation foretold by the Prophets.* 44 *But the next Sabboth, they blaſpheming,he in plaine termes forſaketh them,and turneth to the Gentiles. Whereat the Gentils be as glad on the contrary ſide.* 50 *Finally the Iewes raiſing perſecution,they forſake them,pronouncing them to be obſtinate contemners.* The 5.part. THE taking of the Goſpel away from the obſtinate Iewes, and giuing of it to the Gentils,by the miniſterie of Paul and Barnabas.

Fulke. 1. Paul and Barnabas were not conſecrated biſhops,for they neither had dioceſſe nor prouince aſſigned thē, but were ſent of the holy ghoſt, and were commended by the Church of Antiochia, with faſting prayer, and impoſition of hands,to the worke which God had appointed them. That is to preach abroad in many nations,and not to remaine at Antioch.

AND there were in the Church which was at Antioch, Prophets & Doctors, among whom was Bernabas, & Simon that was called Niger,and Lucius of Cyréne,and Manahen who was the foſter-brother of Herod the Tetrarch,and Saul.

*THere * was alſo in the Church that was at Antioch, certaine prophets and teachers: as Barnabas and Simon that was called Niger, and Lucius of Cyrene,and Manahen,which had bene nouriſhed vp with Herode the Tetrarch, and Saul.*

c λειτουργούντων αυτῶν.

2 And c as they were ‖ miniſtring to our Lord, and faſting, the holy Ghoſt ſaid: ‖ Separate me Saul & Barnabas vnto the worke, whereto I haue taken them.

3 Then they ‖ faſting and praying, & ‖ impoſing hands vpon them, dimiſſed them.

4 And they being ‖ ſent of the holy ghoſt, went to Seleucia, and thence ſayled to Cypres.

5 And when they were come to Salamîna, they preached the word of God in the ſynagogs of the Iewes. And they had Iohn alſo in their miniſterie.

6 And when they had walked through out the whole iland as farre as Paphos, they found a certaine man that was a magician, a falſe-prophete, a Iew, whoſe name was

s Baricu. ‖ Bar-ieſu,

7 Who was with the Proconſul Sergius Paulus a wiſe man. He ſending for Barnabas & Saul, deſired to heare the word of God.

8 But Elymas the magician (for ſo is his name interpreted) reſiſted them, ſeeking to auert the Proconſul from the faith.

9 But Saul, otherwiſe Paul, repleniſhed with the holy Ghoſt, looking vpon him,

10 Said: O full of al guile, and al deceit, ſonne of the deuil, enemie of al iuſtice, thou ceaſeſt not to ſubuert the right waies of our Lord,

11 And now behold the hand of our Lord vpon thee, and thou ſhalt be blind, not ſeing the ſunne vntill a time. And forthwith there fell dimneſſe and darkneſſe vpon him, & going about he ſought ſome body that would giue him his hand.

12 Then the Proconſul, when he had ſeene that which was done, beleeued, marueling at the doctrine of our Lord.

13 And when Paul and they that were with him had ſailed from Paphos, they came to Pergè in Pamphylia. And Iohn departing from them, returned to Hieruſalem.

14 But they paſſing through Pergè, came to Antioch in Piſidia: and entring into the ſynagogue on the day of the Sabboths, they ſate downe.

15 And after the leſſon of the Law and the Prophets, the princes of the Synagogue ſent to them, ſaying, Men brethren, if there be among you any ſermon of exhortation to the people, ſpeake.

16 And Paul riſing vp, and with his hand beckening for ſilence, ſaid, Ye men of Iſraël, and you that feare God, harken:

17 The God of the people of Iſraël choſe our

2 As they miniſtred to the Lord, and faſted, the holy Ghoſt ſayd, Separate me Barnabas and Saul, for the worke whereunto I haue called them.

3 And when they had faſted and prayed, and laied their hands on them, they let them go.

4 And they, after they were ſent foorth of the holy Ghoſt, departed vnto Seleucia, and from thence they ſailed to Cyprus.

5 And when they were at Salamina, they preached the worde of God in the ſynagogues of the Iewes: and they had alſo Iohn to their miniſter.

6 And when they had gone thorowe the Iſle vnto Paphos, they found a certaine ſorcerer, a falſe prophet, a Iewe, whoſe name was Barieſu:

7 Which was with the deputie of the countrey, one Sergius Paulus, a prudent man: the ſame when he had called vnto him Barnabas & Saul, deſired to heare the word of God.

8 But Elymas the ſorcerer (for ſo is his name by interpretation) withſtood them, ſeeking to turne the deputie away from the faith.

9 Then Saul (which alſo is called Paul) being ful of the holy Ghoſt, ſet his eyes on him,

10 And ſayd, O full of all ſubtiltie & all miſchiefe, thou child of the deuil, thou enemie of all righteouſneſſe, wilt thou not ceaſe to peruert the right wayes of the Lord?

11 And now behold, the hand of the Lord is vpon thee, and thou ſhalt bee blind, not ſeeing the ſunne for a ſeaſon. And immediately there fell on him a miſt and a darkeneſſe, and he went about, ſeeking them *that ſhould lead him by the hand.*

12 Then the deputie, when he ſaw what was done, beleeued, and wondered at the doctrine of the Lord.

13 Now when they that were with Paul, were departed from Paphos, they came to Perga in Pamphylia: and Iohn, when he departed from them, returned to Hieruſalem.

14 But when they departed from Perga, they came to Antioch in Piſidia, and went into the ſynagogue on the Sabboth day, and ſate downe.

15 And after the reading of the law and the Prophets, the rulers of the ſynagogue ſent vnto them, ſaying, Ye men and brethren, if ye haue any word to exhort the people, ſay on.

16 Then Paul ſtoode vp, and when hee had beckened with the hand for ſilence, ſayde, Men of Iſrael, and ye that feare God, giue audience.

17 The God of the people of Iſrael, choſe our fathers,

Exod. our fathers, and exalted the people when they were seiourners in the land of AEgypt, and in a mightie arme brought them out thereof,

Ioſue. 18 And for the ſpace of fourtie yeeres tolerated their maners in the deſert.

19 And deſtroying ſeuen nations in the land of Chanaan, by lot he deuided their land among them,

20 As it were after foure hundred & fiftie yeeres: and after theſe things he gaue Iudges, vntil Samuël the prophet.

Iud. 1.Reg.8. 21 And thenceforth they deſired a king: and he gaue them * Saul the ſonne of Cis, a man of the tribe of Beniamin, fourtie yeres.

1.Reg.16. Pſ.88,21. 22 And remooving him, he raiſed them vp * Dauid to be king: to whom giuing teſtimonie, he ſayd, *I haue found Dauid the ſonne of Ieſſe, a man according to my hart, who ſhall doe al my willes.*

Pſ.131,11. 23 Of his ſeede God according to his *promiſſe hath brought forth to Iſraël a Sauiour IESVS,

Lu.3,3. 24 Iohn * preaching before the face of his comming, baptiſme of penance to al the people of Iſraël.

Lu.3,15. 25 And when Iohn fulfilled his courſe, he ſaid, Whom doe * you thinke me to be? I am not he, but behold there commeth after me, whoſe ſhoes of his feete I am not worthy to vnlooſe.

The Epiſtle vpon Tueſday in Eaſter weeke. 26 Men brethren, children of the ſtocke of Abraham, and they among you that feare God, to you ẏ word of this ſaluatiõ was ſent.

27 For they that inhabited Hieruſalem, and the princes thereof, not knowing him, nor the voices of the prophets that are read euery Sabboth, iudging haue fulfilled them,

Lu.23,1. 28 And finding no cauſe of death in him, *deſired of Pilate that they might kil him.

29 And when they had conſummated al things that were written of him, taking him downe from the tree, they put him in a monument.

30 But God raiſed him vp from the dead the third day:

Act.1,3. 31 Who was * ſeene for many dayes of them that came vp together with him from Galilee into Hieruſalem, who vntil this preſent are his witneſſes to the people.

32 And we preach vnto you that promiſſe which was made to our fathers:

‖To vs their children. 33 That God hath fulfilled this ſame ‖to our children, raiſing vp IESVS, as in the ſecond Pſalme alſo it is written: *My ſonne art thou,*

*fathers, and exalted the people when they dwelt as ſtrangers in the * land of Egypt, and with an high * arme brought he them out of it.* Exod.1.1. Exod.13.14.

*18 * And about the time of fourtie yeeres ſuffered he their maners in the wilderneſſe.* Exod.16.1.

*19 And when he had deſtroyed ſeuen nations in the land of Chanaan, * he diuided their land to them by lot.* Ioſu.14.1.

*20 And afterward * he gaue vnto them iudges, about the ſpace of foure hundred and fiftie yeeres, vnto the time of Samuel the prophet.* Iudg.3.9.

*21 And afterward they deſired a king, * and God gaue vnto them Saul the ſonne of Cis, a man of the tribe of Beniamin, by the ſpace of fourtie yeeres.* 1.Reg.8.5.

*22 And when he had remooued him, he ſet vp Dauid to be their king, of whom he reported, ſaying, * I haue found Dauid the ſonne of Ieſſe, a man after mine owne heart, which ſhall fulfill all my will.* 1.Reg.16.13 pſal.89.21.

*23 Of this mans ſeed hath God, * according to his promiſe, brought forth to Iſrael, the ſauiour Ieſus,* Eſa.11.1.

*24 * When Iohn had firſt preached before his comming, the baptiſme of repentance to all the people of Iſrael.* Mat.3.1. mark.1.2.

*25 And when Iohn had fulfilled his courſe, he ſaid, * Whom thinke ye that I am? I am not he. But behold, there commeth one after me, whoſe ſhoes of his feete I am not worthy to looſe.* Mark.1.7. iohn 1.20.

26 Ye men and brethren, children of the generation of Abraham, & whoſoeuer among you feareth God, to you is the word of this ſaluation ſent.

27 For they that dwel at Hieruſalem, and their rulers, becauſe they knew him not, nor yet the voyces of the Prophets which are read euery Sabboth day, they haue fulfilled them in condemning him.

*28 And though they found no cauſe of death in him, * yet deſired they Pilate that he ſhould be ſlaine.* Matth.23.22 luke 23.23.

29 And when they had fulfilled all things that were written of him, they tooke him downe from the tree, and put him in a ſepulchre.

*30 * But God raiſed him from the dead:* Matth.28.2. mark.16.6. luke 24 7. iohn 20. 19.

31 And hee was ſeene many dayes of them which came vp with him from Galilee to Hieruſalem, which are his witneſſes vnto the people.

32 And we declare vnto you glad tidings, how that the promiſe which was made vnto the fathers,

*33 God hath fulfilled the ſame vnto vs their children, in that he hath raiſed vp Ieſus againe, as it is alſo written in the ſecond Pſalme: * Thou* Pſal.2.7. hebr.1.5.

thou, this day haue I begotten thee.

34 And that he raiſed him vp from the dead, not to returne now any more into cor-
Eſa.55,3. ruption, thus he ſaid, *That I will giue you the holy things of Dauid faithfull.*

35 And therefore in an other place alſo
Pſ.15,10. he ſaith, *Thou ſhalt not giue thy holy one to ſee corruption.*

36 For Dauid in his generation when he had ſerued, according to the will of God ſlept: and he was laid to his fathers and ſaw corruption.

37 But he whom God hath raiſed vp, ſaw no corruption.

38 Be it knowen therefore to you, men brethren, that through him, forgiueneſſe of ſinnes is preached to you, from all the things from the which you could not be iuſtified by the law of Moyſes.

39 In him euery one that belecueth, is iuſtified.

40 Take heed therfore leſt that come vpon you which is ſpoken in the prophets,

Abac.1,5. 41 *See ye contemners, and wonder, & periſh: becauſe I worke a worke in your dayes, a worke which you wil not beleue, if any mā ſhal tel it you.*

c The Gentiles deſired. 42 And they going forth, c they deſired them that the Sabboth folowing they would ſpeake vnto them theſe wordes.

c Deuout proſelites. 43 And when the ſynagogue was dimiſſed, many of the Iewes, and of the c ſtrangers ſeruing God, folowed Paul and Barnabas: who ſpeaking exhorted them to continue in the grace of God.

44 But the next Sabboth the whole citie almoſt aſſembled to heare the word of God.

45 And the Iewes ſeeing the multitudes, were repleniſhed with enuy, and contradicted thoſe things which were ſayd of Paul, blaſpheming.

46 Then Paul and Barnabas conſtantly ſayd, To you it behooued vs firſt to ſpeake the word of God: but becauſe ‡ you repell it, and iudge your ſelues vnwoorthie of eternall life: behold we turne to the Gentils.

47 For ſo our Lord commaunded vs: *I*
Eſ.46,6. *haue put thee to be the light of the Gentils: that thou maieſt be ſaluation vnto the vtmoſt of the earth.*

48 And the Gentils hearing it, were glad, and glorified the word of our Lord: & there beleeued as many as were preordinate to life euerlaſting.

49 And the word of our Lord was ſpred throughout the whole countrey.

50 But

art my ſonne, this day haue I begotten thee.

*34 And as concerning that he raiſed him vp from the dead, now no more to returne to corruption, he ſaid on this wiſe, * I will giue you the holy* Eſai.55.3.
things of Dauid, which are faithfull.

35 Wherefore he ſaith alſo in another place,
**Thou ſhalt not ſuffer thine holy one to ſee cor-* Pſal.16.10.
ruption.

*36 For Dauid after he had ſerued his time, by the wil of God, *fell on ſleepe, and was laid vnto his fathers, and ſaw corruption:*

37 But he whom God raiſed againe, ſawe no corruption.

*38 Be it knowen vnto you therefore, ye men and brethren, that * through this man is preached vnto you the forgiueneſſe of ſinnes:* 3.Reg.2, 10.

39 And by him, all that beleeue, are iuſtified from all things, from which ye could not be iuſtified by the law of Moſes.

40 Beware therefore, leaſt that fall on you, which is ſpoken of in the Prophets.

*41 *Behold, ye deſpiſers, and wonder, and periſh ye: for I doe a worke in your dayes, a worke* Abac.1.5.
which ye ſhall in no wiſe beleeue, though a man declare it to you plainly.

42 And when they were gone out of the Synagogue of the Iewes, the Gentiles beſought that theſe words might be preached to them the next Sabboth.

43 Now when the congregation was broken vp, many of the Iewes and vertuous Proſelytes followed Paul and Barnabas, which ſpeaking to them, exhorted them to continue in the grace of God.

44 And the next Sabboth day came almoſt the whole citie together to heare the word of God.

45 But when the Iewes ſawe the people, they were full of indignation, and ſpake againſt thoſe things which were ſpoken of Paul, ſpeaking againſt, and railing.

46 Then Paul and Barnabas waxed bold, and ſaid, It was neceſſarie that the word of God ſhould firſt haue bene ſpoken to you: but ſeeing ye put it from you, & thinke your ſelues vnworthy of euerlaſting life, loe, we turne to the Gentiles.

47 For ſo hath the Lord commanded vs, ſay-
ing, ** I haue made thee a light of the Gentiles,* Eſai 49.10.
that thou be the ſaluation vnto the ende of the world.

48 And when the Gentiles heard this, they were glad, & glorified the word of the Lord: and as many as were ordeined to eternal life, beleued.

46 And the word of the Lord was publiſhed throughout all the region.

30 But

50 But the Iewes ſtirred vp religious and honeſt women, and the cheefe of the citie, and raiſed perſecution againſt Paul and Barnabes: and they did caſt them forth out of their coaſtes.

51 But they * ſhaking of the duſt of their feete againſt them, came to Icónium.

52 The diſciples alſo were repleniſhed with ioy and with the holy Ghoſt.

50 But the Iewes mooued the deuout and ‖honeſt women, and the chiefe men of the citie, and raiſed perſecution againſt Paule and Barnabas, and expelled them out of their coaſtes.

‖ Or, worſhipfull.

51 But they ſhooke off the duſt of their feet againſt them, and came vnto Iconium.

52 And the diſciples were filled with ioy, and with the holy Ghoſt.

MARGINAL NOTES. CHAP. XIII.

Rhem.2. 46. You repell it.) *The Iewes of their owne free wil repelling the truth, are vnworthy of Chriſt and worthily forſaken: and the Gentils though they beleeued ſpecially by Gods grace and preordination, yet they beleeue alſo by their owne free wil, which ſtandeth wel with Gods prouidence.*

Fulke.2. Their will bound to ſinne before, was by the grace of God inlarged and made free to beleeue. Freewill.

ANNOTATIONS. CHAP. XIII.

Rhem.3. 2. As they were miniſtring.) *If we ſhould, as our Aduerſaries do, boldly turne what text we liſt, and flee from one language to an other for the aduantage of our cauſe, we might haue tranſlated for* miniſtring, ſacrificing. *for ſo * the Greeke doth ſignifie, and ſo Eraſmus tranſlated. yea we might haue tranſlated,* Saying Maſſe, *for ſo they did: & the Greeke Fathers hereof had their name, Liturgie, which Eraſmus tranſlateth* Maſſe, *ſaying,* Miſſa Chryſoſtomi. *But we keepe our text, as the tranſlators of the Scriptures ſhould do moſt religiouſly.*

The Apoſtles liturgie or Maſſe. λειτυργούντων αὐτῶν.

Fulke.3. This is a leud ſlander, *that we doe boldlie turne what text we liſt, and flee from one language to another for our aduantage.* For we tranſlate out of the originall tongues, though we may borrow light of other tranſlations, where any thing is ambiguous. But here the Greeke word vſed by the euangeliſt, ſignifieth to miniſter or ſerue in any publike function, either of the church or of the common wealth. So doth S. Paule call the ciuill magiſtrates by a name deriued of this verbe, or from whence this verbe is deriued λειτέργας miniſters Rom. 13. 6. Therefore your vulgar tranſlator hath better tranſlated the participle in this place, generally miniſtring, then Eraſmus doth, by a ſpeciall kinde of miniſtring, that is ſacrificing. You muſt firſt proue that the apoſtles ſayd Maſſe, before you can tranſlate this word which ſignifieth generally, their miniſterie in their publike office, to be ſaying of Maſſe: which by the text appeareth to haue beene teaching and preaching, for that is the proper miniſtery of prophets and teachers: and ſo doth Chryſoſtome expound the place him ſelfe. *Quid eſt miniſtrantibus &c. What is* λειτεργούντων *miniſtring? preaching.* In act. hom. 37. Howſoeuer Eraſmus calleth Chryſoſtomes liturgy, Chryſoſtomes maſſe. So alſo ſaith Oecumenius.

Slander.

Maſſe.

Rhem.4. 2. Separate me.) *Though Paul were taught by God him ſelf and ſpecially deſigned by Chriſt to be an Apoſtle, and here choſen by the Holy Ghoſt together with Barnabas, yet they were to be ordered, conſecrated, and admitted by men. Which wholy condemneth al theſe new rebellious diſordered ſpirits, that chalenge and vſurpe the office of preaching and other ſacred actions from heauen, without the Churches admiſſion.*

Paul and Barnabas are conſecrated by men. *Gal.1.*

Fulke.4. Paule was an apoſtle neither of men nor by men, but immediatly from and by Ieſus Chriſt. Gal. 1. 1. Therefore was he not ordered, conſecrated, and admitted by men, but ſent by the Holy ghoſt, with the prayers of the church, to execute his office of apoſtleſhip, farre abroad among the Gentiles. Yet are they to be condemned, which in theſe dayes vſurpe the office of preaching and other ſacred functions as from heauen, without the churches admiſſion.

Rhem.5. 3. Faſting.) *Here of the Church of God vſeth and preſcribeth publike faſtes at the foure ſolemne times of giuing holy Orders (which are our* imber dayes) *as a neceſſarie preparatiue to ſo great a worke. as S. * Leo declareth by this place, naming it alſo an Apoſtolical tradition. See S. Leo* Ser. 9 de ieiunio 7 menſis. & Calixtus ep. 1. to. 1 Conc. Conc. Magunt. c. 34 35. to. 3. *And this faſting was not faſting from ſinne, nor moral or Chriſtian temperance, as the Proteſtants ridiculouſly affirme, for ſuch faſting they were bound euer to keepe: but it was abſtinence for a time from al meates or from ſome certaine kindes of meates, which was ioyned with praier and ſacrifice, and done ſpecially at ſuch ſeaſons as the Church preſcribed, of al together (as in Lent, the Imber daies, Friday, Saturday) and not when euery man liſt, as Aërius and ſuch Heretikes did hold.* S. Auguſt. hær. 53.

Imber daies. *Leo.ep.81.c.1 Epipha.in compend. Leo ſer.3. & 9 de ieiu.7 mẽſis* Præſcript times of faſts.

Fulke.5. Faſting and prayer are conuenient to be vſed at ſuch times as miniſters of the church are ordeined, & that may be rightly referred to apoſtolike traditiõ, becauſe we finde it written in the Acts of the apoſtles. But your imber dayes faſting is but a mockery of the ancient diſcipline of the church. For you obſerue thoſe daies of neceſſity, although there be none that take orders in the dioceſſe, & at other times, when your biſhops are diſpoſed to giue orders, you vſe no ſuch preparatiues. Againe you ſlander vs, when you ſay, we doe ridiculouſly affirme the faſting here ſpoken of, to be faſting from ſinne, or morall & Chriſtian temperance, which are alwaies to be obſerued. For we affirme, that faſting heere ſignifieth abſtinence from all meat and drinke, & not from fleſh only, as you doe ridiculouſlie and diueliſhlie practiſe it, and when you abſteine from fiſh alſo, yet wine, fruites, and ſpices, and all confections made of them, are a ſolemne good friday faſt among you.

Imber daies popiſh faſting. Slander.

At times appointed by the church to faſt for ſpecial purpoſe, we acknowledge it meet that all men (that for infirmity of body may) ought to abſteine: & not to contemne thoſe times, as Acrius taught But againe we ſay, that to appoint ordinary times of neceſſarie and religious faſting without ſpeciall cauſe, it was of the ancient church accompted hereſy in Montanus. *Euſebius lib.5.cap.18.* Leo ioyneth alwayes the wedneſday faſt to friday and ſaturday watching. Epiphanius leaueth out the & ſaturday, ſaith that wedneſday & friday were appointed by the apoſtles to faſt on. How truly? let your church define, which doth not obſerue that tradition. As for ſacrifice, Epiphanius ſpeaketh of none, but Leo of the ſacrifice of almes only.

Tradition.

3. Impoſing

Rhem.6. 3. Impoſing hands.) *Becauſe al bleſſings and conſecrations were done in the Apoſtles time by the external ceremonie of impoſition of hands, diuers Sacraments were named of the ſame, ſpecially Confirmation, as is noted before, and holy Ordering or conſecrating Biſhops, Prieſts, and Deacons, and Subdeacons, as we ſee here and els where. In which though there were many holy wordes and ceremonies and a very ſolemne action: yet whatſoeuer is done in thoſe Sacraments, is altogether called* Impoſition of hands: *as whatſoeuer was done in the whole diuine myſterie of the B.* * *Sacrament, is named* fraction of bread. *for the Apoſtles (as* S. *Denys* Eccl.hier.c.1 in fine *writeth) purpoſely kept cloſe in their open ſpeaches and writings which might come to the hands or eares of Infidels, the ſacred wordes and actions of the* Sacraments. *And* S. *Ambroſe ſaith,* in 1 Tim.c.4. The impoſition of the hand is myſtical wordes wherewith the elected is conformed and made apt to his function, receiuing authoritie (his conſcience bearing witnes) that he may be bold in our Lordes ſteed to offer ſacrifice to God. *And* S. *Hierom,* The impoſition of hand is the Ordering of Clerkes, Which is done by praier of the voice, and impoſition of the hand. *And this is in ſome inferior orders alſo, but Paul and Barnabas were ordered to a higher function then inferior Prieſts, euen to be Biſhops throughout al Nations.*

Impoſition of handes. Holy orders. * *Act.2.42.* *Hiero.in c. 58 Eſa.*

Fulke 6. There are no ſacraments named of impoſition of hands, neither doe we ſee here any ordering or conſecrating of biſhops, prieſts, deacons, or ſubdeacons, neither any ordering of ſubdeacons, any where els in the ſcriptures. And although in the ordeining of miniſters of the church, biſhops, elders, or deacons, which was with the ceremonie of impoſition of hands, there were vſed longer formes of praier then be expreſſed in the ſcriptures, yet the ſubſtance and matter of them is conteined and expreſſed in the ſcriptures. Neither muſt we imagine that all thoſe popiſh ceremonies which they vſed in ordeining their Clerkes, haue beene vſed by the apoſtles, becauſe all the wordes of their prayer is not expreſſed. For they are ſuch as were neuer vniuerſally obſerued in all churches, yea many of them were neuer heard of in the primitiue church for many hundred yeeres after Chriſt. That the bleſſed ſacrament is called fraction of bread, you haue not yet proued, but if it be granted vnto you, there is no reaſon you ſhould exclude the cuppe, which is commanded by Chriſt, becauſe bread onely is named, ſeeing you allege it now to proue that ſuch things were vſed in ordering of miniſters as the ſcripture neuer mentioneth, although only impoſing of hands be named. And ſeeing the ſacred words and actions of baptiſme and the Lords ſupper are publiſhed by the apoſtles in their open writings, it is a vaine excuſe to ſay, *they kept any ſuch things cloſe from the hands or eares of infidels*. And if it were a good reaſon, that the apoſtles ſhould keepe ſuch things cloſe, by what auctoritie did Dionyſius diſcloſe them? Although in truth the words of Dionyſius import not ſo much, but that the ſignes were left by the apoſtles, partly in writing and partly without writing, *not onely in reſpect of prophane men, which may not meddle with them: but alſo becauſe our hierarchy is conteined in ſignes, hauing need of ſenſible thinges to bring vs to a more diuine vnderſtanding of thinges intelligible*. So that in truth he giueth no reaſon why the apoſtles would not write theſe thinges, but for what cauſe they deliuered them, either by writing or without writing. S. Ambroſe ſpeaketh not of offering Chriſt in ſacrifice at the maſſe, for then he would not haue ſaid, *Vice Domini, In our Lords place or ſteed*, but that he may be bolde to offer vp Chriſt himſelfe in ſacrifice to his father. But alluding to the maner of ſacrificing in the olde law, he nameth all partes of his office, as prayer preaching and miniſtration of the ſacramentes, ſacrifice. For he vſeth the name of ſacrifice for any ſeruice that we offer to God, as *de virgin.lib.1. Virgo matris hoſtia eſt, cuius quotidiano ſacrificio vis diuina placatur. A virgine is the hoſt or oblation of her mother, by whoſe dailie ſacrifice God is pleaſed.* But of the offering of Chriſt in the celebration of the ſupper, how it was he declareth *offic.li.1 cap.48. Ante agnus offerebatur &c. Before a lambe was offered, a calfe was offered, now Chriſt is offered, but he is offered as a man, receiuing paſſion, and he offereth himſelfe as a prieſt, that he may forgiue our ſinnes: heere in an image, there in trueth: where he maketh interceſſion for vs, as an aduocate with the father.* Therefore he meaneth that Chriſt is not truely offered, but in an image or commemoration. Hierome ſaith the ordination of Clerks is accompliſhed not only by words of prayer, but alſo by impoſition of hands: but that you ſay is in ſome inferior orders, *where Paule and Barnabas were ordeined to be biſhops throughout all nations*. This is new doctrine without all teſtimony of antiquitie, that the apoſtles were made biſhops, and that throughout all nations, & ordered by their inferiors, Simon, Lucius, and Manahen, whereof you are not able to proue that any of them was a biſhop. For by your owne ſtories and report, Peter was biſhop now of Antioch. Wherefore, as Chryſoſtome and Oecumenius write, theſe apoſtles were ſent out *ad apoſtolatum, to exerciſe their function of apoſtleſhip*, and not ordeined biſhops. For all auctoritie of inferior miniſters of the church was in the apoſtles by their apoſtleſhip, ſo that they needed not to be made biſhops or prieſts by other that were of inferior place and degree in the church.

The popiſh ſacrament of orders. Communion of the cuppe. Tradition of the apoſtles vnwritten. Sacrifice of the maſſe.

Rhem. 4. Sent of the Holy Ghoſt.) *Whoſoeuer be ſent by the Church, are ſent of the Holy Ghoſt, though in ſuch an extraordinarie ſort it be not done. Whereby we ſee how far the Officers of our ſoules in the Church do paſſe the temporal Magiſtrates, who though they be of Gods ordinance, yet not of the Holy Ghoſts ſpecial calling.*

Spiritual officers of our ſoules.

CHAP. XIIII.

Next in Iconium they preach, where many being conuerted of both ſortes, the obſtinate Iewes raiſe perſecution. 6 Then in the townes of Lycaonia, where the Heathen firſt ſeing that Paul had healed one borne lame, are hardly perſuaded but they are Gods. 18 but afterward by the inſtigation of the malitious Iewes, they ſtone Paul, leauing him for dead. 20 And ſo hauing done their circuite, they returne the ſame way confirming the Chriſtians, and making Prieſts for euery Church. 25 And being come home to Antioche in Syria, they report al to the Church there.

AND it came to paſſe at Iconium that they entred together into the ſynagogue of the Iewes, and ſo ſpake, that a very great multitude of Iewes & of the Greekes did beleeue.

9 But the Iewes that were incredulous, ſtirred

AND it came to paſſe in Iconium, that they went both together into the Synagogue of the Iewes, and ſo ſpake, that a great multitude both of the Iewes, and alſo of the Greekes beleeued.

2 But the vnbeleeuing Iewes ſtirred vp, and corrupted

ſtirred vp & incenſed the hartes of the Gentils to anger againſt the brethren.

3 A lõg time therfore they abode, dealing confidently in our Lord, who gaue teſtimonie to the word of his grace, graũting ſignes and wonders to be done by their handes.

4 And the multitude of the citie was deuided: and certaine of them in deede were with the Iewes, but certaine with the Apoſtles.

5 And when the Gentils and the Iewes with their princes had made an aſſault to vſe them contumelioufly, and to ſtone them,

6 Vnderſtanding it, they fled to the cities of Lycaónia, Lyſtra and Derbe, and the whole countrie about, and there they were euangelizing.

7 And a certaine man at Lyſtra impotent of his feete ſate there, lame from his mothers wombe, that neuer had walked.

8 This ſame heard Paul ſpeaking. Who looking vpon him, and ſeeing that he had faith for to be ſaued,

9 He ſaid with a loud voice, Stand vp right on thy feete. And he leaped and walked.

10 And the multitudes when they had ſeen what Paul had done, lifted vp their voice in the lycaónian tongue, ſaying, Gods made like to men, are deſcended to vs.

11 And they called Barnabas, Iupiter: but Paul, Mercurie, becauſe he was the cheefe ſpeaker.

[c] Διὸς τῦ ὄντος. 12 The Prieſt alſo of [c] Iupiter that was before the citie, bringing oxen and garlands before the gates, would with the people ‖ ſacrifice.

13 Which thing when the Apoſtles Barnabas and Paul heard, renting their coates, they leaped forth into the multitudes crying

14 And ſaying, Ye men, why doe you theſe things? We alſo are mortal, men like vnto you, preaching to you for to conuert from theſe vaine things, to the liuing God that made the heauen, and the earth, and the ſea, and al things that are in them:

‡ The Heathen might by the daily benefites of God haue knowen him at the leaſt to haue beene their Creatour & only Lord, though the myſterie of our Redemption were not opened to them.

15 Who in the generations paſt ſuffred al the Gentils to goe their owne waies.

16 Howbeit he left not him ſelf‡ without teſtimonie, being beneficial from heauen, giuing raines, and fruiteful ſeaſons, filling our hartes with foode and gladnes.

17 And ſpeaking theſe things, they ſcarſe appeaſed the multitudes from ſacrificing to them.

18 But

corrupted the mindes of the Gentils againſt the brethren.

3 Long time therfore abode they there, ſpeaking boldly with the helpe of the Lord, which gaue teſtmonie vnto the word of his grace, and granted ſignes and woonders to be done by their hands.

4 But the multitude of the citie was diuided: and part held with the Iewes, and part with the Apoſtles.

5 And when there was an aſſault made both of the Gentiles, and alſo of the Iewes, with their rulers, to doe them violence, and to ſtone them,

6 They were ware of it, and fled vnto Lyſtra and Derbe, cities of Lycaonia, and vnto the region that lyeth round about.

7 And there were they preaching the Goſpell.

8 And ther ſate a certaine man at Lyſtra, weake in his feete, being a creeple from his mothers wombe, and neuer had walked.

9 The ſame heard Paule ſpeake: which beholding him, and perceiuing that he had faith to be whole,

10 Said with a loud voice, Stand vp right on thy feete: And he ſtart vp, and walked.

11 And when the people ſaw what Paule had done, they lifted vp their voices, ſaying in the ſpeech of Lycaonia, The gods are come downe to vs in the likeneſſe of men.

12 And they called Barnabas Iupiter, and Paule Mercurius, becauſe he was the cheefe ſpeaker,

13 Then Iupiters Prieſt, which was before their citie, brought Oxen, and garlands vnto the doore, and would haue done ſacrifice with the people.

14 Which when the Apoſtles, Barnabas and Paule heard of, they rent their clothes, and ran in among the people, crying

*15 And ſaying, Sirs, Why do ye theſe things? We alſo are mortall men like vnto you, & preach vnto you the Goſpell, that ye ſhould turne from theſe vanities, vnto the liuing God, *which made heauen and earth, and the ſea, and all things that are therein.* Gene.1.1. pſal.146.6. apoc.14.7.

*16 The which in times paſt, * ſuffered all nations to walke in their owne wayes.* Pſal.81.13.

17 Neuertheleſſe, he left not himſelfe without witneſſe, in that he ſhewed his benefits from heauen, in giuing vs raine, and fruitfull ſeaſons, filling our hearts with food and gladneſſe.

18 And with theſe ſayings ſcarſe refrained they the people, that they had not done ſacrifice vnto them.

19 Then

18 But there came in certaine Iewes from Antioche & Icónium: and perſwading
2.Cor. 11,25 the multitudes, and *ſtoning Paul, they drew him out of the citie, thinking him to be dead.

19 But the diſciples compaſſing him round about, he riſing vp, entred into the citie, and the next day he went forth with Barnabas vnto Derbè.

20 And when they had euangelized to that citie, & had taught many, they returned to Lyſtra and Icónium, and to Antioche:

21 Confirming the hartes of the diſciples, and exhorting them to continue in the faith, and that by many tribulations we muſt enter into the kingdom of God.

22 And when ‡ they ‖ had ordained to them ‖ Prieſts in euery Church, and had praied with faſtings, they commended them to our Lord in whom they beleeued.

23 And paſſing through Piſidia, they came into Pamphylia,

24 And ſpeaking the word of our Lord in Pergé, they went downe into Attalia:

25 And from thence they ſailed to Anti-
Act,13,2. oche, * whence they had been deliuered to the grace of God vnto the worke which they accompliſhed.

26 And when they were come, and had aſſembled the Church, they reported what great things God had done with them, and that he had opened a doore of faith to the Gentils.

27 And they abode no litle time with the diſciples.

*19 Then thither came certaine Iewes from Antioch & Iconium, which when they had perſwaded the people, * and had ſtoned Paule, drew him out of the citie, ſuppoſing he had bene dead.* 2.Cor.11.22

20 Howbeit, when the diſciples ſtood round about him, he roſe vp, and came into the citie, and the next day he departed, with Barnabas to Derbe.

21 And when they had preached the Goſpell to that citie, and had taught many, they returned againe to Lyſtra, and to Iconium, and Antioche,

22 And ſtrengthened the diſciples ſoules againe, & exhorted them to continue in the faith, and that we muſt through much tribulation enter into the kingdome of God.

23 And when they had ordeined them Elders by election in euery Church, and had prayed with faſting, they commended them to the Lord, on whom they beleeued.

24 And when they had gone throughout Piſidia, they came to Pamphylia.

25 And when they had ſpoken the word of God in Perga, they deſcended into Attalia,

26 And thence departed by ſhippe to Antioche, from whence they were committed vnto the grace of God, to the worke which they fulfilled.

27 And when they were come, and had gathered the Church together, they rehearſed all that God had done with them, and how he had opened the doore of faith vnto the Gentils.

28 And there they abode long time with the diſciples.

MARGINALL NOTES. CHAP. XIIII.

Rhem. 1. 23. They had ordeined.) *We ſee by this, firſt that SS. Paul and Barnabas were Biſhops, hauing here authoritie to giue holy Orders: ſecondly, that there was euen then a difference betwixt Biſhops and Prieſts, though the name in the primitiue Church was often vſed indifferently: laſtly, that alwaies faſting and praying were preparatiues to the giuing of holy Orders.*

Fulke. 1. Euery one of the apoſtles had the cheefe auctoritie in gouernment of the church, but the perpetuall order of the church for externall gouernment and difference of gouernours, is better learned out of other places then this. 1.Cor,12.28.

ANNOTATIONS. CHAP. XIIII.

Rhem. 2. 13. They would ſacrifice.) *This loe is the diuine worſhip, conſiſting in external ſacrifice, and in acknowledging the parties worſhipped to be gods: which * may be done to no manner creature, and therfore the Apoſtles refuſe it with al poſſible diligence, and al the Angels & Saincts in heauen refuſe that adoration by ſacrifice. The Catholike Church ſuffereth no Prieſt nor other ſo to worſhip any Sainct in heauen or earth. She hath but one external Sacrifice, which is in the holy Maſſe, of Chriſts body and blood: that ſhe offereth to God alone, and* neither to Peter nor to Paul (*ſaith S. Auguſtine*) though the Prieſt that ſacrificeth, ſtandeth ouer their bodies, and offereth in their memories. *But other kindes of honours & dueties, inferior without al compariſon (how great ſo euer they be) to this, we do, as the Scripture, and Nature teach vs, to al ſuperiors in heauen and earth. according to the degrees of grace, honour, and bleſſednes that God hath called them vnto, from our B. Ladie Chriſts owne mother, to the leſt ſeruant he hath in the world. for which the Heretikes would neuer accuſe Chriſtian people of Idolatrie, if they had either grace, learning, faith, or natural affection.*

Latria. *Aug. li. 10. de Ciu. Dei c. 1.*

Dulia. *Aug. li. 8. de Ciu c. 27.*

Fulke. 2. Not only ſacrifice, but all religious ſeruice is due only to God. Matt. 4. 10. Cornelius would not haue worſhipped Peter as God, nor Iohn the angell as God. Yet the religious worſhip of both is forbidden: of Peter, becauſe he was *a man*, to whom no religious honor is due: of the angell, becauſe he was a *fellow ſeruant*, to whom no religious worſhip apperteineth but vnto God, to whom only the angell willeth Iohn to bow with religious affection. Act. 10. 26. Apoc. 22. 9. And ſeeing you confeſſe ſacrifice to be due only to God, and prayer is a ſacrifice Pſ. 141.2. and a contrite heart is a ſacrifice to God. Pſ. 51. 19. And praiſe and thankſgiuing is more acceptable

All religious worſhip due to God only.

ceptable to God,then the ſacrifice of a bullocke,that hath hornes and hooues, Pſ.69.32.33. It followeth,that none of theſe is to be offred, to any creature. And it is moſt brutiſh ignorance, to thinke that ſpirituall or internall ſacrifice of mens ſoules,may be offred to creatures, to whom it is vnlawfull to offer externall ſacrifice of oxen and garlands. But the onely externall ſacrifice of the Church,you ſay, is the ſacrifice of the Maſſe,of which you haue not one word in the holy Scriptures. The worſhip or honour due to creatures for Gods ſake, is ciuill not religious,of charitie not of religion. *The Saincts and Martyrs* (ſayth S. Auguſtine *honorandi,*)*are to be honoured for imitation,not to be worſhipped for religion*. Againe,*We honour them with charitie,*(*non ſeruitute,*)*not with ſeruice,*(which in Greeke is called *Doulia.*) *Neither doe we build temples vnto them,for they will not be ſo honoured of vs,becauſe they know,that we when we are good, are temples of the higheſt God. De vera religione Cap.* 55. And therefore if Papiſtes had any feare of God,or ſhame of the world,they would not defend ſuch groſſe idolatrie as they doe, euen for all their diſtinction,giuing the ſeruice which they call *Latria*, not only to God, but to Images,and to the Croſſe,as it is manifeſt by *Conc.Nic.2.Act.4.Thomas in 3.ſent.Diſt.2.Marcel.arch-Corcyr*, beſide many other of their late writers,Sander him ſelfe defending it,rather then improuing it, but in the ende confeſſing,that it is a controuerſie of Papiſtes,not determined by the Church. Sand.of Images,Cap.18.or 17.

Sacrifice of the Maſſe.

Rhem. 3. 22. Had ordained.) *The Heretikes, to make the world beleeue that al Prieſts ought to be choſen by the voices of the people,and that they neede no other Ordering or Conſecration by Biſhops, preſſing the profane vſe of the * Greeke word more then the very natural ſignification requireth and Eccleſiaſtical vſe beareth, tranſlate thus*, Ordained by election. *Whereas in deede this word in Scripture ſignifieth,Ordering by impoſition of hands,as is plaine by other wordes equiualent,* Act 6,13. 1.Tim.4,5. 2.Tim.1. *Where the Ordering of Deacons, Prieſts, and other is called * Impoſition of hands: not of the people,but of the Apoſtles. And this to be the Eccleſiaſtical vſe of the word, appeareth by S. Hierom ſaying (as is before alleaged) that* χειροτονία is the Ordering of Clerks or Clergie men by praier of voice & impoſition of hands.

χειροτονήσαντες Heretical tranſlation againſt holy order.

ἐπίθεσις τῶν χειρῶν. *Hiero.in 58. Eſa.*

Fulke 3. Our tranſlation is true, *ordeyned by election*, and anſwereth the Greeke word, which we tranſlate: not excluding the impoſition of hands by the Apoſtles, as you doe vainely charge vs, but comprehending both that election by the Church,and the ordination by impoſition of hands of the Apoſtles. And although the Miniſters of the Church were choſen in ancient time,by voices of the Chriſtian people,concurring with the election of the Clergie and gouernors of the Church,yet we doe not hold,that it is of the ſubſtance of their calling, to be choſen by voices of the people,but only, (as the Apoſtle ſaith,)that they muſt haue a good teſtimonie of all men,at the leaſt,that they cannot be iuſtly conuinced by any man. 1.Tim.3,7.Tit.1,7.

Slander.

Rhem. 4. 22. Prieſts.) *Euen ſo here alſo,as before, fleing from the proper, apt,knowen, word and which is moſt preciſely correſpondent to the very Greeke in our tongue and al nations,they tranſlate for* Prieſt, *Elder, that is,for a calling of Office,a word of age: for a terme of art and by conſent of al the Church and Apoſtolike authoritie and Fathers,appropriated to holy Order,a vulgar,common,and profane terme: With as litle grace,as if they ſhould tranſlate* Pontificem, *a bridgemaker,the* Maior *of London,the Bigger of London. And thus you ſee within three wordes compaſſe they flee guilefully from the Latin to the Greeke,and againe guilefully from the Greeke to the vulgar Engliſh. Such corruption of Scriptures their hatred of Prieſthod driueth them vnto. If they had tranſlated it ſo when the Scriptures were firſt written,(at which time the word was but newly receiued into the ſpecial and Eccleſiaſtical ſignification, and when it was yet taken ſometimes in common profane ſort, as* 1. Tim. 5. *or there only where our auncient Latin verſion turneth* Presbyter *into* Senior, *becauſe the word was not yet wholy and only appropriated to holy Orders, as afterward by vſe of many hundred yeres it was and is) their dealing might haue had ſome colour of honeſtie and plaineſſe, which now can not be but of plaine falſhod and corruption, and that of further purpoſe then the ſimple can ſee. Which is to take away the office of Sacrificing and other functions of Prieſts, proper in the new Teſtament to ſuch as the Apoſtles often,and the poſteritie in maner altogether cal Prieſts,* Presbyteros. *Which word doth ſo certainely imply the authoritie of ſacrificing,that it is by vſe made alſo the onely Engliſh of* Sacerdos, *the Aduerſaries them ſelues as wel as we,ſo tranſlating it in al the old and new Teſtament: though they can not be ignorant that* Prieſt *commeth of* Presbyter, *and not of Sacerdos: and that antiquitie for no other cauſe applied the ſignification of* Presbyter *to* Sacerdos, *but to ſhew that* Presbyter *is in the new Law, that which* Sacerdos *was in the old: the Apoſtles abſtaining from this and other like old names at the firſt, and rather vſing the wordes, Biſhops, Paſtors, and Prieſts,becauſe they might be diſtinguiſhed from the Gouernours and ſacrificers of Aarons order, who as yet in the Apoſtles time did their old functions ſtil in the Temple. And this to be true, and that to be a Prieſt,is to be a man appointed to ſacrifice,the Heretikes them ſelues calling* Sacerdos *alwaies a Prieſt, muſt needes be driuen to confeſſe. Although their follie is therein notorious,to apply willingly the word* Prieſt *to* Sacerdos, *and to take it from* Presbyter *whereof it is properly deriued,not only in Engliſh,but in other languages both French and Italian. Which is to take away the name that the Apoſtles and fathers gaue to the Prieſts of the Church,and to giue it wholy and onely to the order of Aaron, which neuer had it before our Prieſthood began. Neuer did there Heretikes ſtand ſo much vpon doubtful deriuations and deſcant of words as theſe Proteſtants do,and yet neuer men behaued them ſelues more fondly in the ſame: as whoſoeuer marketh the diſtinction of their Elders,Miniſters,Deacons,and ſuch like,ſhal perceiue.*

Heretical tranſlation againſt Prieſthod.

If *Sacerdos* be a Prieſt,much more *Presbyter.*

Presbyter. Prieſt. Prebſtre. Preti.

Fulke 4. The cauſe why we auoid the name of Prieſts, is becauſe it is by common vſe taken, to ſignifie Prieſts of the Law,whoſe name is neuer in the new Teſtament giuen to Miniſters of the Church: yet is our tranſlation true, and proper to the Greeke word,which ſignifieth Elders,and therefore of your owne vulgar Interpreter, is often tranſlated *Seniores*,and of you *Ancients*,not ſo properly, as of vs Elders,though both be wordes of age. For both the Latine and Greeke ſignifie with compariſon,as we haue tranſlated Elders, but your terme Ancients, is without compariſon,as though the Latine were *Series*. As for the name Prieſt, as it is deriued of the Greeke word,we doe not refuſe it,but rather wiſh,that the ſacrificers of the Law,had neuer bene called by it. But ſeing we are not Lords of mens ſpeach,we yeeld vnto common vſe, to call them Prieſts, and tranſlate the Greeke words according to the true etymologie thereof, without al colour of falſhood or corruption. For if you tranſlated it alwaies Prieſts,(as you doe not,) it were a vaine argument to proue your Prieſts to be ſacrificers, becauſe the ſacrificers of the Law are vnproperly ſo called Prieſts. Many in deede of the ancient Fathers,confound the names of *Sacerdos* and *Presbyter*,wherin as they are not to be commended,becauſe they obſerue not that diſtinction of the names which you confeſſe was alwaies obſerued of the Apoſtles: ſo can you not proue,

The name of Prieſts.

that they did it as you say, *for none other cause, but to shew that Presbyter in the new law, is the same* in sacrificing or in euery other respect *that Sacerdos was in the old law*: For there are many things common to both, as publike teaching, praying, and administring of the Sacraments: but offring the sacrifice, was peculiar vnto them, and receiued an ende in the sacrifice of our Sauiour Christ, offred by him once for all. Therefore here is nothing, but vaine wrangling and contention for wordes and termes, with impudent slandering vs of corruption, for translating as your owne vulgar Interpreter often doth: which yet is Catholike in him, and hereticall corruption in vs. Of this quarrel you may see, at large in my defense of our English translations. Cap. 6.

CHAP. XV.

Rhem. 1. *Some of those Iewes also that were Christians, do fall, and are authors of the Heresie of Iudaizing.* 2 *They referre the matter to Councel:* 7 *Wherein after great disputation, Peter striking the stroke,* 12 *and other confirming his sentence with miracles,* 13 *and with Scriptures:* 22 *the Apostles and Priests do write and commaund in the name of the Holy Ghost what is to be done.* 30 *And the faithful thereby are straightwaies quieted in minde.* 36 *After which, Paul and Barnabas thinking to goe againe their aboue said circuite together, are by occasion of Marke parted, to the greater increase of the Church.*

Fulke 1. Peter striketh no stroke, more then his fellow Apostles, who all agree to the truth reueiled out of the Scriptures, and confirmed by Gods wonderfull workes. Peters prerogatiue.

AND certaine comming downe from Iewrie, taught the brethren: That * vnles you be circumcised according to the maner of Moyses, you can not be saued. Gal. 5, 2.

2 No litle sedition therfore being risen to Paul and Barnabas against them, they ‖ appointed that Paul and Barnabas should goe vp, and certaine others of ‖ the rest, to the Apostles and [c] priests vnto Hierusalem, vpon this question.

3 They therfore being brought on their way by the Church, passed through Phœnice and Samaria, reporting the conuersion of the Gentiles: and they made great ioy to al the brethren.

4 And when they were come to Hierusalem, they were receiued of the Church and of the Apostles and [c] Auncients, declaring whatsoeuer God hath done with them.

5 And there arose certaine of the heresie of the Pharisees that beleeued, saying, That they must be circumcised, commaunded also to keepe the law of Moyses.

6 And the ‖ Apostles and Auncients ‖ assembled to consider of this word.

7 And when there was made a [b] great disputation, ‖ Peter rising vp said to them, Men brethren, you know that * of old daies God amonge vs ‖ chose, that by my mouth the Gentiles should heare the word of the Gospel, and beleeue.

8 And God which knoweth the hartes, gaue testimonie, * giuing vnto them the holy Ghost as wel as to vs, Act. 10, 45.

9 And hath put no difference betweene vs and them, ‡ by faith purifying their hartes.

10 Now therfore why tempt you God, to put a yoke vpon the neckes of the disciples, which neither our fathers nor we haue been able to beare?

11 But by the grace of our Lord IESVS CHRIST

AND certaine men which came downe from Iurie, taught the brethren, and said, * *Except ye be circumcised after the maner of Moses, ye cannot be saued.* Gene. 5. 1.

2 *So when there was risen dissention and disputing not a litle vnto Paul and Barnabas against them, they determined that Paul and Barnabas, and certaine other of them, should goe vp to Hierusalem vnto the Apostles and Elders, about this question.*

3 *And after they were brought on their way by the Church, they passed thorow Phœnice and Samaria, declaring the conuersion of the Gentiles: and they brought great ioy vnto all the brethren.*

4 *And when they were come to Hierusalem, they were receiued of the Church, and of the Apostles, and Elders, and they declared all things that God hath done with them.*

5 *Then rose vp certaine of the secte of the Pharisees which did beleeue, saying, that it was needefull to circumcise them, and to commaund to keepe the lawe of Moses.*

6 *And the Apostles and Elders came together for to consider of this matter.*

7 *And when there had bene much disputing, Peter rose vp, and said vnto them,* * *Ye men and brethren, ye knowe how that a good while agoe, God did choose among vs, that the Gentiles by my mouth should heare the word of the Gospell, and beleeue.* Actes 10. 30 & 11. 13.

8 *And God, which knoweth the heartes, bare them witnesse, and gaue vnto them the holy ghost, euen as he did vnto vs:*

9 * *And put no difference betweene vs and them, purifying their heartes by faith.* Actes 10. 43. 1. cor. 1. 1. matth. 23. 4.

10 *Nowe therefore why tempt ye God, to put on the disciples neckes the yoke, which neither our fathers nor we were able to beare?*

11 *But we beleeue that through the grace of the*

[c] πρεσβυτέρους c Auncients here, and often in this chapter, are the same that Priestes vers. 2. as S. Hierom taketh it also 1. *Tet.* 5. & the Greeke approueth, being alwaies one πρεσβύτερος, Priests. *Hiero. in* 1. *ad Tit. &* 4. *ad Galat.*

[b] See the Annot. vers. 28. toward the end Act. 10, 20.

‡ By that faith which worketh by charitie. for a dead faith can not purifie the hart of man. See chap. 16, 31.

CHRIST we beleeue to be saued, in like maner as they also.

12 And al the multitude held their peace: and they heard Barnabas and Paul telling what great signes and wonders God had done among the Gentiles by them.

13 And after they held their peace, ‖ Iames answered, saying, Men brethren, heare me.

14 Simon hath told how God first visited to take of the Gentiles a people to his name.

15 And to this accord the wordes of the prophets, as it is written:

Amos 9.11. 16 *After these things I wil returne, and will reedifie the tabernacle of Dauid which was fallen, and the ruines thereof I wil reedifie, and set it vp?*

17 *That the residue of men may seeke after the Lord, and al nations vpon whom my name is innocated, saith the Lord that doth these things.*

18 To our Lord was his owne worke knowen from the beginning of the world.

19 For the which cause ‖ I iudge, that they which of the Gentiles are conuerted to God, are not to be disquieted,

20 But to write vnto them that they refraine them selues from the contaminations of Idols, and ‖ fornication, and strangled things, and bloud.

21 For Moyses of old times hath in euery citie them that preach him in the synagogs, where he is read euery Sabboth.

22 Then it pleased the Apostles & Auncients with the whole Church, to chose men out of them, and to send to Antioche with Paul and Barnabas, Iudas, who was surnamed Barsabas, and Silas, cheefe men among the brethren,

23 [c]Writing by their handes. The Apostles and Auncients, the brethren, to the brethren of the Gentiles that are at Antioche and in Syria and Cilicia, greeting.

c Other Latin copies and the Greeke read thus: *Writing by their handes an epistle conteining these things.*

24 Because we haue heard that certaine ‖ going forth from vs, haue troubled you with wordes, subuerting your soules, to whom we gaue no commaundement:

25 It hath pleased vs being gathered in one, to chose out men and to send them vnto you with our deerest Barnabas and Paul,

26 Men that haue giuen their liues for the name of our Lord IESVS CHRIST:

27 We haue sent therfore Iudas and Silas, who them selues also wil in wordes report vnto you the same things.

28 For

the Lord Iesus Christ, we shalbe saued, euen as they.

12 Then all the multitude kept silence, and gaue audience to Barnabas and Paul, which told what signes and wonders God had shewed among the Gentiles by them.

13 And when they held their peace, Iames answered, saying, Men and brethren, hearken vnto me.

14 Symeon tolde howe God at the beginning did visite, to receiue of the Gentiles a people in his name.

15 And to this agree the wordes of the Prophets, as it is written,

*16 * After this I will returne, and will builde* Amos 9.11. *againe the tabernacle of Dauid, which is fallen downe: and that which is fallen in decay of it, will I build againe, and I will set it vp:*

17 That the residue of men might seeke after the Lord, and all the Gentiles vpon whom my name is called, sayeth the Lorde, which doth all these things.

18 Knowen vnto God are all his workes from the beginning of the world.

19 Wherefore my sentence is, that we trouble not them, which from among the Gentiles are turned to God:

20 But that we write vnto them, that they abstaine themselues from filthines of Idols, & from fornication, & from strangled, and from bloud.

21 For Moses of olde time hath in euery citie them that preach him in the synagogues, when he is read euery Sabboth day.

22 Then pleased it the Apostles and Elders, with the whole Church, to sende chosen men of their owne companie to Antioche, with Paul and Barnabas: That is, *Iudas, whose surname was Barsabas, and Silas, which were chiefe men among the brethren,*

23 And wrote letters by them after this maner, The Apostles, and Elders, and brethren, send greeting vnto the brethren, which are of the Gentiles in Antiochia, Syria, and Cilicia.

24 For as much as we haue heard that certaine which departed from vs, haue troubled you with wordes, and cumbred your mindes, saying, Ye must be circumcised, and keepe the law, to whom we gaue no such commaundement:

25 It seemed therefore to vs a good thing, when we were come together with one accord, to sende chosen men vnto you, with our beloued Barnabas and Paul,

26 Men that haue ieoparded their liues for the name of our Lord Iesus Christ.

27 We haue sent therefore Iudas and Silas, which shall also tel you the same things by mouth.

28 For it hath seemed good ‖ to the holy Ghost and to vs, to lay no further burden vpon you then these necessarie things:

29 That you abstaine from the things immolated to Idols, and bloud, and that which is strangled, and fornication, from the which things keeping your selues, you shal doe well. Fare ye wel.

30 They therfore being dimissed went downe to Antioche: and gathering the multitude, deliuered the epistle.

31 Which when they had read, they ‖ reioyced vpon the consolation:

32 But Iudas and Silas, them Selues also being prophets, with many wordes comforted the brethren, and confirmed them.

33 And hauing spent some time there, they were with peace dimissed of the brethren vnto them that had sent them.

34 But it seemed good vnto Silas to remaine there: and Iudas departed alone:

35 And Paul and Barnabas taried at Antioche, teaching and euangelizing with many others the word of our Lord.

36 And after certaine daies, Paul said to Barnabas, Let vs returne and ‡ visite our brethren in al cities wherein we * haue preached the word of our Lord, how they doe. Act.13,14.

37 And Barnabas would haue taken with them Iohn also that was surnamed Marke.

38 But Paul desired that he (as who * had departed from them out of Pamphylia, and had not gone with them to the worke) might not be receiued. Act.13,13.

39 And there rose a ‖ dissention, so that they departed one from an other, and that Barnabas in deede taking Marke sailed to Cypres.

40 But Paul chosing Silas departed, being deliuered of the brethren to the grace of God.

41 And he walked through Syria and Cilicia, confirming the Churches: ‡ commaunding them to keepe the præcepts of the Apostles and the Auncients.

28 For it seemed good to the holy Ghost and to vs, to lay vpon you no greater burden then these necessarie things.

29 That is to say, That ye abstaine from things offered to idoles, and from bloud, and from strangled, and from fornication: from which if ye keepe your selues, ye shall doe well. So fare ye well.

30 Nowe therefore, when they were departed, they came to Antioch: and when they had gathered the multitude together, they deliuered the Epistle.

31 Which when they had read, they reioyced of the consolation.

32 And Iudas and Silas, being Prophets also them selues, exhorted the brethren with many wordes, and strengthened them:

33 And after they had tarried there a space, they were let goe in peace of the brethren vnto the Apostles.

34 Notwithstanding, it pleased Silas to abide there still.

35 Paul also and Barnabas continued in Antioch, teaching and preaching the word of the Lord, with other many also.

36 But after a certaine space, Paul said vnto Barnabas, Let vs goe againe and visite our brethren in euery citie where we haue vttered the word of the Lorde, and knowe and see *how they doe.*

37 And Barnabas gaue counsel to take with them Iohn, whose surname was Marke.

38 But Paul would not take him vnto their company, which departed from them from Pamphylia, and went not with them to the worke.

39 And the contention was so sharpe betweene them, that they departed asunder one from the other: and so Barnabas tooke Marke, and sailed vnto Cypres.

40 And Paul chose Silas, and departed, being committed of the brethren vnto the grace of God.

41 And he went thorowe Syria and Cilicia, stablishing the Churches.

MARGINALL NOTES. CHAP. XV.

Rhem.2. 36. Visite our brethren.) *Hereof our Catholike Bishops tooke vp the necessarie vse of often visiting their flockes and cures committed to their charge, for confirmation in faith and vertue, and reformation of maners both of clergie and laitie.*

Fulke 2. It is to be feared, and it hath bene often complained of, among Papistes themselues, that Popish Bishops haue visited oftener for a fleece, then for the benefite of their flocke. And when their meaning was best, they were farre from the doctrine, and therefore from the example of the Apostles. Popish visitations.

Rhem.3. 41. Commaunding them.) *Not only the things commaunded by Christes expresse word, or written in the Scriptures (as our Heretikes hold) but whatsoeuer the Apostles and Rulers of the Church commaund, is to be kept and obeied. See these wordes repeated againe c.16,4. and that in the Greeke, left any man cauil, because here the Greeke hath them not.*

Fulke 3. All things necessarie to saluation, are expressed in the holy Scriptures, yet other things not particularly expressed,

expreſſed, but agreeable to the generall rules of Scriptures, being commaunded by the lawfull gouernours of the Church, for order, comelines, and charities ſake, are to be obſerued and kept, though not as things neceſſarie to ſaluation. For no mortall men haue auctoritie to commaund any ſuch things, which are not expreſſed in the holy Scriptures that are able to make vs wiſe vnto ſaluation by faith in Chriſt, 2. Tim. 3. 15.

The ſufficiencie of ỹ Scripture.

ANNOTATIONS. CHAP. XV.

Rhem. 4.

1. Appointed.) *We learne by this example, what is to be done when any controuerſie ariſeth in religion betweene the teachers or other Chriſtian people. We ſee it is not ynough to contend by allegations of Scriptures or other proofes ſeeming to make for either part: for ſo of contentious part-taking there ſhould be no ende, but the more writing, wreſtling, ſtriuing there were, euery one for his owne fancie, cloking it with the title of Gods word and Scripture, the more Schiſmes, Sectes, and diuiſions would fall as we ſee ſpecially in the reſtles Hereſies of our time. Whoſe fautors admitting no iudges, ſtand to no tryall of mortall men, to no tribunall of Pope, Councels, Biſhops, Synodes, but eche man to his owne phantaſticall ſpirite, his owne ſenſe of Scriptures, and his owne wilful obdurate rebellion againſt Gods Church and his Superiors in the ſame. But here we ſee S. Paul and Barnabas, men that were Apoſtles and full of the ſpirit of God, and the other parties, though neuer ſo much partiall to the ceremonies of their Law by their former long vſe and education therein, yet not to ſtand ſtifly to their owne opinion on either ſide, but to condeſcend to referre the whole controuerſie and the determination thereof to the Apoſtles, Prieſtes, or Auncients of Hieruſalem, that is to ſay, to commit the matter to be tryed by the heads and Biſhops and their determination in Councel. This is Gods holy and wiſe prouidence among other iudgements in his Church, to keepe the Chriſtian people in trueth and vnitie, and to condemne ſectes and falſe teachers and troublers of the Church. By which iudgements and order, whoſoeuer will not or dare not be tryed in all their doctrine and doings, they ſhewe themſelues to miſtruſt their owne cauſe, and to flee from the light, and ordinance of God. Without which order of appeaſing all differences in faith and conſtructions of the Scriptures, the Church had beene more defectuall and inſufficient, then any Common wealth or Societie of men in the worlde: none of which euer wanteth good meanes to decide all diſorders and diſſenſion ariſing among the ſubiects and citizens of the ſame.*

The way to end diſſenſion in religion, is to commit it to a Councel.

Fulke. 4. We acknowledge there is great vſe of godly Councels both generall and prouinciall, for deciding of controuerſies by the Scriptures, and we doe willingly ſubmit our ſelues to be ordered by them, ſo that all controuerſies may be determined as this was, by the worde of God written. But that the Pope and his Clergie, who are the parties accuſed by vs of Hereſie, ſhould be the onely iudges, it is againſt all equitie and reaſon. Not we therefore, but the Pope and the papiſts, refuſe the tryall by a generall and free Councell, to be gathered of the chiefe learned Biſhops and paſtors out of all Chriſtendome, if it might be, or of a free nationall Councell out of all Europe, which hath often bene required of vs, but neuer yeelded vnto by the papiſts, who will be the onely iudges in their owne cauſe, as in their late Chapter of Trent, or els they will acknowledge no Councell.

Councels.

The Pope is no competent iudge.

Rhem. 5. 6. Apoſtles and Auncients.) *The Hereſies of our Proteſtants which woulde haue all men to giue voyce, or to be preſent in Councels, and of others that woulde haue none but the holy or elect to be admitted, are refuted by this example, where we ſee none but Apoſtles, and Prieſtes, or Auncients aſſembled to diſpute of the matter, though many deuoute people were in the citie the ſame time. Neither did euer any other in the Auncient Councels of the Church aſſemble to debate and define the matter, but ſuch, though many other for other cauſes be euer preſent. Secular men or women, be their gifts neuer ſo great, cannot be iudges in cauſes of faith and religion.* If any thing, *ſayth God*, be hard and doubtfull, thou ſhalt come to the prieſtes of the Leuiticall ſtocke, and thou ſhalt folowe their ſentence. *Againe*, The lippes of the prieſt ſhall keepe knowledge, and the Lawe thou ſhalt require of his mouth. *Againe*, Aske the Lawe of the Prieſt. *Much more muſt we referre all to our Biſhops and Paſtors, whom God hath placed in the regimens of the Church with much larger priuilege, then euer he did the olde prieſtes ouer the Synagogue. to whom it is ſaid*, He that deſpiſeth you, deſpiſeth me. *And it is to be noted that the Biſhops ſo gathered in Councel, repreſent the whole Church, haue the authoritie of the whole Church, and the Spirit of God to protect them from error, as the whole Church: SS. Paul and Barnabas come hither for the definition of the whole Church.* The ſentence of a plenarie or generall Counſell (*ſaith S. Auguſtine*) is the conſent of the whole Church. *And ſo it muſt needes be in the Church, becauſe the Magiſtrates, Senate, Councell or deputies of all common-wealthes, repreſent the whole body: and to haue it otherwiſe (as the Churches Rebels wiſh) were to bring all to hell and horrour, and themſelues to be perpetually, by the ſeditious and popular perſons, vpholden againſt Lawe, reaſon, and religion, in their wickedneſſe.*

Of what perſons a Counſel conſiſteth. *Deut. 17. Mal. 2. 7. Agge. 2, 12. Luk. 10. 16. li. 1. c. 18. de bapt.*

A generall Councell repreſenteth the whole Church.

Fulke. 5. You ſclander vs, in ſaying we would haue all men to giue voyce in a Councell, or that none but the holy or elect, ſhould be admitted. That all men ſhould be preſent at a generall or prouinciall Councell, it is impoſſible, yet more may be preſent, then doe debate ỹ matter, as it appeareth by the text, ỹ the whole Church gaue their conſent to the decree, and ioyned in the Epiſtle, though your vulgar interpreter omit the coniunction. Alſo, more may debate the matter, then are meete to define it. And ſo were auncient Councels celebrated in preſence of the Emperours, and many other of the people. Yea it is memorable, that in the Councell of Nice, a learned Philoſopher that troubled all the Biſhops, was confuted and conuerted by a ſimple godly lay man. Ruffin. lib. 1. cap. 3. hiſt. tripar. lib. 2. cap. 31. Finally, we would not haue any Heretike excluded, but that he may alledge what he can in defenſe of his errours, that he may be eyther conuerted or confounded by the power of trueth, reueyled out of the holy Scriptures, as it appeareth in this example. But the Hereſie of the papiſtes is refuted, that alloweth none to giue voyces but Biſhops, and them of their owne ſect, whereas it is manifeſt by the text, and your owne interpretation, that the Elders or prieſtes, concurred with the Apoſtles, not onely to conſider of the matter, but alſo in determining thereof. But albeit the miniſters of the Church ſo gathered together, repreſent the whole Church, yet haue they not the promiſe of Gods Spirit to direct them, but ſo farre foorth as they doe humbly ſubmit themſelues to his worde, which if the greater part refuſe to doe, they may erre, as many Councels haue done, both generall and prouinciall. The papiſtes themſelues doe not admit the decree of the Chalcedon Councell, which was againſt the ſupremacie of ỹ Biſhop of Rome: yet all the Councell agreed vnto it, except the Biſhop of Romes legates. And the ſame decree was made in the firſt generall Councell of Conſtantinople, when neither the Biſhop of Rome, nor any man for him did gainſay it. Conſtant. 1. cap. 2. Chalcedon. Action. 16. The ſecond Councell of Nice agreed that Angels and mens ſoules, are *bodily, and circumſcriptible*, Act. 5. which the papiſts themſelues cannot deny to be an error. Neither did S. Paul come to the Councel for the definitiõ of the Church, as though he doubted of ỹ matter. For before this time, he

Slander.

Councels may erre.

he had openly reprehended Peter & Barnabas, erring and diſſembling in this queſtion. Gal.2.11.&c. Paul and Barnabas came therefore to ſeeke the definition of the whole Church, for ſatisfaction of them that were troubled with that doubt in Antioch, and not for their owne reſolution.

Rhem.

6. Aſſembled.) *A Councell was called to diſcuſſe the matter. which Councel was the more eaſily gathered, becauſe the Chriſtian Biſhops and countries were not yet ſo many, but that the principall Gouernours of the Church being not farre diſperſed, and as many learned men as were neceſſarie, might be in Hieruſalem, or eaſily called thither. And it was not a Prouincial Councel or Synode onely, but a general Councel, conſiſting of the cheefe Apoſtles and Biſhops that then were, though the number was nothing ſo great as afterward vſed to aſſemble, when the Church was ſpred into al nations.* The firſt Coſ. cell at Hieruſalem.

Rhem.6.

7. Peter ryſing vp.) *S. Peter as the head of the Church ſpeaketh firſt, as his Succeſſors haue euer had, not onely in their perſonal preſence, but in their abſence by their legates and ſubſtitutes, the cheefe voyce in al Councels general, none euer receiued into authoritie and credite in the Church without their Confirmation. And therefore the Councels of the Arians and of other Heretikes, were they neuer ſo great, wanting the Popes aſſent, aſſiſtance, or Confirmation, did ſhamefully erre, as Ariminenſe for the Arians, and Epheſinum ſecundum for the Neſtorians, and ſuch like condemned Aſſemblies.* Peter head of the Councel, and his ſucceſſors after him.

Fulke.6.

S. Peter ſpeaketh not firſt, for there was great debating before he ſpake. Neither was his ſucceſſors, or their ſubſtitutes, preſidents in any of the foure firſt general Councels, that were after ỹ Apoſtles times. For of Nice was preſident and principall auctor of the Canons, Alexander Biſhop of Conſtantinople, of Conſtantinople Nectarius Biſhop of the ſame See, of Epheſine Cyrillus of Alexandria, of Chalcedon Anatolius of Conſtantinople. Iſidorus in præfat.con.tom.1. Yet Euſebius ſayth, that Euſtathius B. of Antioch, was preſident at Nice. *Ioannes Antiochen. Patriarch. epiſc. ſuo in Concil. Baſil* ſayth, *In plurib. antiquis conciliis &c. In many auncient Councels, the Pope was not preſident, as appeareth in thoſe, in which the Biſhops of Rome did not make the definitions, but the councel, ſaying, it hath pleaſeth the councel.* And of this councel he ſaith. *Concilium &c. The councel of the Apoſtles, Actes 15. S. Peter alone did not cal together, but the 12. Apoſtles: neither did Peter pronounce the ſentence, but Iames, & they ordeined the decretal epiſtle, not in the name of Peter, but of the Apoſtles and Elders.* And where you ſay, that no councel was euer receiued into auctoritie and credit, without the Biſhop of Romes confirmation, it is falſe. For the councels of Mileuit and African, that decreed againſt the Biſhop of Romes auctoritie, were receiued into auctoritie and credit in the Church. So was the Councel of Chalcedon euen in that point of the Biſhop of Romes primacie, wherein it was not confirmed by the Biſhop of Rome, obteyned auctoritie and credit in the Church as teſtifieth Liberatus, Cap.13. beſide many prouincial Councels, whereunto the B. of Romes conſent was neuer required. And the Councels of Arrians and other Heretikes, did not therefore erre, becauſe they wanted *the Popes aſſent, aſſiſtance or confirmation*, but becauſe they determined contrary to the trueth expreſſed and conteyned in the holy Scriptures. As thoſe Councels which hauing the Biſhop of Romes aſſent determined truely, were not priuiledged from error by the Biſhop of Romes aſſent, but by following the worde of God: for the Biſhop of Romes aſſent, aſſiſtance or confirmation, cannot make error to be trueth. Liberius after he had ſubſcribed to hereſie, gaue his aſſent to the Councel, that Conſtantius helde at Rome, with Vrſatius and Valens, and other Arrians, wherein Fœlix a Catholike Biſhop was depriued, and he him ſelfe nowe an Heretike, or a diſſembler with Heretikes was reſtored: as teſtifieth Damaſus him ſelfe B. of Rome *in Pontificali*: Yet was that Councel for all his conſent and confirmation wicked, and blaſphemous. If Honorius had liued when he was condemned & accurſed in the Councel of Conſtantinople the 6. for an Heretike, would he haue giuen his aſſent, aſſiſtance or confirmation? And if he had gathered a Councel of Monothelites, ſuch as he was, would he not haue confirmed that Councel, determining againſt the Catholike faith?

Peters primacie. The Pope not preſident of general Councels. *De vit. Conſt.*

Rhem.7.

8. Choſe that by my mouth.) *Though Paul were called and appointed ſpecially to be the Apoſtle of the Gentiles, yet that was S. Peters ſpecial priuiledge by Gods owne choice, that the firſt Gentiles ſhould be called by his mouth, and that he firſt ſhoul vtter to the Church that trueth of the admiſſion of the Gentiles him ſelfe, for that he was Chriſtes Vicar, being notwithſtanding (as his Maſter was)* Miniſter Circunciſionis, *that is, Apoſtle of the Iewes, Chriſt deferring al preeminence vnto him in that point alſo.* Peters preeminence both toward Iewes and Gentiles. *Ro.15,8. Gal.2,7.*

Fulke.7.

The text ſayth not, that the firſt Gentiles were called by S. Peters mouth: and the Scripture is euident to the contrary. S. Paul was ſent to the Gentiles, euen at his conuerſion Act.26.17. Neither did he ſlacke the time, but immediatly preached in Arabia, and ſaw not Peter vntil three yeeres after. Al which time, it is not like that he neglected his calling. Beſide your owne vulgar tranſlation ſayth expreſly, that he ſpake to the Gentiles, and diſputed with the Greekes cap.9.29. before Peter was ſent to Cornelius. Therefore it ſeemeth that the aduerbe πρῶτον in the ſpeach of S. Iames, is not referred to the time of the conuerſion of Cornelius, but to the order of S. Peters ſpeach, which was firſt of Gods viſitation of the Gentiles in calling them to be his people: which S. Iames confirmeth by auctoritie of Scripture, and then concludeth as Peter did. Therefore you can proue no preheminence in this point graunted to Peter. Peters preeminence.

Rhem.8.

13. Iames.) *S. Iames becauſe he was an Apoſtle and alſo Biſhop of Hieruſalem gaue his ſentence next. for the ſpeach interpoſed of SS. Paul and Barnabas, was but for their better information in the deciſion of the matter, and for confirmation of S. Peters ſentence, though they being Apoſtles, and Biſhops, had voyces in the Councel alſo: as many moe had, though their ſentences be not here reported. And where S. Iames in his ſpeach ſaith,* I iudge, *it is not meant that he gaue the principall definitiue ſentence: for he (as all the reſt) folowed and allowed the ſentence of S. Peter, as it is plaine in the text, the whole aſſembly for reuerence of his perſon and approbation of his ſentence, holding their peace.* All the multitude (*ſaith S. Hierome*) held their peace, and into his ſentence Iames the Apoſtle and all the Prieſts did paſſe together. *For though S. Iames did particulariſe certaine points incident to the queſtion debated, as of eating ſtrangled meates &c. yet the proper controuerſie for which the Councel aſſembled, was, Whether the Gentiles conuerted were bound to obſerue the Lawe of Moyſes. and it was concluded, that they were not bound, nor ought not to be charged with Moyſes Lawe or the Sacraments and ceremonies of the ſame. this is the ſubſtance and principall purpoſe of this Councels decree, which doth bind for euer: and* Peter (*ſaith S. Hierom in the ſame place*) *was* Prince or author of this decree. *the matter of fornication and Idolothytes being but incident to the queſtion or reſolution, and the forbidding of eating ſtrangled and blood, but a temporal prohibition, which by the conſent of the Church or otherwiſe afterward was abrogated, the Church of God hauing the true ſenſe of difference of times, places, and perſons, when and howe far ſuch things are to be obſerued, and when not. And in ſuch things as theſe, and in other* S Iames and the reſt folowe S. Peters ſentence. *Hiero.to.2.ep. 89.ad Auguſt. cap.2.* The principall queſtion. Incident queſtions. How latter Counceis alter the former.

other like which according to circumſtances require alteration, it is, that S. Auguſtine ſayth, lib.2 de bapt.cap.3 tom.7. The former generall or plenarie Councels may be amended by the latter.

Fulke.8. Your whole drift in this place, is to deny the primacie of order vnto Iames, whom all antiquitie except Hierome, allowed to be the principall perſon in this Councel, as he was at this time, the Biſhop or chiefe ouerſeer of ỹ Church at Ieruſalem, and therefore is named before Peter by Paul, Gal.2.9. Clemens diſpoſition li.6. cited by Euſebius, *tranſlatione Ruffini* ſaith, that Iames was conſtituted *Biſhop of the Apoſtles.* Chryſoſtom vpon this place ſaith. *Et vide poſt Petrum Paulus loquitur &c. And ſee that after Peter Paul doth ſpeake, & no man ſtoppeth his mouth, Iames beareth it, and doth not goe backe, to him was the principalitie or chiefe place committed.* Againe he ſaith of Iames. *Ab initio quidem &c. At the beginning truely, Peter ſpake more vehemently, but this man more mildly. So they muſt alwayes doe that are in great auctoritie, that they permit things burdenous to other men, and they themſelues deale more gently, in Act. Hom.33.* Thus you ſee he aſcribeth plainely the chiefe place and power to Iames. Hierome in deede defending S. Peters ſimulation againſt S. Paul, endeoureth to proue out of this place, that Peter was not ignorant of the trueth, whereof he had been a principal ſetter forth in the Councel. But the matter is ſo euident by the circumſtances of the text, and the iudgement of ancient writers, that the auctor *Opuſculi tripartiti con. tom.2. cap.9.* ſaith, that when Iames gaue ſentence, it was not yet fully ordeyned concerning the preheminence of Peter aboue the reſt of the Apoſtles, and of the fulnes of his power aboue all Churches. Finally, where S. Auguſtine ſaith, that the former generall Councels may be amended or corrected by the latter, he ſpeaketh not of alteration in matters of indifferencie, for then he would not haue vſed the worde amending or correcting, but ſome other word, that ſignifyeth altering or changing: for amending & correcting, is of errors, and ſo ỹ wordes going before and after, doe make manifeſt that he meaneth. For before he ſaith, that only the Canonical ſcriptures haue ſoueraigne auctoritie, ſo that it is not lawfull to doubt, whether any thing written in them be true or right, but that al later writings of Biſhops may be lawfully reprehended, eyther by other learned writings, or by Councels, if they haue erred from trueth, and that prouincial Councels muſt giue place to general Councels, and that the former general Councels may be corrected by the latter, *Cum aliquo experimento &c. When by any tryall of matters, that is opened which before was ſhut, and that is knowen which before was hidden:* ſo that he ſpeaketh manifeſtly of correction of errors, not alteration of things indifferent, writing againſt ỹ Donatiſtes, that mainteyned the auctoritie of the Councel of Carthage, holden by S. Cyprian againſt the trueth.

Iames preſident of the Councell.

Councels may erre.

Rhem.9. 20. Fornication.) *Fornication and contamination with Idoles, are of themſelues mortall ſinnes, and therefore can neuer be lawfull: yet becauſe the Gentiles by cuſtome were prone to both, and of fornication made very ſmall account, it pleaſed the Holy Ghoſt to forbid both ſpecially. Concerning the other points of abſteyning from blood and ſtiffled meates, they were things of their owne nature indifferent, in which for a time the Iewes were to be borne withall, and the Gentiles to be a litle exerciſed to obedience. By which we may ſee the great authoritie of Gods Church & Councels, which may command for euer, or for a time, ſuch things as be fitte for the ſtate of times and nations, without any expreſſe Scriptures at al, and ſo by commandement make things neceſſarie that were before indifferent.*

The Churches authoritie in making Decrees.

Fulke.9. The Church hath no auctoritie to command any thing neceſſarie to ſaluation, but that which may be proued vndoubtedly out of the holy Scripture: otherwiſe in matters of indifferencie, we yeeld to your obſeruation. To abſteine from blood and ſtrangled, was not neceſſarie to ſaluation, but for charitie to beare with the weakenes of the Iewes for a ſeaſon.

The auctoritie of the Church and of the Scriptures.

Rhem. 24 Going forth from vs.) *A proper deſcription or note of Heretikes, Schiſmatikes, and ſeditious teachers, to goe out from their ſpirituall Paſtors and Gouernours, and to teach without their commiſſion and approbation, to diſquiet the Catholike people with multitude of wordes and ſweete ſpeaches, and finally to ouerthrowe their ſoules.*

Going out, a marke of heretikes.

Rhem.10 28. To the Holy Ghoſt and to vs.) *By this firſt we note, that it is not ſuch a fault as the Heretikes would make it in the ſight of the ſimple, or any incongruitie at all, to ioyne God and his creatures, as the principall cauſe and the ſecondarie, in one ſpeache, and to attribute that to both, which though diuerſely, yet proceedeth of both.* God and you, *ſay good people commonly:* God and our Lady, Chriſt and S. Iohn: We confeſſe to God and to Peter and Paul. *as,* * God and his Angel, To our Lord, and Gedeon, The ſworde of our Lord and of Gedeon, Our Lord and Moyſes, Chriſt and his Angels. Our Lord and all Saincts. *ep.ad Philem.* S. Paul and our Lord. *1.Theſ.1,6. All theſe ſpeaches being partly Scriptures, partly like vnto the Scriptures ſpeaches, are warranted alſo by this Councel, which ſayth boldly, and hath giuen the forme thereof to all other Councels lawfully called and confirmed to ſay the like,* It hath pleaſed the Holy Ghoſt and vs. S. Cyprian ep.54.nu.2. *reporting the like of a Synode holden in Afrike, ſayth,* It hath pleaſed vs by the ſuggeſtion of the Holy Ghoſt.

God and our Lady, and the like ſpeaches. *Gen.48, 15,16. Iud.7,18.20. Exod.14.31. 1.Tim.5.21. VISVM EST Sp.ſancto & nobis.*

Secondly we note, that the holy Councels lawfully kept for determination or cleering of doubtes, or condemning of errours and Hereſies, or appeaſing of Schiſmes and troubles, or reformation of life, and ſuch like important matters, haue euer the aſſiſtance of Gods ſpirit, and therefore cannot erre in their ſentences and determinations concerning the ſame, becauſe the Holy Ghoſt cannot erre, from whom (as you ſee here) ioyntly with the Councel the reſolution proceedeth.

The holy Ghoſt aſſiſtant in all lawfull Councels, to the worlds end, and that by Chriſts promiſe. *Io.16,13.*

Thirdly we learne, that in the holy Councels ſpecially (though otherwiſe and in other Tribunals of the Church it be alſo verified) Chriſtes promiſe is fulfilled, * *that the Holy Ghoſt ſhould ſuggeſt them and teache them all trueth, and that not in the Apoſtles time onely, but to the worldes ende. for ſo long ſhall Councels, the Church, and her Paſtors haue this priuilege of Gods aſſiſtance, as there be either doubtes to reſolue, or Heretikes to condemne, or truthes to be opened, or euill men to be reformed, or Schiſmes to be appeaſed. for which cauſe S. Gregorie* li.1.ep.24. ſub fin. *reuerenceth the foure generall Councels (Nicen Conſtantinop. Epheſ. Chalced.) as the foure bookes of the holy Goſpel, alluding to the number: and of the fifth alſo he ſaith that he doth reuerence it alike: and ſo would he haue done moe, if they had been before his time, who ſayth of them thus,* Whiles they are concluded and made by vniuerſall conſent, him ſelfe doth he deſtroy, and not them, whoſoeuer preſumeth eyther to looſe whom they binde, or to bind whom they looſe.

S. Gregorie reuerence of Generall Councels.

S. Gregorie therefore reuerencing all fiue alike, it may be marueiled whence the Heretikes haue their fonde difference betwixt thoſe foure firſt and other latter: attributing much to them, and nothing to the reſt. Whereas in deede the latter can erre no more then the firſt foure, being holden and approued as they were, and hauing the Holy Ghoſt as they had. But in thoſe firſt alſo when a man findeth any thing againſt their Hereſies (as there be diuers things) then they ſay plainely that they alſo may erre, and that the Holy Ghoſt is not tyed to mens voyces, nor to the number of ſentences: Which is

The Proteſtãts fond diſtinctiõ betweene the 4 firſt and the latter Councels.

directly to reproue this first Councell also of the Apostles, and Christes promes of the Holy Ghosts assistance to teach al truth. Yea that you may knowe and abhorre these Heretikes throughly, heare yee what a principall Sect-master with his blasphemous mouth or penne vttereth, saying, that In the very best times such was partly the ambition of Bishops, partly their foolishnes & ignorance, that the very blind may easily perceiue, Satan verily to haue beene president of their assemblies. *Good Lord deliuer the people and the world from such blasphemous tongues and bookes, and giue men grace to attend to the holy Scriptures and Doctors, that they may see how much, not only S. Augustine & other fathers attribute to all generall Councels specially, (to which they referre them selues in all doubtes among them selues and in al their controuersies with Heretikes:) but to which euen S. Paul him selfe (so specially taught by God) and others also yeelded them selues. Notorious is the saying of S. Augustine concerning S. Cyprian, who being a blessed Catholike Bishop and Martyr, yet erred about the rebaptizing of such as were Christened by Heretikes.* If he had liued (*sayth S. Augustine li. 2. de bapt. cap. 4.*) to haue seene ỹ determination of a plenarie Councell, which he saw not in his life time, he would for his great humilitie and charitie straight way haue yeelded, and preferred the generall Councel before his owne iudgement and his fellowe Bishops in a Prouincial Councell onely. *Whereby also we learne, that Prouincial Councels may erre, though many times they doe not, and being conformable to the general Councels, or confirmed and allowed by them or the See Apostolike, their resolutions be infallible as the others are.*

Dezas blasphemie against the first generall Councels. *Bez. in pref. Test. Noui. An. 1565.*

What the Fathers attribute to Councels, and namely S. Augustine.

Prouinciall Councels.

If any here aske what neede so much disputing, study, and trauail in Councels to finde out and determine the trueth, if the Holy Ghost infallibly guide them? We answere that such is the ordinarie prouidence of God in this case, to assist them when they doe their endeuour, and vse all humane meanes of industrie, and not els. And so (though somewhat otherwise) God assisted the Euangelistes and other writers of the holy Scriptures, that they coulde not erre in penning the same, but yet they did and ought to vse all possible humane diligence to knowe and learne out the histories and trueth of matters, as is plaine in the beginning of S. Lukes Gospel: els the Holy Ghost woulde not haue assisted them. Euen so in this Councel of the Apostles, though they had the Holy Ghost assistant, Yet the text sayth, cum magna conquisitio fieret, *When there was great disputation, search and examination of the case, then Peter spake &c. If againe it be demaunded, what neede is there to expect the Councels determination, if the Popes or See Apostolikes iudgemen be infallible and haue the assistance of God also, as the Catholikes affirme? Wee answere, that for the Catholike and peaceable obedient children of the Church it is a comfort to haue such various meanes of determination, triall, and declaration of the trueth, and that it is necessarie for the recouerie of Heretikes, and for the contentation of the weake, who not alwayes giuing ouer to one mans determination, yet will eyther yeelde to the iudgement of all the learned men and Bishops of all Nations, or els remaine desperate and condemned before God and man for euer. And as I saide before, this assistance of the Holy Ghost promised to Peters See, presupposeth humane meanes of searching out the trueth, which the Pope alwayes hath vsed, and will, and must vse in matters of great importance, by calling Councels, euen as here you see SS. Peter and Paul them selues and all the Apostles, though indued with the Holy Ghost, yet thought it notwithstanding necessarie for further tryall and cleering of trueth and maintenance of vnitie, to keepe a Councell.*

Notwithstanding the Holy Ghosts assistance, yet humane meanes must be vsed to search the trueth. *Luke 1. 3.*

Though the See Apostolike it self haue the same assistãce, yet Councels be also necessarie for many causes.

Lastly it is to be noted, that as Christ and the Holy Ghost be present by his promes, to all such assemblies as gather in the obedience and vnitie of the Church, with full minde to obey whatsoeuer shall be determined, whereby the assembled though of diuers iudgements before, doe most peaceably yeelde to trueth, and agree in one vniforme determination of the same: so all such as gather out of the Church, without humilitie or intention to yeelde one to an other, or to any Superior, man or Councell, or what els so euer, but chalenge to them selues learning, spirit, and we cannot tell what: such, howe many meetings so euer they make, being destitute of the Holy Ghost the author of trueth and concord, are further of and further out, then euer before: as God hath shewed by the successe of al Heretical Colloquies, Synodes, and Assemblies in Germanie, France, Poole, and other places in our dayes. Reade a notable place in S. Cyprian, that the promes of Christ, that he would be in the middes of two or three gathered in his name, pertaineth not to them that assemble out of the Church.

Heretical or Schismaticall assemblies.

de vnit. Ec. nu. 7.

Fulke. 10 When any of Gods creatures, are by him appointed to be inferiour causes or ministers vnder him, it is no fault to ioyne them: as the sworde of the Lorde, and of Gedeon. But where God hath not appointed his creatures to be ioyned with him in cause, there it is blasphemous to match them w̃ him in effect: as when you say, God & our Lady hath holpen me, thankes to God and our Lady, our Lord and his saincts be praysed, &c. These speaches are neither scriptures, nor scripture like, nor warranted by this Councell. Neither hath this Councell giuen the forme of the speach here vsed to al other Councels, howe lawfully soeuer called and confirmed with the B. of Romes assent, except their determination may be warranted as this was by the holy Scriptures. Cyprian with the fathers of Africa, doe declare vnto Cornelius Bishop of Rome, vpon what auctoritie of scriptures, their determination was grounded, and are bold to say. It hath pleased vs by the suggestion of the holy Ghost, before their Councell receiued confirmation of the Bishop of Rome, yea before he once heard of it. Neither doe they in that Epistle, require his assent, but onely report what they had done, and for what causes, and vpon what ground.

God and our Lady, &c.

Secondly you note, that holy Councels haue euer the assistance of Gods spirite, and therefore cannot erre, where you play the Sophisters kindly: for if it be proued, that any doe erre in that point, they are not holy. But if by holy Councels you meane lawfull Councels, as you say in the margent, or as you seeme to explane holy Councels, such as are *lawfully kept for determination or cleering of doubtes, &c.* there is no doubt but they may erre, if they followe not the direction of Gods worde, against which, in vaine they may boast of the direction of Gods spirit. S. Cyprian, and all the Bishops of Africa, gathered a Councell as lawfull as any they did before, no doubt but of good intent for determination and cleering of a doubt that was mooued among them, whether such as came from Heresies, were to be baptized againe: and with a purpose to condemne errours, and Heresies, and to appease schisme and troubles: yet did they erre in their sentence and determination, concerning the same doubt, and all through ignorance of the scriptures, and not of any peruerse or hereticall affection. Whereupon S. August. as is before declared, doubteth not to affirme that al men & all Councels, both prouincial & generall may erre, and that the certaintie of trueth is to be found onely in the Canonicall scriptures. *Quis autem nesciat* (sayth he) *sanctam scripturam canonicam, &c. And who can be ignorant, that the holy Canonical scripture, aswell of the olde, as of the new testament, is conteyned within her certeyne limites, and that it is so preferred before all later writings of Bishops, that it cannot in any wyse be doubted or disputed of it, whether it be true, or whether it be right, whatsoeuer*

whatſoeuer,it is certaine to be written in it: But that the writings of biſhops which haue bene written, or which are now written after the Canon is confirmed,may be lawfully reprehended, both by the more wiſe ſpeach, perhaps of any man that is more skilfull in that matter,and alſo by the more graue auctoritie, and more learned prudence of other biſhops,and by Councels, if any thing in them perhaps haue ſtrayed from the trueth. And euen Councels themſelues,which are gathered in euery region or prouince,(without all doubt) muſt giue place to the auctoritie of generall Councels, which are gathered out of all the Chriſtian world: And that oftentimes the former generall Councels themſelues,may be corrected by the later, when by any triall of matters,that is opened which was ſhut,and that is knowen which was hidden,without any ſwelling of ſacrilegious pride, without any ſtifnecke of puffing arrogans, without any contention of cancred enuie, with holy humilitie, with Catholike peace,with Chriſtian charitie. Concerning your thirde obſeruation, there is no doubt but Chriſts promiſe ſhalbe performed vnto the ende,but the priuiledge of Gods aſſiſtance,perteineth only to them which folowe the direction of his holy word in councels or other ſentences of the Church. For the ſpirit of God muſt not be ſacrilegiouſly ſeparated from the word of God. Therefore the determination of the foure generall Councels is to be reuerenced as the foure Goſpels,becauſe it was taken out of the foure Goſpels,which teach the trueth of the diuinitie and humanitie of Chriſt,and of the diuinitie of the holy Ghoſt: not becauſe it was ſo agreed by auctoritie of ſo many biſhops gathered in thoſe Councels. Neither doe we make any ſuch fonde difference of the Councels as you dreame of,but receiue the fift and ſixt,as wel as the firſt foure,for the matters of faith and doctrine concluded in them,agreeable to the holy Scriptures: and further we receiue none. You ſay there be diuers things in the firſt 4. Councels that you finde againſt our hereſies, yet are you able to ſhewe none. But we ſhew againſt you the 6.Canon of *Nice* Councel,declaring the biſhop of *Alexandria* to be equal to the biſhop of Rome,and generally euery Metropolitane in his prouince. We ſhew the 27. Canon of *Chalcedon*,wherein is declared the determination aſwel of that Councel,as of the firſt of Cõſtantinople, that the See of Conſtantinople,ſhould haue equal priuiledges of dignitie and auctoritie with the See of Rome. We ſhew the words of the Councel of *Epheſus* in their Epiſtle to *Neſtorius* that *Peter and Iohn were of equal dignitie becauſe they were both Apoſtles and holy diſciples*: By which words,the ſupremacie of the Pope pretended frõ Peter is ouerthrowen. So we ſhew the 4.firſt generall Councels,all againſt the Popes ſupremacie. Likewiſe the 5.confirming all that was decreed in the 4.and the 6.of Cõſtantinople *Can.*36.we ſhew,confirming the equalitie of priuiledges of the biſhop of Conſtantinople with the biſhop of Rome,according to the former determinations of the Councels of Conſtantinople the firſt,and of *Chalcedon*. When we ſay that Councels may erre; and that the holy Ghoſt is not tyed to the voyces of men, nor to the nomber of ſentences, you affirme, *that it is directly to reproue this firſt Councel alſo of the Apoſtles, and Chriſts promiſe of the holy Ghoſt.* But by what Logike you gather this concluſion,we cannot perceiue, except it be this: Councels may erre,*ergo* this Councel of the Apoſtles did erre. Or els thus, Chriſt promiſed the holy Ghoſt, *ergo* he tyed the holy Ghoſt to the voyces of men, or to the nomber of mens ſentences. If theſe be good concluſions,I referre me to all that haue but one crumme of right reaſon, or natural Logike. Slander. That you report of *Beza* is a moſt deteſtable ſlander, for he ſpeaketh not a word againſt the firſt general Councels,but againſt the aſſemblies of proude and vnlearned light headed biſhops of Greece, which liued in thoſe beſt times,whereof it is manifeſt by the Church ſtories, that many of them were hereticall and blaſphemous,hauing not the holy Ghoſt,but the deuil himſelfe to be Preſident of their meetings. This Logike is like the former: *Beza* ſaith,there were wicked biſhops in the beſt times,*ergo* he blaſpheme th againſt the firſt general Councels. Slander. The father of lyes and ſlanderer of the Saincts, will welcome you for this Logike,except you repent in time. What Auguſtine aſcribeth to general Councels,you heard before his owne words: how he acknowledgeth that they may erre,becauſe they may be amended or corrected,that ſome thing may be ſhutte vp and hidden from them,which afterward may be opened and knowen.

The ende of Councels is to ſearch out the trueth, and therefore you ſay well, they muſt not preſume of the holy Ghoſt,if they neglect ordinary meanes to come to the knowledge of the trueth,and much leſſe if they be not directed by the word of God, which is the rule of trueth, and trueth it ſelfe, as our Sauiour Chriſt ſaith in his prayer,*Sanctifie them in thy trueth,thy word is the trueth.Ioan.*17.17. But if the Pope cannot erre, it is certaine that Councels are not neceſſary. For your firſt reaſon proueth them to be onely conuenient,your ſecond reaſon nombreth them among humane meanes of ſearching the trueth,by which it may be inferred, that ỹ Pope out of a Councel may erre. For if humane meanes of ſearching the trueth be neceſſary that the Pope doeth not erre,(as you muſt needes confeſſe) becauſe you ſay: the aſſiſtants of the holy Ghoſt promiſed to Peters See,preſuppoſeth humane meanes,and calling of Councels is an humane meane, therefore calling of Councels is neceſſary that the Pope doeth not erre.Whereby it ſeemeth you take vpon you to decide that queſtion, which though it hath hitherto bene decided by two general Councels of *Conſtance* and *Baſil*,that the Councel is aboue the Pope,which may erre out of the Councel, yet is it not agreed of among all Papiſts at this time. For the more part hold,and ſo doe you elſewhere, that the Pope is aboue the Councel,and that the Councel may erre,if it be not confirmed by the Pope. Yet the Councel of *Conſtance* was confirmed in that point by *Iohn* 23. before his reſignation, *Seſs.*12.and in the ende thereof, all things concluded in that Councel. *Conciliariter*,that is,as in forme of a Councel, were confirmed by Pope *Martine* the 5. *Seſs.*45. That Chriſt is not preſent with heretikes and ſchiſmatikes,it is out of doubt: but ſeeing in many of the Synods, and Councels holden in Germanie,France,Poole,England and other places, the trueth hath bene concluded out of the holy Scriptures,it is certaine that Chriſt was preſent in thoſe aſſemblies by his holy Spirit, and that in ſuch things as they haue determined according to the word of God,they are not to be reputed for heretikes or ſchiſmatikes,but for true Chriſtian Catholikes.

Rhem. 11 31. Reioyced vpon the conſolation.) *Straight vpon the intelligence of the Councels determination, not only the Gentiles,but euen the Maiſters of the former troubles and diſſenſion, were at reſt,and al tooke great comfort that the controuerſie was ſo ended. And ſo ſhould al Chriſtian men doe,when they ſee the ſectes of our time condemned by the like authoritie and moſt graue iudgement of the holy Cõncel of Trent. Againſt which the Heretikes of our time make the like friuolous exceptions and falſe cauillations,as did the old Heretikes heretofore againſt thoſe Councels that ſpecially condemned their errors.* Al good Chriſtians reſt vpon the determination of a general Councel.

The

The Pope and Biſhops (ſay they) are a partie, and they ought not to be our iudges: they are partial and come with preiudicate mindes to condemne vs, and we accuſe them al of Idolatrie and other crimes, and we wil be tried by Gods word only, and we wil expound it according to an other rule, that is to ſay, as we liſt. So ſay they againſt this Councel, and the like ſaid the Arians againſt the firſt Nicene Councel, & al ſuch like againſt thoſe Councels namely that cõdemned their hereſies. And ſo ſay al theeues againſt their correctors and puniſhers, and would both ſay and doe more againſt temporal tribunals, Iudges, Iuſtices, and Iuries, if they had as much licence and libertie in thoſe matters, as men haue now in religion.

Al Heretikes make exceptions againſt the councels that condemne them.

Fulke 11. When the Papiſts themſelues doe not acknowledge the auctoritie of the *Tridentine* aſſemblie, for both the Emperour and the *French* king proteſted againſt it, and it is not at this day receiued of the Popiſh Church of Fraunce, there is no reaſon that we ſhould be ſubiect vnto it, although we haue many other arguments to oppoſe againſt it. And where you ſay in the Margent, that *all good Chriſtians reſt vpon the determination of a generall Councell*, you condemne your ſelues to be no good Chriſtians, becauſe you doe not reſt vpon the determination of the general councels of *Conſtance* and *Baſile*, in the queſtion of the Popes ſupremacie aboue the Councel. You condemne the Popiſh Church of Fraunce, which accepteth not your *Tridentine* chapter, for a generall Councel, in which there were ſcarſe 40. biſhops, and they for the moſt part *Italians* and *Spaniards*. That all heretikes make exceptions againſt Councels that condemne them, it proueth not all to be heretikes that are condemned by Councels. The Catholikes alſo condemned by the Councels of heretikes, tooke exceptions againſt thoſe Councels. The exceptions that we make are moſt reaſonable. For it is againſt all equitie that they which are parties, that are partial, that are accuſed, ſhould be the only iudges. Neither could the *Arians* iuſtly ſay ſo againſt the *Nicene* Councel, or other heretikes againſt the Councels that condemned them: neither can all theeues iuſtly ſay ſo againſt their puniſhers. For their iudges are neuer parties, ſeldome partiall, neuer accuſed in that offence, whereupon they ſit as iudges. That we would be tried onely by Gods word, it is true, but that we wil expound it as we liſt, it is falſe. For we wil and doe by Gods grace expound it ſufficiently to confute your hereſies, according to the plaine and natural ſenſe thereof, and in doubtfull places, according to plaine places, and according to the expoſition of the moſt ancient and beſt approued fathers of the Primitiue Church, in the moſt and chiefe of the controuerſies that are betweene you and vs.

Auctoritie of Councels.

Rhem. 12 37. Diſſenſion.) *Such occaſions of differences fall out euen among the perfect men often, without any great offence. And this their departing fell out to the great increaſe of Chriſtians. And therefore it is very ridiculouſly applied to excuſe the diſagreeing of the Heretikes among themſelues in the principal pointes of religion, namely the Sacrament.*

Fulke 12. It cannot be alleadged to iuſtifie any diſſention, but to ſhew that for diſſentions ſake in matters of externall policie, and diſcipline of the Church, ſpecially, as this of the Apoſtles was, the ſubſtance of the doctrine is not to be miſliked, nor the Church or teachers thereof to be vtterly reiected: it is rightly alleaged. The diſſention that is among many true Chriſtians in the Sacrament of the Supper, doth no more conuince either part to be no member of the Church, then the like diſſention that was betweene *Cyprian* and the biſhops of *Africa*, and *Cornelius* with the biſhops of *Europe*, about the Sacrament of baptiſme, doeth denie either of them to haue bene true members of the Church, and yet the one partie erred from the trueth.

Euery diſſention is not a ſchiſme.

CHAP. XVI.

Paul hauing for his part viſited the Churches of Syria, Cilicia, and Lycaonia, deliuering vnto them withal to keepe the Decrees of the Councel: 6 beginneth a new iourney, ouer Phrygia, Galatia, Myſia: 8 Yea into Europe alſo he paſſeth, admoniſhed by a viſion, and commeth into Macedonia, 12 and there he beginneth the Church of the Philippians, working miracles, and ſuffering perſecution.

‖ Iew

‡ Here againe they take order that ỹ decrees and articles of faith agreed vpon in ỹ Coũcel of Ieruſalem, ſhould be executed and obſerued. wherby we ſee both the great auctoritie of Councels, and the diligence that al Prelates ought to haue to ſee the decrees and Canons of the Councels put in execution. ‡ This people had not ỹ Goſpel denied vnto them altogether, but for a time: becauſe (as Venerable Bede thinketh) God foreſaw they would not beleeue, and ſo ſhould haue been more greuouſly damned.

AND he came to Derbé and Lyſtra. And beholde, there was a certaine diſciple there named Timothee, the ſonne of ‖ a widowe woman that beleeued, of a father a Gentile.

2 To this man the brethren that were in Lyſtra & Iconium, gaue a good teſtimonie.

3 Him Paul would haue to go forth with him: and taking him he circumciſed him becauſe of the Iewes that were in thoſe places. For they al knew that his father was a Gẽtile.

4 And when they paſſed through the cities, they deliuered vnto them to keepe the ‡ decrees that were decreed of the Apoſtles and Auncients which were at Hieruſalem.

5 And the Churches were confirmed in faith, and did abound in number daily.

6 And paſſing through Phrygia and the countrie of Galatia, they were ‡ forbidden by the holy Ghoſt to preach the worde in Aſia.

7 And when they were come into Myſia, they

*THen came he to Derbe, and to Lyſtra: and beholde, a certaine diſciple was there, named * Timotheus, a womans ſonne which was a Ieweſſe, and beleeued: but his father was a Greeke.* Rom.16.21. phil.1.19. 1.theſ.3.1.

2 Which was well reported of the brethren that were at Lyſtra and Iconium.

3 Paul would that hee ſhould goe foorth with him, and tooke and circumciſed him, becauſe of the Iewes which were in thoſe quarters: for they knew all that his father was a Greeke.

*4 And as they went through the cities, they deliuered them the decrees for to keepe, that were *ordeined of the Apoſtles and Elders which were at Hieruſalem.* Acts.25.28.

5 And ſo were the Churches ſtabliſhed in the faith, and increaſed in number dayly.

6 Nowe when they had gone throughout Phrygia, and the region of Galatia, and were forbidden of the holy Ghoſt to preache the worde in Aſia.

7 They comming to Myſia, ſought to goe into

they attempted to goe into Bithynia: and the Spirit of IESVS permitted them not.

8 And whē they had paſſed through Myſia, they went downe to Troas:

9 And a viſion by night was ſhewed to Paul: There was a certaine man of Macedónia ſtanding and beſeeching him, and ſaying, paſſe into Macedónia, and helpe vs.

10 And as ſoone as he had ſeen the viſion, forth with we ſought to go into Macedónia, being aſſured that God had called vs to euangelize to them.

11 And ſailing from Troas, we came with a ſtraight courſe to Samothrácia, and the day folowing to Neapolis:

12 And from thence to Philippi, which is the firſt citie of the part of Macedonia, a ‡ *Colónia*. And we were in this citie certaine daies, abiding.

‡ *Colonia*, is ſuch a citie where the moſt inhabitants are ſtrangers, ſent thither from other great cities and States, namely from the Romanes.

13 And vpon the day of the Sabboths, we went forth without the gate beſide a riuer, where it ſeemed ẏ there was praier: and ſitting we ſpake to the women ẏ were aſſēbled.

14 And a certaine woman named Lydia, a ſeller of purple of the citie of the Thyatirians, one that worſhipped God, did heare: whoſe hart our Lorde opened to attend to thoſe things which were ſaid of Paul.

15 And when ſhe was baptized, and her houſe, ſhe beſought vs, ſaying: If you haue iudged me to be faithful to our Lord, enter in vnto my houſe, & tary. And ſhe cōſtrained vs.

16 And it came to paſſe as we went to praier, a certaine wenche hauing a Pythónical ſpirit, mette vs, that brought great gaine to her maiſters by diuíning.

17 This ſame folowing Paul and vs, cried ſaying, ‡ Theſe men are the ſeruants of the high God, which preach vnto you the way of ſaluation.

‡ Either the Diuel was cōpelled by the vertue of Paules preſence to ſay truth, or els (as ſuch do often times) he ſpake truth now, that they might ẏ more truſt him, and he better beguile them at other times.

18 And this ſhe did many daies. And Paul being ſorie: and turning, ſaid to the ſpirit, I cōmand thee in the name of IESVS CHRIST to goe out from her. And he went out the ſame houre.

19 But her maiſters ſeeing that the hope of their gaine was gone, apprehending Paul and Silas, brought them into the market place to the Princes:

20 And preſenting them to the magiſtrates, they ſaid, Theſe men trouble our citie, being Iewes:

21 And they preach a faſhion which it is not lawfull for vs to receiue, nor doe, being Romanes.

22 And the people ranne againſt them: and

into Bithynia: but the ſpirit ſuffered them not.

8 And they paſſing thorowe Myſia, came downe to Troada.

9 And a viſion appeared to Paul in the night: There ſtoode a man of Macedonia, and prayed him, ſaying, Come into Macedonia, and helpe vs.

10 And after he had ſeene the viſion, immediatly we prepared to go into Macedonia, gathering by conference, that the Lord had called vs for to preach the Goſpell vnto them.

11 Then we being caried from Troada, came with a ſtraight courſe to Samothracia, and the next day to Neapolis:

12 And from thence to Philippos, which is the chiefe citie in the parties of Macedonia, and a free citie: and we were in that citie abiding certaine dayes.

13 And on the day of the Sabboths we went out of the citie, beſides a riuer, where prayer was wont to be made, & we ſate downe, and ſpake vnto the women which reſorted thither.

14 And a certaine woman named Lydia, a ſeller of purple, of the citie of the Thyatirians, which worſhipped God, gaue vs audience: Whoſe heart the Lord opened, that ſhe attended vnto the things which were ſpoken of Paul.

15 And when ſhee was baptized, and her houſeholde, ſhee beſought vs, ſaying, If ye haue iudged mee to be faithfull to the Lorde, come into my houſe, and abide there. And ſhe conſtrained vs.

16 And it came to paſſe, as we went to prayer, a certaine damoſel poſſeſſed with a ſpirit of ſoothſaying, met vs: which brought her maſters much vantage with ſoothſaying.

17 The ſame followed Paul and vs, and cried, ſaying, Theſe men are the ſeruaunts of the moſt high God, which ſhew vnto vs the way of ſalnation.

18 And this did ſhee many dayes: but Paul not content, turned about, and ſaid to the ſpirit, I commande thee in the Name of Ieſu Chriſt, that thou come out of her. And he came out the ſame houre.

19 And when her maſters ſawe that the hope of their gaines was gone, they caught Paul and Silas, and drew them into the market place, vnto the rulers,

20 And brought them to the officers, ſaying, Theſe men being Iewes, doe exceedingly trouble our citie:

21 And preache ordinances, which are not lawfull for vs to receiue, neither to obſerue, ſeeing we are Romanes.

22 And the people ranne againſt them, and the

and the magiſtrates tearing their coates cõmanded them to be beaten with roddes.

2.Cor.11. 23 And when they had laid *many ſtripes vpon them, they did caſt them into priſon, commaunding the keeper that hee ſhould keepe them diligently.

24 Who when he had receiued ſuch commandement, caſt them into the inner priſon, and made their feete faſt in the ſtockes.

25 And at mid-night, Paul and Silas praying, did praiſe God. And they that were in priſon, heard them.

26 But ſodenly there was made a great earthquake, ſo ẏ the foũdations of the priſon were ſhaken. And forthwith al ẏ doores were opened: and the bands of al were looſed.

27 And the keeper of the priſon waked out of his ſleepe, and ſeeing the doores of the priſon opened, drawing out his ſword, would haue killed himſelf, ſuppoſing that the priſoners had been fled.

28 But Paul cried ẅ a loud voice, ſaying, Doe thy ſelf no harme, for we are al here.

29 And calling for light, he went in, and trembling fel down to Paul and Silas at their feete:

30 And bringing them forth, he ſaid, Maiſters, what muſt I doe that I may be ſaued?

†It is no other faith that ſaueth but that which worketh by Charitie, *Aug. Enchirid.c.67.*

31 But they ſaid, †Beleeue in our Lord IESVS: and thou ſhalt be ſaued and thy houſe.

32 And they preached the word of our Lord to him with all that were in his houſe.

c Happie Gailers that doe mercie toward their godly priſoners, and receiue againe by them ſuch ſpiritual benefites.

33 And he taking them in ẏ ſame houre of the night, cwaſhed their woũds: & himſelf was baptized and al his houſe incontinent.

34 And when he had brought them into his owne houſe, he laid the table for them, & reioyced with al his houſe, beleeuing God.

35 And when day was come, the magiſtrates ſent the ſergeants, ſaying, Let thoſe men goe.

36 And the keeper of the priſon told theſe wordes to Paul, That the magiſtrates haue ſent that you ſhould be let goe. now therfore departing, goe ye in peace.

37 But Paul ſaid to them. Being whipped openly, vncondemned, men ẏ are Romanes, they haue caſt vs into priſon: and now doe they ſend vs out ſecretly? Not ſo, but let them come, and let vs out themſelues.

38 And ẏ ſergeants reported theſe words to the magiſtrates. And they were afraid hearing that they were Romanes.

39 And comming they beſought them, and bringing them forth they deſired them to depart out of the citie.

40 And

the officers rent their clothes, and commaunded to beate them with roddes.* 2.Cor.11.25 1.thef.2.2.

23 And when they had layde many ſtripes vpon them, they caſt them into priſon, commaunding the iailour of the priſon to keepe them diligently.

24 Which when hee had receiued ſuch commaundement, thruſt them into the inner priſon, and made their feete faſt in the ſtockes.

25 And at midnight, Paul and Silas prayed and lauded God: and the priſoners heard them.

26 And ſodainely there was a great earthquake, ſo that the foundation of the priſon was ſhaken: and immediately all the doores opened, and euery mans bands were looſed.

27 When the keeper of the priſon waked out of his ſleepe, and ſawe the priſon doores open, hee drewe out his ſword, and would haue killed himſelfe, ſuppoſing that the priſoners had bene fled.

28 But Paul cried with a loude voyce, ſaying, Doe thy ſelfe no harme, for we are all here.

29 Then hee called for a light, and ſprang in, and came trembling, and fell downe before Paul and Silas,

30 And brought them out, and ſaide, Syrs, what muſt I doe to be ſaued?

31 And they ſaide, Beleeue on the Lorde Ieſus Chriſt, and thou ſhalt bee ſaued, and thy houſholde.

32 And they ſpake vnto him the worde of the Lord, and to all that were in his houſe.

33 And hee tooke them the ſame houre of the night, and waſhed their wounds, and was baptized him ſelfe, and all they of his houſeholde ſtraightway.

34 And when hee had brought them into his houſe, he ſet meate before them, and ioyed that he with all his houſhold beleeued on God.

35 And when it was day, the officers ſent the ſergeants, ſaying, Let thoſe men goe.

36 And the keeper of the priſon told this ſaying to Paul, The officers haue ſent worde to looſe you: Nowe therefore, get you hence, and goe in peace.

37 Then ſaide Paul vnto them, They haue beaten vs openly vncondemned, being Romanes, and haue caſt vs into priſon, nowe doe they thruſt vs out priuily? Nay verily: but let them come themſelues, and fetch vs out.

38 And the ſergeants tolde theſe words vnto the officers: and they feared when they heard that they were Romanes.

39 And they came and beſought them, and brought them out, and deſired them to depart out of the citie.

40 And

40 And going out of the prison, they entred in vnto Lydia: and hauing seen the brethren, they comforted them, and departed.

40 And they went out of the prison, and entred into the house *of* * *Lydia, and when they had seene the brethren, they comforted them, and departed.* Act.16.14.

CHAP. XVII.

How in other parts of Macedonia he planted the Church, and namely at Thessalonica, 5 where the obstinate Iewes are so malicious, that they pursue him also into Beræa, 14 From whence being conducted into Greece, he preacheth at Athens both to the Iewes and Gentiles, disputing with the Philosophers, 19 and in Areopagus, persuading them from their Idols vnto one God and IESVS CHRIST *raised from the dead.*

AND when they had walked through Amphipolis and Apollonia, they came to Thessalonica, where there was a synagogue of the Iewes.

2 And Paul according to his custome entred in vnto them and three Sabboths he discoursed to them out of the Scriptures,

3 Declaring & insinuating that it behoued CHRIST to suffer and to rise againe frō the dead: and that this is IESVS CHRIST, whom I preach to you.

4 And certaine of them beleeued and were ioyned to Paul and Silas, and of the Gentiles that serued God a great multitude, and noble women not a few.

5 But the Iewes ‡enuying, and taking vnto them of the rascal sort certaine naughtie men, and making a tumult, stirred the citie: and besetting Iasons house, sought to bring them forth vnto the people.

6 And not finding them, they drew Iason and certaine brethren to the princes of the citie, crying, That these are they that stirre vp the world, and are come hither,

7 Whom Iason hath receiued, & al these doe against the decrees of Cæsar, saying that that there is an other king, IESVS,

8 And they moued the people, and the princes of the citie hearing these things.

9 And taking a satisfaction of Iason and of the rest, they dimissed them.

10 But the brethren forthwith by night sent away Paul and Silas vnto Beræa. Who when they were come, entred into the synagogue of the Iewes.

11 (And these were more noble then they that are at Thessalonica, who receiued the word with al greedines, daily ‖ searching the scriptures, if these things were so.

12 And many surely of them beleeued, and of honest women Gentiles, and men not a few.)

13 And when the Iewes in Thessalonica vnderstoode, that at Beræa also the word of God was preached by Paul, they came thither also, mouing and troubling the multitude.

AS they made their iourney thorowe Amphipolis, and Apollonia, they came to Thessalonica, where was a Synagogue of the Iewes.

2 And Paul, as his maner was, went in vnto them, and three Sabboth dayes disputed with them out of the scriptures,

3 Opening and alleaging, that Christ must needes haue suffered and risen againe from the dead: and that this is Christ Iesus which I preach vnto you.

4 And some of them beleeued, and ioyned with Paul and Silas, and of the deuout Greekes a great multitude, and of the chiefe women not a fewe.

5 But the Iewes which beleeued not, mooued with enuie, tooke vnto them certaine vagabonds, and euil men, and gathered a companie, and set all the citie on a rore, and made assault vnto the house of Iason, and sought to bring them out to the people.

6 And when they found them not, they drewe Iason and certaine brethren vnto the heads of the citie, crying, These that haue troubled the world, are come hither also,

7 Whom Iason hath receiued priuily: *and these all doe contrarie to the decrees of Cæsar, saying that there is another king,* one *Iesus.*

8 And they troubled the people, and the officers of the citie, when they heard these things.

9 And when they had taken sufficient suretie of Iason, and of the other, they let them goe.

10 And the brethren immediately sent away Paul and Silas by night vnto Beræa: which whē they were come thither, they entred into the synagogue of the Iewes.

11 These were the noblest of birth among them of Thessalonica, which receiued the word with all readines of minde, and searched the scriptures daily, whether those things were so.

12 Therefore many of them beleeued: also of honest women which were Greekes, and of men not a fewe.

13 But when the Iewes of Thessalonica had knowledge that the word of God was preached of Paul at Beræa also, they came thither, & moued the people.

14 And then immediatly the brethren ſent away Paul, to goe vnto the ſea: but Silas and Timothee remained there.

15 And they ỳ conducted Paul, brought him as farre as Athens, and receiuing commaundement of him to Silas and Timothee, that they ſhould come to him very ſpeedily, they departed.

16 And when Paul expected them at Athens, his ſpirit was incenſed within him, ſeeing the citie giuen to Idolatrie.

17 He diſputed therfore in the ſynagogue with the Iewes, and them that ſerued God, and in the market-place, euery day with thē that were there.

18 And certaine Philoſophers of the Epicures and the Stoikes diſputed with him, and certaine ſaid, What is it ỳ this [b] word-ſower would ſay? But others, He ſeemeth to be a preacher of new [c] gods. becauſe he preached to them IESVS and the reſurrection.

19 And apprehending him, they led him to Areopagus, ſaying, May we know what this new doctrine is that thou ſpeakeſt of?

20 For thou bringeſt in certaine new things to our eares. We wil know therfore what theſe things may meane.

21 (And al the Athenians, and the ſtrangers ſeiourning there, emploied them ſelues to nothing els but either to ſpeake, or to heare ſome newes.)

22 But Paul ſtanding in the middes of Areopagus, ſaid: Ye men of Athens, in al things I perceiue you as it were ſuperſtitious.

23 For paſſing by and ſeeing your [c] Idols, I found an altar alſo whereupō was written, *To the vnknowen God.* That therfore which you worſhip, not knowing it, the ſame doe I preach to you.

24 The God that made the world and al things that are in it, he being Lord of heauen and earth, dwelleth ‡ not in * temples made with hand,

25 Neither is he ſerued with mens hands, needing any thing, whereas him ſelf giueth life vnto al, and breathing, and al things:

26 And he made of one al mankinde, to inhabite vpon the whole face of the earth, aſſigning ſet times, and the limits of their habitation,

27 For to ſeeke God, if happily they may feele or finde him, although he be not farre from euery one of vs.

28 For in him we liue and moue and be, as certaine alſo of your owne poëtes ſaid, *For of his kinde alſo we are.*

29 Being

b στερμολόγος

c *daemoniorum.*

c τὰ σεβάσματα.

Aratus.

Act.7.48.

‡God is not concluded in Temples, nor needeth them for his neceſſitie of dwelling, or other vſes of indigence. See Annot.c.7. Act.v.48.

The Epiſtle for S. Dionyſius Areopagita. Octob.9.

14 And then immediately the brethren ſent away Paul, to goe as it were to the ſea: but Silas and Timotheus abode there ſtill.

15 And they that guided Paul, brought him vnto Athens, and receiued a commandement vnto Silas and Timotheus, for to come to him with ſpeede, and went their way.

16 While Paul waited for them at Athens, his ſpirit was moued in him, when he ſawe the citie giuen to worſhipping of idoles.

17 Therefore diſputed he in the Synagogue with the Iewes, and with the deuoute perſons, and in the market dayly with them that came vnto him by chance.

18 Then certaine Philoſophers of the Epicures, and of the Stoikes, diſputed with him: and ſome ſaid, What wil this babbler ſay? Other ſome, He ſeemeth to be a ſetter forth of new Gods: becauſe he preached vnto them Ieſus, and the reſurrection.

19 And they tooke him, and brought him into the ſtreete of Mars, ſaying, May wee know what this new doctrine whereof thou ſpeakeſt, is?

20 For thou bringeſt certaine ſtrange things to our eares: we would know therefore what theſe things meane.

21 (For all the Athenians and ſtrangers which were there, had leaſure to nothing els, but either to tell or to heare ſome new thing.)

22 Then Paul ſtoode in the middes of the ſtreete of Mars, and ſayd, Ye men of Athens, I perceiue that in all things ye are too ſuperſtitious.

23 For as I paſſed by, and beheld the maner how ye worſhip your gods, I found an altar wherein was written, Vnto an vnknowen God. Whome ye then ignorantly worſhip, him ſhewe I vnto you.

*24 * God that made the world, and all that are in it, ſeeing that he is Lord of heauen and earth, dwelleth not in temples made with hands:* Act.7.48.

*25 * Neither is worſhipped with mens hands, as though he needed of any thing, ſeeing he himſelfe giueth life and breath to all euery where:* Pſal.50.8.

26 And hath made of one blood all nations of men, for to dwell on all the face of the earth, and hath determined the times before appointed, and alſo the bounds of their habitation: Eſa.40.18.

27 That they ſhould ſeeke the Lord, if perhaps they might haue felt and found him, though he be not farre from euery one of vs.

28 For in him we liue, & moue, and haue our being, as certaine of your owne Poets haue ſayd, For we are alſo his offspring.

*29 * And*

29 Being therefore of Gods kinde, we may not suppose, ‖ the Diuinitie to be like vnto gold or siluer, or stone, the grauing of art and deuise of man.

30 And the times truely of this ignorance whereas God despised, now he denounceth vnto men that al euery where doe penance,

31 For that he hath appointed a day wherein he wil iudge the world in equitie, by a man whom he hath appointed, giuing al men faith, raising him vp from the dead.

32 And when they had heard the resurrection of the dead, certaine in deede mocked, but certaine said, We wil heare thee againe concerning this point.

33 So Paul went forth out of the middes of them.

34 But certaine men ioyning vnto him, did beleeue: among whom was also Dionysius Areopagîta, and a woman named Dámaris, and others with them.

Dionysius Areopagita.

29 **For as much then as we are the offspring of God, we ought not to thinke that the Godhead is like vnto gold, siluer, or stone, grauen by arte and mans deuise.* Esai.40.18.

30 *And the time of this ignorance God winked at, but now biddeth all men euery where to repent:*

31 *Because he hath appointed a day in the which he will iudge the world in righteousnesse, by that man whom he hath appointed, and hath offered faith to all men, in that he hath raised him from the dead.*

32 *And when they heard of the resurrection from the dead, some mocked: and other said, We will heare thee againe of this matter.*

33 *So Paul departed from among them.*

34 *Howbeit, certaine men claue vnto him, and beleeued: among the which was Dionysius Areopagita, and a woman named Damaris, and other with them.*

MARGINAL NOTES. CHAP. XVII.

Rhem.1. 5 Enuying, Zelantes. *This is the zeale of Heretikes, and a liuely paterne of their dealing at this day against Catholike Priests and preachers and the good* Iasons that receiue them.

Fulke.1. This is rather a liuely paterne of the dealing of Papists in Queene Maries time, against the Christian Catholikes, and of the godly men, which in that time did receiue them. Slaunder.

Rhem.2. 23 c Idols, I found. &c.) c *The Aduersaries (in the new Test. 1580) translate,* your deuotions, *most corruptly against the nature of the Greeke word (2. Thes. 2, 4.) and most wickedly, against the laudable deuotion of good Christians, calling the Pagans idolatrie and superstition, their deuotions.*

Fulke.2. The auctors of this note, shew them selues to be ignorant in the Greeke tongue, for the Greeke word doth signifie whatsoeuer men doe reuerence for religions sake. The Dictionaries say, it signifieth the formes of worship, or deuotions, as well as the thing worshipped. Now the word deuotion, is indifferent either to true or false deuotion, and so is the Greeke word. Therefore the deuotions of good Christians, is no more touched by this terme, then true religion by the terme of religion, when it is applied to false religion. Cauilling.

ANNOTATIONS. CHAP. XVII.

Rhem. 3. 11 Searching the Scriptures.) *The Heretikes vse this place to proue that the hearers must trie and iudge by the Scriptures, whether their teachers and preachers doctrine be true, and so reiect that that they find not in the Scriptures, as though here the sheepe were made iudges of their Pastors, the people of the Priests, and men and women of al sortes, euen of S. Paules doctrine it self: which were the most foolish disorder in the world. And they did not therfore read the Scriptures of the old Testament (for none of the new were yet extant commonly) to dispute with the Apostle, or to trie and iudge of his doctrine, or whether they should beleeue him or no: for they were bound to beleeue him and obey his word, whether he alleaged Scripture or no, and whether they could reade or vnderstand the Scriptures or no. but it was a great comfort and confirmation for the Iewes that had the Scriptures, to finde euen as S. Paul said, that Christ was God, crucified, risen, and ascended to heauen: which by his preaching and expounding they vnderstood, and neuer before, though they read them, and heard them read euery Sabboth. As it is a great comfort to a Catholike man, to heare the Scriptures declared and alleaged most euidently for the Churches truth against Heretikes, in Sermons or otherwise. And it doth the Catholikes good and much confirmeth them, to vew diligently the places alleaged by the Catholike preachers. Yet they must not be iudges for al that, ouer their owne Pastors, whom Christ commandeth them to heare and obey, and by whom they heare the true sense of Scriptures.*

The people may not iudge of the sense of Scriptures.

The comfort of Christian men by hearing or reading ỹ Scriptures.

Fulke.3. This place is rightly vsed, to proue that the hearers ought to examine by the Scriptures, whether the teachers doctrine be true, and to reiect whatsoeuer they find not proued by the Scriptures. Yet are not the sheepe made iudges of the shepheards, people of the Priests, &c. but the word of God is made iudge of all doctrine, whether it be true or false. And these men searched the Scriptures, to trie whether those things were so as the Apostle preached. For they hauing receiued the Scriptures in credit before, were not bound to beleeue him except his doctrine were cõsonant vnto ỹ holy Scriptures, as he him selfe testifieth *Gal.1.8.* That if he preached any other Gospel then he had preached before, they should hold him accursed. And ỹ Gospel which he preached before, was that which God had promised before by ỹ Prophets in the holy Scriptures. *Rom.1,2.* And although they could not read the Scriptures, yet they heard the Scriptures read & were brought to vnderstand them by his preaching. Wherfore their searching of the Scriptures, was not only to confirme them being before throughly perswaded, but to perswade them being not throughly brought to the faith, vntil they found the Scriptures to be manifestly agreable to the Apostles preaching. And yet it followeth not that the sheepe must be iudges of their pastors, but that they must heare them, obey them, and be ordered by them, which they will doe more cherefully when by searching the Scriptures, they finde their pastors doctrine to be the doctrine of the holy Ghost: and not the inuention or tradition of men.

The auctoritie & sufficiencie of the Scriptures.

Rhem. 4. 22 Superstitious.) *S. Paul calleth not them superstitious for adoring the true and only God with much deuotion or many ceremonies or in comely prescribed order, or for doing due reuerence to holy Sacraments, to Saincts and their memories, Images, or Monuments: or for keeping the prescribed Lawes, daies and fastes of the Church, or for fulfilling vowes made to God, or for blessing with the signe of the Crosse, or for capping and kneeling at the name of* IESVS, *or for religiously vsing creatures sanctified in the same name, or any other Christian obseruation, for which our new Maisters condemne the Catholike people of Superstition: themselues wholy voide of that vice by al wise mens iudgement, because they haue in maner taken away al religion, and are become Epicureians and Atheists: who are neuer troubled with superstition, because it is a vice consisting in excesse of worship or religion, whereof they are void. but the Apostle calleth them superstitious for worshipping the* *δεισιδαίμονας *Idoles and goddes of the Heathen, and* * *for the feare that they had, lest they should leaue out any God that was vnknowen to them: for thus their Altar was inscribed:* Dijs Asiæ, Europæ, & Lybiæ, Deo ignoto & peregrino. *that is, To the gods of Asia, Europe, and Lybia: to the vnknowen and strange God. This superstition (saith S. Augustine) is wholy taken away from the Church by Christes incarnation, and by the Apostles preaching, and by Martyrs holy life and death. Neither doth the Catholike Church allow this or any other kinde of superstitious obseruation. Only we must take heede that we beleeue not her Aduersaries definition of superstition, for they would imply therein al true religion.*

Aug. de cons. Euang. li. 1. c. 26.

The Protestants call deuotion, superstition.

The Apostle speaketh of the Heathens superstition.

The Catholike Church alloweth no superstition.

Fulke. 4. Though S. Paule in this place, doeth not expresly reproue any true deuotion, nor a great nomber of Popish superstitions, that you name, yet are your superstitions manifestly conuinced by other testimonies of holy Scripture. Not as any excesse of worship, or religion (as you seeme to define superstition,) but as a wil worship, *supra statutũ* more then is appointed by the law of God. And so doeth Isidorus giue the Etymologie of ỹ word: *Origin lib. 8. cap. 3.* For in zeale of true religion and worship of God, keeping his law as a rule thereof, we cannot exceede. That you discharge vs of superstition, we accept your testimonie, as the witnes of our aduersaries: but where you charge vs to be voyde of religion, the Lord be iudge betweene you and vs. The Greeke word, which the Apostle vseth against the heathen, is abused also by the heathen against the Apostle and Christian religion. *Act.* 25. 19. and therefore superstition is not only worshipping of Idoles, and gods of the heathen. For although heathenish superstition be taken away as S. Augustine saith: Yet other as euil superstition, is come in in ỹ place among the vngodly, that will not be directed by Gods word in religion, but follow their owne imaginations. S. Augustine himselfe condemneth worshippers of sepulchres and pictures, of superstition. *Now you shall see* (saith he) *what difference there is betweene the Meremaides of superstition, and the hauen of religion. Gather not vnto me the professors of the name of Christ, neither knowing, nor shewing the force or vertue of their profession. Follow ye not the multitudes of the vnskilful, which euen in true religion are superstitious, or so giuen to their lusts, that they haue forgotten what they haue promised to God. I know there are many worshippers of sepulchres and pictures. De moribus eccles. Cath. c. 34.* S. Ambrose calleth it *an heathnish errour*, to worship the Crosse whereon Christ died. *De obitu Theodosij.* Gelasius Bishop of Rome, calleth it *superstition to abstaine from the cuppe* in the Lords supper. *De consec. dist. 2. C. Comperimus.* Celestinus Bishop of Rome reproueth certaine Priests for superstitious apparel, *Ep. 2. ad Galliæ Episcopos.* But the superstition of Papists, hath not only all these points but many more, which they would perswade the ignorant to be high points of true religion. You see by these few testimonies we call that superstition, which the ancient Fathers before vs haue so termed, and that we doe not so define superstition, as we would employ al true religion, but only those things that are not prescribed by the word of God. Wherein notwithstanding, Papists doe place by these words, all true religion.

Superstition.

Slander.

Rhem. 5. 29 The Diuinitie to be like.) *Nothing can be made by mans hand of what forme or sort so euer, that is like to Gods essence, or to the forme or shape of his Godhead or Diuinitie. therefore howsoeuer the Heathens did paint or graue their Idols, they were nothing like to God. And this also is impertinently alleaged by Heretikes against the Churches images: Which are not made, either to be adored with godly honour, or to be any resemblance of the Diuinitie or any of the three persons in Godhead* *Dan. 7, 22.* *but only in Christ as he was in forme of man, who in that respect may be truely expressed, as other men by their portraites:* *Gen. 18, 2.* *and of the Holy Ghost, not as he is in himself, but as he appeared in firy tongues or in the similitude of a doue, or such like.* *Gen. 33, 24.* *and so to paint or graue any of the three persons as they appeared visibly and corporally, is no more inconuenient or vnlawful* *Exo. 37, 7.* *then it was vndecent for them to appeare in such formes. And therefore to paint or portraite the Father also being the first person, as he hath shewed him self in vision to any of the Prophetes of the old or new Testament (namely to Daniel as an old* *Esa. 6, 2.* *man) or the three Angels representing the three Persons to Abraham, or the one Angel that wrastling with Iacob bare our Lords Person, no such thing is any where forbidden, but is very agreable to the peoples instruction. In which sort the Angels were commonly pourtred (and namely the Cherubins ouer the Propitiatorie) as they be now in the Church, not in their natural forme, but with corporal winges (as the Seraphins appeared to Esay the Prophete) to expresse their qualitie and office of being Gods Angels, that is,* Messengers: *and God the Father with the world in his hand, to signifie his creation and gouernement of the same, and such like: Whereof the people being wel instructed may take much good, and no harme in the* *Greg. li. 9. ep. 9* *world, being now through their faith in Christ far from al fond imagination of the false gods of the Pagans. And therefore S. Gregorie saith of the Churches Images,* That which scripture or writing doth to the readers, the same doth the picture to the simple that looke thereupon. for in it euen the ignorant see what they ought to folow, in it they do read, that know no letters. *Where he calleth it a matter of antiquitie and very conuenient, that in holy places Images were painted to the peoples instruction, so they be taught that they may not be adored with diuine honour, and he in the same place sharply rebuketh Serenus the Bishop of Massilia, that of indiscrete zeale he would take away Images, rather then teach the people how to vse them.*

How there may be Images or resemblances of ỹ three persons in Tritie, and of Angels.

Images are for the peoples instruction.

Fulke. 5. In your blasphemous Images of God the father, and of the holy Trinitie, you doe transforme the glorie of the mortall God, to the Image of a mortall man, or fethered foule. *Rom.* 1. 23. Yea of a monster which is worse. And where you say, they are not made to be adored with godly honour, you say vntruely, for all religious honour is due to God only, and it is concluded in that Idolatrous councel of Nice 2. and defended by Thomas and other Papists, that the Image of God is to be worshipped, with the same worship that is due to God him self. Your other excuse, that they are not made to be any resemblance of the Diuinitie, or of the three persons in the Godhead is also false, for to what end, els should any Image of the Trinitie be made? The Gentiles said, as much of there Idols. That they knew they were not gods, nor like to gods, being voide of sense and life, neither

Images.

ther did they worſhip them as gods,but they worſhipped the inuiſible godhead,and the ſame that we call angels,the vertues and miniſteries of the great God,but all in vaine as S.Auguſtine ſheweth in Pſal 96. Becauſe they worſhipped as you doe,thoſe that haue eies & ſee not,mouths and ſpeake not,hands and handle not.&c. Neither can you make the image of Chriſt,as he was in forme of man :for you can make no image but of his bodily ſhape,& not as he was God in the forme of man. And that image which you make of his bodily ſhape, is no more the image of Chriſt,then of any other man.When Epiphanius ſawe in a Church at Anablatha,an image painted in a vaile,as it were of Chriſt,or ſome ſainct,he affirmeth that it was contrary to the authoritie of the ſcriptures, that any image of a man ſhould hang in the Church of Chriſt. *Epiph. ep. ad Ioan.* How much more the image of the holy Trinitie,and of the holy Ghoſt ? But you ſay boldly, *to paint or graue any of the three perſons,or the three perſons,as they appeered viſibly and corporally, is no more inconuenient or vnlawfull, then it was vndecent for them,to appeere in ſuch formes.* Thus theſe ſenceleſſe Idolaters controll the law of God, which expreſly forbiddeth any ſuch image,of any ſimilitude or ſhape of any thing in heaue̅,in earth,in the waters to be made. Exod.20.Accuſing the maieſtie of God of vndecencie,if he hath appeered in any viſible ſhape,which he hath forbidden to be made of him.And yet in giuing the law,God would not appeere in any viſible ſhape, leaſt the people ſhould abuſe that ſhape, to make an image of God after it. As the Lord himſelfe declareth expreſly, Deut.4 15.&c. Therefore,though it be not ſimply vnlawful,to expreſſe in painting the viſible ſhapes that were ſhewed in viſions to the Prophets, yet to make thoſe ſhapes for any vſe of religion,or ſeruice of God,it is abhominable idolatrie. You ſtreine very much to find the image of God the father, when you ſay, he ſhewed himſelfe to Daniel as an old man. For although Daniel in viſion ſaw an old man,how prooue you that the ſaid ſhape of an old man repreſented the perſon of the father,rather then of the ſonne, who is as old as his father, or then the whole godhead? As for the Cherubins ouer the propitiatorie,when you can ſhew as good warrant, for your images,as we find in the ſcripture for them,namely an expreſſe commaundement to make them, we will yeld them vnto you to be lawfully made. *Thou ſhalt not make to thy ſelfe* (ſaith the Lord) that is of thy priuate auctoritie or motion,reſeruing to himſelfe power to commaund what images he thought neceſſary to be made for the vſe of his religion.Where you talke of the images of angels with their wings,you might haue alleaged the auctoritie of the 2.Nicene councel,which defineth,that they *haue bodies and are circumſcriptible.* Act. 5. But that you are aſhamed of the groſſe error of that Idolatrous councell.The image of God the father with the world in his hand,you commend highly, *to ſignifie his creation and gouernment in the ſame,whereof the people being well inſtructed, may take much good and no harme in the world.* But firſt you muſt remember that theſe images haue bene and are,where the people are not inſtructed at all. Secondly, that if they be truly inſtructed of the creation and gouernment of the world, *This is a lying image, and doctrine of vanitie,* as the Prophet calleth all images,Abacuc 2.18. becauſe it maketh the creation & gouernment of the world to ſeeme proper to the perſon of the father which is common to the whole godhead. Finally, where you ſay the people through their faith in Chriſt, are farre from all fond imagination of falſe gods,it is moſt vntrue. For your popiſh ignorant people,be as fond in their imaginations as the heathen were. S. Auguſtine ſaieth, worſhippers of pictures, though they profeſſe the name of Chriſt,neither know nor ſhew foorth the vertue or force of their profeſſion. And of all worſhippers of images,or before images. S.Auguſtine ſaith, *Quis autem adorat vel orat intuens ſimulachrum,&c. And who doth worſhip,or pray beholding an image,which is not ſo affected, that he thinketh he is heard of it, and hopeth that to be performed by it,which he deſireth. In Pſal.*113. Gregory in deed contrary to the ſaying of the Prophet, Ab.2. alloweth images to be lay mens bookes,but he forbiddeth all kind of worſhipping of the̅. And as for the antiquitie of them,it was not long before his time that they were tollerated in Churches.Epiphanius rent the image that he found in the Church,becauſe it was there (as he ſaieth) *contrary to the auctoritie of the Scriptures.Ep.ad Ioan.&c.* The councel of Eliberis before him,decreed *that pictures ſhould not be in the Church,leſt that which is worſhipped or adored,ſhould be painted on the wals.* Behold,the councell feared that which afterward by the negligence of the biſhops came to paſſe, leaſt the image of God who onely is to be worſhipped, ſhould be painted on the wals,and eſteemed that to be moſt deteſtable,which you defend to be conuenient and lawfull. So well you agree with the doctrine of the ancient fathers and councels.

Rhem.6. 34 Dionyſius Areopagita.) *This is that famous Denys that firſt conuerted France, and wrote thoſe notable and diuine workes* De Eccleſiaſtica & cæleſti hierarchia,de diuinis nominibus,*and others,in which he confirmeth and proueth plainly almoſt all things that the Church now vſeth in the miniſtration of the holy Sacrament,& affirmeth that he learned them of the Apoſtles,giuing alſo teſtimonie for the Catholike faith in moſt things now controuerſed, ſo plainly, that our Aduerſaries haue no ſhift but to deny this Denys to haue bene the author of them,feining that they be an others of later age. Which is an old flight of Heretikes,but moſt proper to theſe of all others.Who ſeeing all antiquitie againſt them,are forced to be more bold or rather impudent then others in that point.*

S.Dionyſius Areopagita is all for the Catholikes.

Fulke.6. That Dionyſius Areopagita was auctor of thoſe bookes which now beare his name,you bring no proofe at all. We alleage that Euſebius,Hierome,Gennadius neuer heard of his writings,for if they had heard,Dionyſius Areopagita ſhould haue bene regiſtred by them among eccleſiaſticall writers. And further whoſoeuer ſhall read thoſe bookes of his, ſhall find in deed many ceremonies, but as vnlike to the ceremonies of the popiſh church, as they are to ours. The reſt,of the flight of heretikes, and that we ſee all antiquitie againſt vs, is but vaine iangling without proofe,& contrary to manifeſt proofe in al our writings againſt the papiſts,and namely in confutation of theſe popiſh notes. S.Denys.

CHAP. XVIII.

At Corinth in Achaia,he worketh with his owne hands,preaching IESVS *to be* CHRIST,*vnto the Iewes vpon their Sabboths. 6 But they being obſtinate and blaſpheming,he in plaine termes forſaketh them,and turneth to the Gentils,among whom according to a viſion that he had to embolden him,he planteth the Church in great numbers. 12 the obſtinate Iewes in vaine ſolliciting the Proconſul againſt him. 18 From thence at length departing he returneth 19 by Epheſus (where he promiſeth the Iewes to returne to them) 22 and ſo to Antioch in Syria (from whence he began his iourney, Act.15.) 23 but not reſting,by and by he goeth againe to viſit the new Churches that he planted Act.16.in Galatia and Phrygia: 24 Apollo in his abſence mightily confounding the Iewes at Epheſus, 27 and afterward at Corinth.*

AFter these things, departing from Athens, he came to Corinth.

2 And finding a certaine Iewe, named Aquila, borne in Pontus, who of late was come out of Italie, and Priscilla his wife (because Claudius had commanded al Iewes to depart from Rome) he came to them.

3 And because he was of the same craft, he remained with them, and wrought, (and they were tentmakers by their craft.)

4 And he disputed in the synagogue euery Sabboth, interposing ỹ name of our Lord IESVS, and he exhorted the Iewes and the Greekes.

5 And when Silas and Timothee were come from Macedonia, Paul was instant in preaching, testifying to the Iewes that IESVS is CHRIST.

6 But they contradicting and blaspheming, he shaking his garments, said to them, Your bloud vpon your owne head: I being cleane, from henceforth wil goe to the Gentiles.

7 And departing thence, he entred into the house of a certaine man, named Titus Iustus, one that serued God, whose house was adioyning to the synagogue.

8 And Crispus the prince of the Synagogue beleeued our Lord, with al his house: and many of the Corinthians hearing beleeued, and were baptized.

9 And our Lord said in the night by a vision to Paul, Doe not feare, but speake, and hold not thy peace,

10 For-because I am with thee: and no man shall set vpon thee to hurt thee: for I haue much people in this citie.

11 And he sate there a yere and sixe moneths, teaching among thē the word of God.

12 But Gallio being Proconsul of Achaia, the Iewes with one accord rose vp agaynst Paul, and brought him to the iudgement seate,

13 Saying, That this man contrary to the Law persuadeth men to worship God.

14 And Paul beginning to open his mouth, Gallio said to the Iewes, If it were some vniust thing, or an heinous fact, O you men Iewes, I should by reason beare you.

15 But if they be questions of word and names, & of your law, your selues looke vnto it: I wil not be iudge of these things.

16 And he droue them from the iudgement seate.

17 And all apprehending Sósthenes the prince of the synagogue, strooke him before the

AFter these things, Paul departed from Athens, and came to Corinth,

*2 And found a certaine Iew named * Aquila, borne in Pontus, lately come from Italie with his wife Priscilla, (because that Claudius had commanded all Iewes to depart from Rome) and he came vnto them.* Rom.16.5.

3 And because he was of the same craft, he abode with them, and wrought (for by their occupation they were Tent makers.)

4 And he disputed in the Synagogue euery Sabboth, and exhorted the Iewes, and the Greekes.

5 And when Silas and Timotheus were come from Macedonia, Paul was constrained by the spirite to testifie to the Iewes that Iesus was Christ.

*6 And when they sayd contrary, and blasphemed, *he shooke his rayment, and sayde vnto them, Your blood bee vpon your owne heads: from hencefoorth will I goe blameless vnto the Gentiles.* Matt.12.14. actes 13.51.

7 And he departed thence, and entred into a certaine mans house, named Iustus, a worshipper of God, whose house ioyned hard to the Synagogue.

*8 *And one Crispus, the chiefe ruler of the Synagogue, beleeued on the Lord with all his houshold: and many of the Corinthians hearing, beleeued, and were baptized.* 1.Cor.1.14.

9 Then spake the Lord to Paul in the night by a vision, Be not afraid, but speake, and hold not thy peace.

10 For I am with thee, and no man shall inuade thee, to hurt thee: For I haue much people in this citie.

11 And he continued there a yere & six moneths, teaching the word of God among them.

12 And when Gallio was the deputie of Achaia, the Iewes made insurrection with one accord against Paul, and brought him to the iudgement seate,

13 Saying, This fellow counselleth men to worship God contrary to the law.

14 And when Paul now was about to open his mouth, Gallio sayd vnto the Iewes, If it were a matter of wrong, or an euil deed, O ye Iewes, reason would that I should beare with you:

15 But if it be a question of words & names, or of your law, looke ye to it your selues: for I will be no iudge of such matters.

16 And he draue them from the iudgement seate.

17 Then all the Greekes tooke Sosthenes the chiefe ruler of the Synagogue, and smote him before

the iudgement seate: and Gallio cared for none of those things.

18 But Paul when he had staied yet many dayes, taking his leaue of the brethren, sailed to Syria, (and with him Priscilla & Aquila,) who had shorne his head in Cenchris. for he had * a vow.

Num.6,18. Act.21,24.

19 And he came vnto Ephesus, and them he left there. But himselfe entring into the synagogue, disputed with the Iewes.

20 And when they desired him, that he would tarie a longer time, he consented not,

21 But taking his leaue, and saying, I wil rerurne to you againe God willing, he departed from Ephesus.

22 And going downe to Cæsaréa, he went vp, and saluted the Church, and came downe to Antioch.

23 And hauing taried there a certaine time, he departed, walking in order through the countrie of Galatia and Phrygia, confirming all the disciples.

Apollo.

24 And a certaine Iew, named Apollo, borne at Alexandria, an eloquent man, came to Ephesus, mighty in the scriptures.

25 This man was taught the way of our Lord: and being feruent in spirit he spake, and taught diligently those things that pertaine to IESVS, knowing only the baptisme of Iohn.

26 This man therfore began to deale cõfidently in the synagogue. Whom whẽ Priscilla and Aquila had heard, they tooke him vnto them, and expounded to him the way of our Lord more diligently.

27 And whereas he was desirous to goe to Achaia, the brethren exhorting wrote to the disciples to receiue him. Who, when he was come, profited them much that had beleeued.

28 For he with vehemencie conuinced the Iewes openly, shewing by the scriptures, that IESVS is CHRIST.

before the iudgement seate: and Gallio cared for none of those things.

18 And Paul after this taried there *yet a good while, and then tooke his leaue of the brethren, and sailed thence into Syria, (Aquila and Priscilla accompanying him.) And he shore his head in Cenchrea: for he had a vowe.*

19 And he came to Ephesus, and left them there: but he himselfe entred into the Synagogue, and reasoned with the Iewes.

20 When they desired him to tary longer time with them, he consented not:

*21 But bade them farewell, saying, I must needes at this feast that commeth, be in Hierusalem, but I will returne againe vnto you, * if God will: And he sailed from Ephesus.* 2.Cor.4.19. iames 4.16.

22 And when he was come vnto Cesarea, and ascended vp, and saluted the Church, he went to Antioch.

23 And when he had taried there a while, he departed, and went ouer all the countrey of Galatia and Phrygia by order, strengthening all the disciples.

*24 * And a certaine Iew, named Apollos,* 1.Cor.1.12. *borne at Alexandria, came to Ephesus, an eloquent man, and mightie in the scriptures.*

25 The same was informed in the way of the Lord, and being feruent in the spirit, he spake and taught diligently the things of the Lord, knowing onely the baptisme of Iohn.

26 And the same began to speake boldly in the Synagogue: Whom when Aquila and Priscilla had heard, they tooke him vnto them, and expounded vnto him the way of God more perfectly.

27 And when he was disposed to goe into Achaia, the brethren wrote, exhorting the disciples to receiue him: Which when he was come, helped them much which had beleeued through grace.

28 For he ouercame the Iewes mightily, and that openly, shewing by the scriptures that Iesus was that Christ.

CHAP. XIX.

How Paul began the Church of Ephesus, first in 12 *that were baptized with Iohns baptisme,* 8 *then preaching three moneths in the Synagogue of the Iewes, vntil for their obstinacie and blaspheming, he forsooke them, disputing afterward in a certaine schoole for two yeeres space to the maruelous increase of the Church, specially through his great miracles also, in healing diseases with the touch of his clothes, and expelling diuels,* 13 *who yet contemned the Exorcists of the Iewes.* 18 *How the Christians there confesse their acts, and burne their vnlawful bookes:* 21 *& how he foretold that after he had bene at Hierusalem, he must see Rome.* 23 *and what a great sedition was raised against him at Ephesus, by them that got their liuing of working to the idolatrous Temple of Diana.*

The Epistle vpon Whitsun sue.

AND it came to passe when Apollo was at Corinth, that Paul hauing gone through

AND it came to passe that while Apollos was at Corinth, Paul passed thorow the vp-

through the higher partes came to Epheſus, and found certaine diſciples:

2 And he ſayd to them, Haue you receiued the holy Ghoſt, beleeuing? But they ſaid to him, Nay, neither haue we heard whether there be a holy Ghoſt.

3 But he ſaid, In what thē were you baptized? Who ſayd, [c] In Iohns baptiſme.

Mt.3,11. Mr.1,8. Lu.3,16. 4 And Paul ſayd: *Iohn baptized the people with the baptiſme of penance, ſaying: That they ſhould beleeue in him that was to come after him, that is to ſay, [c] in IESVS.

5 Hearing theſe things, they were baptized in the name of our Lord IESVS.

6 And when Paul had ‡ impoſed hands on them, the holy Ghoſt came vpon them, and they ſpake with tongues, and prophecied.

7 And all the men were about twelue.

8 And entring into the ſynagogue, he ſpake confidently for three moneths, diſputing and exhorting of the kingdome of God.

9 But when certaine were indurate, and beleeued not, il-ſpeaking the way of our Lord before the multitude, departing from them, he ſeparated the diſciples, daily diſputing in the ſchoole of one Tyrannus.

10 And this was done for the ſpace of two yeeres, ſo that all which dwelt in Aſia, heard the word of our Lord, Iewes and Gentils.

11 And God wrought by the hand of Paul miracles not common:

12 So that there were alſo brought from his body ‖napkins or handkerchefs vpon the ſicke, and the diſeaſes departed from them, and the wicked ſpirits went out.

13 And certaine alſo of the Iudaical exorciſts that went about aſſaied to inuocate vpon them that had euil ſpirits, the name of our Lord IESVS, ſaying, I adiure you by IESVS whom Paul preacheth.

14 And there were certaine ſonnes of Sceua a Iewe, cheefe prieſt, ſeuen, that did this.

15 But the wicked ſpirit anſwering, ſayd to them, IESVS I know, and ‖Paul I know: but you, what are ye?

16 And the man in whom the wicked ſpirite was, leaping vpon them, and maſtring ‖ both, preuailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And

per coaſts, and came to Epheſus, and found certaine diſciples,

2 And ſayd vnto them, Haue ye receiued the holy Ghoſt ſince ye beleeued? And they ſaid vnto him, We haue not heard whether there be any holy Ghoſt or no.

3 And he ſaid vnto them, Vnto what then were ye baptized? And they ſaid, Vnto Iohns baptiſme.

4 Then ſayde Paul, Iohn verily baptized with the baptiſme of repentaunce, ſaying vnto the people, that they ſhould beleeue on him which ſhould come after him, that is, on Chriſt Ieſus.

*5 *When they heard this, they were baptized in the name of the Lord Ieſus.*

Fulke. The Greeke is ἀκούσαντες δὲ, and they which heard him were baptized, &c

6 And when Paul had laied his hands vpon them, the holy Ghoſt came on them, and they ſpake with tongues, and prophecied.

7 And all the men were about twelue.

8 And he went into the ſynagogue, and ſpake boldly for the ſpace of three moneths, diſputing and perſwading thoſe things that appertaine *to the kingdome of God.*

9 But when diuers waxed hardhearted, and beleeued not, but ſpake euill of the way of the Lord *and that before the multitude, he departed frō them, and ſeparated the diſciples: & he diſputed daily in the ſchoole of one called Tyrannus.*

10 And this continued by the ſpace of two yeeres, ſo that all they which dwelt in Aſia, heard the worde of the Lord Ieſus, both Iewes and Greekes.

11 And God wrought ſpeciall miracles by the hands of Paul:

12 So that from his body were brought vnto the ſicke, napkins, and partlets, and the diſeaſes departed from them, and the euil ſpirits went out of them.

13 Then certaine of the vagabond Iewes, exorciſtes, tooke vpon them to call ouer them which had euil ſpirites, the name of the Lord Ieſus, ſaying, We adiure you by Ieſus whome Paul preacheth.

14 And there were ſeuen ſonnes of one Sceua a Iewe, and chiefe of the Prieſts which did ſo.

15 And the euill ſpirite anſwered and ſaid, Ieſus I knowe, and Paul I knowe, but who are ye?

16 And the man in whom the euil ſpirit was, ran on them, and ouercame them, and preuailed againſt them, ſo that they fled out of that houſe naked and wounded.

17 And

‖ them.

17 And this was made notorious to al the Iewes and the Gentiles that dwelt at Ephesus: and feare fel vpon al them, and the name of our Lord IESVS was magnified.

18 And many of them that beleeued, came confessing & declaring ‡ their deedes.

19 And many of them that had folowed ‖ curious things, brought together their ‖ bookes, and burnt them before al: & counting the prices of them, they found the money to be fiftie thousand pence.

20 So mightely increased the word of God and was confirmed.

21 And when these things were ended, Paul purposed in the Spirit, when he had passed through Macedonia and Achaia, to goe to Hierusalem, saying, After I shall haue been there, I must see ‡ Rome also.

22 And sending into Macedonia two of them that ministred vnto him, Timothee & Erastus, him self remained for a time in Asia.

23 And at that time there was made no litle trouble about the way of our Lord.

24 For one named Demetrius, a siluer- * Nais. smith, that made siluer * temples of Diána, procured to the artificers no smal gaine:

25 Whom calling together and them that were the same kinde of workemen, he said, Sirs, you know that our gaine is of this occupation:

26 And you see, and heare that this same Paul by persuasion hath auerted a great multitude not only of Ephesus, but almost of al Asia, saying, That they are not gods which be made by handes.

27 And not only vnto vs is this part in danger to be reproued, but also the temple of great Diana shal be reputed for nothing, yea and her maiestie shal begin to be destroied, whom al Asia and the world worshippeth.

28 Hearing these things, they were replenished with anger, and cried out saying, Great is Diana of the Ephesians.

29 And the whole citie was filled with confusion, and they ranne violently with one accord into the theátre, catching Gaius and Aristarchus Macedonians, Paules companions.

30 And when Paul would haue entred in to the people, the disciples did not permit him.

31 And certaine also of the Princes of Asia that were his frendes, sent vnto him, desyring that he would not aduenture him self into the theátre.

32 But

17 And this was knowen to all the Iewes and Greekes also which dwelt at Ephesus, and feare came on them all, and the name of the Lord Iesus was magnified.

18 And many that beleeued, came, and confessed, and shewed their workes.

19 Many also of them which vsed curious craftes, brought their bookes, and burned them before all men: and they counted the price of them, and found it fiftie thonsand pieces of siluer.

20 So mightily grew the word of God, and preuailed.

21 After these thinges were ended, Paule purposed in the spirit, when he had passed ouer Macedonia and Achaia, to goe to Hierusalem, saying, After I haue beene there, I must also see Rome.

22 So sent he into Macedonia two of them that ministred vnto him, Timotheus and Erastus, but he himselfe remained in Asia for a season.

23 And the same time there arose no litle a doe about that way.

24 For a certaine man, named Demetrius, a siluer smith, which made siluer ‖shrines for Diana, ministred no small gaine vnto the craftsmen:

‖ Or, temples a coigne so called like to S. Iohns heads and other superstitious toyes, vsed at places of popish pilgrimage.

25 Whom he called together, with the workemen of like occupation, & said, Sirs, ye know that by this craft we haue aduantage.

26 Moreouer, ye see and heare, that not alone at Ephesus, but almost throughout all Asia, this Paule hath perswaded & turned away much people, saying that they be no gods which are made with hands.

27 So that not onely this our craft commeth into perill to be set at nought: but also that the temple of the great goddesse Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth.

28 And when they heard these sayings, they were full of wrath, and cried out, saying, Great is Diana of the Ephesians.

29 And all the citie was on a rore, and they rushed into the common hall with one assent, and caught Gaius and Aristarchus, men of Macedonia, Paules companions.

30 When Paule would haue entred in vnto the people, the disciples suffered him not.

31 But certaine of the cheefe of Asia, which were his friendes, sent vnto him, desiring him that he would not preasse into the common hall.

32 Some

32 And others cried an other thing. For the assemblie was confuse, and the more part knew not for what cause they were assembled.

33 And of the multitude they drew forth Alexander, the Iewes thrusting him forward. But Alexander with his hand desiring silence, would haue giuen the people satisfaction.

34 Whom as soone as they perceiued to be a Iewe, there was made one voice of al, almost for the space of two houres crying out, Great is Diana of the Ephesians.

35 And when the Scribe had appeased the multitudes, he saith, Ye men of Ephesus, for what man is there that knoweth not the citie of the Ephesians to be a worshipper of
c Τῆς διοπετοῦς. great Dina, and c Iupiters childe?

36 Forasmuch therfore as these things can not be gainsaid, you must be quieted, & doe nothing rashly.

37 For you haue brought these men, being neither sacrilegious, nor blaspheming your Goddesse.

38 But if Demetrius & the artificers that are with him, haue matter to say against any man, there are Courtes kept in the common place, and there are Proconsuls, let them accuse one an other.

39 And if you aske any other matter: it may be resolued in a lawful assemblie.

40 For we are in danger also to be accused for this daies sedition: whereas there is no man guilty by whom we may giue an account of this concourse. And when he had said these things, he dimissed the assemblie.

32 Some therefore cried one thing, and some another: & the assembly was all out of quiet, and the more part knewe not wherefore they were come together.

33 And certaine *of the people drew Alexander out of the multitude, the Iewes thrusting him forwards. And Alexander beckened with the hand, & would haue giuen the people an answere.*

34 But when they knew that he was a Iew, there arose a showt almost for the space of two houres, of all men, crying, Great is Diana of the Ephesians.

35 And when the towne clarke had pacified the people, he said, Ye men of Ephesus, what man is it that knoweth not how that the citie of the Ephesians is ‖ the temple keeper of the great goddesse Diana, & of the image *which came downe from Iupiter?*

36 Seeing then that these things cannot be spoken against, ye ought to be quiet, and to doe nothing rashly.

37 For ye haue brought hither these men, which are neither robbers of Churches, nor yet blasphemers of your goddesse.

38 Wherefore if Demetrius, and the crafts men which are with him, haue a matter against any man, the law is open, and there are deputies, let them accuse one another.

39 But if ye enquire any thing concerning other matters, it shalbe determined in a lawfull assembly.

40 For we are in ieopardie to be accused of this dayes vprore, forasmuch as there is no cause wherby we may giue a rekoning of this concourse of people.

41 And when he had thus spoken, he let the assembly depart.

MARGINAL NOTES. CHAP. XIX.

Rhem. 1. 3. In Iohns baptisme.) *Iohns baptisme not sufficient.*

Fulke. 1. There is nothing in this chapter to proue Iohns baptisme insufficient. Iohns baptisme.

Rhem. 2. 4. In IESVS.) *Christs baptisme necessarie.*

Fulke. 2. The sense is, if it were truely translated, they that heard Iohns doctrine, were baptised in the name of our Lord Iesus.

Rhem. 3. 6. Imposed hands on them.) *S. Paul ministred the Sacrament of Confirmation.* See annot. c. 8. 11.

Fulke. 3. S. Paule ministred no sacrament of Confirmation, but by prayer and imposition of hands procured vnto them the miraculous gifts of tongues and prophecie. Popish Confirmation.

Rhem. 4. 18. Their deedes.) *They made not only a general confession wherein al men shew themselues alike to be sinners, as our Protestants do: but euery one confessed his owne proper deedes and faultes.*

Fulke. 4. Not all that beleeued, but many of them (the text saith,) came voluntarily, not of necessitie, and confessed openly some of their deedes, namely such as exercised sorcery, and such curious arts, not all their sinnes in thoughts, words and deeds, therfore they came not to popish auricular confession. Popish confession.

Rhem. 5. 21. Rome also.) *Of taking away the Gospel from Hierusalem the head citie of the Iewes, and giuing it to* ROME *the head citie of the Gentils.*

Fulke. 5. The gospell was not taken away from Ierusalem when Paule came thither, for many tenne thousand Iewes beleeued c. 21. 20. And the gospell was receiued in Rome long before S. Paule saw Rome.

Rhem. 6. 24. Temples of Diana.) *The Protestants translate,* shrines, *in the bible an. 1577: to make the people thinke that it toucheth the holy shrines of Saincts: most corruptly the greeke signifying plainly,* temples, *and that of heathen gods.*

Fulke 6. The Greeke word in this place doth properly signifie certeine peeces of coine, in which was striken the temple and image of Diana, more like to your popish brouches and other tokens of idolatrie that are solde & Superstition.

giuen

giuen in places of your pilgrimages, then vnto your ſuperſtitious ſhrines. Yet Chryſoſtome interpreteth the word to ſignifie litle arks or ſhrines, or ſuch like ſuperſtitious toyes, in Act. Hom. 42.

Rhem. 7. 35. Iupiters childe?) *Here the Heretikes adde to the text this word,* image, *more then is in the greeke, to put a ſcruple into the peoples minde concerning holy Images.*

Fulke. 7. Our tranſlators adde but the ſubſtantiue (which muſt needes be vnderſtood) to the adiectiue, and ſo doth Chryſoſtome vnderſtand the worde, ſo doth Oecumenius expound it. And your interpreter doth adde that which is neither in the word nor meaning of the text. We need not adde the word image againſt popiſh images, we haue places enough to condemne your foule idolatry, plaine and euident. Which if the curſe of God pronounced by the prophet were not vpon you, you could not but ſee. But ſeeing by Gods iudgement you are made like thoſe things which you make and worſhip, you haue eies and ſee not. Pſ. 115.8.

Cauilling. Images.

ANNOTATIONS. CHAP. XIX.

Rhem. 8. 12. Napkins.) *The napkins that had touched S. Paules body, wrought miracles, and it was no ſuperſtition to attribute that vertue to them which God gaue to them in deede: nor to ſeeke to touch them for health, was any diſhonour to God, but it much proued Chriſtes religion to be true, and him to be the only God, whoſe ſeruants, yea whoſe ſeruants * ſhades and napkins could do ſuch wonders, as S. Chryſoſtome* (to. 5. cont. Gentiles. quod Chriſtus ſit Deus, in vit. Babylæ) *ſheweth in a whole booke to that purpoſe, againſt the Pagans, prouing hereby and by the like vertue of other Saincts and their Relikes, that Chriſt their Lord & Maiſter is God. for it is al one concerning the bodies of Saincts, reliques, garments, ſtaues, bookes, or any thing that belonged to them, al which may and haue done and yet doe (when it is neceſſarie to our edification) the like wonders to Gods great honour: not only in their life time, but after their death much more. for S. Paules napkins had as great force when he was dead, as when he liued, and ſo much more, as his grace and dignitie with God is greater then before. Which S. Chryſoſtom in the place alleaged proueth at large by the ſhrine of S. Babylas the Martyr: and to thinke the contrarie, is the Hereſie of Vigilantius, condemned ſo long ſince as S. Hieroms time, and by him refuted aboundantly.*

Touching of Relikes, & miracles done by the ſame. Act. 5, 15.

Fulke. 8. There was no vertue in the napkins by touching of S. Paules body: the text ſaith plainly, the miracles were wrought of God by the hand of Paule. The napkins and handkercheſes were but outward tokens, to confirme the faith of them that were to be healed in the abſence of the apoſtle, that they might know that the gift of healing which he had receiued of God, was not tied to the preſence of his body, but that he could (whē it pleaſed God) diſpenſe it being abſent: not that whoſoeuer touched thoſe napkins was by & by healed. The miracles wherof Chryſoſtome ſpeaketh, which were wrought at the ſepulchres of Martyrs, doe in deed commend the grace of Chriſt their maiſter, whoſe faithfull witneſſes they were. But therof it followeth not, that all things which haue touched holy men, muſt be honored ſuperſtitiouſly as their reliques, or that we muſt looke for miracles at the tombes of euery ſainct. Finally whatſoeuer Hierome in heat wrote againſt Vigilantius, who reprooued the ſuperſtition that began to grow in honoring of ſaincts reliques, is nothing to defend the cartlodes of your counterfect reliques, which are ſuch groſſe impoſtures and coſenages of the world, as the like impudencie in faining of ſuperſtitious fables to deceiue men with idolatrie, was neuer found in the pagans. He that hath not obſerued of his owne knowledge and experience, may read in Caluins admonition concerning reliques. Which admonition if it had bene, or yet might be followed, that an inuentary were made of all the ſaincts reliques that were ſaid to be in euery church and abbey, the monſters of popiſh reliques would exceed Lucians true narrations. Where you ſay that reliques doe yet wonders amongſt you, they be none other but the lying ſignes of antichriſt, & if they were rightly examined, they would proue to be nothing els but forgeries. But if any wonders be wrought to mainteine idolatry and ſuperſtition (as S. Auguſtine ſaith of the miracles of the Donatiſts) we haue more need to beware of them. *De vnit. eccl. cap. 16.* For miracles are not ſufficient to commend any religion to be true, but true religion commendeth true miracles. The Montaniſts had miracles, as witneſſeth Tertullian. *lib. De anima cap. Nihil animæ.* Marcus the heretike wrought wonders about the ſacrament of the cup. *Irenæus lib. 1. cap. 9.* Vigilantius was not condemned of hereſy by the church, although Hierome did write ſo bitterly againſt him, who did write alſo againſt S. Auguſtine, and againſt Ruffinus, which yet were counted as good catholiks as he. As for Vigilantius, neither by Epiphanius, Philaſtrius, Auguſtine, Theodoret, or any that gathered the catalogue of heretiks & hereſies that were before their time is once touched, or his opinion againſt the immoderate eſtimation of reliques condemned.

Touching of Relikes, & miracles done by the ſame.

Rhem. 9. 16. Paul I know.) *Both the ſaid napkins taken from S. Paules body, and his name alſo, were dreadful and able to expel diuels. Whereby we learne that not only Chriſtes name, which is the principal, but his ſeruants names alſo inuocated vpon the poſſeſſed, haue power ouer diuels: which is a maruelous honour to Saincts, & nothing diminiſheth the glorie of Chriſt, but exceedingly increaſeth the ſame, not only him ſelf, but his ſeruants alſo being able to do ſuch things, and to be ſtronger then any Diuel in Hel. So we read in* S. Hierom *that many did inuocate the name of S. Hilarion vpon the poſſeſſed, and the Diuels ſtraight departed. ſo did the Diuel know * S. Babylas and other Saincts, euen after they were dead, when they could not ſpeake for the preſence of their Relikes, and when they were tormented and expelled by them: whereof al antiquitie is ful of teſtimonies. But our Heretikes Luther and Caluin and their Scholers attempting to caſt out Diuels, ſped much like as theſe good fellowes did.*

In vit. Hilarionis. Chryſ. loco citato.

The name, or preſence, or Reliques of Saincts & holy men, confound the Diuel.

Fulke. 9. The deuill in this place obeied neither the name of Paule nor of Ieſus, therfore neither of both names vttered by coniurers were able to expell deuils. And therfore I maruell wherupon you dreamed, when you gathered this note vpon theſe words, Paule I know. In S. Hierome we read that many by S. Hilarion were deliuered from deuils, but that any other did caſt out deuils in his name we read not. Of the miracles done at the tombs of martyrs I haue ſpoken before. That Luther & Caluin attempted to caſt out deuils, and ſped as theſe Iewiſh coniurers, it is a popiſh ſlander inuented by a lying ſpirit, which poſſeſſeth many papiſts.

Slander.

Rhem. 10 19. Curious things.) *Curious and vnlawful ſciences, as Witchcraft, Necromancie, and other meanes of diuination by ſouthſaying, figure-caſting, interpretation of dreames, or any way not allowed by God and his Church, muſt much more be abhorred of old Chriſtians, when theſe ſo late'y conuerted were ſo zelous and diligent to leaue them. And by this example al that are newly reconciled to the Church, are taught, the firſt thing they do, to burne their heretical and naughtie bookes.*

ſuperſtitious, heretical, and al hurtful bookes muſt be made away.

If

Fulke.10 If hereticall bookes be confuted (as moſt of the popiſh bookes are) it is not neceſſarie to burne them. For by reading them with their confutations, the true Chriſtians ſhall learne more and more to deteſt their hereſies: as in the bookes confuted by S. Auguſtine, S. Cyrill, and others is manifeſt. But papiſts which know they can not preuaile againſt the truth, will haue all bookes of true doctrine (which they call hereſie) to be burned & defaced: yea euen the holy ſcriptures, if they be not of their owne tranſlation.

Rhem. 19. Bookes.) *A Chriſtian man is bound to burne or deface al wicked bookes of what ſort ſo euer, ſpecially Hereticall bookes. Which though they infect not him alwaie, that keepeth them, yet being furth comming, they may be noiſom and pernicious to others that ſhal haue them & read thē after his death, or otherwiſe. Therfore hath the church taken order for condemning al ſuch bookes, & againſt the reading of them, where danger may enſue: & the Chriſtian Emperours, Conſtantinus Magnus, Valentinian, Theodoſius, Martian, Iuſtinian, made penal lawes for the burning or defacing of them.* Sozom. li.1 c.20. li.2. c.31. Conc. Chalc. act.3. in fine, cap. Amplɛ. & in fine totius Conc. c. Imperator. Conc. Conſtantinop. 2. conſeſ. 5. cap. Debitam. & Act. 1 cap. 1. & cap. Rem. *See Euſebius* li. 3 de vita Conſtant. c. 61. 62. 63. 64. *The danger of reading them, as it is manifeſt, ſo it is ſignified by Euſeb.* li. 7 c. 6. *S. Auguſtine* li. 3 de bapt. c. 14. *S. Greg.* li. 5. ep. 64.

Decrees and penal lawes againſt hereticall bookes.

CHAP. XX.

Hauing viſited the Churches of Macedonia and Achaia (as he purpoſed Act. 19) and now about to ſaile from Corinth toward Hieruſalem, becauſe of the Iewes lying in wait for him, he is conſtrained to returne into Macedonia. 6 And ſo at Philippos taking boate, commeth to Troas, where vpon the Sunday, with a ſermon, and a miracle, he greatly confirmeth that Church. 13 Thence comming to Miletum, 17 he ſendeth to Epheſus for the Clergie of thoſe partes. to whom he maketh a Paſtoral ſermon, committing vnto their charge the flocke begunne by him there, and now like to be ſeen of him no more, conſidering the troubles that by reuelation he looketh for at Hieruſalem.

AND after that the tumult was ceaſed, Paul calling the diſciples, & exhorting them, tooke his leaue, and ſet forward to goe into Macedonia.

2 And whē he had walked through thoſe partes, and had exhorted them with much ſpeach, he came to Greece:

3 Where when he had ſpent three moneths, the Iewes laid wait for him as he was about to ſaile into Syria: and he had councel to returne through Macedonia.

4 And there accompanied him Soſipater of Pyrrhus, of Berœa: and of Theſſalonians, Ariſtarchus, & Secundus: and Caius of Derbè, and Timothee: and of Aſia, Tychicus & Tróphimus.

5 Theſe going before, ſtaied for vs at Troas:

6 But we ſailed after the daies of Azymes from Philippi, and came to them vnto Troas in fiue daies, where we abode ſeuen daies.

7 And in the firſt of the Sabboth when we were aſſembled to † breake bread, Paul diſputed with them, being to depart on the morow, and he continued the ſermon vntil midnight.

8 And there were a great number of lampes in the vpper chamber where we were aſſembled.

9 And a certaine yong man named Eútychus, ſitting vpon the window, wheras he was oppreſſed with heauy ſleepe (Paul diſputing long) driuen by ſleepe, fel from the third loft downe, and was taken vp dead.

10 To whō when Paul was gone downe, he lay vpon him: & embracing him he ſaid, Be not troubled, for his ſoule is in him,

11 And

And after the vprore was ceaſſed, Paule called the diſciples, and tooke his leaue of them, and departed, for to goe into Macedonia.

2 And when he had gone ouer thoſe partes, and had giuen them a long exhortation, he came into Greece,

3 And there abode three moneths: & when the Iewes laid wait for him, as he was about to ſaile into Syria, he purpoſed to returne thorow Macedonia.

4 And there accompanied him into Aſia Sopater of Berœa: and of the Theſſalonians Ariſtarcus, and Secundus, and Gaius of Derbe, and Timotheus: and out of Aſia Tychicus and Trophimus.

5 Theſe going before, taried vs at Troas:

6 And we ſailed away from Philippos, after the dayes of ſweete bread, and came vnto them to Troas in fiue dayes, where we abode ſeuen dayes.

*7 And vpon one of the Sabboth dayes, when the diſciples came together for to*breake bread, Paule reaſoned with them, ready to depart on the morrow, and continued the talke vnto midnight.* Act.2.46.

8 And there were many lightes in an vpper chamber where they were gathered together.

9 And there ſate in a window a certaine yoong man named Eutychus, being fallen into a deepe ſleepe: and as Paule was long reaſoning, he was the more ouercome with ſleepe, and fell downe from the third loft, and was taken vp dead.

10 But when Paule went downe, he fell on him, and embraced him, and ſaid, Make nothing a doe: for his life is in him.

11 When

11 And going vp and breaking bread & tasting, & hauing talked sufficiently to them vntil day light, so he departed.

12 And they brought the lad aliue, and were not a litle comforted.

13 But we going vp into the ship, sailed to Asson, from thence meaning to receiue Paul. for so he had ordained, him self purposing to iourney by land.

14 And when he had found vs in Asson, taking him with vs we came to Mitylene.

15 And sailing thence, the day folowing we came ouer against Chios: and the other day we arriued at Samos: and the day following we came to Miletum.

16 For Paul had purposed to saile leauing Ephesus, lest any stay should be made him in Asia. For he hastened, if it were possible for him, to keepe the day of ‖ Pentecost at Hierusalem.

17 And sending from Miletum to Ephesus, he called the [c] Auncients of the Church.

18 Who being come to him, and assembled together, he said to them, You know * from the first day that I entred into Asia, in what maner I haue been with you al ỹ time,

19 Seruing our Lord with al humilitie and teares, and tentations, that did chaunce to me by the conspiracies of the Iewes:

20 Howe I haue withdrawen nothing that was profitable, but that I preached it to you, and taught you openly and from house to house,

21 Testifying to Iewes and Gentils ‡ penance toward God and faith in our Lord IESVS CHRIST.

22 And now behold, being bound by the spirit, I goe to Hierusalem: not knowing what things shal befal me in it,

23 But that the Holy Ghost through out al cities doth protest to me, saying: that bands & tribulatiõs abide me at Hierusalem.

24 But I feare none of these things, neither doe I make my life more pretious then my self, so that I may consummat my course and ministerie which I receiued of our Lord IESVS, to testifie the Gospel of the grace of God.

25 And now behold I doe know, that you shal no more see my face al you, through whom I haue passed preaching the kingdom of God.

26 Wherfore I take you to witnesse this present day that I am cleere from the bloud of al.

27 For

11 When he therefore was come vp againe, and had broken bread and eaten, and talked a long while, euen till the morning, so he departed.

12 And they brought the yong man aliue, and were not a litle comforted.

13 And we went afore to ship, and sailed vnto Asson, there to receiue Paul: for so had he appointed, minding himselfe to goe afoote.

14 And when he was come to vs to Asson, we tooke him in, and came to Mitylene.

15 And we sailed thence, and came the next day ouer against Chios, and the next day we arriued at Samos, & taried at Trogyllium: the next day we came to Miletum.

16 For Paul had determined to saile ouer by Ephesus, because he would not spende the time in Asia: for he hasted, if it were possible for him, to be at Hierusalem the day of Pentecost.

17 And from Miletum he sent to Ephesus, and called the Elders of the Church.

18 Which when they were come to him, he said vnto them, Ye know from the first day that I came into Asia, after what maner I haue bene with you at all seasons,

19 Seruing the Lord with all humblenesse of minde, and with many teares, and temptations, which came vnto me by the layings of waite of the Iewes:

20 And how I kept backe nothing that was profitable vnto you, but haue shewed you, and haue taught you openly and throughout euery house,

21 Witnessing both to the Iewes and also to the Greekes, the repentance that is toward God, and the faith which is toward our Lorde Iesus Christ.

22 And now behold, I goe bound in the spirit vnto Hierusalem, not knowing the things that shall come vnto me:

23 But that the holy Ghost witnesseth in euery citie, saying that bondes and troubles abide me.

24 But none of these things moue me, neither count I my life deare vnto my selfe, so that I might fulfill my course with ioy, and the ministerie which I haue receiued of the Lord Iesu, to testifie the Gospel of the grace of God.

25 And nowe beholde, I am sure that henceforth ye all, among whom I haue gone preaching the kingdome of God, shall see my face no more.

26 Wherefore, I take you to record this day, that I am pure from the bloud of all men.

[c] That is, Priests, as Act. 15,4. See the marginal annot. there. Act. 19,1.

27 For I haue not ſpared to declare vnto you al the counſel of God.

28 Take heede to your ſelues and to the whole flocke wherin the ‡ Holy Ghoſt hath placed you biſhops, to rule the Church of God which he hath purchaſed with his own bloud.

‡ Biſhops or Prieſts (for then theſe names were ſometime vſed indifferently) gouernours of the Church of God, and placed in that roome and high function by the Holy Ghoſt.

29 I know that after my departure there wil ‖ rauening wolues enter in among you, not ſparing the flocke.

30 And out of your owne ſelues ſhal ariſe men ſpeaking peruerſe things, to draw away diſciples after them ſelues.

31 For the which cauſe be vigilant, keeping in memorie that for three yeres night and day I ceaſed not with teares to admoniſh euery one of you.

32 And now I commend you to God and to the word of his grace, who is able to edifie, and to giue inheritance in all the ſanctified.

33 No mans ſiluer and gold or garment haue I coueted.

34 Your ſelues know that for ſuch things as were needful for me and them that are with me, theſe hands haue miniſtred.

35 I haue ſhewed you al things, that ſo labouring, you muſt receiue the weake, and remember the word of our Lord IESVS, becauſe he ſaid, ‖ It is a more bleſſed thing to giue rather then to take.

36 And when he had ſaid theſe things, falling on his knees he praied with al them.

37 And there was great weeping made of al, and falling vpon the necke of Paul, they kiſſed him.

38 Being ſorie moſt of al for the word which he had ſaid, that they ſhould ſee his face no more. And they brought him going vnto the ſhippe.

27 For I haue kept nothing backe, but haue ſhewed you all the counſell of God.

28 Take heede therefore vnto your ſelues, and to all the flocke, ouer the which the holy ghoſt hath made you ouerſeers, to rule the Church of God, which he hath purchaſed with his owne blood.

29 For I know this, that after my departing, ſhall grieuous wolues enter in among you, not ſparing the flocke.

30 Alſo of your owne ſelues ſhall men ariſe, ſpeaking peruerſe things, to draw away diſciples after them.

31 Therefore watch, and remember that by the ſpace of three yeeres I ceaſed not to warne euery one night and day with teares.

32 And now brethren, I commend you to God, and to the worde of his grace, which is able to build further, and to giue you an inheritance among all them which are ſanctified.

33 I haue deſired no mans ſiluer, or gold, or veſture.

*34 Yea, ye your ſelues know, that theſe *hands haue miniſtred vnto my neceſſities, and to them that were with me.* 1.Cor.4.12. 1.theſ.2.9. 2.theſ.3.8.

35 I haue ſhewed you all things, how that ſo labouring ye ought to helpe the weake, and to remember the wordes of the Lorde Ieſu (howe that he ſaid) It is more bleſſed to giue, then to receiue.

36 And when he had thus ſpoken, he kneeled downe, and praied with them all.

37 And they all wept ſore, and fell on Paules necke, and kiſſed him,

38 Sorowing moſte of all for the wordes which he ſpake, that they ſhoulde ſee his face no more: And they accompanied him vnto the ſhippe.

MARGINALL NOTES. CHAP. XX.

Rhem.1. 7. Breake bread.) *S. Paul did here breake bread on the Sunday as it is broken in the Sacrament of the body of Chriſt, and had both before and after the celebrating of the Sacrament a ſermon to the people.* Aug.ep.86. ad Caſulanum. Vener. Beda in 20. Act.

Fulke 1. S. Paule miniſtred in both kindes, according to his owne doctrine, and Chriſts inſtitution. 1.Cor.11. Communion in both kinds.

Rhem.2. 21. Penance toward.) *Apoſtolike preaching commendeth not faith only but penance alſo to the people.*

Fulke 2. The doctrine of Iuſtification by faith onely, doth not exclude, but require repentance from dead workes, and renouation vnto good workes. Iuſtification by faith only.

ANNOTATIONS. CHAP. XX.

Rhem.3. 16. Pentecoſt) *Though the Apoſtles might deſire to come to the Iewes Feſtiuities, by reaſon of the general concourſe of people to the ſame, the better to deale for their ſaluation and to ſpred the Goſpel of Chriſt, yet it is like that they now kept ſolemnly the Chriſtian Pentecoſt or Whitſontide, for memorie of the Holy Ghoſt, and that S. Paul went to that Feaſt of the Chriſtians rather then the other of the Iewes. And Ven. Bede ſaith here,* The Apoſtle maketh haſt to keepe the fifteth day, that is, of remiſſion and of the Holy Ghoſt. *For, that the Chriſtians already kept the eight day, that is, the Sunday or our Lords day. and had altered already the ordinarie Sabboth into the ſame, it is plaine by the Scriptures,* (1. Cor.16,2. Apoc.1,10.) *and by antiquitie.* Iuſtin. Mart. Apolog. 2. ad Anton. Pium in fine. *And it is alſo like that they chan-* The Chriſtian Pentecoſt. Sunday.

*changed the Iewes Paſche and Pentecoſt as that,ſpecially when it is euident that * theſe Feſtiuities be kept by Apoſtolike tradition,and approued by the vſe of al auncient Churches and Councels.* *Aug.ep.118.c. 1.*

Fulke 3. The Paſche and Pentecoſt now obſerued, doe differ from the Iewes feaſts: therefore the Apoſtles could not celebrate them both together. And the diuerſitie of celebration that was immediatly after the Apoſtles, argueth that the Apoſtles,(as in a thing indifferent,)decreed nothing certainly,which appeareth in the controuerſie betweene Polycarpus,and Anicetus,*Irenæus apud Euſeb.lib.5. Cap* 26.

Rhem. 4. 29. Rauening wolues.) *The gouernours of the Church are foretold of the great danger that ſhould fal to the people by wolues,that is to ſay,by Heretikes,whoſe cruelty toward the Catholikes is noted by this terme.They be knowen by the forſaking the vnitie of the Church whereof they were before, by going out and drawing many diſciples after them,and by their peruerſe doctrine.Such wolues came afterward in deede in diuers ages, Arius, Macedonius, Neſtorius, Eutyches, Luther, Caluin,great bloudſucking wolues,and waſters of the flocke of Chriſt.* Rauening wolues are the Heretikes of al ages.

Fulke 4. Caluine and Luther were no rauening wolues,nor bloudſuckers,but faithfull and diligent Paſtors. Slander.

Rhem. 5. 35. More bleſſed to giue.) *Among many other infinite goodly things and ſpeaches which Chriſt ſpake and be not written in the Goſpels,this ſentence is one: which S.Paul heard of ſome of the Apoſtles daily conuerſant with him, or els learned of Chriſt himſelf,or of the Holy Ghoſt.And it ſignifieth,that whereas the world commonly counteth him happie that receiueth any benefite,as almes either temporal or ſpiritual,yet in deede he that giueth or beſtoweth,is more happie. Which if the world did wel conſider,men would giue almes faſter then they do,if it were but for their owne benefite.* Chriſts ſpeaches not written in the Goſpel. Great almeſmen bleſſed.

Fulke 5. This helpeth nothing your Popiſh vnwritten traditions, for this doctrine, though not in ſuch forme of wordes,yet in ſubſtance of matter,is written in the Goſpell yea in the Law and the Prophets. Vnwritten traditions.

CHAP. XXI.

From Miletum going on his iourney, 4 *he can not be diſſuaded neither at Tyre,* 8 *nor at Cæſarea (in both which places the Holy Ghoſt reueled how he ſhould be handled in Hieruſalem,* 10 *the Prophet Agabus expreſly foretelling that the Iewes there ſhould deliuer him to the Gentils)* 15 *but to Hieruſalem he commeth: where being welcome to the Chriſtians, and namely to Iames the Biſhop,and to the Prieſts, while he goeth about to ſatisfie the Chriſtian Iewes there,who had been miſinformed of him as if he had taught it to be vnlawful for the Iewes to keepe Moyſes Law:* 27 *he is inuaded by the infidel Iewes,and ready to be murdered by them,vntil the Romane ſouldiars doe reſcue him.*

AND when it came to paſſe that we ſailed, being caried from them, with a ſtraight courſe we came to Cóos, and the day following to Rhodes, and from thence to Pátara.

2 And when we had found a ſhip that paſſed ouer to Phœnice, going vp into it we ſailed.

3 And when we were in the ſight of Cypres,leauing it on the left hand,we ſailed into Syria, and came to Tyre: for there the ſhip was to diſcharge her lode.

4 And finding diſciples, we taried there ſeuen daies: who ſaid to Paul by the Spirit, that he ſhould not goe vp to Hieruſalem.

5 And the daies being expired, departing we went forward, al bringing vs on the way, with their wiues and children, til we were out of the citie: and falling vpon our knees on the ſhore,we praied.

6 And when we had bid one an other farewel,we went vp into the ſhip: and they returned vnto their owne.

7 But we hauing ended the nauigation, from Tyre came downe to Ptolomáis: and ſaluting the brethren, we taried one day with them.

8 And the next day departing, we came to Cæſarêa. And entring into the houſe of * Philip the Euangeliſt, who was one of the ſeuen,we taried with him. Act.6,5.

9 And

AND when it came to paſſe that we had launched foorth, and were departed from them, we came with a ſtraight courſe vnto Choos,and the day following vnto the Rhodes, and from thence vnto Patara.

2 And when we had found a ſhip ſailing vnto Phœnice,we went aboord,and ſet foorth.

3 Now when Cyprus began to appeare vnto vs,*we left it on the left hand, and ſailed into Syria,and came vnto Tyre: for there the ſhip vnladed the burden.*

4 And when we had found diſciples,we taried there ſeuen daies: who ſaid to Paul through the ſpirite,that he ſhould not goe vp to Hieruſalem.

5 And when the daies were ended, we departed,and went our way,and they all brought vs on our way, with wiues and children, till we were come out of the citie: and we kneeled downe on the ſhore,and praied,

6 And when we had taken our leaue one of another,we tooke ſhip,and they returned home againe.

7 When we had full ended the courſe from Tyre,we went downe to Ptolomaida, and ſaluted the brethren,and abode with them one day.

8 And the next day, we that were of Paules companie, departed, and came vnto Cæſarea, and we entred into the houſe of Philip the Euangeliſt (which was one of the ſeuen) and abode with him.* Act.6.5.

9 And he had ‡ foure daughters ‖ virgins, that did prophecie.

10 And as we abode there for certaine daies, there came a certaine prophet from Iewrie, named Agabus.

11 He, when he was come to vs, tooke Paules girdle: and binding his owne handes and feete, he ſaid, Thus ſaith the holy Ghoſt: The man whoſe girdle this is, ſo ſhall the Iewes binde in Hieruſalem, and ſhal deliuer him into the handes of the Gentiles.

12 Which when we had heard, we and they that were of the ſame place, deſired him that he would not goe vp to Hieruſalem.

13 Then Paul anſwered, and ſaid, What doe you, weeping and afflicting my hart? for I am ready not only to be bound, but to die alſo in Hieruſalem for the name of our Lord IESVS.

14 And when we could not perſuade him, we ceaſed, ſaying, The will of our Lord be done.

15 And after theſe daies, being prepared, we went vp to Hieruſalem.

16 And there came alſo of the diſciples from Cæſarêa with vs, bringing with them one Iaſon a Cyprian (with whom we ſhould lodge) an old diſciple.

17 And when we were come to Hieruſalem, the brethren receiued vs gladly.

18 And the day following Paul went in with vs to Iames, and al the Auncients were aſſembled.

19 Whom when he had ſaluted, he told particularly what God had done among the Gentiles by his miniſterie.

20 But they hearing it, magnified God, and ſaid to him: Thou ſeeſt (brother) how many thouſands there are among the Iewes that haue beleeued: and al are zelátours of the Law.

21 But they haue heard of thee that thou doeſt teach thoſe Iewes that are among the Gentiles, to depart from Moyſes: ſaying that they ought not to circumciſe their children, nor walke according to the cuſtome.

22 What is it then? needes muſt the multitude aſſemble: for they will heare that thou art come.

23 Doe this therfore which we tel thee, There are with vs foure men, that haue a vowe on them.

24 Taking theſe vnto thee, ſanctifie thy ſelf with them: and beſtow on them, that they may * ſhaue their heads: and al ſhal know

Nu.6,18.

9 And the ſame man had foure daughters, virgins, which did prophecie.

10 And as we taried there a good many of daies, there came a certaine Prophet from Iurie, named Agabus.

11 And when he was come vnto vs, he tooke Paules girdle, and bound his owne handes and feete, and ſayd, Thus ſayth the holy Ghoſt, So ſhall the Iewes at Hieruſalem binde the man that oweth this girdle, and ſhall deliuer him into the handes of the Gentiles.

12 And when we heard theſe things, both we and other which were of the ſame place, beſought him, that he would not goe vp to Hieruſalem.

13 Then Paul anſwered, What doe ye weeping and vexing mine heart? for I am ready not to be bound onely, but alſo to die at Hieruſalem for the name of the Lord Ieſus.

14 And when we could not turne his mind, we ceaſed, ſaying, The will of the Lord be fulfilled.

15 And after thoſe daies we tooke vp our burdens, and went vp to Hieruſalem.

16 There went with vs alſo certaine of the diſciples of Cæſarea, and brought with them one Mnaſon of Cyprus, an old diſciple, with whom we ſhould lodge.

17 And when we were come to Hieruſalem, the brethren receiued vs gladly.

18 And on the morow Paul went in with vs vnto Iames, and all the Elders came together.

19 And when he had ſaluted them, he told by order all things that God had wrought amonge the Gentiles by his miniſterie.

20 And when they heard it, they glorified the Lord, and ſaid vnto him, Thou ſeeſt, brother, how many thouſand Iewes there are which beleeue, and they are all earneſt folowers of the lawe.

21 And they are enformed of thee, that thou teacheſt all the Iewes, which are among the Gentiles, to forſake Moſes, ſaying that they ought not to circumciſe their children, neither to walke after the cuſtomes.

22 What is it therefore? the multitude muſt needes come together: for they ſhall heare that thou art come.

23 Doe therefore this that wee ſaye to thee: We haue foure men which haue a vowe on them,

*24 Them take, & purifie thy ſelfe with them, and doe coſt on them, that they may ſhaue their heads: * and all ſhall knowe that thoſe things which*

Nu.6.18.

knowe that the things which they heard of thee, are false: but that thy selfe also walkest ‖ keeping the Law.

25 But concerning them that beleeue of the Gentiles, * we haue written, decreeing that they should refraine them selues from the immolated to Idols, & blood, and suffocated, and fornication. Act.15,20.

26 Then Paul taking the men vnto him, the next day being purified with them entred into ỹ temple, shewing the accomplishment of the * dayes of the purification, vntil an oblatiō was offred for euery one of them. Nu.6,13.

27 But whiles the seuen dayes were a finishing, those Iewes that were of Asia, when they had seene him in the temple, stirred vp all the people, and laid hands vpon him,

28 Crying, Ye men of Israël, helpe: this is the man ỹ against the people and the Law and this place teaching al men euery where, hath also moreouer brought in Gētiles into the temple, & hath violated this holy place.

29 (For they had seene Trophimus the Ephesian in the citie with him, whom they suppose ỹ Paul had brought into ỹ temple.)

30 And ỹ whole citie was in an vproare: and there was made a concourse of ỹ people. And apprehēding Paul, they drew him forth of ỹ temple: & immediatly ỹ dores were shut.

31 And as they sought to kill him, it was told the Tribune of the band, That all Hierusalem is in a confusion.

32 Who forthwith taking vnto him souldiars and Centurions, ranne downe to them. Who, when they had seene the Tribune and the souldiars, ceased to strike Paul.

33 Then ỹ Tribune comming neere apprehended him, and commaunded him to be bound with two chaines: and he demaunded who he was, and what he had done.

34 And some cryed one thing, some an other, in ỹ multitude. And whereas he coulde not knowe the certaintie for the tumult, he commanded him to be led [c] into the castell.

[c] In castra. So in the places folowing.

35 And whē he was come to the staires, it chaunced that he was caried of the souldiars because of the violence of the people.

36 For the multitude of the people folowed, crying, Away with him.

37 And when Paul began to be brought into the castel, he saith to the Tribune, Is it lawfull for me to speake some thing to thee? Who said, Canst thou speake Greeke?

38 Art not thou the Aegyptian ỹ before these daies did raise a tumult, and didst leade forth into ỹ desert foure thousand men, that were murderes.

which they had heard concerning thee, are nothing, but that thou thy selfe also walkest and keepest the lawe.

*25 As touching the Gentiles which beleeue, * we haue written and concluded, that they obserue no such thing, saue onely that they keepe them selues from things offred to idoles, and from blood, and from strangled, and from fornication.* Act.15.20.

*26 Then Paul tooke the men, and the next day purifying him selfe with them, entred into the temple, * declaring the accomplishment of the dayes of the purification, vntill that an offering should be offered for euery one of them.* Num.6.13.

27 And when the seuen dayes were almost ended, the Iewes which were of Asia, when they sawe him in the temple, mooued all the people, and laid handes on him,

28 Crying, Men of Israel, helpe: this is the man that teacheth all men euery where against the people, and the lawe, and this place: he hath also brought Greekes into the temple, and hath polluted this holy place.

29 (For they had seene before with him in the citie, Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.)

30 And all the citie was mooued, and the people swarmed together: and they tooke Paul, and drewe him out of the temple: and foorthwith the doores were shut.

31 And as they went about to kil him, tidings came vnto the high captaine of the souldiers, that all Hierusalem was in an vprore.

32 Which immediatly *tooke souldiers, and vndercaptaines, and ranne downe vnto them: and when they sawe the chiefe captaine and the souldiers, they left smiting of Paul.*

33 Then the chiefe captaine came neere, and tooke him, and commanded him to be bound with two chaines, and demaunded who he was, and what he had done.

34 And some cried one thing, some another, among the people: and when he could not knowe the certaintie for the rage, he commaunded him to be caried into the castle.

35 And when he came vpon the staires, it was so that he was borne of the souldiers for the violence of the people.

36 For the multitude of the people folowed after, crying, Away with him.

37 And when Paul began to be caried into the castle, he said vnto the high captaine, May I speake vnto thee, Who saide, Canst thou speake Greeke?

*38 * Art thou not that Egyptian which before these daies madest an vprore, and leddest out into the wilderneſſe foure thousand men that were murderers.* Act.5.36.

39 And *39 But*

Act.22,3. 39 And Paul ſaide to him, *I am a man truely a Iewe of Tarſus, a citizen not of an obſcure citie of Cilicia. And I deſire thee, permit me to ſpeake to the people.

40 And when he had permitted him, Paul ſtanding on the ſtaires, beckened with his hand to the people. and great ſilence being made, he ſpake vnto them in the Hebrewe tongue, ſaying.

39 But Paul ſaide, I am a man which am a Iewe of * *Tarſus, a citie in Cilicia, a citizen of* Act.22.3. *no vile citie: and I beſeeche thee ſuffer me to ſpeake vnto the people.*

40 And when he had giuen him licence, Paul ſtoode on the ſtaires, and beckened with the hand vnto the people: and when there was made a great ſilence, he ſpake vnto them in the Hebrew tongue, ſaying.

MARGINALL NOTES. CHAP. XXI.

Rhem.1. 9. Foure daughters.) *As S. Peter had a wife, but vſed her not after his calling, as it is noted els where out of S. Hierome* Luk.4,38: *ſo may it be ſaid of S. Philip being Deacon.*

Fulke.1. That S. Peter vſed his wife after his calling, ſee Math.8.Sect.3. Of Philip you may ſay what you will, but you are neuer able to proue, that he vſed not his wife after his calling. And Clemens Alexandrinus ſayth plainely againſt you: that *Peter and Philip begate ſonnes. Stromat. lib.3,* The Apoſtles wiues.

ANNOTATIONS. CHAP. XXI.

Rhem.2. 9. Virgins.) *S. Luke noteth ſpecially that his daughters were Virgins, meaning (no doubt) that they were of the ſtate, profeſſion, or purpoſe of perpetuall virginitie, not onely that they were yong maides vnmaried: and that they were the rather for that, endued with the gift of prophecie, as S. Hierom ſayth,* li.1.adu.Iouin.c.24. See Oecum.c.29. in hunc locum. Virgins.

Fulke.2. Clemens Alexandrinus ſayth (doubtles out of ſome very auncient tradition) that *Philip gaue his daughters in mariage to husbands, Stromat. lib.3.* which is contrary to the profeſſion of perpetuall virginitie. Many alſo that were maried, were endued with the gift of prophecie. Vowe of virginitie.

Rhem. 24. Keeping the Law.) *All the obſeruations of the Law were newe in them ſelues dead and vnprofitable, yet till further propagation of the Goſpel, they were not damnable to the keepers, nor offenſiue to God, but might be obſerued euen of the Chriſtian Iewes. and for feare of ſcandalizing the weake of that nation, newly conuerted or prone to receiue the faith, the Apoſtles by Gods ſuggeſtion did thinke it good to obſerue them as occaſion required.* Auoiding of ſcandall in things not vnlawfull.

CHAP. XXII.

Being licenced by the Tribune to ſpeake to the people, he ſheweth them that he was once as earneſt on that ſide as they now be: 6 and howe ſtrange and miraculous his conuerſion was. 17 They heare him quietly, vntill he began to make mention of a viſion that ſent him away from them to the Gentiles. 22 Then they crie out vpon him ſo, 23 that for their crying the Tribune commaundeth him to be ſcourged. 25 Which yet by his wiſdome he eſcapeth.

MEn brethren and fathers, heare what account I doe render nowe vnto you.

2 (And when they had heard ỹ he ſpake to them in the Hebrewe tongue, they did the more keepe ſilence.

Act.21,39. 3 And he ſaith,) * I am a man a Iewe, borne at Tarſus in Cilicia, but brought vp in this citie, at the feete of Gamaliel inſtructed according to the veritie of the law of the fathers, an emulátour of the Law as alſo al you are this day:

Act.8,3. 4 Who * perſecuted this way vnto death, binding and deliuering into cuſtodies men and women,

5 As the high Prieſt doth giue me teſtimonie, and all the auncients.

Act.9,2. 6 Of whom * receiuing letters alſo to the brethren, I went to Damaſcus, that I might bring them thẽce bound to Hieruſalem, to be puniſhed.

7 And it came to paſſe as I was going, and drawing nigh to Damaſcus at midday, ſuddenly from heauen there ſhone round about me much light:

8 And falling on the grounde, I heard a voyce ſaying to me, Saul, Saul, why perſecuteſt thou me?

9 And

MEN, *brethren, and fathers, heare ye mine anſwere which I make vnto you.*

2 (And when they heard that he ſpake in the Hebrewe tongue to them, they kept the more ſilence: and he ſaith,)

3 I am verily a man which am a Iewe, borne in Tarſus a citie *in Cilicia, and yet brought vp in this citie at the feete of Gamaliel, and taught according to the perfect maner of the lawe of the fathers, and was zealous towardes God, as yee all are this ſame day.*

*4 And * I perſecuted this way vnto the* Act.9.8. *death, binding and deliuering into priſons both men and women,*

5 As alſo the chiefe prieſt doth beare me witneſſe, and all the eſtate of the elders of whom alſo I receiued letters vnto the brethren, and went to Damaſcus, to bring them which were there, bound vnto Hieruſalem, for to be puniſhed.

6 And it came to paſſe, that as I made my iourney, and was come nigh vnto Damaſcus about noone, ſuddenly there ſhone from heauen a great light round about me:

7 And I fell vnto the earth, and heard a voice ſaying vnto me, Saul, Saul, why perſecuteſt thou me?

8 And

9 And I anſwered, Who art thou Lord? And he ſaid to me, I am IESVS of Nazareth, whom thou perſecuteſt.

10 And they that were with me, ſawe the light in deede, but the voyce they heard not of him that ſpake with me.

11 And I ſaide, What ſhall I doe Lord? And our Lord ſaid to me, Ariſe and goe to Damaſcus: and there it ſhall be told thee of all things that thou muſt doe.

12 And whereas I did not ſee for the brightnes of that light, being led of my companions by the hand, I came to Damaſcus.

13 And one Ananias, a man according to the Lawe hauing teſtimonie of all the Iewes inhabitants,

14 Comming to me, and ſtanding by me, ſaid to me, Brother Saul, looke vp. And I the ſelfe ſame houre looked vpon him.

15 But he ſaide, The God of our fathers hath prëordained thee, that thou ſhouldeſt knowe his will, & ſee the Iuſt one, and heare a voyce from his mouth:

16 Becauſe thou ſhalt be his witneſſe to all men, of thoſe things which thou haſt ſeene and heard.

17 And nowe what tarieſt thou? Riſe vp, and be baptized, and ‡ waſh away thy ſinnes inuocating his name.

18 And it befell me returning into Hieruſalem, and praying in the temple, that I was in a traunce,

19 And ſawe him ſaying vnto me, Make haſt, and depart quickely out of Hieruſalem: becauſe they will not receiue thy teſtimonie of me.

20 And I ſaid, Lord, they know that I did caſt into priſon and beat in euery ſynagogue them that beleeued in thee.

21 And when the blood of Steuen thy [c] witnes was ſhed, ‡ I ſtood by & conſented, and kept the garments of them ỹ killed him.

22 And he ſaide to me, Goe, for into the Gentiles a farre will I ſend thee.

23 And they heard him vntil this worde, and they lifted vp their voice, ſaying, Away with ſuch an one from the earth: for it is not meete he ſhould liue.

24 And when they cryed out, and threw of their garments, and caſt duſt into the ayre,

25 The Tribune commanded him to be caried into the caſtell, and to be beaten with whips, and that he ſhonld be tormented: to know for what cauſe they did ſo crie at him.

26 And when they had bound him very ſtraight w̃ thongs, Paul ſaith to ỹ Centurion ſtanding

8 *And I anſwered, Who art thou, Lord? And he ſaid vnto me, I am Ieſus of Nazareth whom thou perſecuteſt.*

9 *And they that were with me, ſaw verily the light, and were afraide: but they heard not the voyce of him that ſpake to me.*

10 *And I ſaid, What ſhall I doe Lord? And the Lorde ſaide vnto me, Ariſe, and goe into Damaſcus: and there it ſhall be tolde thee of all things which are appointed for thee to doe.*

11 *And when I ſawe nothing for the brightneſſe of the light, being led by the hand of them that were with me, I came into Damaſcus.*

12 *And one Ananias a deuoute man as pertayning to the lawe, hauing a good report of all the Iewes which there dwelt,*

13 *Came vnto me, and ſtood, and ſaide vnto me, Brother Saul, receiue thy ſight. And the ſame houre I looked vp vpon him.*

14 *And he ſaide, the God of our fathers hath ordeined thee before, that thou ſhouldeſt know his will, aud ſee that iuſt one, aud ſhouldeſt heare the voyce of his mouth.*

15 *For thou ſhalt be his witneſſe vnto all men,* of thoſe things *which thou haſt ſeene and heard.*

16 *And nowe why tarieſt thou? Ariſe, and be baptized, and waſh away thy ſinnes, in calling on the name of the Lord.*

17 *And it came to paſſe, that when I was come againe to Hieruſalem, and prayed in the temple, I was in a traunce.*

18 *And ſawe him ſaying vnto me, Make haſt, and get thee quickely out of Hieruſalem: for they will not receiue thy witneſſe concerning me.*

19 *And I ſaid, Lord, they knowe that* * *I priſoned, and beat in euery ſynagogue them that beleeued on thee.* Actes 8.3.

20 *And when the blood of thy witneſſe Steuen was ſhed,* * *I alſo was ſtanding by, and conſenting vnto his death, and kept the rayment of them that ſlew him.* Actes 7.58.

21 *And he ſaide vnto me, Depart: for I will ſend thee farre hence vnto the Gentiles.*

22 *And they gaue him audience vnto this word, & then lifted vp their voyces, and ſaid, Away with ſuch* a felowe *from the earth: for it is no reaſon that he ſhould liue.*

23 *And as they cried, & caſt of their clothes, and threwe duſt into the ayre,*

24 *The chiefe captaine commanded him to be brought into the caſtle, and bade that he ſhould be ſcourged, and examined: that he might knowe wherefore they cryed ſo on him.*

25 *And as they bound him with thongs, Paul ſaide vnto the Centurion that ſtoode by, Is it*

[c] μάρτυρος. Act. 7, 38.

‡ Not only the Principals but al that conſent to the death or vexation of Chriſtian men for the Catholike faith, doe highly offend. Which the Apoſtle confeſſeth here, that Gods mercie may be more notoriouſly glorified in him thereby.

ſtanding by him: Is it lawful for you to whip a man that is a Romane and vncondemned?

26 Which the Centurion hearing, went to the Tribune, and tolde him, ſaying, What wilt ỹ doe? for this man is a citizen of Rome.

27 And the Tribune comming, ſaide to him, Tell me, art thou a Romane? But he ſaid, Yea.

28 And the Tribune anſwered, I obtained this citie with a great ſumme. And Paul ſaid, But I was alſo borne to it.

29 Immediatly therefore they departed from him ỹ were to torment him. The Tribune alſo feared after he vnderſtood that he was a citizen of Rome, and becauſe he had bound him.

30 But the next day meaning to knowe more diligently for what cauſe he was accuſed of the Iewes, he looſed him, and cõmanded the [c] Prieſtes to come together, & all the Councel: bringing forth Paul, he ſet him among them.

[c] ἀρχιερεῖς.

lawfull for you to ſcourge a man that is a Romane, and vncondemned?

26 When the Centurion heard that, he went and told the chiefe captaine, ſaying, Take heede what thou doeſt, for this man is a Romane.

27 Then the chiefe captaine came, and ſaide vnto him, Tell me, art thou a Romane? He ſaide, Yea.

28 And the chiefe captaine anſwered, With a great ſumme obtained I this freedome. And Paul ſaid, I was frec borne.

29 Then ſtraightway departed from him they which ſhould haue examined him: and the chiefe captaine alſo was afraide after hee knewe that he was a Romane, and becauſe he had bounde him.

30 On the morowe, becauſe he woulde haue knowen the certaintie wherefore he was accuſed of the Iewes, he looſed him from his bandes, and commaunded the high prieſtes and all the Councell to come together, and brought Paul forth, and ſet him before them.

MARGINALL NOTES. CHAP. XXII.

Rhem.1. 17.) Waſh away thy ſinnes.) *The Sacrament of Baptiſme doth it ſelfe waſh away ſinnes as here is plaine, and therefore doth not onely ſignifie (as the Heretikes affirme) that our ſinnes be forgiuen before, or otherwiſe by faith onely remitted. Whereby the Churches doctrine is proued to be fully agreeable to the Scriptures, that the Sacraments giue grace* ex opere operato, *that is, by the force and vertue of the worke and worde, done and ſaid in the Sacrament.*

Fulke.1. The text ioyneth with the Sacrament, inuocation of the name of the Lord, whereunto ſaluation is promiſed (Rom.10.13.Ioel 2.22.) to waſh away his ſinnes. Therefore this place maketh nothing for your Hereſie, that the Sacraments giue grace, *ex opere operato*, of the worke wrought.

CHAP. XXIII.

As the people in the tumult, ſo alſo the very chiefe of the Iewes in their Councell ſhewe themſelues obſtinate, and wilfull perſecutours of the trueth in S. Pauls perſon. whoſe behauiour towards them is full of conſtancie, modeſtie, and wiſedome. 11 *(Chriſt alſo by a viſion encouraging him, and foretelling that he ſhall to Rome.)* 12 *Yea they conſpire with 40. men to kill him trayterouſly.* 16 *But the matter being detected, the Romane Tribune conueygheth him ſtrongly to Cæſaréa.*

AND Paul looking vpon the Councell, ſaid, Men brethren, I with al good conſcience haue conuerſed before God, vntill this preſent day.

2 And the high Prieſt Ananias commanded them that ſtood by him, to ſmite him on the mouth.

3 Then Paul ſaid to him, ‡God ſhal ſtrike thee, thou whited wall. And thou ſitting iudgeſt me according to the lawe, and contrary to law doeſt thou cõmand me to be ſmitten?

4 And they ỹ ſtood by, ſaide, Doeſt thou reuile the high Prieſt of God?

5 And Paul ſaid, ‖ I knewe not, brethren, that he is the high Prieſt. For it is written: *The prince of thy people thou ſhalt not miſſpeake.*

6 And Paul knowing that the one part was of Sadducees, & the other of Phariſees, ‡ he cried out in the Councel, Men brethren, * I am a Phariſee, the ſonne of Phariſees: of the hope and reſurrection of the dead am I iudged.

7 And whẽ he had ſaid theſe things, there roſe

‡ He ſaid not this through perturbation of mind or of a paſſion, but by way of prophecie, that this figuratiue high prieſthood then trimmed like a whited wall, was to be deſtroyed, whereas nowe the true prieſthood of Chriſt was come. *Beda in hunc lo.*

Phil.3,5.

‡ Such prudent euaſions from danger are lawfull. which S. Chryſoſtome calleth (ſpecially in this Apoſtle) the wiſdome of the ſerpent, as otherwiſe in his teaching and preaching and patience he vſed the ſimplicitie of a doue.

AND Paul earneſtly beholding the councell, ſaide, Men and brethren, I haue liued in all good conſcience before GOD vntill this day.

2 And the high prieſt Ananias commaunded them that ſtood by, to ſmite him on the mouth.

3 Then ſaide Paul vnto him, God ſhall ſmite thee thou painted wall: for ſitteſt thou and iudgeſt me after the law, and commandeſt me to be ſmitten contrary to the lawe?

4 And they that ſtood by, ſaid, Reuileſt thou Gods high prieſt?

5 Then ſaide Paul, I wiſt not brethren, that he was the high prieſt: For it is written, * *Thou ſhalt not curſe the ruler of thy people.* Exo.21.18.

6 But when Paul perceiued that the one part were Saducees, and the other Phariſees, he cryed out in the councell, * *Men and brethren, I am a Phariſee, the ſonne of a Phariſee: of the hope and reſurrection of the dead I am iudged.* Phil.3.5. actes 24.22.

7 And when he had ſo ſaide, there aroſe a debate

rose dissension betwene the Pharisees &Sadducees,and the multitude was diuided.

Mt.22,23. 8 For the ‖ Sadducees say *there is no resurrection,nor Angel,nor spirit:but the Pharisees confesse both.

9 And there was made a great crie. And certaine of the Pharisees rising vp,stroue saying, We finde no euill in this man. what if a spirit hath spoken to him, or an Angel?

10 And when there was risen great dissension, the Tribune fearing lest Paul should be torne in peeces by them,commanded the souldiers to goe downe,and to take him out of the middes of them,and to bring him into the castel.

11 And the night following our Lorde stãding by him,said,Be constant: for as thou hast testified of me in Hierusalem, so ‡ must thou testifie at Rome also.

‡ Though God who could not lie,had promised Paul that he should goe to Rome: yet the Apostle omitted not humane meanes to defend himself from his enemies and otherwise. neither said he as the Heretikes called Predestinates, Let them do what they wil,they can not hurt me,for I am predestinate to goe to Rome. See his doings and sayings to saue himself, in the chap. folowing.

12 And when day was come, certaine of the Iewes gathered them selues together, & ‖ vowed them selues,saying,that they would neither eate nor drinke til they killed Paul.

13 And they were more then fourtie men that had made this conspiracie:

14 Who came to the cheefe priests and the auncients, and saide, By execration wee haue vowed our selues,that we will eate nothing,til we kil Paul.

15 Now therefore giue you knowledge to the Tribune ẅ the Councel, that he bring him forth to you, as if you meant to knowe some more certaintie touching him. But we, before he come nere,are ready for to kil him.

16 Which when Paules sisters sonne had heard, of their lying in waite, he came and entred into the castel and told Paul.

17 And Paul calling to him one of the Centurions,said,Bring this yong man to the Tribune,for he hath some thing to tel him.

c See the courtesie and equitie of Heathen Officers toward their prisoners.to saue them from all iniurie and villanie.

18 cAnd he taking him, brought him to the Tribune, and said, The prisoner Paul desired me to bring this yong man vnto thee, hauing some thing to say to thee.

19 And the Tribune taking him by the hand, went aside with him apart, and asked him, What is it that thou hast to tel me?

20 And he said,The Iewes haue agreed to desire thee, that to morow thou wilt bring forth Paul into the Councel, as though they meant to inquire some more certaintie touching him.

21 But do not thou credit them,for there lie in waite for him more then fourtie men of them,which haue vowed neither to eate nor to drinke,til they kil him: and they are now ready,

bate betweene the Pharisees and the Saducees: and the multitude was diuided.

8 For the Saducees say that there is no resurrection, neither angell, nor spirit: but the Pharisees confesse both. Matt.22.33.

9 And there arose a great cry: and when the Scribes which were of the Pharisees part arose, they stroue, saying, We finde no euil in this man: but if a spirit or an angell hath spoken to him, let vs not striue against God.

10 And when there arose a great debate, the chiefe captaine fearing lest Paul shoulde haue bene pluckt asunder of them, commaunded the souldiers to goe downe, and to take him from among them,and to bring him into the castle.

11 And the night folowing, the Lord stood by him,and said,Be of good cheare,Paul: for as thou hast testified of mee in Hierusalem,so must thou beare witnesse also at Rome.

12 And whẽ it was day,certaine of the Iewes gathered themselues together,and made a vowe, saying that they would neither eate nor drinke til they had killed Paul.

13 And they were more then fourtie men, which had made this conspiracie.

14 And they came to the chiefe priests & elders,& said,We haue boũd our selues with a vow, that we wil eat nothing vntil we haue slaine Paul.

15 Nowe therefore giue ye knowledge to the chiefe captaine, & to the councell, that he bring him foorth vnto you to morow, as though ye would know something more perfectly of him: and we, or euer he come neere, are ready to kil him.

16 And when Pauls sisters sonne heard of their laying awaite, he went and entred into the castle,and told Paul.

17 And Paul called one of the vndercaptaines vnto him, and saide, Bring this yong man vnto the high captaine: for hee hath a certaine thing to shew him.

18 And he tooke him,& brought him to the high captaine,& said,Paul the prisoner called me vnto him,& prayed me to bring this yong mã vnto thee,which hath a certaine matter to shew thee.

19 Then the high captaine tooke him by the hand, and went with him out of the way,& asked him, What is it that thou hast to tell me?

20 And he said, The Iewes are determined to desire thee,that thou wouldest bring forth Paul to morow into the councel, as though they would enquire somewhat of him more perfectly.

21 But folow not thou their mindes: for there lie in waite for him of them moe then fourtie men,which haue bound themselues with a vowe, that they wil neither eate nor drinke,til they haue killed him: and now are they ready,and looke for a pro-

ready, expecting thy promisse.

22 The Tribune therfore dimissed ỹ yong man, commanding ỹ he should speake to no man ỹ he had notified these things vnto him.

23 And calling two Centurions, he said to them, Make ready two hundred souldiers, to goe as farre as Cæsaréa, and seuentie horsmen, & launces, two hundred, from the third houre of the night:

24 And prepare beasts. ỹ setting Paul on, they might bring him safe to Felix ỹ Presidẽt

25 (For he feared lest perhaps the Iewes might take him away, and kill him, and him self afterwarde should sustaine reproche, as though he would haue taken money)

26 Writing a letter cõteining this much. *Claudius Lysias to the most excellent President Felix, greeting.*

27 This man being apprehended of the Iewes, and ready to be killed of them, I comming in with the band deliuered him, vnderstanding that he is a Romane:

28 And meaning to know the cause that they obiected vnto him, I brought him down into their Councel.

29 Whom I found to be accused concerning questions of their lawe: but hauing no crime worthie of death or of bandes.

30 And when it was told me of embushments that they had prepared against him, I sent him to thee, signifying also to the accusers, to speake before thee. Fare well.

31 And the souldiars according as it was commanded them, taking Paul, brought him hy night to Antipatris.

32 And ỹ next day sending away the horsmen to go ẅ him, they returned to the castel.

33 Who when they were come to Cæsaréa, and had deliuered the letter to the President, they did set Paul also before him.

34 And when he had read, and had asked of what prouince he was: and vnderstanding that of Cilicia:

35 I wil heare the, said he, when thy accusers are come. And he commaunded him to be kept in Herods palace.

a promise from thee.

22 The chiefe captaine then let the yong man depart, and charged him, See thou tell it out to no man, that thou hast shewed these things to me.

23 And hee called vnto him two vndercaptaines, saying, Make ready two hundred souldiers to goe to Cæsarea, and horsemen threescore and ten, and spearemen two hundred, at the third houre of the night:

24 And deliuer them beastes, that they may set Paul on, and bring him safe vnto Felix the high deputie.

25 And he wrote a letter after this maner.

26 Claudius Lysias, vnto the most mighty ruler, Felix, sendeth greetings.

27 This man was taken of the Iewes, and shoulde haue bene killed of them: Then came I with an army, and rescued him, after I perceiued that he was a Romane:

28 And when I would haue knowen the cause wherefore they accused him, I brought him forth into their councel.

29 Whom I perceiued to be accused of questions of their lawe, but hauing nothing laide to his charge worthy of death, or of bondes.

30 And when it was shewed mee howe that the Iewes layde waite for the man, I sent him *straightway to thee, and gaue commaundement to his accusers, that the things which they haue against him, they shoulde tell before thee. Farewell.*

31 Then the souldiers, as it was commaunded them, tooke Paul, and brought him by night to Antipatris.

32 On the morow, they left the horsemen to goe with him, and returned vnto the castle.

33 Which when they came to Cæsarea, and deliuered the epistle to the deputie, presented Paul also before him.

34 And when the deputie had read the letter, *he asked of what prouince he was. And when he vnderstoode that he was of Cilicia:*

35 I will heare thee, saide he, when thine accusers are come also. And he commanded him to be kept in Herods iudgement hall.

ANNOTATIONS. CHAP. XXIII.

Rhem. 5. I knew not.) Our Lord (*saith S. Cyprian*) in the Gospel, when it was saide to him, Answerest thou the high Priest so? teaching that the honour of Priesthod must be kept, said nothing to the high Priest, but onely purging his innocencie, said, If I haue spoken euil, beare witnes of euil: but if wel, why smitest thou me? Also the blessed Apostle when it was said to him, Doest thou assaile the high Priest so with il words? spake not any thing contumeliously against the Priest, whereas he might haue put forth him selfe stoutly against them which had both crucified our Lord, and which had now also lost their God and Christ, Temple and Priesthod, but though in false and spoiled Priests, yet considering the very bare shadow of the name of Priests, he said, I knewe not brethren that he was high Priest. *By which words of the Apostle, either it may be thought he knew not in deed that he was in that function, because he had not been of long time in those parts: or els that he so said in respect of the abrogation of the high Priesthood of the Iewes, whereby he knewe this man not to be truely any priest, also because at this time they came not orderly to it by succession of Aaron and Lawe of Moyses, but by the Roman Emperours fauour,* * *as is said before. though (as it is lawful*

The honour of Priesthod. *Cypr. ep. 65, 69. in. 9.*

See Annot. Io. c. 11. 51.

Lawful in ſuch a caſe) the leſſe to irritate them, he frameth his ſpeach ſo as they might not take occaſion of further accuſation againſt him.

Rhem. 1. 12. The Sadducees.) *This was the worſt Hereſie among the Iewes, denying that there be any Angels or ſpirits, the Reſurrection alſo of the bodies: and conſequently (as it may very wel be gathered by the booke of the Machabees) they denied praier for the dead. for to offer or pray for the dead, and to thinke rightly and religiouſly of the Reſurrection, are made there ſequels one of another Of this ſect of Sadducees was (as Euſebius writeth* li.2.c.22.Ec.hiſt.*) this Ananias the High Prieſt, that cauſed Paul to be ſmitten. for their Prieſthod had now no more the protection of God to preſerue it in truth and right iudgement, the Chriſtian Prieſthod being then eſtabliſhed.*

Mac.li.2.c. 12,43. The Sadducees (as it ſeemeth) denied praier for the dead.

Fulke 1. Of trueth, nothing but trueth can be concluded, but of falſhod not onely falſhod, but ſometime trueth. As this trueth, that the dead are not to be prayed for, doeth folowe of the falſe opinion of the Sadducees, that the ſoule is mortall ſuppoſed to be true, and ſo doe many other trueths. As for example, the ſoules of the righteous be not in torment after their death, the ſoules of the wicked be not in heauen after their death, &c. Not onely *Ananias* was a Sadducee, but alſo *Annas* and *Caiphas*, before Chriſts death. *Caiphas* doeth proue him ſelfe to be a Sadducee by his ſaying, *Ioan.*11.50. wherein he ſpake the trueth againſt his meaning. *Annas* is ſhewed to be a Sadducee, *Act.*4.1.*&* 6. And *Ioſephus* teſtifieth, that the Sadducees were chiefe in dignitie, and had the gouernment many times among the Iewes, therefore it is not vnlike, but many of that vile ſect by briberie aſpired to the high Prieſts office *Antiqu.lib.*18.*cap.*2.

High Prieſts Sadducees.

Rhem. 2. 12. Vowed them ſelues.) *Such vowes, othes, or execrations as this, binde no man before God, yea they muſt in no wiſe be obſerued. It is a great offence either to vow voluntarily, or to take any ſuch thing vpon a man, for feare or by commandement. For example, if thou haue raſhly by promes, vow, or othe, appointed to be reuenged vpon any man, thou bindeſt not thy ſelf thereby, neither muſt thou keepe thy promes. If thou be put to an othe to accuſe Catholikes for ſeruing God as they ought to do, or to vtter any innocent man to Gods enemies and his, thou oughteſt firſt to refuſe ſuch vnlawfull othes: but if thou haue not conſtancie and courage ſo to do, yet know thou that ſuch othes binde not at all in conſcience and law of God, but may and muſt be broken vnder paine of damnation. For to make or take ſuch vowes or othes, is one ſinne, and to keepe them, is an other far greater as when Herode, to keepe his othe, killed Iohn Baptiſt. And ſuch vowes and othes to God as theſe, are vnlawful & muſt be broken: and not the vowes of Chaſtitie and religion, as our new Miniſters teach by their words and workes.*

Vnlawful othes & vowes muſt not be kept.

*Mat.*14,9.

Fulke 2. He that voweth that which he is not able to performe, doth likewiſe ſinne, and doth of neceſſitie breake that vow, which he is not able to keepe. And if any man take an oth to diſcouer true Catholikes, he is bound to performe it. For it is no ſinne abſolutely to diſcouer them, that may without ſinne diſcouer themſelues. And many vowes and othes, are vnlawful to be made, which when they are made, it is lawfnl to keepe, as the othe made to the *Gibeonites*, the breach whereof was puniſhed in *Sauls* poſteritie, 2.*Sam.*21. And if it were ſinne abſolutely to diſcouer them, yet it is not lawful to lye in denying or concealing of them. Wherefore your doctrine ſauoureth ſtrongly of the ſect of the *Priſcillianiſts*, which ſaid: *Iura, periura, ſecretum prodere noli, Sweare and forſweare, but bewray no ſecrets.* Although obſtinate Papiſts, whom you affirme to be true Catholikes, be in deede ranke heretikes and traitours.

Vowes.

CHAP. XXIIII.

They proſecute him to Cæſarea, bringing with them an oratour, who before the Preſident Felix accuſeth him. 10 *He anſwereth, defending himſelf from the crimes they charged him with, but confeſſing his religion plainly.* 22 *The Iudge perceiuing his religion to be irreprehenſible, yeldeth not to condemne him at their pleaſure,* 24 *yea he oftentimes with his wife heareth his preaching,* 27 *but yet doth not his dutie to deliuer him out of priſon.*

AND after fiue daies the high prieſt Ananias deſcended, with certaine auncients and one Tertullus an oratour, who went to the Preſident againſt Paul.

2 And Paul being cited, Tertullus began to accuſe, ſaying. Whereas we liue in much peace by thee, & many things are corrected by thy prouidence:

3 We do alwaies and in al places receiue it, moſt excellent Felix, with al thankeſgiuing.

4 But leſt I hinder thee any longer, I deſire thee of thy clemencie briefly to heare vs.

5 We haue founde this man peſtiferous, and raiſing ſeditions to all the Iewes in the whole world, and authour of the ſedition [c] of the ſecte of the Nazarenes,

[c] τῆς αἱρέσεως.

6 Who alſo hath attempted to violat the temple, whome alſo being apprehended we would haue iudged according to our law.

7 But Lyſias the Tribune comming in, with great force tooke him away out of our handes,

8 Com-

AND after fiue dayes, Ananias the high prieſt deſcended, with the Elders, and with a certaine Orator, named Tertullus, which appeared before the deputie againſt Paul.

2 And when Paul was called forth, Tertullus began to accuſe him, ſaying, Seeing that we haue obtained great quietneſſe by the meanes of thee, and that many good things are done vnto this nation through thy prouidence,

3 That allowe we euer, and in all places, moſt noble Felix, with all thanks.

4 Notwithſtanding, that I be not tedious vnto thee, I pray thee, that thou wouldeſt heare vs of thy courteſie a fewe words.

5 For we haue found this man a peſtilent fellow, and a moouer of debate vnto all the Iewes in the whole worlde, and a maintainer of the ſect of the Nazarites.

6 Which alſo hath gone about to pollute the temple: whome we tooke, and would haue iudged according to our lawe.

7 But the high captaine Lyſias came vpon vs, and with great violẽce tooke him away out of our hands,

8 Com-

8 Cõmanding his accuſers to come to thee, of whom thou mayſt thy ſelf iudging, vnderſtãd of al theſe things, wherof we accuſe him.

9 And the Iewes alſo added, ſaying that theſe things were ſo.

10 But Paul anſwered, (the Preſidẽt making a ſigne vnto him for to ſpeake.) Knowing that of many yeres thou art iudge ouer this nation, I wil with good courage anſwer for my ſelf.

11 For thou maieſt vnderſtand that it is not aboue twelue daies to me, ſince I went vp to adore in Hieruſalem.

12 And neither in the temple did they finde me diſputing with any man, or cauſing concourſe of the multitude, neither in the ſynagogs, nor in the citie:

13 Neither can they proue vnto thee the things wherof they now accuſe me.

14 But this I confeſſe to thee, that [c] according to the ‡ſecte, which they cal hereſie, I do ſo ſerue ‖ the father my God, beleeuing all things ỹ are writtẽ in ỹ Law & the Prophets:

15 Hauing hope in God, the which theſe alſo them ſelues expect, that there ſhal be a reſurrection of iuſt and vniuſt.

16 In this my ſelf alſo do ſtudie to haue a cõſcience without offence toward God and toward men alwaies.

17 And after many yeres *I came to beſtowe almes vpon my nation, and oblations, and vowes.

18 In the which they foũd me *purified in the temple: not ẅ multitude nor with tumult.

19 But certaine Iewes of Aſia, who ought to be preſent before thee & to accuſe, if they had any thing againſt me:

20 Or let theſe men themſelues ſay, if they haue found in me any iniquitie, foraſmuch as I ſtand in the Councel,

21 But of this one voice only that I cried ſtanding among them, That *of the reſurrectiõ of the dead am I iudged this day of you.

22 And Felix differred thẽ, knowing moſt certainly of this way, ſaying, Whẽ Lyſias the Tribune is come downe, I wil heare you.

23 And he cõmanded the Centurion to keepe him, and ỹ he ſhould haue reſt, neither to prohibit any of his to miniſter vnto him.

24 And after ſome daies, Felix comming with Druſilla his wife, which was a Iew, called Paul, and heard of him the faith that is in Chriſt IESVS.

25 And he diſputing of ‡iuſtice & chaſtitie, & of the iudgement to come, Felix being terrified, anſwered, For this time, go thy way: but

8 Cõmanding his accuſers to come vnto thee, of whom thou maiſt, if thou wilt enquire, know the certainty of al theſe things wherof we accuſe him.

9 And the Iewes likewiſe affirmed, ſaying, that theſe things were ſo.

10 Then Paul, after that the deputie himſelfe had beckened vnto him that he ſhould ſpeake, anſwered, With a more quiet minde do I anſwer for my ſelfe, for as much as I vnderſtand that thou haſt bene of many yeeres iudge vnto this nation:

11 Becauſe that thou maieſt know, that there are yet but twelue dayes, ſince I went vp to Hieruſalem for to worſhip.

12 And they neither found mee in the temple diſputing with any man, neither raiſing vp the people, neither in the Synagogues, nor in the citie:

13 Neither can they proue the things wherof they accuſe me.

14 But this I confeſſe vnto thee, that after the way which they call hereſie, ſo worſhip I the God of my fathers, beleeuing all things which are written in the Lawe and the Prophets,

15 And haue hope towards God, that the reſurrectiõ of the dead, which they themſelues looke for alſo, ſhall be both of the iuſt and vniuſt.

16 And herein ſtudy I, to haue alway a cleare conſcience toward God, and toward men.

17 Now after many yeres, I came & brought almes to my nation, and offrings:

*18 *In the which they foũd me purified in the tẽple, nether ẅ multitude, nor yet with vnquietnes.* Acts.21.27.

19 Howbeit, there were certaine Iewes out of Aſia,

20 Which ought to bee here preſent before thee, and accuſe me, if they had ought againſt me.

21 Or els let theſe ſame here ſay, if they haue found any euill doing in me while I ſtand here in the councell.

*22 Except it be for this one voice, that I cried ſtanding among them, * That of the reſurrection from the dead, am I iudged of you this day.* Acts.23.7.

23 And when Felix heard theſe things, he diferred them: for he knew very well of that way, and ſaid, Whẽ Lyſias the captaine is come downe, I will know the vttermoſt of your matter.

24 And he commaunded an vndercaptaine to keepe Paul, and to let him haue reſt, and that he ſhould forbid none of his acquaintance to miniſter vnto him, or to come vnto him.

25 And after certaine dayes, when Felix came with his wife Druſilla, which was a Ieweſſe, he called foorth Paul, and heard him of the faith which is toward Chriſt.

26 And as he reaſoned of righteouſneſſe, temperance and iudgement to come, Felix trembled, and anſwered, Goe thy way for this time, when I haue

[c] κατὰ τὴν ὁδὸν ‡ Becauſe Tertullus ỹ Iewes oratour called Chriſtian religion the ſect or (as it is there verſ.5. in the Greeke) the hereſie of the Nazarens: S. Paul anſwereth and ſheweth that it is no hereſie. And as for the word, *Sect*, in this place: it is in the Greeke, *According to the way, which they cal hereſie*, as alſo Act. 9,2. 24,22. And therfore the word ſect here is ſo taken. See *Annot.c.28.22.* ‖ the God of my fathers, Ro.15,28. Act 21,26. Act.23,6.

but in time cõuenient I wil send for thee.

26 Hoping also withal, ẏ money would be giuen him of Paul, for ẏ which cause also oftentimes sending for him, he spake ẅ him.

27 But when two yeres were ended, Felix had a successor Portius Festus. And Felix being willing to shew the Iewes a pleasure, left Paul in prison.

haue a conuenient seaſon, I wil send for thee.

27 He hoped also that money should haue bene giuen him of Paul, that he might loose him: wherefore he sent for him the oftener, and communed with him.

28 But after two yeres, Portius Festus came into Felix roume: and Felix willing to shew the Iewes a pleasure, left Paul bound.

MARGINAL NOTES. CHAP. XXIIII.

Rhem. 1. 25 Iustice and chastitie.) *The Apostolike teaching was not of only or special faith, but of iustice, and chastitie, & iudgement, that is to say, of the terrour of Hel and other Gods iudgements in the next life answerable to our deedes in this world: by which the hearers were first terrified, & so induced to penance. How say Heretikes then that such things make men hypocrites?*

Fulke. 1. The right way to teach iustification by faith only in Christ, is begun with mans condemnation by the law, which requireth iustice, temperance and all vertues, most perfectly, in paine of damnation, and after men are iustified, to teach them also that all vertues are necessarie fruites of faith. And therfore you may goe looke what Heretikes doe say, that vertues make hypocrites. For we say no such thing. But they that teach iustification before God by workes, or by keeping the law, doe rather make men hypocrites then truely iust, because that of workes of the law, no man is iustified before God. *Gal.* 3. 10. 11.

Iustification by faith only. Slaunder.

CHAP. XXV.

After two yeres emprisonment the Iewes continew their sute against him, soliciting the new President Festus, 6 first at Hierusalem, then at Cæsarea: 9 where through the Iewes partialitie he is faine to appeale vnto the Emperoure: 13 and is in the meane time brought forth by Festus (giuing him good testimonie, notwithstanding the exclamations of the Iewes against him) vnto king Agrippa and his Queene Bernice.

FESTVS therfore when he was come into the prouince, after three daies went vp to Hierusalem from Cæsaréa.

2 And the cheefe priests, and principal men of the Iewes went vnto him against Paul: and they desired him,

3 Requesting fauour against him, that he would cõmaund him to be brought to Hierusalem, laying waite for to kil him in ẏ way.

4 But Festus answered, that Paul is in Cęsaréa: & ẏ he would very shortly goe thither.

5 They therfore, saith he, that are of abilitie amõg you, going downe ẅ me, if there be any crime in the man, let them accuse him.

6 And hauing taried among them not aboue eight or ten daies, he went downe to Cæsaréa, & the next day he sate in the iudgement seate: and he commaunded Paul to be brought.

7 Who being brought, there stood about him the Iewes that were come downe from Hierusalem, obiecting many and greuous [c] causes which they could not proue,

[c] crimes as v. 27.

8 Paul making answer, That neither against ẏ law of ẏ Iewes, nor against ẏ temple, nor against Cęsar haue I any thing offended.

9 But Festus willing to shew the Iewes a pleasure, answering Paul, said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 And Paul said, At Cæsars iudgement seate doe I stãd, where I ought to be iudged: the Iewes I haue not hurt, as thou very wel knowest.

THen when Festus was come into the prouince, after three daies he ascended from Cæsarea to Hierusalem.

2 Then enfourmed him the high priest and the chiefe of the Iewes, against Paul, & they besought him.

3 And desired fauour against him, that he would send for him to Hierusalem, laying waite in the way to kill him.

4 But Festus answered, that Paul should be kept at Cæsarea, and that he himselfe would depart shortly thither.

5 Let them therefore, said he, which among you are able, come downe with vs, & accuse him, if there be any fault in this man.

6 And when he had taried among them more then ten daies, he went downe vnto Cæsarea, and the next day sate downe in the iudgement seate, and commaunded Paul to be brought.

7 Who being come, the Iewes which were come from Hierusalem, stoode about him, *and laid many and grieuous complaints against Paul, which they could not proue,*

8 While he answered for him selfe *that neither against the law of the Iewes, neither against the temple, nor yet against Cæsar, haue I offended any thing at all.*

9 But Festus willing to doe the Iewes a pleasure, answered Paul, and said, Wilt thou goe vp to Hierusalem, and there be iudged of these things before me?

10 Thẽ said Paul, I stand at Cæsars iudgemẽt seate, where I ought to be iudged: to the Iewes haue I done no wrong, as thou very wel knowest.

11 For if I haue hurt them, or done any thing worthie of death, I refuſe not to die. but if none of thoſe things be, whereof theſe accuſe me, no man can giue me to them. ‡ I appeale to Cæſar.

12 Then Feſtus hauing conferred with the Councel, anſwered, Haſt thou appealed to Cæſar? to Cæſar ſhalt thou goe.

13 And when certaine daies were paſſed, king Agrippa and Bernice came downe to Cæſaréa to ſalute Feſtus.

14 And as they taried there a good many daies, Feſtus ſignified to the king, of Paul, ſaying, A certaine perſon was left priſoner by Felix,

15 Concerning whom, when I was at Hieruſalem, the cheefe prieſts and the auncients of the Iewes came vnto me, deſiring condemnation againſt him.

16 To whom I anſwered, That it is not the Romanes cuſtome to yeld vp any man before that he which is accuſed haue his accuſers preſent and take place to make his anſwer for to cleere him ſelf of the crimes.

17 When they therfore were aſſembled hither, without any delaie, the day folowing, ſitting in the iudgement ſeat, I commaunded the man to be brought.

18 Of whom, when ỹ accuſers ſtoode vp, they brought no cauſe which I thought il of:

19 But certaine queſtions of their owne ſuperſtition they had againſt him, and of ‡ one IESVS deceaſed, whom Paul affirmed to liue.

20 Doubting therfore of this kinde of queſtion, I ſayd, whether he would goe to Hieruſalem, and there be iudged of theſe things.

21 But Paul appealing to be kept vnto the knowledge of Auguſtus, I commaunded him to be kept, til I ſend him to Cæſar.

22 And Agrippa ſaid to Feſtus, My ſelf alſo would heare the man. To morow, ſaid he, thou ſhalt heare him.

23 And the next day when Agrippa and Bernice were come with great pompe, and had entred into the hall of audience with the Tribunes and principal men of the citie, at Feſtus commaundement Paul was brought.

24 And Feſtus ſaith, King Agrippa, and al ye men that are preſent together with vs, you ſee this man, concerning whom al the multitude of the Iewes called vpon me at Hieruſalem, requeſting and crying out that he ought not to liue any longer.

25 Yet haue I foūd nothing that he hath committed

‡ If S. Paul both to ſaue him ſelf from whipping and from death ſought by the Iewes, doubted not to crie for ſuccour of the Romane lawes, and to appeale to Cæſar the Prince of the Romanes not yet Chriſtened: how much more may we call for aide of Chriſtian Princes and their lawes, for the puniſhment of Heretikes, and for the Churches defenſe againſt them? S. Auguſtine ep. 50.

11 For if I doe any wrong, or haue committed any thing worthy of death, I refuſe not to die: but if there be none of theſe things *wherof they accuſe me, no man may deliuer me vnto them. I appeale vnto Cæſar.*

12 Then ſpake Feſtus with the counſaile, and anſwered, Haſt thou appealed vnto Cæſar? vnto Cæſar ſhalt thou goe.

13 And after certaine daies, king Agrippa & Bernice, came vnto Cæſarea, to ſalute Feſtus.

14 And when they had bene there a good ſeaſon, Feſtus rehearſed Pauls cauſe vnto the king, ſaying, There is a certaine man left in bonds of Felix.

15 About whom, when I came to Hieruſalem, the high prieſts and the elders of the Iewes enformed me, and deſired to haue iudgement againſt him.

16 To whom I anſwered, Is it not the maner of the Romans, for fauour to deliuer any man that he ſhould periſh, before that he which is accuſed, haue the accuſers face to face, and haue licence to anſwere for him ſelfe, concerning the crime laid againſt him.

17 Therefore when they were come thither, without any delay, on the morow I ſate on the iudgement ſeate, and commanded the man to be brought forth.

18 Againſt whom, when the accuſers ſtoode vp, they brought none accuſation of ſuch things as I ſuppnſed:

19 But had certaine queſtions againſt him of their owne ſuperſtition, and of one Ieſus, which was dead, whom Paul affirmed to be aliue.

20 And becauſe I doubted of ſuch maner of queſtions, I asked him whether he would goe to Hieruſalē, and there be iudged of theſe matters.

21 But when Paul had appealed to be kept vnto the knowledge of Auguſtus, I commaunded him to be kept, till I might ſend him to Cæſar.

22 Then Agrippa ſaid vnto Feſtus, I would alſo heare the man my ſelfe. To morowe ſaid he, thou ſhalt heare him.

23 And on the morow when Agrippa was come and Bernice, with great pompe, and was entred into the counſaile houſe, with the chiefe captaines, and chiefe men of the citie, at Feſtus commandement was Paul brought forth.

24 And Feſtus ſaid, king Agrippa, and al men which are here preſent with vs, ye ſee this man, about whom all the multitude of the Iewes haue intreated me, both at Hieruſalem, and alſo here, crying that he ought not to liue any longer.

25 Yet found I nothing worthie of death, that

committed worthy of death. But forasmuch as he him self appealed to Augustus, I haue determined to send him.

26 Of whom what to write for certaintie to my lord, I haue not. For ỹ which cause I haue brought him forth to you, and especially to thee, king Agrippa, that examination being made, I may haue what to write.

ἀνακρίσεως γενομένης σχῶ τί γράψω. examination being made, I may haue what to write.

27 For it seemeth to me without reason, to send a prisoner, and not to signifie his causes.

that he had committed: Neuertheless, seeing that he hath appealed to Augustus, I haue determined to send him,

26 Of whom I haue no certaine thing to write vnto my Lord: Wherefore I haue brought him forth before you, and specially before thee, O king Agrippa, that after examination had, I might haue somewhat to write,

27 For me thinketh it vnreasonable for to send a prisoner, and not to shew the causes which are laid against him.

MARGINALL NOTES. CHAP. XXV.

Rhem. 1. 19 One IESVS deceased.) *This whom he termeth by contempt, one* IESVS, *hath now made al the Romane Emperours & Princes of the world to know him, & hath giuẽ the seate of the Cæsars to his poore seruants, Peter & his successors.*

Fulke. 1. Iesus Christ neuer gaue the citie of Rome, the seate of Cæsar to Peter, and much lesse to the Pope, but the Pope hath vsurped it against Cæsar, contrarie to the expresse commandement of Christ: Giue vnto Cæsar, that which is Cæsars. *Mat.22.21.*

CHAP. XXVI.

In that honorable Audience being permitted to speake, 2 he declareth to the king what he first was, 12 and how miraculously he was conuerted, 19 and that he hath preached since, as he was commaunded from heauen, and as the Prophets had foretold of Christ. 24 Which strange tale Festus the Heathen President hearing, saith that he is mad. 25 But he answereth, and exhorteth them al to be Christians as he is. 30 They finally pronounce that he might be set at libertie, but only for his appeale.

BVt Agrippa said to Paul, Thou art permitted to speake for thy self. Then Paul stretching forth his hand, began to make his answere.

2 Touching al things whereof I am accused of the Iewes, king Agrippa, I account my self happie for that I am to defend my self this day before thee,

3 Especially whereas thou knowest al things that are among the Iewes, customes and questions: for the which cause I beseech thee, heare me patiently.

4 And my life truely from my youth, which was from the beginning in my nation in Hierusalem, al the Iewes doe know:

5 Knowing me before from the beginning (if they wil giue testimonie) that according to the most sure c sect of our religion I liued a Pharisee.

c *diligenter.*

6 And now for the hope of the promisse that was made of God to our fathers, doe I stand subiect to iudgement.

b *in quam.* c λατρεῦον.

7 b The which, our twelue tribes c seruing night and day, hope to come vnto. Of the which hope, o king, I am accused of ỹ Iewes.

8 What incredible thing is it iudged with you, if God raise the dead?

9 And my self truely had thought that I ought to doe against the name of IESVS of Nazareth many contrarie things.

Act.8,4. 10 Which also I * did at Hierusalem, and many of the saincts did I shut vp in prisons, hauing receiued authoritie of the cheefe priests: and when they were put to death, c I brought the sentence.

c *detuli sententiam.*

THen *Agrippa saide vnto Paul, Thou art permitted to speake for thy selfe. Then Paul stretched foorth the hand, and answered* for him selfe.

2 I thinke my selfe happy, king Agrippa, because I shal answere this day before thee of al the things where of I am accused of the Iewes:

3 Namely, because thou art expert in all customes and questions which are among the Iewes: wherefore I beseech thee to heare me pacientely.

4 My life that I haue led of a childe, which was at the first among mine owne nation at Hierusalem, know all the Iewes,

5 Which knew me from the beginning, (if they would testifie) that after the most straitest sect of our religion, I liued a Pharisee.

6 And now I stand, and am iudged for the hope of the promise made of God vnto our fathers:

7 Vnto which promise our twelue tribes instantly seruing God day and night, hope to come: For which hopes sake, king Agrippa, I am accused of the Iewes.

8 Why should it be thought a thing incredible vnto you, that God raiseth the dead?

9 I also verily thought in my selfe, that I ought to doe many contrarie things, cleane against the name of Iesus of Nazareth:

*10 *Which thing I also did in Hierusalem,* Act.8.3. *and many of the saincles did I shut vp in prison, hauing receiued authoritie of the high priests, and when they were put to death, I gaue the sentence.*

11 And through out al the ſynagogs often times puniſhing them, I compelled them to blaſpheme: and yet more mad againſt them, I perſecuted them euen vnto foraine cities.

Act.9,3. 12 Among which things whiles * I went to Damaſcus with authoritie & permiſſion of the cheefe pricſts,

13 At midday, in the way, I ſaw (o king) from heauen a light to haue ſhined round about me and them that were in companie with me, aboue the brightnes of the ſunne.

14 And whē al we were fallen downe on the ground, I heard a voice ſpeaking to me in the Hebrew tongue: Saul, Saul, why perſecuteſt thou me? It is hard for thee to kicke againſt the pricke.

15 And I ſaid, Who art thou Lord? And our Lord anſwered, I am IESVS whom thou doeſt perſecute.

16 But riſe vp and ſtand vpon thy feete: for to this end haue I appeared to thee, that I may ordaine thee a miniſter and witnes of thoſe things which thou haſt ſeen, and of thoſe things wherein I wil appeare to thee,

17 Deliuering thee out of the peoples and nations vnto the which now I ſend thee,

18 To open their eies, that they may be conuerted from darkenes to light, and from the power of Satan to God, that they may receiue remiſſion of ſinnes and lot among the ſainctes by the faith that is in me.

19 Whereupon, king Agrippa, I was not incredulous to the heauenly viſion:

20 But to them firſt that are at Damaſcus, and at Hieruſalem, and vnto al the countrie
Act.9.20. of Iewrie, and to the Gentiles * did I preach that they ſhould doe ‡ penance, and turne to God, doing workes worthie of penance.

21 For this cauſe the Iewes, when I was
Act.21,30. in the Temple, * apprehending me, attempted meaning to kil men.

22 But aided by the helpe of God, I ſtand vntil this day, teſtifying to ſmall and to great, ſaying nothing beſide thoſe thinge which the Prophets did ſpeake ſhould come to paſſe, and Moyſes.

23 If CHRIST were paſſible, if the firſt of the reſurrection from the dead, he were to ſhew light to the people & to the Gentiles.

24 As he ſpake theſe things and made his anſwere, Feſtus with a loud voice ſaid, Thou art mad, Paul: much learning turneth thee to madneſſe.

25 And

11 And I puniſhed them often in euery ſynagogue, and compelled them to blaſpheme, and was yet more mad vpon them, and perſecuted them euen vnto ſtrange cities.

*12 * About which things as I went to Damaſcus, with authoritie and commiſſion of the high prieſts,*

*13 * Euen at midday, O king, I ſawe in the way a light from heauen, aboue the brightneſſe of the ſunne, ſhine round about me, and them which iourneyed with me.*

14 And when we were all fallen to the earth, I heard a voice ſpeaking vnto me in the Hebrew tongue, and ſaying, Saul, Saul, why perſecuteſt thou me? It is hard for thee to kicke againſt the prickes.

15 And I ſaide, Who art thou, Lord? and he ſayd, I am Ieſus whom thou perſecuteſt.

16 But riſe and ſtand vpon thy feete, for I haue appeared vnto thee for this purpoſe, to make thee a miniſter and a witneſſe, both of theſe things which thou haſt ſeene, and of thoſe things in the which I wil appeare vnto thee,

17 Deliuering thee from the people, and from the Gentiles, vnto whome now I ſend thee,

18 To open their eyes, that they may be turned from darkeneſſe to light, and from the power of Satan vnto God, that they may receiue forgiuenes of ſinnes, and inheritance among them which are ſanctified by faith that is in me.

19 Wherefore, O king Agrippa, I was not diſobedient vnto the heauenly viſion:

20 But ſhewed firſt vnto them of Damaſcus, and at Hieruſalem, and thorowout al the coaſts of Iurie, and then to the Gentiles, that they ſhould repent and turne to God, and doe ſuch workes as become them that repent.

21 For this cauſe the Iewes caught me in the temple, and went about to kill me.

22 Seeing therefore that I haue obteined helpe of God, I continue vnto this day, witneſſing both to ſmall and great, ſaying none other thing then thoſe which the Prophets and Moſes did ſay ſhould come to paſſe:

23 That Chriſt ſhould ſuffer, and that hee ſhould be the firſt that ſhould riſe from the dead, and ſhould ſhew light vnto the people, and to the Gentiles.

24 And as hee thus ſpake for himſelfe, Feſtus ſayd with a loud voyce, Paul, thou art beſide thy ſelfe, much learning doeth make thee madde.

25 But

25 And Paul ſayd, I am not mad, moſt excellent Feſtus: but I ſpeake words of veritie and ſobrietie.

26 For the king knoweth of theſe things to whom alſo I ſpeake conſtantly. for I think none of theſe things to be vnknowē to him. For neither was any of theſe things done in a corner.

27 Beleeueſt thou the prophets, king Agrippa? I know that thou beleeueſt.

28 And Agrippa ſaid to Paul: A litle thou perſuadeſt me to become a CHRISTIAN.

29 And Paul ſayd, I wiſh of God, both in litle, and in much, not only thee, but alſo all that heare this day, to become ſuch as I am alſo, except theſe bands.

30 And the king roſe vp, and the Preſident, and Bernice, and they that ſate by thē.

31 And going aſide, they ſpake among themſelues, ſaying, That this man hath done nothing worthie of death or bandes.

32 And Agrippa ſayd to Feſtus, This man might be releaſed, if he had not appealed to Cæſar.

25 But he ſayd, I am not madde moſt noble Feſtus, but ſpeake foorth the words of trueth and ſoberneſſe.

26 For the king knoweth of theſe things, before whom alſo I ſpeake freely, neither beleeue I, that any of theſe things are hidden from him, for this thing was not done in a corner.

27 King Agrippa, beleeueſt thou the Prophets? I wote well that thou beleeueſt.

28 Then Agrippa ſaid vnto Paul, Somewhat thou perſwadeſt me to be a chriſtian.

29 And Paul ſaid, I would to God that not onely thou, but alſo all that heare me to day, were both ſomewhat, and alſo in a great deale ſuch as I am, except theſe bonds.

30 And when he had thus ſpoken, the king roſe vp, and the deputie, and Bernice, and they that ſate with them.

31 And when they were gone apart, they talked betweene themſelues, ſaying, This man doth nothing worthy of death, or of bonds.

32 Then ſaid Agrippa vnto Feſtus, This man might haue bene let looſe, if he had not appealed vnto Cæſar.

MARGINALL NOTES. CHAP. XXVI.

Rhem. 1. 20 Penance.) *Penance often inculcated, and workes agreeable to the ſame.*

Fulke. 1. S. Paul preached repentance, but neuer popiſh penance, whereof if he had ſpoken, none of that honorable audience could haue vnderſtood him. Therefore he vſeth that word in the ſame ſenſe it was commonly vnderſtood both of the Iewes and of the Gentiles, of whom this aſſembly did conſiſt. Popiſh penance.

CHAP. XXVII.

What a dangerous nauigation he had towards Rome: and that by his prediction and counſell the ſhip might haue bene ſaued. And for his ſake (as God alſo reuealed to him before) all the company was preſerued being 276. perſons.

ANd after it was decreed that he ſhould ſaile into Italie, and that Paul with other priſoners ſhould be deliuered to a Centurion named Iulius, of the band Auguſta,

2 We going vp into a ſhip of Adrumẽtum, beginning to ſaile about the places of Aſia, looſed from the land, Ariſtarchus the Macedonian of Theſſalonica continuing with vs.

3 And the day folowing we came to Sidon. And Iulius intreating Paul courteouſly, permitted him to goe to his frendes, and to take care of himſelfe.

4 And when we had looſed thence, we ſailed vnder Cypres: becauſe the windes were contrarie.

5 And ſailing the ſea of Cilicia and Pamphilia, we came to [a] Lyſtra, which is in Lycia:

6 And there the Centurion finding a ſhip

AND when it was concluded that wee ſhould ſaile into Italy, they deliuered both Paul and certaine other priſoners, vnto one named Iulius, an vndercaptaine of Auguſtus band.

*2 *And we entred into a ſhip of Adramyttium, and looſed from land, appointed to ſayle by the coaſtes of Aſia, one Ariſtarchus out of Macedonia, of the countrëy of Theſſalonica, tarying ſtill with vs.* 2.Cor.11.22

3 And the next day we came to Sidon: And Iulius courteouſly entreated Paul, and gaue him libertie to goe vnto his friendes, and to refreſh himſelfe.

4 And when we had lanched from thence, wee ſailed hard by Cypres, becauſe the windes were contrary.

5 And when we had ſailed ouer the ſea of Cilicia and Pamphylia, we came to Myra a citie in Lyſia,

6 And there the vndercaptaine found a ſhip

[a] Myra.

ſhip of Alexandria ſailing into Italie, remoued vs into it.

7 And whereas many dayes we ſayled ſlowly, and were ſcarſe come ouer againſt Gnidus, the wind hindering vs, we ſayled neere Crete by Salmóne:

8 And with much adoe ſailing by it, we came into a certaine place that is called Good-hauens, nigh to the which was a citie Thalaſſa.

9 And when much time was ſpent, and whereas now it was not ſafe ſailing, becauſe the ‡ faſt nowe was paſt, Paul comforted them,

‡ It may ſignifie the Iewes faſte of the ſeuenth moneth September, after which the nauigation was perillous, winter approching.

10 Saying to them, Ye men, I ſee that the ſailing beginneth to be with hurt and much damage not onely of the lading & the ſhip, but alſo of our liues.

11 But the Centurion beleeued the gouernor and maiſter of the ſhippe, more then thoſe things which were ſaid of Paul.

12 And whereas it was not a commodious hauen to winter in, very many taking counſel appointed to ſaile thence, if by any meanes they might comming to Phœníce, winter there, a hauē of Crete loking toward the [c] Afrike and the Chore.

c Names of windes.

13 And the ſouthwind blowing, they thinking that they had obteined their purpoſe, when they had parted from Aſſon, ſayled along by Crete.

14 But not long after, a tempeſtuous wind that is called Euro-aquilo, droue againſt it.

15 And when the ſhip was caught and could not make way againſt the winde, giuing vp the ſhippe to the windes, we were driuen.

16 And running vpon a certaine iland, that is called [c] Cauda, we could ſcarſe get the cock-boate.

c Græc. Clauda.

17 Which being takē vp, they vſed helps, girding the ſhip, and fearing leſt they ſhould fall into [c] the Syrte, letting downe the veſſel, ſo were they caried.

c A place of quicke ſandes.

18 And when we were mightily toſſed with the tēpeſt, the next day they caſt forth,

19 And the third day with their owne hands they threw forth the tacklings of the ſhip.

20 And neither ſunne, nor ſtarres appearing for many dayes, and no ſmal ſtorme being toward, all hope was now taken away of our ſauing.

21 And when there had bene long faſting, thē Paul ſtanding in the middes of thē, ſayd, You ſhould in deed, O ye men, haue heard

of Alexandria ſailing into Italie, and he put vs therein.

7 And when we had ſailed ſlowly many daies and ſcarſe were come ouer againſt Gnidus, becauſe the wind withſtood vs, we ſailed hard by ‖ *Candie, ouer againſt Salmone,*

‖ Or, Creta, which was an high hill of Candie.

8 And with much worke ſailed beyond it, and came vnto a place which is called the Faire hauens, nigh whereunto was the citie of Laſea.

9 When much time was ſpent, and when ſailing was now ieopardous, becauſe alſo that the faſte was now already paſt, Paul put them in remembrance.

10 And he ſaid vnto them, Sirs, I perceiue that this voiage will be with hurt and much damage, not of the lading and ſhip onely, but alſo of our liues.

11 Neuertheleſſe, the vndercaptaine beleeued the gouernour and the maiſter of the ſhippe, more then thoſe things which were ſpoken of Paul.

12 And becauſe the hauen was not commodious to winter in, many tooke counſaile to depart thence, if by any meanes they might attaine to Phœnice, and there to winter, which is an hauen of Candie, and lieth toward the Southweſt and Northweſt wind.

13 And when the South wind blew ſoftly, they ſuppoſing that they had obtained their purpoſe, looſed vnto Aſſon, and ſailed paſt Candie.

14 But not long after, there aroſe agaynſt their purpoſe, a flaw of wind out of the North-eaſt, which is called Euroclydon.

15 And when the ſhip was caught, and could not reſiſt the wind, we let her goe, & were driuen with the weather.

16 But we were caried into an Iſle, which is called Clauda, and had much worke to come by a boate,

17 Which they tooke vp, and vſed helpe, and made faſt the ſhip, fearing leaſt they ſhould fall into the Syrtes: and ſo they let downe a ‖ *veſſell, and were caried.*

‖ Some read, the ſailes.

18 The next day when we were toſſed with an exceeding tempeſt, they lighted the ſhip:

19 And the third day we caſt out with our owne hands the tackling of the ſhip.

20 And when neither the ſunne nor ſtarres in many dayes appeared, and no ſmall tempeſt lay vpon vs, all hope that we ſhould be ſaued was then taken away.

21 But after long abſtinence, Paul ſtoode forth in the middes of them, and ſayd, Syrs, yee ſhould haue hearkened vnto me, and not haue looſed

heard me, and not parted from Crete, and haue gained this hurt and losse.

22 And now I exhort you to be of good cheere.for there shall be no losse of any soule among you,but of the ship.

23 For‖an Angel of the God whose I am, and [c]whom I serue,stood by me this night,

c ϕλαρίνα.

24 Saying,Feare not Paul,thou must appeare before Cæsar: and behold God hath ‡giuen thee al that saile with thee.

25 For the which cause be of good chere ye men: for I beleeue God,that it shal so be, as it hath bene said to me.

26 And we must come vnto a certaine iland.

27 But after the fourteenth night was come on vs, as we were sailing in Adria about midnight, the shipmen deemed that there appeared some countrie to them.

28 Who also sounding, found twentie fadomes: and being parted a litle frō thence, they found fifteene fadomes.

29 And fearing lest we should fall into rough places,casting out of the sterne foure ankers,they wished that day were come.

30 But as the shipmen sought to flee out of the ship, hauing let downe the cock-bote into the sea, pretending as if they were about to cast out ankers out of the fore part of the ship,

31 Paul sayd to the Centurion and to the souldiars, ‖Vnles these tarie in the ship, you cannot be saued.

32 Then the souldiars cut of the ropes of the cocke-boate: and suffered it to fall away.

33 And when it began to be light, Paul desired all to take meate, saying, This day is the fourteenth day that you expect and remaine fasting,taking nothing.

34 For the which cause I desire you to take meat for your health sake: for there shal not an heare of the head perish of any of you.

35 And when he had said these things, taking bread, he gaue thanks to God in the sight of them al: and when he had broken it, he began to eate.

36 And being al made of better cheere, they also tooke meate.

37 And we were in al in the ship, soules two hundred seuentie sixe.

38 And being filled with meate, they lighted the ship,casting the wheat into ẏ sea.

39 And when day was come, they knew not the land: but they spied a certaine creeke that had a shore, into the which they minded,

sed from Candie,and to haue gained vnto vs this harme and losse.

22 And now I exhort you to bee of good cheere: for there shall be no losse of any mans life among you,but of the ship.

23 For there stood by mee this night the angel of God,whose I am,and whom I serue,

24 Saying, Feare not, Paul,thou must bee brought before Cæsar, and loe, God hath giuen thee allthem that saile with thee.

25 Wherefore sirs, be of good cheere: for I beleeue God, that it shall be euen as it was tolde me.

26 Howbeit,we must be cast into a certaine Iland.

27 But when the fourteenth night was come, as we were sailing in Adria about midnight, the shipmen deemed that they drew neere to some countrey:

28 And sounded, and found it twentie fadomes: and when they had gone a litle further, they sounded againe, & found it fifteene fadoms.

29 Then fearing least we should haue fallen on some rocke, they cast foure ankers out of the sterne, and wished for the day.

30 And as the shipmen were about to flee out of the ship,when they had let downe the boate into the sea, vnder a colour as though they would haue cast ankers out of the foreship,

31 Paul said to the vndercaptaine, & to the souldiers, Except these abide in the ship, ye can not be saued.

32 Then the souldiers cut off the rope of the boate,and let it fall away.

33 And when the day began to appeare,Paul besought them all to take meate, saying, This is the fourteenth day that ye haue tarried and continued fasting,receiuing nothing at all.

34 Wherefore, I pray you to take meate, for this no doubt is for your health, for there shal not an heare fall from the head of any of you.

35 And when he had thus spoken, hee tooke bread, and gaue thankes to God in presence of them all: and when he had broken it, he began to eate.

36 Then were they all of good cheere, and they also tooke meate.

37 And we were altogether in the ship, two hundred,threescore and sixteene soules.

38 And when they had eaten ynough, they lighted the shippe, and cast out the wheate into the sea.

39 And when it was day, they knew not the land: but they spied a certaine hauen with a bāke,into the which they were minded, if it were

minded, if they could, to caſt a land the ſhip.

40 And when they had taken vp the ankers, they committed themſelues to the ſea, looſing withall the rudder bands: & hoiſing vp the maine ſaile according as the wind blew, they went on toward the ſhore.

41 And when we were fallen into a place betwene two ſeas, they graueled the ſhip: & the fore-part truly ſticking faſt remained vnmoueable: but the hinder part was broken by the violence of the ſea.

42 And the counſel of the ſouldiars was, that they ſhould kil the priſoners: leſt any ſwimming out, might runne away.

43 But the Centurion willing to ſaue Paul, forbade it to be done: and he commaunded them that could ſwimme, to caſt out themſelues firſt, and eſcape, and goe forth to land:

44 And the reſt, ſome they caried on bordes, and ſome vpon thoſe things that were of the ſhip. And ſo it came to paſſe, that al the ſoules eſcaped to land.

poſſible, to thruſt in the ſhip.

40 And when they had taken vp the ankers, they committed ‖ themſelues *vnto the ſea, and looſed the rudder bands, and hoiſed vp the maine ſaile to the wind, and drew to land.* ‖ Or, the ſhip.

41 And when they fell into a place which had the ſea on both ſides, they thruſt in the ſhip, and the forepart ſtucke faſt and moued not, but the hinder part brake with the violence of the waues.

42 And the ſouldiers counſaile was to kill the priſoners, leaſt any of them when hee had ſwomme out, ſhould run away.

43 But the vndercaptaine, willing to ſaue Paul, kept them from their purpoſe, & commaunded that they which could ſwimme, ſhould caſt themſelues firſt into the ſea, and eſcape to land:

44 And the other, ſome on boords, and ſome on broken pieces of the ſhip: and ſo it came to paſſe, that they eſcaped all ſafe to land.

MARGINALL NOTES. CHAP. XXVII.

Rhem. 1. 24 Giuen thee.) *Paul* (ſaith S. *Hierome*) *had ſo many ſoules in the ſhip giuen him, that is, ſo many men ſaued for his ſake: and after he is with Chriſt, ſhall he ſhut his mouth, and not be able once to ſpeake for them that haue beleeued in his Goſpel?* Hiero. adu. vigil. *Wherby he proueth al at if God do much for the merits of Saincts in this life, much more at their interceſſion and prayer in heauen.*

Fulke. 1. Who haue I in heauen (ſaith Dauid) but thee? ſpeaking to the Lord. Pſ. 73.25. And we hauing an aduocate with the father Ieſus Chriſt, haue no need of S. Pauls interceſſion, 1. Ioan. 2.1. S. Auguſtine ſaith, *That Chriſt our high prieſt hauing entred into the innermoſt part of the vaile, that is, heauen, Solus ibi ex his qui carnem guſtauerunt, interpellat pro nobis, He onely of all them that haue taſted fleſh, doth make interceſſion for vs. In Pſalm. 64.* Ieſus Chriſt our only aduocate.

ANNOTATIONS. CHAP. XXVII.

Rhem. 2. 23 An Angel.) *S. Paul had many viſions, ſpecially to aſſure him that he ſhould to Rome and ſtand before Ceſar, our Lord himſelfe before* (23,11.) *appearing to him, and here an Angel, for that purpoſe. Wherby we plainly ſee the ſpeciall prouidence of God toward that See, where his two principall Apoſtles were deſigned to preach, plant the faith, liue, die, be buried, and honoured til the worlds end.* Gods prouidence to the See of Rome.

Fulke. 2. Gods prouidence was great to plant and encreaſe his Church at Rome, but not to ſet vp the Popes authoritie there, aboue all other biſhops, yea aboue kings and princes. Whether Peter preached or died at Rome, we find nothing in the Scriptures, which ſhould not haue bene omitted, if it had bene ſo neceſſary a matter to be knowen for the Popes ſupremacie as you make it. Whether Peter died at Rome.

Rhem. 3. 31 Vnles theſe taric.) *When God reuealeth to vs any thing, or aſſureth vs of any euent to come, he diſchargeth vs not therby of our requiſite endeuours and labours for atchieuing the ſame, not executing ordinarily his deſignements towards men otherwiſe then by their owne free will and actions. S. Paul ſaid not here, Let vs do what we liſt: worke we or ſit we ſtill, whether the mariners goe out or tarie within, we are all ſure to be ſaued, for ſo God hath reuealed to me, and he cannot lie, neither can it fall otherwiſe. but contrarywiſe ſaith he, If theſe mariners leaue the ſhip, you can not be ſaued. So ſay all true Catholike preachers to Chriſtian people, What prouidence, predeſtination, or foreſight ſoeuer God haue of your ſaluation, you are not thereby conſtrained any way, you haue free will ſtil, and cannot be ſaued (though you be predeſtinate) except you keepe Gods commandements, repent you of your ſinnes, beleeue, liue and die well. And if it were reuealed to any man, that he were one of Gods elect, and that he ſhould finally die in grace and be ſaued, yet he were bound to worke his ſaluation with feare and trembling, as* S. Paul *both did, and taught, leſt he become reprobate: no leſſe then the ſame Apoſtle here and his fellowes, though they had their life promiſed to them of God, yet were bound to labour and vſe all poſſible diligence that they might not be drowned.* Gods predeſtination and appointment taketh not away mans free will & endeuours. 1. Cor. 9,27. Phil. 2,12.

Fulke. 3. God appointeth before hand not only the end, but alſo the meanes by which men come to that end. So in predeſtination of the ſaincts to ſaluation, he hath appointed that they ſhal repent, beleeue, and worke their ſaluation with feare and trembling, which meanes if men doe alwayes and finally deſpiſe, we may not ſay, *They cannot be ſaued though they be predeſtinate,* which is blaſphemy to thinke, but out of doubt they were not predeſtinated to ſaluation. Becauſe the holy ghoſt hath ſayd, whom he hath predeſtinated, he hath called, iuſtified, & glorified. Rom. 8.30. The will of man is free from coaction in all things, but not from ſlauerie to ſinne, but ſo farre foorth as it is made free by the grace of Chriſt. Predeſtination certaine. Freewill.

CHAP.

CHAP. XXVIII.

After their shipwracke hauing wintered in the Iland (now named Malta) where many miracles were wrought by Paul, they take ship againe, and so by Sicile they come to Puteoli in Italie, the Christian Romans comming a great way to meete him, to his great ioy. 16 Finally being come to Rome, in his lodging he declareth to the Iewes his cause, 23 and on a day appointed preacheth IESVS *vnto them. 25 And seeing their incredulitie, he sheweth how it was foretold by Esay: 28 but that the Gentils wil not be incredulous. 30 To whom he there preacheth two whole yeres without prohibition.*

AND when we had escaped, then we knew that the ‡ iland was called ‖ Mitylene. But the Barbarous shewed vs no smal courtesie.

‖ *Melita.*

2 For, kindling a fire they refreshed vs al, because of the imminent raine & the colde.

3 And when Paul had gathered together some number of stickes, and had laide them on the fire, a viper issuing out of the heate, inuaded his hand.

4 But as the Barbarous saw the beast hanging on his hand, they said one to another, Vndoubtedly this man is a murderer, who being escaped out of the sea, ᶜ Vengeance doth not suffer him to liue.

ᶜ *Iustitia.*

5 And he in deede ‖ shaking of the beast into the fire, suffred no harme.

6 But they supposed that he should be turned into a swelling, and that he would sodenly fall and die. But expecting long & seeing that there was no harme done on him, being changed they said, that he was a God.

7 And in those places were lands of the prince of the ile, named Publius, who receiuing vs, for three daies intreated vs courteously.

8 And it chanced that the father of Publius lay vexed with feuers and the bloudy flixe. Vnto whom Paul entred: and when he had praied, and imposed hands on him, he healed him.

9 Which being done, al in the ile also that had infirmities, came, and were cured:

10 Who also honoured vs with many honours, and when we were sailing away, laded vs with necessaries.

11 And after three moneths, we sailed in a ship of Alexandria, that had wintered in the iland, whose signe was the Castors.

12 And when we were come to Syracûsa, we taried there three daies.

13 Thence compassing by the shore, we came to Rhegium: and after one day the Southwinde blowing, we came the second day to Putéoli,

14 Where finding brethren, we were desired to tarie with them seuen daies: and so we came to Rome.

15 And from thence, when the brethren had

And when they were escaped, then they knew that the Isle was called Melita.

2 And the barbarous people shewed vs no little kindnesse, for they kindled a fire, and receiued vs euery one, because of the present raine, & because of the colde.

3 And when Paul had gathered a bundle of stickes, and layd them on the fire, there came a Viper out of the heate, and caught him by the hand.

4 And when the strangers saw the beast hang on his hand, they said among themselues, No doubt this man is a murderer, whom though he haue escaped the sea: yet vengeance suffereth not to liue.

5 And he shooke off the Viper into the fire, & felt no harme.

6 Howbeit, they waited when he should haue swollen, or fallen downe dead sodainly: but after they had looked a great while, and saw no harme come to him, they changed their mindes, and said that he was a God,

7 In the same quarters were possessions of the chiefe man of the Isle, whose name was Publius, which receiued vs, and lodged vs three dayes courteously.

8 And it came to passe that the father of Publius lay sicke of a feuer, and of a bloudy fluxe, to whom Paule entred in, and prayed, & laid his hands on him, and healed him.

9 So when this was done, other also which had diseases in the Isle, came, and were healed:

10 Which also did vs great honour, and when we departed, they laded vs with such things as were necessary.

11 And after three moneths we departed in a ship of Alexandria, which had wintered in the Isle, whose badge was Castor and Pollux.

12 And when we came to Syracusa, we taried there three dayes.

13 And from thence we fet a compasse, and came to Rhegium, and after one day the South winde blew, and we came the next day to Puteolus:

14 Where we found brethren, and were desired to tarry with them seuen dayes: and so we came toward Rome.

15 And from thence, when the brethren heard

had heard, they came to meete vs vnto *Apij-forum*, and the Three-tauerns. Whom when Paul had ſeen, giuing thanks to God, he tooke courage,

16 And when we were come to Rome, Paul was permitted to remaine to him ſelf with a ſouldiar that kept him.

17 And after the third day he called together the cheefe of the Iewes. And when they were aſſembled, he ſaid to them, Men brethrē, I doing nothing againſt the people, or the cuſtome of the fathers, was deliuered priſoner from Hieruſalem into the hands of the Romanes,

18 Who when they had examined me, would haue releaſed me, for that there was no cauſe of death in me.

19 But the Iewes contradicting it, I was compelled to appeale vnto Cæſar, not as hauing any thing to accuſe my nation.

20 For this cauſe therfore I deſired to ſee you and to ſpeake to you. for, becauſe of the hope of Iſraël, am I compaſſed with this ‖ chaine.

21 But they ſaid to him, We neither receiued letters concerning thee from Iewrie, neither did any of the brethren that came hither, report or ſpeake any euil of thee.

22 But we deſire of thee to heare what thou thinkeſt: for ‖ concerning this [c] ſecte, it is knowen to vs that it is gaineſaid euery where.

23 And when they had appointed him a day, they came to him vnto his lodging very many: to whom he expounded, teſtifying the kingdom of God, and vſing perſuaſion to them of IESVS out of the law of Moyſes and the Prophets, from morning vntil euening.

24 And certaine beleeued thoſe things that were ſaid: but certaine beleeued not.

25 And whereas they did not agree among them ſelues, they departed, Paul ſaying one word: That wel did the holy Ghoſt ſpeake by Eſaie the prophet to our fathers,

26 Saying, *Goe to this people, and ſay to them, With the eare you ſhal heare, and ſhal not vnderſtand: and ſeeing you ſhal ſee, and ſhal not perceiue.*

27 *For the hart of this people is waxen groſſe, and with their eares haue they heauily heard, & their eies ‡ they haue ſhut: leſt perhaps they may ſee with their eies, and here with their eares, and vnderſtand with their hart, and be conuerted, & I heale them.*

28 Be it knowen therfore to you, that this Saluation

[c] Aiperews.

Eſa.6,9. Mat.13,14. Mr.4,12. Lu.8,10. Io.12,40. Ro.11,8.

heard of vs, they came to meet vs at Appij forum, *and at the three tauernes: When Paule ſaw them, he thanked God, and waxed bolde.*

16 And when we came to Rome, the vnder captaine deliuered the priſoners to the cheefe captaine of the hoſt: but Paule was ſuffered to dwell by himſelfe, with a ſouldier that kept him.

17 And it came to paſſe, that after three dayes, Paule called the cheefe of the Iewes together. And when they were come together, he ſayd vnto them, Men and brethren, though I haue committed nothing againſt the people or lawes of the fathers, yet was I deliuered priſoner from Hieruſalem into the hands of the Romans.

18 Which whē they had examined me, would haue let me goe, becauſe there was no cauſe of death in me.

19 But when the Iewes ſpake contrary, I was conſtrained to appeale vnto Cæſar, not that I had ought to accuſe my nation of.

20 For this cauſe then haue I called for you, euen to ſee you, *and to ſpeake with you: becauſe that for the hope of Iſrael I am bound with this chaine.*

21 And they ſayd vnto him, We neither receiued letters out of Iurie concerning thee, neither any of the breathren that came, ſhewed or ſpake any harme of thee.

22 But we will heare of thee what thou thinkeſt: for as concerning this ſect, we know that euery where it is ſpoken againſt.

23 And when they had appointed him a day, there came many to him in his lodging, to whom he expounded & teſtified the kingdome of God, perſuading them concerning Ieſus, both out of the law of Moſes, and out of the Prophets, euen from morning to night.

24 And ſome were perſuaded in the things which were ſpoken, and ſome beleeued not.

25 And when they agreed not among themſelues, they departed, after that Paule had ſpoken one word, that is to ſay, *Well ſpake the holy Ghoſt by Eſaias the prophet, vnto our fathers,*

26 Saying, * *Goe vnto this people, and ſay, With your eares ſhall ye heare, and ſhall not vnderſtand, and with your eyes ſhall ye ſee, and not perceiue.*

27 For the heart of this people is waxed groſſe, and their eares are dull of hearing, & their eyes haue they cloſed, leſt they ſhould ſee with their eies, and heare with their eares, and vnderſtand with their hearts, and ſhould be conuerted, and I ſhould heale them.

28 Be it knowen therefore vnto you, that this ſaluation

Eſai.6.9. mat.13.14. mark.4.12. luk.8.10. iohn.12.40. rom.11.8.

Saluation of God is sent to the Gentiles, and they wil heare.

29 And when he had said these things, the Iewes went out from him, hauing much questioning among them selues.

30 And he taried ful two yeres in his hired lodging: and he receiued al ỳ came into him,

31 Preaching the kingdom of God, and teaching the things that concerne our Lord IESVS CHRIST with al confidence, without prohibition.

saluation of God is sent vnto the Gentiles, and they shall heare it.

29 And when he had said these words, the Iewes departed, and had great reasoning among themselues.

30 And Paule dwelt two yeeres full in his owne hired house, and receiued all that came in vnto him,

31 Preaching the kingdome of God and teaching those things which cõcerne the Lord Iesus Christ, with al cõfidence, no man forbidding him.

MARGINALL NOTES. CHAP. XXVIII.

Rhem. 1. 1. Iland was called.) *This iland (now Malta) is the seate of the knightes of the Rhodes. the inhabitants whereof haue a special deuotion to S. Paul: to whom both the cheefe Church (being the Bishops Seate) is dedicated, & the whole Iland (as they count it) consecrated. where the people shew yet to strangers, his prison and other memories of his miracles.*

Fulke. 1. If the inhabitants of Malta doe shew S. Paules prison, they shew a fable: for it is manifest by the text that although he were a prisoner, he was not shut vp in a prison. Reliques.

Rhme. 2. 27. They haue shut.) *Here also* (as Mat. 13.) *it is plaine that they would not see, nor heare, and that their execation is to be attributed to themselues and not to God.* See annota. Io. 12. 40.

Fulke. 2. The execation of the Iewes is to be attributed to themselues that obstinately refused to see: and to God who iustly punisheth them with that blindnesse that they could not see.

ANNGTATIONS. CHAP. XXVIII.

Rhem. 3. 5. Shaking of the beast.) *The promes of Christ* (Marc. 16.) *that venemous serpents should not hurt them that beleeue in him, is fulfilled not in al beleeuers, but in such as had the gift of miracles, as S. Paul had. Whom here a viper by nature so venemous that the people thought he should haue died out of hand, did no whit annoy: the extinguishing by the power of Christ al the poison of the beast. Yea and (as the Christian people there til this day beleeue) by S. Paules praier the Iland was delivered for euer from al such venemous serpents, in so much that children there play with scorpions euer since that time, and Pilgrimes daily carie with them peeces of stones out of the place where S. Paul abode, by which they affirme that they heale them which in other countries adioyning are bitten of scorpions, the medicine therfore being called,* S. Paules grace. *The Heretikes that know not the power of God, nor the miraculous vertues giuen to his Saincts, maruel and blaspheme, when they heare such things as be proper to certaine countries, attributed sometimes to Gods miracles done by his Saincts: as though that were not possible, or were not as much to Gods honour, & more, then things proceding only of natural causes. Such prophane men would not haue attributed the holsommes of the waters of Iericho to Eliseus his vertue and miracle, amending them by casting salt into them, if the Scripture had not expresly testified the same. It is the part of al faithful men to referre such things to God, when any iust occasion is giuen thereunto, rather then to nature: though the incredulous doe alwaies contrarie, for feare of superstition and dishonouring God. As though this escape of drowning, might better & more to Gods glorie be referred to chance and the mariners industrie, then to S. Paules praier and extraordinarie working.*

Tho. Fazellus de rebus Siculis decad. 1 li. 16. 1

4. Reg. 2. 19.

Malta hath S. Paules blessing and grace vntil this day.

Gods miraculous vertue in certaine countries and creatures, by his Saincts.

Fulke. 3. Our merchants & other that haue trauelled into Malta can finde no such miracle of that land. But if God haue giuen any such grace to that Iland, it is not to mainteine superstition or idolatry, but to shew the glory of his trueth that his apostle preached. We doubt not of the power of God in working miracles, but where we haue not his word to assure vs, we must haue good proofe before we are bound to giue credit. Christ *sheweth* (saith Tertullian) *that the faith of signes and wonders which are easy to be done by false Christs, is rash and vncerteine.* Aduers Marc. lib. 3. Miracle.

Rhem. 4. 20. Chaine.) *I would wish now (saith S. Chrysostome) to be for a time in the place where these chaines remaine, and to see the fetters which Diuels feare, and Angels reuerence.* homil. 5 ad populum Antiochenum. *See also S. Gregorie* lib. 3 epist. 30. *of the miracles done by S. Paules chaines, and that he sendeth to the Empresse Constantia some dust thereof filed of, for a great Relike and holy gift.*

S. Paules chaines honoured.

Fulke. 4. Chysostome in the same homely, which is *De patientia* Iob. 5. saith, *Si quis, &c. If any would reward me with all heauen, or with that chaine wherewith Paules hand was bound, I would preferre it in honour.* By which saying it appeareth that the fathers in amplifications sometime exceed measure. Gregory learned not of the scriptures to send the filings of a chaine which he knew not whether it were S. Paules or no to the empresse. S. Paule himselfe sent no such vaine presents. Reliques.

Rhem. 5. 22. Concerning this sect.) *The Heretikes of al sortes comfort them selues much, when they finde here or els where the Christian faith called of the Iewes or incredulous persons, a Sect or an Heresie, and sometimes in contempt of Christes person the Maister of the same, the Sect of the Nazarens: as though the Church of God might as wel erre in naming their doctrine Heresie, as the Iewes and Pagans might & did misse in condemning Christian religion for an Heresie: or as though the Protestants doctrine were as wel proued and tried to be no Heresie, by the Prophets and other Scriptures, miracles, and consent of al Nations and ages, as Christes blessed doctrine is. Whereas in deed the Protestants doctrine is euidently conuinced to be heretical, by the same arguments that Christes religion is proued to be the only true doctrine of saluation, and not an heresie. And whosoeuer can deduce the Christian faith from Adam to this day, through out al the Fathers, Patriarches, Prophets, Priests, Apostles, and Bishops, by descent and succession of al lawes and states of true worshippers and beleeuers (which is the only or special way to proue that the Christian faith is no heresie) he shal by the same meanes al at once proue the Protestants doctrine to be an heresie and a false sect. That the Iewes therfore and il men in al places contradicted the Christian religion, calling it an Heresie or a Sect, as though it had a beginning of some certaine Sect-Maister other then God himself, they were deceiued: and the Church of God neuertheless calling the Protestants doctrine Heresie in the worst part that can be, and in the worst sort that euer was doth right and most iustly.*

The name of Sect is wel giuen to al Heresies though the Christian religion at the first was falsely so called.

As

Fulke 5. As S. Paule proued that way which they called hereſie to be the true religion, we haue beene alwayes readie to proue that which you call hereſie in vs, to be the true religion of God, namely by the holy ſcriptures, Act.24.14. which we are ſure was the faith of Adam and all the patriarches,prophets,apoſtles, and of all true Chriſtians vnto this time. That papiſts are able to deduce their faith from Adam &c: it is a moſt monſtrous fable,ſeeing they cannot deduce it out of the holy ſcriptures, which they holde to be vnſufficient to teach all things neceſſarie to be beleeued vnto ſaluation. What teſtimonie can they haue of the faith of Adam with all the reſt of the patriarches, prophets and apoſtles, when they refuſe the holy ſcripture as vnſufficient? The name of ſect and hereſie doth as truly agree to you that falſly obiect it to vs, as it did to the Phariſees, Sadducees,and obſtinate blinde Iewes,that falſly did charge the doctrine of Chriſt and his apoſtles with it. Hereſie.

The end of the Actes of the Apoſtles.

Rhem. 1. Whereunto we ioyne for the readers behalfe, two Tables of the two cheefe Apoſtles,and a note of the reſt,as an abridgement of the ſaid booke, and a ſupply of ſome thinges not there mentioned.

*THE SUMME OF THE ACTES OF THE APOSTLES, CONTEINING SPECIALLY THE GESTES OF THE TWO PRINCIPAL APOſtles, SS. Peter and Paul,in ſuch order of time and yeres of the Emperours, and from Chriſts Natiuitie,and Aſcenſion,as they were done: ſo far as by holy Scriptures or Eccleſiaſtical writers may be gathered. Wherein though it be not poſſible to ſet downe the preciſe and vndoubted time or yere of euery thing, becauſe neither S.Luke nor others do note particularly & orderly the moments of euery action of the ſaid Apoſtles: yet we folow the moſt probable and plaine plat that we finde in holy Scripture and auncient writers. Whereby the ſtudious reader may eaſily diſcouer the folly of the Proteſtants, that can finde no time when * Peter might poſſibly come to Rome,be Biſhop,and die there: diuers things in S. Paules actes being no leſſe hard to reconcile to the courſe of S.Lukes narration, then any thing touching the hiſtorie of S.Peter,namely his *three yeres preaching in Arabia: al which muſt needes be true, whether we hit the very iuſt time or no,and how ſo euer authors differ about the ſame.*

See the annot. Rom.16,15. Gal.1.

Fulke. 1. We doe not thinke it vnpoſſible that Peter might be at Rome, and die there, but we ſay it is not like to be ſo, becauſe there is no mention therof in the Acts of the Apoſtles. And if he were at Rome, becauſe ỹ ſcripture doth not make mention of it, we affirme that it is not neceſſarie to be knowne that he was there. Moreouer, whereas S.Hierome affirmeth that he came to Rome the ſecond yeere of Claudius, and held the preiſtlie chaire 25 yeeres,we ſay it is impoſſible to be true,becauſe it is confuted by the Acts of the Apoſtles,and the Epiſtles of Paule, and the Greeke writers, which affirme that he was 7 yeeres biſhop of Antioch before he came to Rome. Whether Peter were at Rome.

A TABLE OF S. PETER.

Rhem.

Til erij.	*Nat.Domi.*	*Aſcen*	
18	34	1	PETER cauſeth the Diſciples to proceede to the election of another Apoſtle in Iudas roome. *Act.*1. Receiuing with the reſt the gifts of the Holy Ghoſt on Whit-ſunday,he made the firſt Sermon,and conuerted 3000. *Act.*2. He cureth one borne lame, preacheth Chriſt and penance to the Iewes: ſo that 5000 beleued. *Act.*3.*&*4. He is impriſoned,releaſed againe, threatened & commaunded to preach no more: but he with Iohn anſwereth,that they muſt obey God more then man. *Act.*4. He ſtriketh to death with a word,Ananias and Saphira,for ſacrilege. *Act.*5. He is ſent with Iohn to Samaria, to confirme the newly baptized, where he reproueth Simon Magus. *Act.*8.
19	35	2	He healeth Aeneas at Lydda,and raiſeth Tabitha from death at Ioppè. *Act.*9. He is warned and taught by a viſion, to preach to Cornelius a Gentil. *Act.* 10. He defendeth his receiuing of the Gentiles *Act.* 11. & recordeth (*Act.*15) that God called the firſt Gentils by his miniſterie.* ſo that Paules firſt preaching to them, and his going to Arabia,muſt be after this. See *S.Chryſ.in Act,ho.22 Euſeb.li.2.c.3.*
20	36	3	He continueth preaching in diuers partes of Iurie and the prouinces adioyning. About two yeres after this,S.Paul viſiteth him at Hieruſalem. *Gal* 1.
23	39	6	He preacheth in Syria and the prouinces of Aſia minor, Bythynia,Pontus,Galatia, Cappadocia,ordaining Biſhops and Prieſts in diuers places. 1 *Pet.*1 *Nicepho.li.2. c.35.Platina in Petro.* He goeth to Antioche,preaching there,& making that his Seate,yet not remainiug there continnally,but for the affaires of the Church,departing thence,ſometime to Hieruſalem, ſometime to other places. *Hiero.in Catalogo. Ignat. ad Magneſians.* At Hieruſalem he is caſt into priſon after the putting of S. Iames to death, by the commaundement of Herod. he is praied for by the whole Church, and deliuered out of priſon by an Angel. *Act.*12.

Fulke. *This is confuted by S. Paul,*Gal.*2.17 & *Act. 26.17* and according to your owne tranſlation. *Act.9.29.*

Auoiding

Claudij		
2	44	11

Auoiding the furie of Herod, he leaueth Iurie againe. He appointeth Euodius Bishop in Antioche. *Euseb. in Chron. & li. 3. c. 16. Suidas. Ignat. ad Antiochen.* And passing by Corinth, HE CAME TO ROME, to conuince Simon Magus. *Hiero. in Catalogo. Euseb. li. 2. c. 12. 13. 24. Concil. to. 1.*

He approueth and declareth the Gospel of S. Marke to be Canonical. *Hiero. in Catalo. Euseb. li. 2. c. 14.*

Hauing founded the Church at Rome, and planted his Apostolical Seate there, afterward absent from the citie (either expelled thence with other Iewes, *Cornel. Tacit. in Claudio*: or rather according to the office of his Apostleship) leauing it for a time, he visited other Churches, and came to Hierusalem againe, vsing both in his absence and presence, Linus and Cletus for his coadiutors. *To. 2. Concil. pag. 656. Epiph. to. 2. Hæres. 27.*

9	51	18

He holdeth the first Councel. *Act. 15.* He is reprehended at Antioche by S. Paul. *Galat. 1.* except that difference fel before the Councel, as some thinke. *August. ep. 19.*

He returneth to Rome againe, the Romane faith by his diligence now made famous through the world. *Ro. 1. & 15. Theodoret. in 16. Ro.* Thence he writeth his first Epistle. *1. Pet. 5. Euseb. li. 2. c. 14. Hiero. in Catalogo.*

He sendeth S. Marke to Alexandria, and others to plant the faith in diuers partes of the world. *Grego. li. 5. ep. 60. & li. 6. ep. 37. Nicepho. li. 2. c. 35.*

He writeth his second Epistle a litle before his death, which Christ reuealed to him to be at hand. *2. Pet. 1.* He taketh order for his successor.

Neronis		
14	70	37

He was finally crucified at Rome. *See the last Annot. Ioan. c. 21.*

Rhem. 1. FOELIX ECCLESIA, *cui totam doctrinam Apostoli cum suo sanguine profuderunt: vbi* PETRVS *Passioni Domini adæquatur, vbi* PAVLVS *Ioannis (Baptistæ) exitu coronatur.* Tertul. de Præscript.

NON *ita cœlum splendescit, quando radios sol demittit, quemadmodum* ROMANORVM VRBS *duas illas lampades vbique terrarum effundens.* Chrys. in ep. Ro. hom. 32. in moral.

Hic nempe iam regnant duo
Apostolorum principes:
Alter vocatur Gentium,
Alter cathedram possidens
Primam, recludit creditas
Aeternitatis ianuas.

Merita Petri & Pauli propter eundem Passionis diem celebrius & solenniter Roma commendat. *S. Aug. de cons. Euang. li. 1. c. 10.*

Prudent. in Hymno de S. Laurent.

Fulke 1. The Church of Rome, had bene happy still, if she had continued in the doctrine of Peter and Paule, wherein she was first instructed, for which she was commended by Tertullian, Chrysostome, and Prudentius. S. Augustine writeth against some that feyned, that Christ did write Magike bookes to Peter and Paule, supposing Paule to haue liued with Christ. *For that they had seene Christ painted with Peter and Paule, in diuers places of Rome. Because Rome doth more notably and solemnly commend the worthines of Peter and Paule, euen because of the same day of their passion. So by all meanes they were worthy to be deceiued, which sought Christ and his Apostles, not in their holy bookes, but in painted walles.*

The Church of Rome.

A TABLE OF S. PAVL.

Tiberij.	Nat. Domi.	Ascen.
18	34	1

EVEN Deacons are elected and ordered by imposition of handes. *Act. 6.*

Steuen the principal of them maketh a blessed sermon, for which he was stoned to death, Saul (afterward Paul) consenting and aiding therevnto. *Act. 7.*

19	35	2

Saul by commission persecuteth. *Act. 9.*

In his iourney to Damascus he is conuerted. *Ibid.*

He goeth into Arabia and preacheth there. *Galat. 1.*

22	38	5

Paul returneth to Damascus, where being in danger he escapeth, let downe in a basket by the wall. *Act. 9.*

Thence he commeth to Hierusalem to see Peter, *Galat. 1.* Where being in danger of his life, the brethren conuey him out of the citie to Cæsarea, and thence to Tarsus. *Act. 9.*

He preacheth in the partes of Syria and Cilicia. *Galat. 1.* and at Antioche, where the Christians were first called by that name. *Act. 11.*

He and Barnabas being seuered from the rest of the Disciples by the appointment of the Holy Ghost, and after fasting and praier, by imposition of handes consecrated Apostles and Bishops, they come to Cypres, where he conuerted the Proconsul. *Act. 13.*

He preacheth in Lycaonia, and at Lystra is almost stoned to death. He appointeth Priests in euery Church, and returning by Pisidia, came againe to Antioche whence they first departed. *Act. 14.*

Claudij 9	51	18	At Antioche and there about he remaineth (*Act.*14) vntil the controuerſie touching the obſeruation of Moyſes law. for reſolution whereof he and Barnabas aſcend to Hieruſalem. Where they are appointed to bring the determination of the Councel to Antioch. And from thence paſſing through Syria & Cilicia, they teach the Chriſtians to obſerue the decrees of the Apoſtles & Auncients. *Act.*15.
			Doing the ſame in the cities of Lycaonia and others adioyning, by a viſion he is warned to paſſe ouer the ſea, and ſo commeth into Macedonia, where he planteth the Goſpel. *Act.*16.
			Hence forward S. Luke purſueth S. Pauls ſtorie, chapter by chapter, vntil his apprehenſion in Hieruſalem, and arriual at Rome, in this order.
			He returneth from Macedonia by Theſſalonica to Athens, where he conuerteth many, namely S. Denys Areopagita. *Act.*17.
			From Athens he commeth to Corinth, where he remaineth 18 moneths. *Act.*18. and hauing viſited the Churches of Aſia *Act.*19) he commeth backe to Corinth *Act.* 20. Whence he writeth his epiſtle to the Romanes. *Ro.*15.
			From Corinth he ſaileth to Tróas in Aſia, where vpon a Sunday he raiſed Eutychus from death, preaching til midnight. from Tróas he commeth to Miléetum by ſea, and there ſendeth for the Biſhops and Auncients of Epheſus, and exhorteth them. *Act.*20.
			Thence comming to Hieruſalem he is taken, *Act.*21: and from the Tribune Lyſias deliuered to Felix the Gouernour, *Act.*23: and by him left to Feſtus, *Act.*24. he appealeth to Cæſar, *Act.*25: and ſo is SENT TO ROME, *Act.*27: where he arriueth. *Act.*28.
Neronis 2	58	25	At Rome he remaineth in free priſon two yere, *Act.*28. & then is deliuered, 2. *Tim.*4.
			After his deliuerie he preached in ſundrie countries of the weſt, namely in Spaine. *Hiero. in Catalogo. Epiph. Hæreſ.*27. Him ſelf writeth that he purpoſed ſo to do *Ro.*15.
			In his Epiſtle to the Philippians (c.1.) he minded to viſite the Churches of Aſia, which alſo he did. *Genebrard. in Chron.*
			He writeth firſt of al, his ſecond Epiſtle to Timothee a litle before his death. 2. *Tim.* 4. being now the ſecond time apprehended and in bands at Rome. *Theodoret.*
14	70	37	He was beheaded at Rome, the ſame day that Peter was crucified. *S. Ambroſ. ſer.*66. 68. S. *Maximus.*

OF THE OTHER APOSTLES.

Rhem. 1. THE *Actes of the reſt of the twelue Apoſtles be not much written of in this booke: but as * other Eccleſiaſtical writers do teſtifie, they preached ſpecially in theſe nations, as foloweth.* Andrew in Achaia, Iohn in Aſia, Philip in Phrygia, Iames in Iewrie, Bartholomew in Scythia, Thomas in India, Matthew in Aethiopia, Simon in Perſia, Thaddæus in Meſopotamia, the other Iames in Spaine, Matthias in Paleſtine. *So diſtributing them ſelues throughout the world, to gather one Catholike Church of al Nations, according as Chriſt gaue them commiſſion* Mat.28,19: *and as it was prophecied of them before* Pſal.18. Their ſound is gone forth into euery countrie, and their wordes into the endes of the whole world. *But before they departed one from an other (the time whereof is not certainely known) * al Twelue aſſembling together, and ful of the Holy Ghoſt, eche laying downe his ſentence, agreed vpon twelue principal articles of the Chriſtian faith, and appointed them for a rule to al beleeuers: which is therfore called and is* THE APOSTLES CREEDE: Not written in paper, *as the Scripture*, but from the Apoſtles deliuered by tradition. Ruff. & Hiero. locis citatis. *Which, as of old* (Hiero. cont. Lucifer.) *ſo at this day al ſolemnely profeſſe in their Baptiſme, either by them ſelues or by others: and al that be of age and capacitie, are bound to know and beleeue euery article of the ſame. Which are theſe that folow.*

Genebr. out of diuers authors.

Ruffi. in expoſ. Symb. Apoſt. *Caniſ. ſer.*38. *Hiero. ep.*61. c. 9. *aduerſ errо. Io. Hieroſ.*

Fulke 1. It ſufficeth vs to know, that the articles of the Creede are all and euery one proued to be true, by the writings of the Apoſtles, although we know not, when, or by whome, that Symbole was firſt compiled. But where you ſay, that all of age and capacitie, are bound to know and beleeue euery article of the ſame, you condemne the opinion of your forefathers, which thought it not conuenient, that they ſhould learne them in their mother tongue, and that it was ſufficient for them, to ſay their Creede in Latine, though they vnderſtoode neuer a word of it.

THE APOSTLES CREEDE,

or

SYMBOLVM APOSTOLORVM.

Rhem.

1 I *Beleeue* in God the Father, *almightie, creator of heauen and earth.*
2 *And in* IESVS CHRIST, *his only Sonne, our Lord.*
3 *Who was conceiued by the Holy Ghoſt, borne of the Virgin* MARIE.
4 *Suffered vnder Pontius Pilate, was crucified, dead, and buried: Deſcended into Hel.*
5 *The third day he roſe againe from death:*
6 *Aſcended into heauen: Sitteth at the right hand of God the Father almightie.*
7 *From thence he ſhal come to iudge the quick and the dead.*
8 *I beleeue* in the Holy Ghoſt.
9 *The holy* Catholike Church: *the communion of ſainctſ.*
10 *Forgiuenes of ſinnes.*
11 *Reſurrection of the fleſh.*
12 *Life euerlaſting. Amen.*

THE

THE ARGVMENT OF THE EPISTLES IN GENERAL.

Rhem. 1. AFTER the Gospels, *which is a storie of Christ him selfe, and after* the Actes of the Apostles, *Which is a storie of Christes Church: now folow* the Epistles of the Apostles, *which they wrote of such matters, as they had then occasion to write of. For being the founders and the Doctors of the Church, they did in their time, as the Doctors that succeeded them, did after them: who from the beginning vnto this day, haue written Epistles and Bookes against heresies, euer as they arose, and of al other Ecclesiastical matters, as they had occasion ministred vnto them. Of which their doing, the Apostles first gaue here the ensample: as also S. Luke in the Actes of the Apostles, led the way to al the writers of the Ecclesiastical Historie after him. For although there be no comparison betwene them for authoritie, for asmuch as these are Canonical Scripture, and so are not any writings of their successors: yet the occasions and matters (as I haue said) are like.*

Most of these Epistles are S. Paules Epistles: the rest are called * Catholicæ Epistolæ, *the* Epistles Catholike. *For S. Paul writeth not any Epistle to al (howbeit euery one of them is for al the Church:) but some to particular Churches of the Gentils, as to the Romanes, to the Corinthians, to the Galatians, to the Ephesians, to the Philippians, to the Colossians, to the Thessalonians: some to particular persons, as to Timothee, to Tite (who were Bishops among the Gentiles, to wit, of Ephesus, and of Crete) and to Philemon, and then one to the Hebrewes, who were the Iewes of Hierusalem and Iurie. But the Epistles of the other Apostles, that is, of S. Iames, S. Peter, S. Iohn, and S. Iude, are not so intituled to any one Church or person (except S. Iohns two later short Epistles, which yet might not be separated from his first, because they were al of one Author) and therefore they are termed* Catholike, *that is,* vniuersal. *For so writeth S. Iames:* To the twelue tribes that are in dispersion, greeting. *and S. Peter in his first Epistle, thus:* To the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia. *in his second, thus:* To them that haue obteined equal faith with vs. *likewise S. Iude:* To them that are in God the father beloued, and in Iesus Christ preserued, and called *S. Iohns first is without title.* *Euseb. li. 2. Eccl. hist. c. 22.*

Now, for the occasions of their writing, whereby we shal perceiue the matters or arguments that they handle: it must be remembred (as the Storie of that time in the Actes of the Apostles doth at large declare) that the Church then beginning, was planted by the Apostles not onely in the Iewes, but also in the Gentiles: yea and specially in the Gentiles. Which thing offended the Iewes many waies. For, they could not abide to see, so much as their owne Countrie to receiue him for CHRIST, *whom they had reiected and crucified: much lesse, to see, them preach him to the Gentiles also. that offended euen those Iewes also, that beleeued him to be Christ. Howbeit such of them as were Catholikes, and therefore not obstinat, were satisfied when they vnderstood by the Apostles that it was Gods pleasure, as Act.* 11. *we reade. But others of them became Heretikes, and preached to the Christian Gentiles, that it was necessary for them to receiue also the Iewes religion. Of such we reade Act.* 15. Vnles you be circumcised, you can not be saued. *And as these did so preach against the truth, so did the vnchristened Iewes not onely them selues persecute, but also stirre vp the Idolatrous Gentiles euery where to persecute the Christians: by such obstinacie prouoking God to reprobate their Nation: which yet they thought vnpossible to be done, because they were the seede of Abraham, and were circumcised, and had receiued the Law by Moyses. for such carnal respects they trusted in them selues, as though God and Christ were vnseparably bound vnto them: attributing also so much to their owne workes, (which they thought they did of them selues, being holpen with the knowledge of their law,) that they would not acknowledge the death of Christ to be necessarie for their saluation: but looked for such a Christ, as should be like other princes of this world, and make them great men temporally.*

Hereupon did S. Paul write his Epistles, to shew both the vocation of the Gentiles, and the reprobation of the Iewes. Moreouer, to admonish both the Christian Gentiles, not to receiue Circumcision and other ceremonies of Moyses Law, in no wise: and the Iewes also, not to put their trust in the same, but rather to vnderstand, that now, Christ being come, they must cease. Againe, to shew the necessitie of Christs comming and of his death: that without it, neither the Gentiles could be saued: no nor the Iewes, by no workes that they could doe of them selues, although they were also holpen by the Law, telling them what was good and what was bad: for so much as al were sinners, and therefore also impotent or infirme: and the Law could not take away sinne, and infirmitie, and giue strength to fulfil that which it gaue knowledge of. but this was God onely able to doe, and for Christs sake onely would he doe it. Therefore it is necessarie for al to beleeue in Christ, and to be made his members, being incorporat into his Body which is his Catholike Church. For so (although they neuer yet did good worke, but al il) they shal haue remission of their sinnes, and new strength withal, to make them able to fulfil the commandements of Gods law, yea and their workes after this shal be so gracious in Gods sight, that for them he wil giue them life euerlasting. This is the necessitie, this is also the fruite of Christian Religion. And therefore he exhorteth al, both Gentils and Iewes, as to receiue it humbly, so also to perseuere in it constantly vnto the end, against al seduction of heresie, and against al terror of persecution: and to walke al their time in good workes, as now God hath made them able to doe.

The same doctrine doth the Catholike Church teach vnto this day most exactly: to wit, that no workes of the vnbeleeuing or vnbaptized, whether they be Iewes or Gentiles, can saue them: no nor of any Heretike, or Schismatike, although he be baptized, because he is not a member of Christ: yea more then that, no worke of any that is not a liuely member of Christ, although otherwise he be baptized, and continue within his Church, yet because he is not in grace but in mortal sinne, no worke that he doth, is meritorious or able to saue him. The doctrine of the Cath. Church concerning good workes.

This very same is S. Paules doctrine: he denieth to the workes of such as haue not the Spirit of Christ, al vertue to iustifie or to saue: neither requireth he a man to haue had knowledge of the Law, or to haue kept it afore time, as though otherwise he might not be saued by Christ: but yet when he is Christened, he requireth of necessitie, that he keepe Gods commaundements, by auoiding of al sinne, and doing good workes: and to such a mans giod workes he attributeth as much vertue as any Catholike of this time. S. Paules doctrine concerning faith and good workes.

Neuertheless there were certaine at that time (as also al the Heretikes of this our time) whom S. Peter termeth vnlearned and vnstable, *who reading S. Paules Epistles, did misconster his meaning, as though he required not good* 2. Pet. 3.

workes no more after Baptiſme, then before Baptiſme: but held that onely Faith did iuſtifie and ſaue a man. Thereupon the other Apoſtles wrote their Epiſtles, as S. Auguſtine noteth in theſe wordes: Therfore becauſe this opinion (*Ad ſalutem obtinendam ſufficere Solam fidem*, that onely faith is ſufficient to obteine ſaluation) was then riſen: the other Apoſtolical Epiſtles, of Peter, Iohn, Iames, Iude, do againſt it ſpecially direct their intention: to auouch vehemently, *fidem ſine operibus nihil prodeſſe*, that faith without workes profiteth nothing. As alſo Paul him ſelfe did not define it *to be quamlibet fidem, qua in Deum creditur*, whatſoeuer maner of faith, wherewith we beleeue in God, but that holeſome and expreſſe Euangelical faith, whoſe workes procede from loue, and *the faith* (quoth he) *that worketh by loue.* wherevpon that faith, which ſome thinke to be ſufficient to ſaluation, he ſo affirmeth to profite nothing, that he ſaith, *If I ſhould haue al faith ſo that I could remoue mountaines, and haue not charitie, I am nothing.*

Aug. de fide & oper. ca. 14. Et Præf. Pſal. 31.

Gal. 5.

1. Cor. 13.

He therefore that wil not erre in this point, nor in any other, reading either S. Paules Epiſtles, or the reſt of the holy Scriptures, muſt ſticke faſt to the doctrine of the Catholike Church, which Church S. Paul termeth the piller and ground of the truth: *aſſuring him ſelf that if any thing there ſound to him as contrarie hereunto, he faileth of the right ſenſe: and bearing alwaies in his minde the admonition of S. Peter, ſaying:* As alſo our moſt deere brother Paul according to the wiſedom giuen to him, hath written to you: as alſo in al his Epiſtles, ſpeaking in them of theſe things, in the which are certaine things hard to vnderſtand, which the vnlearned and vnſtable depraue, as alſo the reſt of the Scriptures, to their owne perdition. You therefore brethren, foreknowing, take heede leſt ye be led amiſſe by the error of the vnwiſe, and fal away from your owne ſtedfaſtnes.

1. Tim. 3.

2. Pet. 3.

Fulke 1. In this argument, beſide that it doth not expreſſe ſufficiently the ſumme of the Epiſtles, the Reader muſt be admoniſhed, that it is no where written in the Epiſtles, nor in the whole Scripture: That euery member of the Catholike Church, hath ſtrength ſufficient to make him able to fulfill the commaundements of Gods Law, in ſuch perfection as God requireth in his Law, or that his works are made meritorious of eternall life. The contrarie doctrine is manifeſt in S. Paule, Rom. 7, 18. to the ende, Rom. 6, 23. neither doth he euer aſcribe ſuch vertue to workes, as the Papiſtes doe, that they are meritorious. He that will not erre in reading theſe Epiſtles, muſt learne to know that Church to be the piller of truth, which holdeth the doctrine of truth taught in theſe Epiſtles, and in the whole Scripture, out of which only, the true Church muſt be knowen from the falſe. *Chryſoſt. in Math. oper. imperf. Hom. 49. In Ioan. Ho. 58. In Gen. Hom. 12. & 13. Auguſt. de vnit. Eccleſ. Cap. 2. & 3. & 16. De paſtoribus Cap.* 14. Finally, thoſe hard places to vnderſtand, whereof S. Peter ſpeaketh, are only concerning the ſecond comming of Chriſt, and not generally all the matter of his Epiſtles: yet are there other things hard alſo, but S. Auguſtine teacheth vs, that *nothing is conteined in thoſe difficulties, which is not elswhere found vttered moſt plainly, De doct. Chriſt. lib. 2. Cap. 6.*

None able to fulfill Gods commaundements. Merit.

THE TIME WHEN THE EPISTLE TO THE ROMANES WAS WRITTEN, AND the Argument thereof.

Rhem. 1. *THE hiſtorie of S. Paul, vntil he came to Rome, S. Luke in the Actes of the Apoſtles wrote exactly: and though without any mention of his Epiſtles, yet certaine it is, that ſome of them he wrote before he came there, to wit, the two vnto the Corinthians, and this to the Romanes: and (* as it ſeemeth) before them al, the Epiſtle to the Galatians. Wherein yet becauſe he maketh mention of the fourteenth yere after his conuerſion, it appeareth, that he preached ſo long without any writing.*

Gal. 2.

And this order may thus briefely be gathered. Firſt he preached to the Galatians Act. 16: and paſſing through Phrygia and the countrey of Galatia. *Whereof he maketh mention him ſelfe alſo, Gal.* 1. We euangelized to you. *and Gal.* 4: I euangelized to you heretofore. *After which the falſe Apoſtles came and perſuaded them to receiue Circumciſion. Whereupon he ſaith Gal.* 1: I maruel that thus ſo ſoone you are transferred from him that called you to the grace of Chriſt, vnto an other Goſpel. *and wiſheth therfore Gal.* 4. *ſaying:* And I would I were with you nowe. *And accordingly he came vnto them afterward, as we reade Act.* 18. Walking in order through the countrie of Galatia and Phrygia, confirming al the Diſciples. *At which time alſo it ſeemeth, that he tooke order with them about thoſe contributions to helpe the neede of the Chriſtians in Hieruſalem, whereof he ſpeaketh* 1. *Cor.* 16: And concerning the collections that are made for the ſainctes, as I haue ordeined to the Churches of Galatia, ſo doe you alſo. *By which wordes alſo it is euident, that the Corinthians had not as then made their gathering. But when he wrote the Second to them (where in the* 11 *chapter he maketh mention of* 14 *yeres, not onely after his Conuerſion, as to the Galatians, but alſo after his Rapte, which ſeemeth to haue bene when he was at Hieruſalem Act.* 9. *foure yeres after his Conuerſion,* in a traunce, *as he calleth it Act.* 22, 17) *then were they ready. For ſo he ſaith* 2. *Cor.* 8: You haue begone from the yere paſt. *and* 2. *Cor.* 9: For the which I doe glorie of you to the Macedonians: that alſo Achaia is ready from the yere paſt. *howbeit it followeth there:* But I haue ſent the brethren, that (as I haue ſaid) you may be ready: leſt when the Macedonians come with me, and find you vnready, we be aſhamed. *But when he wrote to the Romanes, then was he now come to Corinth for the purpoſe, and had receiued their contribution, and was ready to goe with it vnto Hieruſalem. For ſo he ſaith Rom.* 15. Now therfore I wil goe vnto Hieruſalem to miniſter to the ſainctes. For Macedonia and Achaia haue liked wel to make ſome contribution vpon the poore ſainctes that are in Hieruſalem.

* *Epiph. Har.* 42. *Marcionis. Aug. in Expoſ. incho. Ep. ad Rom.*

a 2. Cor. 5.

So then, the Epiſtle to the Romanes was not the firſt that he wrote. But yet it is * *and alwaies was ſet firſt, becauſe of the primacie of that Church, for which cauſe alſo he handleth in it, ſuch matters as perteined not to them alone, but to the vniuerſal Church, and ſpecially to al the Gentiles: to wit, the very frame (as it were) of the Church of Chriſt. Tanquam enim* a *pro ipſo Domino legatione fungens, hoc eſt, pro* b *lapide angulari, vtrumque populum tam ex Iudæis quam ex Gentibus*

The argument of the Epiſtle to the Romanes.

b Ephe. 2.

Gentibus connectit in Chriſto per vinculum gratiæ. ſo ſayth S. *Auguſtine*, giuing vs briefly the argument. in Engliſh thus: As being a legate for our Lord him ſelfe, that is, for the corner ſtone, he knitteth together in Chriſt by the band of Grace, both peoples, as well of the Iewes as of the Gentiles. *Shewing, that neither of them had in their Gentilitie or Iudaiſme any workes to bragge of, or to chalenge to them ſelues iuſtification or ſaluation thereby, but rather ſinnes they had to be ſorie for, and to humble them ſelues to the faith of Chriſt, that ſo they might haue remiſſion of them, and ſtrength to doe meritorious workes afterwarde. In which ſort, becauſe the Gentiles did humble them ſelues, therefore had they found mercie, though they neuer wiſt of the Lawe of Moyſes. But the Iewes, becauſe they ſtood vpon their owne workes, which they did by their owne ſtrength, with the knowledge of the Law (being therefore alſo called* the workes of the Law,) *and ſo would not humble them ſelues to beleeue in Chriſt crucified, they miſſed of mercie, and became reprobat, excepting a fewe* Reliquiæ *that God of his goodneſſe had reſerued to him ſelfe. Howbeit in the ende, when the fulneſſe of the Gentiles is come into the Church, then ſhall the fulneſſe of the Iewes alſo open their eyes, acknowledge their errour, and ſubmit them ſelues to Chriſt and his Church in like maner. In the meane time, thoſe that haue founde the grace to be Chriſtians, he exhorteth to perſeuerance (as it was ſpecially needefull in thoſe times of perſecutions) and to leade their whole life nowe after Baptiſme in good workes: and to be carefull of vnitie, bearing therefore one with another, both Iewe and Gentile, all that they may, and giuing no offence to them that are weake. Thus he diſputeth, and thus he exhorteth through the whole Epiſtle: though, if wee will diuide it by that which is principall in eche part, we may ſay, that vnto the* 12. *Chapter is his diſputation: and from thence to the ende, his exhortation.*

The workes of the Lawe.

Nowe, in theſe points of faith, and in all others (as alſo in example of life) the commendation that he giueth to the Church of Rome, is much to be noted. Your faith is renoumed in the whole worlde. and your obedience is publiſhed into euery place. I reioyce therefore in you. *And againe:* you haue obeyed from the hart vnto that forme of doctrine, which hath beene deliuered to you. *And thereupon againe:* I deſire you brethren to marke them that make diſſentions and ſcandals contrary to the doctrine which you haue learned, and auoide them. For ſuch doe not ſerue Chriſt our Lord, but their owne belly: and by ſweete ſpeaches and benedictions ſeduce the the hartes of innocents. *Therefore to ſhunne Luther and Caluine, and all their crewes, wee haue iuſt reaſon and good warrant. They make diſſenſions and ſcandales againſt the doctrine of the Romane Church. Let no man therefore be ſeduced by their ſugred wordes.*

Rom. 1. Rom. 16. Rom. 6. Rom. 16.

Primacie of the Romiſh Church.

Fulke. 1. Epiphanius ſayeth, the Epiſtle to the Romanes is compted the firſt among Catholike Chriſtians, but he ſayeth not, it was ſo accompted for the primacie of the Church of Rome. By the ſame reaſon you might proue the Church of the Iewes to be the chiefe, becauſe the Epiſtle of S. Iames is placed before the reſt. S. Auguſtine ioyneth to the wordes by you ſet downe. *Vtriſq; auferens omnem ſuperbiam meritorum, & iuſtificandos vtriſq; per diſciplinam humilitatis aſſocians. Taking from both, that is, Iewes and Gentiles, all pride of merites, and ioyning them both together to be iuſtified by the diſcipline of humilitie.* Whereby wee ſee, that S. Auguſtine calleth the opinion of merites pride, and the doctrine of Iuſtification by faith, the diſcipline of humilitie, as in deede it is. For the Apoſtle neuer ſayeth, that men ſhall haue ſtrength to doe meritorious workes afterwarde, which were not to take away the pride of merites, but to change the matter of pride, the pride of merites ſtill remaining. Finally, Luther and Caluine make no diſſentions, or ſcandales againſt the doctrine of the Romane Church taught in this Epiſtle, but diſcouer the hereſies and blaſphemies of the Antichriſtian Church of Rome, which are contrary to the doctrine of this Epiſtle, and to the auncient faith of the Church of Rome.

Merites.

The Church readeth S. Pauls epiſtles at Mattens frō Sunday in Chriſtmasvnto Septuageſima.

THE EPISTLE OF PAVL THE APOSTLE TO THE ROMANES.

CHAP. I.

The foundation of his Apoſtleſhip being laide, 8 *he highly commendeth the Romanes, and proteſteth his affection towardes them. and ſo comming to the matter, ſaith, our Chriſtian Catholike doctrine (that teacheth all to beleeue) to be the way to ſaluation:* 18 *becauſe the Gentiles (firſt of all) could not be ſaued by their Philoſophie, whereby they knewe God, for ſo much as they did not ſerue him, but Idoles: he therefore iuſtly permitting them to fall into all kinde of moſt damnable ſinne.*

The tranſlation of Rhemes.

The Epiſtle vpon Chriſtmas Eue. Act. 13, 2.

PAVL the ſeruāt of IESVS CHRIST, called to be an Apoſtle, * ſeparated into the Goſpel of God,

2 Which before he had promiſed by his Prophetes in the holy Scriptures,

3 Of his ſonne, (who was made to him of the ſeede of Dauid according to the fleſh,

4 Who was predeſtinate the ſonne of God in power, according to the ſpirite of ſanctification, by the reſurrectiō of our Lord IESVS CHRIST from the dead,

5 By whom we haue receiued grace and Apoſtleſhip [c] for obedience to the faith ‡ in all Nations for the name of him,

6 Among whom are you alſo the called of IESVS CHRIST:)

7 To all that are at Rome the beloued of God, called to be ſaincts. Grace to you and peace from God our father, and our Lorde IESVS CHRIST.

8 Firſt I giue thākes to my God through IESVS CHRIST for all you, becauſe ‖ your faith is renoumed in the whole world.

9 For God is my witnes, [c] whō I ſerue ‖ in my ſpirit in the Goſpel of his Sonne, [ỹ] ‡ without intermiſſion I make ‖ a memorie of you

10 Alwayes in my prayers, beſeeching, if by any meanes I may ſometime at the length haue a proſperous iourney by [ỹ] will of God, to come vnto you.

11 For I deſire to ſee you, that I may impart vnto you ſome ſpiritual grace, to ‡ confirme you:

12 That is to ſay, to be comforted together in you by that which is common to vs both, your faith and mine.

13 And I wil not haue you ignorant (brethren) that I haue often purpoſed to come vnto you (and haue beene ſtaied hitherto) that I may haue ſome fruite in you, as alſo in the other Gentiles.

14 To the Greekes and the Barbarous, to the

The tranſlation of the Church of England.

PAVL the ſeruant of Ieſus Chriſt, called to be *an Apoſtle, ſeuered into the Goſpel of God,*

2 Which he had promiſed afore by his prophets in the holy Scriptures,

3 Of his ſonne, which was made of the ſeede of Dauid after the fleſh:

4 And hath been declared to be the ſonne of God, with power after the ſpirit that ſanctifieth, by the reſurrection from the dead, of Ieſus Chriſt our Lord:

5 By whom we haue receiued grace and Apoſtleſhip, that obedience might be giuen vnto the faith in his name among all Heathen,

6 Among whom, ye are alſo the called of Ieſus Chriſt:

7 To all that be in Rome, beloued of God, ſaincts by calling: Grace to you, and peace from God our father, and the Lord Ieſus Chriſt.

8 Firſt verily I thanke my God through Ieſus Chriſt for you all, that your faith is publiſhed thorowout all the world.

9 For God is my witneſſe, whom I ſerue with my ſpirit in the Goſpel of his ſonne, that without ceaſing I make mention of you:

10 Praying alwayes in my prayers, that by ſome meane at the laſt, one time or other, I might take a proſperous iourney by the will of God, to come vnto you.

11 For I long to ſee you, that I might beſtowe among you ſome ſpirituall gift, that ye might be ſtabliſhed.

12 That is, that I might haue conſolation together with you, each with others faith, yours and mine.

13 I would that ye ſhoulde knowe, brethren, howe that I haue oftentimes purpoſed to come vnto you (& haue been letted hitherto) that I might haue ſome fruite alſo among you, as among other of the Gentiles.

14 I am detter both to the Greekes, and to

the

[e] Faith muſt not be ſubiect to ſenſe, reaſon, arguing or vnderſtāding, but muſt command and be obeyed in humilitie & ſimpliciti e.

[c] εἰς ὑπακοὴν πίστεως.

‡ S. Auguſtine vſeth this place and the like againſt Heretikes, which would drawe the common Catholike faith of all nations, to ſome certaine countries or corners of the world. *Aug. ep. 161.*

[c] ᾧ λατρεύω.

‡ He prayeth without intermiſſion that omitteth no day certaine times of prayer. *Aug. hereſ. 57.*

‡ The Romans were conuerted and taught by S. Peter before. Therefore he vſeth that ſpeach, to confirme them in their faith. Author *Com. apud Hierony. Theodoret. in 16. Rom. & Chryſ.*

the wise and the vnwise I am detter.

15 So(as much as is in me)I am ready‖to euangelize to you also that are at Rome.

16 For I am not ashamed of the Gospel. For it is the power of God, vnto saluation to euery one that beleeueth, to the Iewe first and to the Greeke.

17 For ‡ the iustice of God is reuealed therein by faith into faith: as it is written: Abac.4,2. *And the iust‖liueth by faith.*

18 For ỹ wrath of God frō heauen ‖is reuealed,vpon all impietie & iniustice of those men ỹ deteine the veritie of God in iniustice:

19 Because, ỹ of God which is knowen, is manifest in them. For God hath manifested it vnto them.

20 For his inuisible things,from the creation of ỹ world are seene, being vnderstoode by those things that are made: his eternall power also and Diuinitie: so that they are inexcusable.

21 Because, whereas they knewe God, they haue not glorified him as God,or giuen thanks:but are become vaine in their cogitatiōs,& their foolish hart hath been darkened.

22 For, saying them selues to be wise, they became fooles.

23 And they changed the glorie of the incorruptible God, into a [c] similitude of the image of a corruptible man, and of foules and foure-footed beasts & of them ỹ creepe.

24 (For the which cause God ‡hath deliuered them up vnto the desires of their hart, into vncleanneſſe, for to abuse their owne bodyes among them selues ignominiously.)

25 Who haue changed the veritie of God [c] ἐλλάξαντο. into lying:and haue worshipped and [c]serued the creature rather then the creator, who is blessed for euer.Amen.

26 Therefore‖God hath deliuered them into passions of ignominie.For their women haue changed the naturall vse, into that vse that is contrary to nature.

27 And in like maner the men also, leauing the naturall vse of the woman, haue burned in their desires one toward another, men vpon men working turpitude, and the reward of their errour (which they should) receiuing in them selues.

28 And as they liked not to haue God in knowledge: God deliuered them vp into a reprobate sense: to doe those things that are not conuenient:

29 Repleniſhed ẅal iniquitie,malice,fornicatiō,auarice,wickednes,ful of ẽuie,murder,contention,guile,malignitie,whisperers,

30 Detractours,

the barbarous,both to the wise,and to the vnwise.

15 So that as much as in me is, I am ready to preach the Gospel to you that are at Rome also.

16 For I am not ashamed of the Gospel of Christ, because it is the power of God vnto saluation to all that beleeue, to the Iewe first, and also to the Greeke.

17 For by it is the righteousnesse of God opened from faith to faith: as it is written, The iust shall liue by faith.

18 For the wrath of God is reuealed from heauen,against all vngodlinesse and vnrighteousnesse of men, which withholde the trueth in vnrighteousnesse.

19 For that that may be knowen of God, is manifest among them, because God hath shewed it vnto them.

20 For his inuisible things, being vnderstanded by his workes, through the creation of the worlde, are seene, that is, both his eternall power and Godhead,so that they are without excuse:

21 Because that when they knewe God, notwithstanding *they glorified him not as God, neither were thankefull, but waxed full of vanities in their imaginations, and their foolish heart wis blinded.*

22 When they counted them selues wise, they became fooles:

23 And turned the glory of the vncorruptible God vnto an image, made not onely after the similitude of a corruptible man, but also of birds, and foure footed beastes, and of creeping beastes.

24 Wherfore God gaue them vp to vncleanesse, through the lustes of their owne heartes, that their owne bodies shoulde be defiled among them selues.

25 Which changed his trueth for a lye, and worshipped and serued the creature, more then the creator, which is to bee praysed for euer, Amen.

26 Wherefore God gaue them vp vnto shamefull lustes, for euen their women did change the naturall vse,into that which is against nature.

27 And likewise also, the men left the naturall vse of the woman,and brent in their lustes one with another, and men with men wrought filthinesse, and receiued in them selues the rewarde of their errour (as it was according.)

28 And as they regarded not to knowe God: euen so, *God deliuered them vp vnto a lewde minde, that they shoulde doe those things which were not comely.*

29 Being full of all vnrighteousnesse, fornication, craftinesse, couetousnesse, malitiousnesse, full of enuie, murder, debate, deceite, euill conditioned, whisperers.

30 Detractours, odible to God, contumelious, proude, hautie, inuentours of euill things, diſobedient to parents,

31 Fooliſh, diſſolute, without affection, without fidelitie, without mercie.

32 Who whereas they knewe the iuſtice of God, did not vnderſtand that they which doe ſuch things, are ‖ worthie of death: not onely they that doe them, but they alſo that conſent to the doers.

30 Backbiters, haters of God, deſpitefull, proude, boaſters, bringers vp of euill things, diſobedient to father and mother:

31 Without vnderſtanding, couenant breakers, without naturall affection, truce breakers, vnmercifull.

32 The which knowing the righteouſneſſe of God (howe that they which commit ſuch things, are worthy of death) not onely doe the ſame, but alſo haue pleaſure in them that doe them.

MARGINALL NOTES. CHAP. I.

Rhem.1. 17. The iuſtice of God.) *He meaneth not Gods owne iuſtice in him ſelfe, but that iuſtice wherewith God endueth man when he iuſtifieth him.* Aug. de Sp. & lit. c. 9. *whereby you may gather the vanitie of the Hereticall imputatiue iuſtice.*

Fulke.1. Theſe are the wordes of Auguſtine. *Non dixit iuſtitia hominis, vel iuſtitia propriæ voluntatis, ſed iuſtitia Dei, non qua Deus iuſtus eſt, ſed qua induit hominem, cum iuſtificat impium. He ſaide not the iuſtice of man, or the iuſtice of a mans owne will, but the iuſtice of God, not by which God is iuſt, but wherewith he doeth clothe man, when he iuſtifieth the vngodly.* For man is clothed with the iuſtice of Chriſt, when iuſtice is imputed to him without workes, Rom 4.6. And the vngodly man is not iuſtified by iuſtice that is in him, for there can be none in an vngodly man, but by iuſtice imputed vnto him for the merites of Chriſt. Wherefore this place of Auguſtine, maketh directly againſt iuſtification by inherent iuſtice, as euery man might haue ſeene, if you had not of hereticall malice ſuppreſſed the reſt of the wordes, and falſly tranſlated the worde *induit*, which ſignifieth, hath clothed, and not endewed. Iuſtice not inherent.

Rhem.2. 23. Similitude of the image.) *Loe theſe and the like are the Images or Idoles ſo often condemned in the Scriptures, and not the holy Images of Chriſt and his Saincts.*

Fulke.2. Such be your images of God the Father, and of the bleſſed Trinitie: the reſt of your images alſo, made and ſet vp to be worſhipped, or had in any vſe of religion, are expreſly forbidden by the ſecond commandement. Images.

Rhem.3. 24. Hath deliuered them vp.) *Eph.4,19. he ſayth,* They haue deliuered or giuen vp them ſelues to all vncleanneſſe. *By which conference of Scriptures we learne that them ſelues are the cauſe of their owne ſinne and damnation, God of his iuſtice permitting and leauing them to their owne will, and ſo giuing them vp into paſſions &c.*

Fulke.3. Both is true, that God hath deliuered them (and not barely ſuffered them) as a iuſt iudge, and they haue deliuered them ſelues, as following their abominable luſtes. God is not auctor, but puniſher of ſinne.

ANNOTATIONS. CHAP. I.

Rhem.4. *Epiph. hæreſ. 66.* 7. Grace to you and peace.) *It is a kinde of bleſſing rather then a prophane ſalutation, proper to the Apoſtles, of greater vertue then the benedictions of the fathers in the olde Teſtament. The holy fathers of the Church ſeemed to abſteine from it for their reuerence to the Apoſtles.* * *The Manichees* (Auguſt. cont. ep. fund. a. c. 5. 6.) *and other Heretikes (as alſo theſe of our time) becauſe they would be counted Apoſtles, often vſe it.* Apoſtolicall ſalutation or bleſſing. The ſame vſed of Heretikes.

Fulke.4. This forme of ſalutation or bleſſing was not proper to the Apoſtles, for it is not vſed of them all, but may with humilitie and reuerence, as a prayer, bleſſing, or Chriſtian ſalutation, be vſed of all Chriſtians, eſpecially of Miniſters of the Church. And although Manichæus in a certaine Epiſtle to Marcellus, did wiſh *grace, mercie, and peace*, yet was that neuer accompted hereſie in him, but that he called him ſelfe (as Epiphanius recordeth) *an Apoſtle of Ieſus Chriſt*, and as Auguſtine reporteth *in Epiſt. fundamenti, an Apoſtle of Ieſus Chriſt by the prouidence of God the Father*, without any further ſalutation there. So theſe two Doctors are quoted in vaine, to proue it vnlawfull to vſe this ſalutation. Apoſtolike bleſſing or ſalutation.

Rhem.5. 8. Your faith renoumed.) *The holy Doctors vpon theſe wordes of the Apoſtle, and ſpecially by our maiſters promis * made to Peter, that his faith ſhould not faile, giue great teſtimonie for the prouidence of God in the preſeruation of the Romane faith. S. Cyprian thus: ep. 55. nu. 6.* They are ſo bold to cary letters from prophane Schiſmatikes to the chaire of Peter and the principal Church whence Prieſtly vnitie roſe: not conſidering the Romanes to be them whoſe faith (the Apoſtle being the commender) was prayſed, to whom misbeleefe cannot haue acceſſe. *So S. Hierom Apolog. adu. Ruffin. li. 3. c. 4. to. 2.* Knowe you that the Romane faith commended by the Apoſtles mouth, will receiue no ſuch deceits, nor can be poſſibly changed, though an angel taught otherwiſe, being fenſed by S. Pauls auctoritie. *Againe ep. 63. ad Pammach. & Oceanum. c. 4. to. 2.* Whatſoeuer thou be that auoucheſt new ſectes, I pray thee haue reſpect to the Romane eares, ſpare the faith which was praiſed by the Apoſtles voyce. *And in an other place.* Will ye knowe ô Paula and Euſtochium, how the Apoſtle hath noted euery prouince with their proprieties? the faith of the people of Rome is prayſed. Where is there ſo great concourſe to Churches and Martyrs ſepulchres? Where ſoundeth Amen like thunder from heauen, or where are the temples (voide of Idols) ſo ſhaken as there? Not that the Romanes haue an other faith then the reſt of the Chriſtian Churches, but that there is in them more deuotion and ſimplicitie of faith. *In an other place the ſame holy Doctor ſignifieth that it is all one to ſay, the Romane faith, and the Catholike.* Apolog. 1. adu. Ruff. c. 1. *So doth S. Cyprian* ep. 52. num. 1. ad Antonianum: *and S. Ambroſe* de obitu fratris, in med. *Whereupon, this worde* Romane, *is added to,* Catholike, *in many countries where Sectes doe abound, for the better diſtinction of true beleeuers from Heretikes: which in all ages did hate and abhorre the Romane faith and Church, as all malefactors doe their Iudges and correctors.* The Romane faith highly commended. *Luk. 22.* It cannot faile nor be corrupted. *Præem. li. 2. Com. in ep. ad Gal.* The Romane ſtations, a token of greater faith and deuotion. The Catholike and Romane faith all one.

Fulke.5. So long as ye faith which ye Apoſtle prayſed, did cõtinue in ye Church of Rome, ye fathers had cauſe to praiſe God, & to commẽd it likewiſe. But none of them ſaid or thought, ye it could not faile, or ye the Church of Rome could neuer depart from ye faith. The word which you tranſlate in S. Cyprian, *misbeliefe*, is *Perfidia, falſhod, or falſe dealing*: for he ſpeaketh of diſcipline, & not of faith, againſt which diſcipline, ye Romans while they cõtinued in ye faith ye was cõmẽded by ye Apoſtle, would do nothing, as they profeſſe in their ep. to S. Cypriã, acknowledging ye it were ye greateſt ſhame for them ye could be, to degenerate or go out of kind, frõ thoſe cõmendatiõs & ye glory. The Church of Rome may erre.

For it is leſſe ſhame(ſay they)*neuer to haue come to the commendation of praiſe,then to haue fallen downe from the high top of praiſe.It is leſſe fault not to haue bene honoured with a good teſtimonie,then to haue loſt the honor of good teſtimonies.It is leſſe crime for a man to haue lyen baſely without praiſe or commendation of vertues,then being diſherited from faith,to haue loſt his owne praiſes. For thoſe things which are vttered to the glory of any perſon, doe ſwel vp into the enuie of a moſt grieuous crime, vnleſſe they be kept with diligent and careful labour,Epiſt.*31.For S.*Cyprian*(though in error himſelfe,)yet chargeth *Stephanus* biſhop of Rome with error.*Hierom* ſheweth,that *Liberius* biſhop of Rome fel into hereſie, in *catal.Fortunat.*Alſo he reproueth the cuſtome of the Church of Rome, *Ep.Euagrio*, & preferreth the cuſtome of the Catholike Church in al ỹ world. *S. Ambroſe* profeſſeth,that he deſired to folow the Church of Rome in al things. *Sed tamen & nos,&c.But yet we alſo are men,and haue vnderſtanding. And therefore that which is better obſerued in other places,we doe rightly obſerue. De ſacram.lib.3. cap.1.* Wherefore you gaine nothing by theſe commendations but greater ſhame,except you proue the Romiſh religion that now is Papiſtrie, to be the ſame faith that was praiſed by the Apoſtle,and the auncient fathers.

Rhem.6. 9. Serue in Spirit. *Diuers Heretikes when they heare that God is a ſpirit,and muſt be ſerued and adored in ſpirit,imagine,that he muſt be honoured only inwardly,without ceremonies and external workes: which you ſee is otherwiſe, for that the Apoſtle ſerued God in ſpirit,by preaching the Goſpel. To ſerue God then in ſpirit,is to ſerue him with faith, hope, and charitie, and with al workes proceeding of them: as to ſerue him carnally,is,with workes external,without the ſaid internal vertues.* How God is ſerued in ſpirit.

Fulke 6. To ſerue God in ſpirit, doth not exclude outward workes of obedience, but requireth them to be done,not with the outward man only,(as hypocrites doe them,)but in true affection of minde.As for ceremonies,other then ſuch as be neceſſarie (as thoſe of Chriſts inſtitution,)or ſuch as be conuenient for order,decencie,& edification: are excluded by the worſhip in ſpirit and trueth: which God requireth,Iohn 4.and S.Paul practiſed in the Goſpel. Worſhip in ſpirit.

Rhem. 9. A memorie of you.) *A great example of charitie for al men,ſpecially for Prelates & Paſtors,not only to preach, but to pray continually for the conuerſion of people to Chriſts faith: Which the Apoſtle did for them whom he neuer knew,in reſpect of Gods honour only,and the zeale of ſoules.* Praier for conuerſion of ſoules.

Rhem.7. 15. To euangelize.) *The Goſpel is not only the life of our Sauiour written by the foure Euangeliſts, nor onely that which is written in the new Teſtament: but their whole courſe of preaching and teaching the faith. Which faith commeth ordinarily of preaching and hearing,and not of writing or reading. And therfore S.Paul thought not himſelf diſcharged by writing to the Romanes,but his deſire was to preach vnto them: for that was the proper commiſſion giuen to the Apoſtles,* **to preach to al nations.The writing of the bookes of the Teſtament,is an other part of Gods prouidence,neceſſary for the Church in general, but not neceſſary for euery man in particular: as to be taught and preached vnto, is for euery one of age and vnderſtanding. And therfore S.Peter(who was the cheefe of the Commiſſion)wrote litle: many of them wrote nothing at al: and S.Paul that wrote moſt,wrote but litle in compariſon of his preaching: nor to any but ſuch as were cõuerted to the faith by preaching before.* The Goſpel is not only the written word. *Mat.28.* The Apoſtles writing,and preaching, whether more neceſſarie, and how.

Fulke 7. S.Paul did preach the Goſpel alſo by writing, and the people did heare by reading. For if it had not bene in his commiſſion to preach the Goſpel by writing,he would not haue declared in the beginning,that he is an Apoſtle of Ieſus Chriſt,whereby he procureth attention and obedience vnto his doctrine which he teacheth by writing.Peter neither in writing,nor in general preaching,ſhewed himſelfe chiefe of the commiſſion,yet faithfully diſcharged the Apoſtleſhip of the circumciſion,that was committed vnto him,*Gal.2.7.* Peters primacie.

Rhem.8. 17. Liueth by faith.) *In the* 10.*to the Hebrewes,he ſheweth by this place of the Prophet* (Abacuc 2.)*that the iuſt though he liue here in peregrination,and ſeeth not preſently nor enioyeth the life euerlaſting promiſed to him,yet holdeth faſt the hope thereof by faith.In this place he applieth the Prophets words further to this ſenſe, That it is our faith, that is to ſay,* the Catholike beleefe (*ſaith S.Auguſtine* li.3.cont.2 ep.Pelag.) Which maketh a iuſt man, and diſtinguiſheth betwene the iuſt and vniuſt,*and that by the law of faith,and not by the law of workes.Whereof it riſeth,that the Iew,the Heathen philoſopher,and the Heretike,though they excelled in al workes of moral vertues, could not yet be iuſt: and a Catholike Chriſtian man liuing but an ordinarie honeſt life,either not ſinning greatly, or ſupplying his faults by penance, is iuſt.And this difference riſeth by faith. not that faith can ſaue any man without workes,* For it is not a reprobate faith that wee ſpeake of (*as the holy Doctor ſaith*) but that which worketh by charitie,*and therfore remitteth ſinnes and maketh one iuſt.See S.Auguſtines place.* The Catholike or Chriſtian faith w good workes iuſtifieth.and without this faith, no workes whatſoeuer.

Fulke 8. The faith of the Catholike Church is not the Popiſh faith, but the faith that apprehendeth the mercie of God in the merits of Chriſt:which faith worketh by loue,and obteineth remiſſion of ſinnes committed of infirmitie,whereof we are truely penitent. This is that faith whereby the iuſt man liueth. *And without it,*ſaith S.Auguſtine)*thoſe that ſeeme to be good workes are turned into ſinnes.For all that is not of faith is ſinne.*Againe,*Therefore there is but one hope of all the godly, which grone vnder this burthen of corruptible fleſh, and infirmitie of this life, that we haue an aduocate with the father Ieſus Chriſt the righteous,and he is the propitiation for our ſinnes.Cont.duas Ep.Pel.li.3.cap.5.* Of ſupplying a mans faults by penance,he hath no word,but contrarywiſe he ſaith, *Cum itaq; iuſti omnes,&c. Seeing all the iuſt,both of the elder time,and the Apoſtles,liued by right faith, which is in our Lorde Ieſus Chriſt, and had ſuch holy maners with faith,that although they could not be of ſo perfect vertue in this life, as in the life to come, yet what ſinne ſoeuer hath crept vpon them of humane fraltie,it is immediatly wyped away through the pietie of the ſame faith.* Our ſinnes therefore (through faith)are freely remitted.And this ſaying doth proue inuincibly,that a man is iuſtified wholy by faith,and not partly by workes.For if a man were iuſtified partly by workes (as the Scripture ſaith) *the iuſt ſhall liue by faith,*we might as truely ſay,the iuſt ſhall liue by workes,which all Chriſtian eares abhorre to heare. True faith. Faith onely iuſtifieth.

Rhem.9. 18. Is reuealed.) *By al the paſſage folowing you may ſee, that the Goſpel and Chriſts law conſiſteth not only in preaching faith,(though that be the ground,and is firſt alwaies to be done:) but to teach vertuous life and good workes, and to denounce damnation to al them that commit deadly ſinnes & repent not.And againe we ſee that not only lacke of faith is a ſinne, but al other actes done againſt Gods commandements.* Not only faith.

Fulke 9. The Lawe which is a Scholemaſter vnto Chriſt,teacheth vs how to liue after we be incorporate to Chriſt. Therefore it muſt be preached that men ſeeing their damnation by the lawe, may be ſaued by faith in Chriſt, and being iuſtified by faith,may walke as obedient children in holines and righteouſnes,and not after the former luſtes in ignorance.1.Pet.1.14.&c. Lacke of faith is the roote of all ſinnes. And all breach of Gods commandements The vſe of the Lawe,

mandements in the regenerate which know them, commeth through weakenes of faith.

Rhem. 10 26. Hath deliuered them vp.) *As he ſaith here, God deliuered them vp, ſo to the Epheſians (c. 4. 19) he ſaith of the ſame perſons and things, They deliuered themſelues vp to all vncleanneſſe. So that it is not meant here that God doth driue, force, or cauſe any man to ſinne, as diuers blaſphemous Heretikes do holde: but only that by his iuſt iudgement, for their owne deſeruing, and for due puniſhment of their former grieuous offenſes, he withholdeth his grace from them, and ſo ſuffereth them to fall further into other ſinnes. As, for their crime of Idolatrie, to ſuffer them to fall into vnnaturall abominations: as now for hereſie, he taketh his grace & mercie from many, and ſo they fall headlong into al kind of turpitude. as contrariwiſe, for il life, he ſuffereth many to fall into hereſie. And for Chriſts ſake let euery one that is entangled with the idolatrie of this time, that is to ſay, with theſe new ſectes, looke well into his owne conſcience, whether his forſaking the true God, may not come vnto him for a puniſhment of his former or preſent il life which he liueth.*

God is not the author of ſinne.

God puniſheth ſinne by permitting men to fall further and further.

Fulke 10. God as a righteous Iudge deliuereth vp the wicked, who willingly deliuer vp themſelues, not driuing nor forcing them to ſinne, nor barely permitting, but willingly puniſhing them, in withholding his grace frō them, and giuing them ouer to their owne deſtruction. The wickednes of vnnaturall luſt is no where more common, then in the mainteiners of ſuch idolatrie (as the Apoſtle here condemneth) and whereof he theweth, that it is a iuſt vengeance and puniſhment.

God is not auctour of ſinne.

Rhem. 11 32. Worthy of death.) *Here you ſee why the Church taketh ſome ſinnes to be deadly, and calleth them mortal: to wit, becauſe al that doe them, are worthy of damnation: others be venial, that is to ſay, pardonable of their owne nature and not worthy of damnation.*

Sinnes mortal and venial.

Fulke 11. The Scripture neither heare nor any where els doeth teach, that any ſinnes are ſo venial, that is *pardonable of their owne nature and not worthy of damnation*. For the wages and worthily deſerued reward of all ſinne in generall, is death. *Rom. 6. 23.* though ſome ſinnes are more heinous, and deſerue greater damnation. And to ſay, that ſome ſinnes are pardonable of their owne nature, is to ſay, that Chriſt died not for ſuch ſinnes, or that in vaine he died for them, ſeeing they are pardonable, and doe not deſerue damnation of their owne nature. But the Scripture telleth vs, that all *tranſgreſsion of Gods lawe is ſinne*, and deſerueth the curſe of God, and therefore damnable, 1. Ioan. 3. 4. Gal. 3. 10.

Sinnes venial and mortal.

CHAP. II.

Now alſo he ſheweth that neither the Iewes could be ſaued by the knowledge of the Law, of the which they did ſo much bragge againſt the Gentiles, ſeeing they did notwithſtanding ſinne as the Gentiles did. 14 And therfore that the true Iewe is the Chriſtian (though he be a Gentil) who by grace in his hart doth the good workes that the Law commandeth.

FOr the which cauſe thou art inexcuſable ô man whoſoeuer ‖ thou be that iudgeſt. For wherin thou iudgeſt an other, thou condemneſt thy ſelfe. for thou doeſt the ſame things which ‖ thou iudgeſt.

2 For we knowe that the iudgement of God is according to veritie vpon them that doe ſuch things.

3 And doeſt thou ſuppoſe this ô man that iudgeſt them which doe ſuch things, and doeſt the ſame, that thou ſhalt eſcape the iudgement of God?

4 Or ‖ doeſt thou contemne the riches of his goodnes, and patience, and longanimity, not knowing that the benignity of God bringeth thee to penance?

5 But according to thy hardnes and impenitēt hart, thou heapeſt to thy ſelf wrath, in the day of wrath and of the reuelation of the iuſt iudgement of God,

Pſ. 61, 13. 6 Who wil *render to euery man ‖ according to his workes.

7 To them truely that according to patience in good worke, ſeeke glorie and honor and incorruption, life eternal.

8 But to them that are of contention, and that obey not the truth, but giue credite to iniquitie, wrath and indignation.

9 Tribulation and anguiſh vpon euery ſoul of man that worketh euil, of the Iew firſt and of the c Greeke:

c That is, *the Gentile.*

10 But glorie and honour and peace to euery

*THerefore art thou inexcuſable, O man, who ſoeuer * thou be that iudgeſt: For in that ſame wherein thou iudgeſt another, thou condemned thy ſelfe. For thou that iudgeſt, doſt euen the ſelfe ſame things.* Matth. 17. 1.

2 But wee are ſure that the iudgement of God is according to the trueth, againſt them which commit ſuch things.

3 Thinkeſt thou this, O thou man that iudgeſt them which doe ſuch thinges, and doeſt the ſame thy ſelfe, *that thou ſhalt eſcape the iudgement of God?*

4 Either deſpiſeſt thou the riches of his goodneſſe, and patience, and long ſufferance, not knowing that the goodneſſe of God leadeth thee to repentance?

5 But thou, after thy ſtubbernneſſe and heart that can not repent, heapeſt vnto thy ſelfe wrath, againſt the day of wrath and declaration of the righteous iudgement of God:

*6 * Which will rewarde euery man according to his deedes:* Matt. 16. 27.

7 To them which by continuing in well doing ſeeke for glory, and honour, & immortalitie, eternall life:

8 But vnto them that are contentious, and do not obey the trueth, but obey vnrighteouſnes, ſhal come *indignation and wrath.*

9 Tribulation, and anguiſh, vpon euery ſoule of man that doeth euill, of the Iewe firſt, and alſo of the Greeke:

10 But glory, and honour, and peace, to euery man

to euery one that worketh good, to the Iew first and to the Greeke.

Deu.10,17. Act.10,34. 11 For * there is no acception of persons with God.

12 For whosoeuer hath sinned without the Law, without the Law shal perish: and whosoeuer haue sinned in the Law, by the Law shal be iudged.

Mt.7,21. Ia.1,22. 13 For * ‖not the hearers of the Law are iust with God: but the doers of the Law ‖shal be iustified.

14 For when ỹ Gentiles which haue not the Law naturally doe those things that are of the Law: the same not hauing the Lawe, them selues are a law to them selues:

15 Who shewe the worke of the Lawe written in their hartes, their conscience giuing testimonie to them, and among them selues mutually their thoughtes accusing, or also defending,

16 In the day when God shall iudge the secrets of men, according to my Gospel, by IESVS CHRIST.

17 But if thou be surnamed a Iew, and restest in the Law, and doest glorie in God,

18 And knowest his wil, & approuest the more profitable things, instructed by ỹ Law,

19 Presumest that thy self art a leader of the blind, a light of them that are in darknes,

20 A teacher of the foolish, a maister of infants, hauing the forme of science and of veritie in the Law.

‡ It is a shameful and damnable thing for preachers, teachers or other guides of mens life, to commit the same things them selues which they reproue in other. Es.52,5. Ez.36,20.

21 Thou therfore ‡that teachest an other, teachest not thy selfe: that preachest, men ought not to steale, thou stealest:

22 That saiest men should not commit aduoutrie, thou committest aduoutrie: that abhorrest idols, thou doest sacrilege:

23 That doest glorie in the Law, thou by preuarication of the Lawe, doest dishonour God.

c It is a great sinne that by the il life of the faithful, our Lords name should be il spoken of among the misbeleuers, and many withdrawen from the true religion therby.

24 (c*For the name of God through you is blasphemed among the Gentiles*, as it is written.)

25 Circumcision in deede profiteth, if thou obserue the Law: but if thou be a preuaricátour of the Law, thy circumcision is become ‡prepuce.

‡Prepuce is the foreskinne not circumcised, & therfore signifieth the Gentiles, or the state and condition of the Gentiles: as circumcision, the Iewes and their state.

26 If then the prepuce ‖ keepe the iustices of the Law: shal not his prepuce be reputed for circumcision?

27 And shall not that which of nature is prepuce, fulfilling the Law, iudge thee, that by the letter and circumcision art a preuaricátour of the Law?

28 For not hee that is in open shewe, is a Iew, nor that which is in open shewe, in the flesh,

man that doeth good, to the Iewe first, and also to the Greeke.

*11 * For there is no respect of persons with God.* 2.Par.19.7. act.10.34.

12 For whosoeuer hath sinned without lawe, shall also perish without law: and as many as haue sinned in the lawe, shall be iudged by the lawe,

*13 (For in the sight of God, * the hearers of the lawe are not righteous: but the doers of the lawe shall be iustified.* Iam.1.22.

14 For when the Gentiles which haue not the lawe, doe of nature the thinges conteined in the lawe: they hauing not the lawe, are a lawe vnto themselues,

15 Which shewe the workes of the law written in their hearts, their cõscience bearing them witnesse, and their thoughts accusing one another, or excusing,)

16 At the day when God shall iudge the secrets of men by Iesus Christ, according to my Gospell.

17 Behold, thou art called a Iew, and restest in the lawe, and makest thy boast of God,

18 And knowest his *will, and allowest the things that be excellent, infourmed by the lawe:*

19 And beleeuest that thou thy selfe art a guide of the blinde, a light of them which are *in darkenesse,*

20 An infourmer of them which lacke discretion, a teacher of the vnlearned: which hast the forme of knowledge, and of the trueth in the lawe.

21 Thou therefore which teachest another, teachest thou not thy selfe? Thou preachest that a man should not steale, yet stealest thou?

22 Thou that sayest a man should not commit adulterie, breakest thou wedlocke? Thou abhorrest idoles, and yet committest sacrilege?

23 Thou that makest thy boast of the lawe, through breaking the lawe, dishonourest thou God?

24 For the Name of God is euill spoken of among the Gentiles through you, as it is written.

25 For circumcision verily auayleth, if thou keepe the lawe: but if thou bee a breaker of the law, thy circumcision is made vncircumcision.

26 Therefore, if the vncircumcision keepe the ordinances of the lawe, shall not his vncircumcision be counted for circumcision?

27 And shall not vncircumcision which is by nature, if it keepe the lawe, iudge thee, which being vnder the letter & circumcision, doest transgresse the lawe?

28 For he is not a Iewe, which is a Iew †*outward. Neither is that circumcision, which is outward*

†Or, openly.

fleſh,is circumciſion:

29 But he that is in ſecret, is a Iewe: and the circumciſion of the hart, ‖ in ſpirit, not in the letter: whoſe praiſe is not of men, but of God.

ward in the fleſh.

29 But he is a Iewe,which is one † inwardly, and the circumciſion of the heart,which cõſiſteth in the ſpirit,and not in the letter is circumciſion *whoſe praiſe is not of men,but of God.*

MARGINAL NOTES. CHAP. II.

Rhem. 1. 6. According.) *Good men alſo according to the merits of their good will ſhall haue their reward.* Aug.ep.47.

Fulke 1. S.Auguſtines words are theſe,*Good men alſo ſhal not receiue reward according to the merits of their good wil only,but alſo haue receiued euen the ſame good will, by the grace of God.* So that he aſcribeth the reward wholy to the grace of God,and not to the merits or worthines of mens good wil. *For the vngodly man* (ſaith he) *is iuſtified without the merits of good workes by faith,In Pſ.67.* Againe,*Nihil es,&c. Thou art nothing by thy ſelfe, call vpon God, the ſinnes are thine,the merits are Gods,puniſhment is due to thee: and when the reward ſhal come,hee wil crowne his giftes not thy merits.In Pſ.70.Con.2.*

Merite. Freewill.

ANNOTATIONS. CHAP. II.

Rhem. 1. Thou that iudgeſt.) *Such as by publike authoritie either ſpiritual or temporal haue to puniſh offenders, be not forbidden to iudge or condemne any for their offenſes,though them ſelues be ſometimes guiltie in their conſcience of the ſame or greater: yet may it be matter of aggrauating ſinnes before God, when they wil not repent of thoſe offenſes them ſelues, for the which they puniſh others. but if they be open offenders them ſelues,in the ſame ſort for which they iudge other,they giue ſcandal, and thereby aggrauate their ſinnes very much. Properly here hee forbiddeth to charge an other falſly or truely with theſe crimes whereof him ſelf is as far guilty or more then the other,as the Iewes ſpecially did the Gentiles,to whom he ſpeaketh here.*

Iudging other men.

4. Doeſt thou contemne?) *This proueth that God offereth his grace and mercie to many,and by long patience and ſufferance expecteth their repentance,differring their puniſhment of purpoſe that they may amend,& that he is not delighted in their perdition, nor is the cauſe of their ſinne: but contrariwiſe that they harden their owne hartes, and of their owne free will reiect his grace and contemne his benignitie.*

Gods long ſuffering is for our repentance.

Rhem. 2. 6. According to his works.) *Though the holy Apoſtles ſpecial purpoſe be in this Epiſtle, to commend vnto the Gentiles that truſted ſo much in their moral workes,the faith in Chriſt: yet leſt any man ſhoulde thinke or gather vntruely of his wordes,that Chriſtian mens workes were not meritorious or the cauſe of Saluation,he expreſly writeth, that God giueth as well euerlaſting life and glory to men, for and according to their good workes, as he giueth damnation for the contrary workes. And howſoeuer Heretikes fondly flee from the euidence of theſe places, yet S.Auguſtine ſaith,Life euerlaſting to be rendred for good workes according to this manifeſt Scripture,* God ſhal render to euery man according to his workes.

Good workes meritorious. *Li.de grat.& lib.arb.c.8.*

Fulke 2. The Apoſtle neither heare nor any where teacheth,that Chriſtian mens works are meritorious, or ẏ cauſe of ſaluation.Neither doth he ſay expreſly(as you moſt falſly affirme)that he giueth euerlaſting life to men for their good workes,although he ſay,God ſhal render to euery man according to his works. *Glory, honour and incorruption to euery one that worketh good.* And you do as falſly ſlander S.Auguſtine, to ſay,*life euerlaſting to be rendred for good workes,according to this manifeſt Scripture.* For thus he mooueth the queſtion. *If life eternal be rendred to good workes(as the Scripture ſaith moſt manifeſtly,that God ſhall render to euery one according to his workes) how is life eternall grace? ſeeing grace is not rendred to workes.* Behold,he ſaith to good workes, not for good workes: and ſo concludeth the queſtion,that he excludeth the merite of good workes: *Itaque Chariſſimi.&c. Therefore moſt dearly beloued,our good life is nothing els but the grace of God: and without doubt life euerlaſting which is rendred to good life,is the grace of God: and this is freely giuen,becauſe that is freely giuen,to which it is giuen. But that to which it is giuen,is only grace,but this which is giuen to it,becauſe it is the reward of it,is grace for grace,as reuarde for righteouſneſſe, that it may be true,becauſe it is true,that God ſhall render to euery one according to his workes.* And in the next Chapter he writeth, *The Apoſtle ſaith, eternall life is the grace of God, that we might vnderſtand hereof, that God bringeth vs to eternall life, not by our merits, but for his owne mercie.* Although the purpoſe of the Apoſtle in this place be not to ſhew howe men may atteine to eternal life,but that none can by their owne iuſtice atteine to it,becauſe no man bringeth ſuch workes as Gods iuſtice requireth, to deſerue eternal life,namely a perfect obſeruation of the Lawe without any tranſgreſſion.

Merits.

Rhem. 3. 13. Not the hearers.) *This ſame ſentence agreeable alſo to Chriſts wordes* (Matt. 7,21.) *is the very ground of S. Iames diſputation,that not faith alone, but good workes alſo doe iuſtifie. Therefore S.Paul (howſoeuer ſome peruerſly conſter his wordes in other places) meaneth the ſame that S.Iames. And here *he ſpeaketh not properly of the firſt iuſtification,when an infidel or ill man is made iuſt, who had no acceptable workes before to be iuſtified by (of which kinde he ſpecially meaneth in other places of this Epiſtle) but he ſpeaketh of the ſecond iuſtification or increaſe of former iuſtice, which he that is in Gods grace, dayly proceedeth in,by doing all kinde of good workes,which be iuſtices,and for doing of which, hee is iuſt in deede before God. and of this kinde doeth S.Iames namely treate. Which is directly againſt the Heretikes of this time, who not onely attribute nothing to the workes done in ſinne and infidelitie,but eſteeme nothing at all of all Chriſtian mens works toward iuſtification and ſaluation,condemning them as vncleane,ſinful,hypocritical,Phariſaical: which is directly againſt theſe and other Scripture,and plaine blaſpheming of Chriſt and his grace,by whoſe ſpirit and cooperation we doe them.*

Aug. de Sp.& lit.c.26.to.3. The firſt, iuſtification,without workes: the ſecond,by workes. S.Paul ſpeaketh of the firſt ſpecially, S. Iames of the ſecond.

Fulke 3. This ſentence is not the ground of S.Iames diſputation, that faith voyde of good workes doeth not iuſtifie, and that good workes alſo iuſtifie or declare a man to be iuſt. For the Apoſtle here ſpeaketh not of faith,but of the Law. The Law iuſtifieth only the doers and perfect obſeruers thereof, faith iuſtifieth the beleeuers. Neither doth S.Paul ſpeake here of any meanes,whereby a man is iuſtified,but ſheweth that no trãſgreſſour of the Law can be iuſtified by the Law,becauſe ẏ Law iuſtifieth none but the doers therof,which ſeeing no man doth perfectly,no man is iuſtified by the workes of the Lawe,as he ſaith expreſly, *Rom.*3.20.*Gal.*3 11. As for your diſtinction of the firſt and ſeconde iuſtification before God, is but a newe deuiſe, not threeſcore yeere olde, vtterly

The Lawe. Faith.

vtterly vnheard of among the auncient fathers. For whome God iuſtifieth by faith without workes, he alſo glorifieth. *Rom.* 8.30. And that which you call the ſecond iuſtification, or increaſe of iuſtice, is but the effect, and fruites of iuſtification before God: and a declaration before men, that we are iuſt. And ſo meaneth S. Iames that Abraham who was iuſtified or made iuſt before God through faith, was alſo iuſtified, or declared to be iuſt, before men, by workes: when he offred his ſonne Iſaac. So that this diuerſitie of iuſtifications, ariſeth of the diuers ſignifications of the word iuſtifying, which ſignifieth ſometime to make iuſt, ſometime to ſhewe or declare to be iuſt: as where the Prophet ſaith to God *Pſal.* 51. *That thou maieſt be iuſtified in thy ſayings*, meaning, that thou maiſt be declared, and approued iuſt. So *wiſedome is iuſtified of her children*, that is declared, and approued to be iuſt. *Math.* 11.19. *The Publicanes iuſtified God. Luc.* 7.29. *Chriſt was iuſtified in the ſpirite.* 1. *Tim.* 3. 16, that is, declared to be iuſt, in which ſenſe. S. Iames ſaith, that a *man is iuſtified of workes.* Therefore where as you quote Auguſtine, for your diſtinction of the firſt and ſecond iuſtification, there is no word in him thereof. Finally where you ſay, we condemne all Chriſtian mens works, as vncleane, ſinfull, hypocritical, phariſaicall, it is a moſt impudent ſlaunder, for we acknowledge all good workes of Chriſtian men, to be the giftes of God, the fruites of iuſtification, the notes of election, the way wherein all Chriſtians muſt walke vnto ſaluation: but ſeeing they are *vnperfect*, they are not able to make vs iuſt in the ſight of God.

Iuſtification by faith and by workes.

Slaunder.

Rhem. 4. 13 Shalbe iuſtified.) *Of the other Articles deceitfully handled by Heretikes, they vſe moſt guile in this of Iuſtification: and ſpecially by the equiuocation of certaine wordes, which is proper to al contentious wranglers, and namely in this word*, Iuſtifie, *Which becauſe they finde ſometime to ſignifie the acquiting of a guiltie man of ſome crime whereof he is in deede guiltie, and for which he ought to be condemned, (as by mans iudgement either of ignorance or of purpoſe often a very malefactor is deemed or declared and pronounced innocent) they falſly make it ſo ſignifie in this place and the like, whereſoeuer man is ſaid to be iuſtified of God for his workes or otherwiſe: as though it were ſayd, that God iuſtifieth man, that is to to ſay, imputeth to him the iuſtice of Chriſt, though he be not in deede iuſt: or of fauour reputeth him as Iuſt, when in deede he is wicked, impious, and vniuſt. Which is a moſt blaſphemous doctrine againſt God, making him either ignorant who is iuſt, and ſo to erre in his iudgement, or not good, that can loue and ſaue him whom he knoweth to be euil. And a marueilous pitieful blindnes it is in the Churches Aduerſaries, that they ſhould thinke it more to Gods glorie, and more to the commendation of Chriſtes iuſtice, merites, and mercie, to call and count an il man ſo continuing, for iuſt: then by his grace and mercie to make him of an il one, iuſt in deede, and ſo truely to iuſtifie him, or as the word doth here ſignifie, to eſteeme and approue for iuſt in deede, him that by his grace keepeth his law and commandements. For, that the keepers or doers of the commandments be iuſt and ſo reputed, it is plaine by the correſpondence to the former wordes*, Not the hearers are iuſt, but the doers. *Whereupon S. Auguſtine* de Sp. & lit. c. 26. to. 3. *hath theſe wordes*, When it is ſaid, The doers of the Law ſhalbe iuſtified, what other thing is ſaid, then, The iuſt ſhalbe iuſtified? for the doers of the Law verily are iuſt.

Againſt imputatiue iuſtice.

True inherent iuſtice more for Gods glorie, and for the commendation of Chriſts merites.

Fulke. 4. You deale not only deceiptfully, but moſt falſely and impudently, to ſay we make the word *Iuſtifie*, in this place to ſignifie, acquiting him that is worthy to be condemned, or to haue the iuſtice of Chriſt, imputed to him without workes. For we ſay, that he which obſerueth the law, ſhalbe iuſtified and made iuſt by merite of his workes, if any man can perfectly obſerue it. But he that is a tranſgreſſor of the lawe, is no doer of the lawe, to be iuſtified thereby. But when we ſpeake of iuſtice by imputation, as the Apoſtle hath taught vs in the 4. chapter, we affirme, that God iuſtifieth vs, when he imputeth iuſtice vnto vs, without workes, by which imputation of iuſtice, we are not falſely accompted, but are in deede by God truely made iuſt, by the righteouſnes of Chriſt which is giuen vnto vs, and which we apprehend by faith: So that although we be vniuſt in our ſelues, we are truely iuſt in Chriſt, becauſe Chriſt is truely giuen vnto vs, *to be iuſtice, ſanctification and redemption*, 1. *Cor.* 1.30. and we are truely made *the iuſtice of God in him.* 2. *Cor* 5.21. *When we are found in Chriſt, not hauing our owne iuſtice which is of the Lawe, but that which is by the faith of Chriſt*, the *iuſtice which is of God through faith. Phil.* 3.9. So the whole glorie of our iuſtification, is referred only to the mercie of God in Chriſt. As for that you call iuſtice inhererent, is ſanctification, following iuſtification, no cauſe, but a neceſſarie effect thereof. And therefore you wreſtle in vaine, out of this place to proue iuſtification of a Chriſtian man by workes, where the Apoſtle proueth, that no man can be iuſt by workes, becauſe no man fulfilleth the Lawe. S. Auguſtine gathereth not hereof, that any man ſhalbe iuſt by fulfilling the Lawe, but that *the Iewes the hearers of the Lawe, had neede of the grace of the iuſt iuſtifier, that they may be doers. Or els it is ſo ſayd* (ſaith he) *they ſhall be iuſtified, as it if were ſayd, they ſhalbe accompted iuſt, they ſhall be reputed iuſt.* For thus he handleth ỹ matter, Sic intelligendum eſt, &c. *The doers of the Lawe ſhalbe iuſtified is for to be vnderſtoode, that we may know they can not otherwiſe be doers of the Lawe, except they be iuſtified, that iuſtification doeth not come to the doers, but iuſtification goeth before the doers of the Lawe. For what other thing is this word iuſtified, but being made iuſt, verily by him which iuſtifieth the vngodly man, that of an vngodly man, he may be made iuſt? For if we ſhould ſpeake ſo, that we ſhould ſay men ſhalbe deliuered, this verely ſhould be ſo vnderſtoode, that libertie ſhould come to them that are alreadie men. But if we ſhould ſay, men ſhalbe created, it ſhould not be vnderſtoode, that they ſhould be created, which were men alreadie, but by the verie creation they ſhould be made men. So if it were ſayd, the doers of the Lawe ſhalbe honoured, we ſhould not take it rightly, but that honour ſhould come to them, which were alreadie doers of the Lawe. But when it is ſayd, the doers of the Lawe ſhalbe iuſtified, what other thing is ſayd then the iuſt ſhalbe iuſtified, for the doers of the Law, verily are iuſt, and by his it is as much, as if it were ſayd, the doers of the Lawe ſhalbe created, not becauſe they were but that they may be: that the Iewes which are hearers of the Lawe, might ſo vnderſtand, that they haue neede of the grace of the iuſt iuſtifier, that they may be doers.* Thus without all ſhame of obſtinate blindnes, you alleage S. Auguſtine for you, where he reaſoneth purpoſely againſt you: and ſlaunder vs to thinke, that it is more to Gods glorie, to call and compt an il man ſo continuing for iuſt: then by his mercie to make of an il one iuſt in deede. For we thinke and ſay, that God of a wicked man, by his grace and mercie doeth make one iuſt in deede by the iuſtice of Chriſt, neither calling nor accompting him iuſt, that continueth wicked, as he was before, but giuing him alſo the ſpirite of ſanctification, whereby after he is made iuſt by grace, he doeth the workes of iuſtice, and keepeth Gods commaundements though not perfectly in this life, but labouring toward perfection vntil he come to the eſtate of happines, which is perfect in the life to come.

Iuſtice imputed.

Iuſtice inherent.

Slaunder.

Rhem. 5. 26 Keepe the iuſtices.) *If a Gentill either now ſince Chriſt, by his grace and faith, or any other before Chriſt, not of the ſtocke of Abraham, through the Spirit of God keepe his iuſtices of the Law, he is iuſt no leſſe then if he had been outwardly circumciſed, and ſhall condemne the circumciſed Iew not keeping the Law, without which, his outward Sacrament can not ſerue him, but ſhall be much to his condemnation, that hauing the Law and peculiar Sacraments of God, he did not keepe the Law, nor inwardly exerciſe that in his hart which the outward ſigne did import. And all this is no more but to inſinuate that true iuſtice is not in faith only or knowledge of the Law, or in the name either of Iew or Chriſtian, but in doing good workes and keeping the Law by Gods grace.*

True iuſtice both in Iew & Gentile, is by keeping the Law.

Fulke. 5. The Apoſtle ſayth not, that any Gentile fulfilleth the iuſtice of the Lawe, but if he keepe the iuſtice of the Lawe, (which none doeth) the want of circumciſion doeth not hinder him from being iuſt. Therefore he doeth *not inſinuate, that true iuſtice is not in faith only but in doing of good workes, and keeping the Lawe by Gods grace*, for as yet, he ſpeaketh not of Gods grace, nor of keeping the law by his grace, but confuteth the Iewes which gloried in carnall circumciſion, and kept not the Law.

Iuſtice by faith only.

Rhem. 6. 29 In ſpirit, not letter.) *The outward ceremonies, Sacraments, threates, and commaundements of God in the Law, are called the* letter: *the inward working of God in mens hart, and enduing him with faith, hope, and charitie, and with loue, liking, will, and abilitie to keepe his commaundements by the grace and merites of Chriſt, are called the* ſpirit. *In which ſenſe, the carnall Iew was a Iew according to the letter, and he was circumciſed after the letter: but the true beleeuing Gentil ſeruing by Gods grace in hart and in Gods ſight, that which was meant by that carnall ſigne, is a Iew according to the ſpirit, and iuſtified by God. Of the ſpirit and letter S. Auguſtine made a famous worke, verie neceſſarie for the underſtanding of this Epiſtle.*

The letter, and the ſpirit. The carnal, and ſpiritual Iewe. *de ſpi. & lit. to. 3.*

Fulkk. 6. God enducth no man, with ſufficient ſtrength to keepe his commandements in this life, in ſuch perfection as his Law doeth require, yet his grace in the merites of Chriſt, is ſufficient for vs ſeeing his ſtrength is made perfect in infirmitie. 2. *Cor.* 12. 9.

No man keepeth Gods commandements perfectly.

CHAP. III.

He graunteth that the Iewes did paſſe the Heathen Gentils, in Gods benefits, 9 but not in their owne workes, concluding, that he hath ſhewed, both Iew and Gentil to be ſinners: 18 and therfore (inferring) that there muſt be ſome other way to Saluation, indifferent to both, which is to beleeue in IESVS CHRIST, *that for his ſake their ſinnes may be forgiuen them.*

WHAT preeminence then hath the Iew, or what is the profit of circumciſion?

WHat preferment then hath the Iewe? or what profite is there of circumciſion?

2 Much by al meanes. Firſt ſurely becauſe the wordes of God were committed to them.

2 Much euery way. Firſt, for becauſe that vnto them were committed the words of God.

3 For what if certaine of them haue not beleeued? Hath their incredulitie made the faith of God fruſtrate?

3 What then though ſome of them did not beleeue? Shall their vnbeliefe make the faith of God without effect?

Io. 3. 33. Pſal. 115, 11. Pſal. 50, 6.

4 God forbid. but *God is true: and *‡ euery man a lyer, as it is written: *That thou maieſt be iuſtified in thy wordes, and ouercome when thou art iudged.*

4 God forbid: Yea, let God be true, and euery man a lyar, as it is written, That thou mightest be iuſtified in thy ſayings, and ouercome when thou art iudged,

5 But ‖ if our iniquitie commend the iuſtice of God, what ſhal we ſay? Is God vniuſt that executeth wrath? (I ſpeake according to man)

5 But if our vnrighteouſneſſe ſetteth forth the righteouſneſſe of God, what ſhall we ſay? Is God vnrighteous which taketh vengeance? (I ſpeake after the maner of men,)

6 God forbid. otherwiſe how ſhal God iudge this world?

6 God forbid: for how then ſhall God iudge the worlde?

7 For if the ueritie of God hath abounded in my lie, vnto his glorie, why am I alſo yet iudged as a ſinner,

7 For if the trueth of God hath more abounded through my lye vnto his glorie, why am I as yet iudged as a ſinner?

8 And not (as we are blaſphemed, and as ſome report vs to ſay) let vs doe euil, that there may come good? whoſe damnation is iuſt.

8 And not rather (as we be ſlaunderouſly reported, and as ſome affirme that we ſay) let vs doe euill, that good may come thereof? whoſe damnation is iuſt.

9 What then? do we excel them? No, not ſo. For we haue argued the Iewes & the Greekes, al to be vnder ſinne?

9 What then, are we better then they? *No in no wiſe: for we haue before accuſed both Iewes and Gentiles, that they are all vnder ſinne:*

10 As it is written: *That ‖ there is not any man iuſt,*

*10 As it is written, * There is no righteous,* Gal. 3. 22. *no not one:*

11 There

*11 *There*

11 There is not that vnderſtandeth, there is not that ſeeketh after God.

12 Al haue declined, they are become vnprofitable together: there is not that doeth good, there is not ſo much as one.

Pſal.5,11. *13 Their throte is an open ſepulchre, with their tonges they dealt deceitfully. The venim[c] of aſpes vnder their lippes.*

c *Aſpidum.* A kind of litle ſerpent.

Pſal.139,4. *14 Whoſe mouth is ful of malediction and bitternes:*

Pſal.9,7. *15 Their feete ſwift to ſhed bloud.*

Eſa.19,7. *16 Deſtruction and infelicitie in their waies:*

Pro.1,16. *17 And the way of peace they haue not knowen.*

Pſal 35,2. *18 There is no feare of God before their eies.*

19 And we know that whatſoeuer the Law ſpeaketh, to them it ſpeaketh that are in the Law: that euery mouth may be ſtopped, and al the world may be made ſubiect to God:

Gal.2,16. 20 Becauſe *‖by the workes of the Law no fleſh ſhal be iuſtified before him. For by the Law is the knowledge of ſinne.

21 But now without the Law ‖ the iuſtice of God is manifeſted: teſtified by the law & the Prophets.

22 And the iuſtice of God by faith of IESVS CHRIST, vnto al and vpon al that[c] beleeue in him. For there is no diſtinction.

23 For al haue ſinned: and doe neede the glorie of God.

24 Iuſtified ‡ gratis by his grace, by the redemption that is in CHRIST IESVS,

†propitiatour. 25 Whom God hath propoſed a †propitiation, by faith in his bloud, to the ſhewing of his iuſtice, for the remiſſion of ſinnes,

26 In the toleration of God, to the ſhewing of his iuſtice in this time: that he may be iuſt, and iuſtifying him that is of the faith of IESVS CHRIST.

27 Where is then thy boaſting? it is excluded. by what law? of deedes? No, but by the law of faith.

28 For we account a man to be iuſtified by faith without the workes of the Law.

29 Is he God of the Iewes only? is he not alſo of the Gentiles? Yes of the Gentiles alſo.

30 For it is one God, that iuſtifieth circumciſion by faith, and prepuce by faith.

31 Do we then deſtroy the Law by faith? God forbid. but we do eſtabliſh the Law.

*11 *There is none that vnderſtandeth, there is none that ſeeketh after God.* Pſal.13.2. &523.

12 They are all gone out of the way, they are all become vnprofitable, there is none that doeth good, no not one.

13 Their throte is an open ſepulchre, with their tongues they haue deceiued, the poyſon of Aſpes is vnder their lippes.

*14 *Whoſe mouth is full of curſing and bitterneſſe:* Pſal.9.7.

*15 *Their feete are ſwift to ſhead blood.* Pro.1.16.

*16 *Hearts griefe and miſerie are in their wayes:* eſa.19.7. Pſal.16.1.

17 And the way of peace haue they not knowen.

*18 *There is no feare of God before their eyes.* Pſal.36.2.

19 Now we know that what things ſoeuer the lawe ſaith, it ſaith it to them which are vnder the lawe: that euery mouth may be ſtopped, and that all the world may be endangered to God.

20 Becauſe that by the deedes of the lawe, there ſhall no fleſh be iuſtified in his ſight: For by the law commeth the knowledge of ſinne.

*21 *But now the righteouſneſſe of God without the lawe is made manifeſt, being witneſſed by the lawe and the Prophets.* Rom.2.17.

22 The righteouſneſſe of God commeth *by the faith of Ieſus Chriſt, vnto all, and vpon all them that beleeue. There is no difference:*

23 For all haue ſinned, and haue neede of the glorie of God,

24 But are *iuſtified freely by his grace, through the redemption that is in Chriſt Ieſu:*

25 Whome God hath ſet forth to be a propitiation, through faith in his blood, to declare his righteouſneſſe, by the forgiuing of the ſinnes that are paſt,

26 Which God did ſuffer, to ſhew at this time his righteouſneſſe, that he might be iuſt, and the iuſtifier of him which beleeueth on Ieſus.

27 Where is then thy boaſting? It is excluded. By what lawe? Of workes? Nay: but by the law of faith.

28 Therefore, we holde that a man is iuſtified by faith, without the deedes of the lawe,

29 Is he the God of the Iewes onely? Is he not alſo of the Gentiles? Yes, euē of the Gentiles alſo.

30 For it is one God which ſhal iuſtifie the circumciſion by faith, and vncircumciſion through faith.

31 Doe we then deſtroy the lawe through faith? God forbid: but we rather mainteine the lawe.

MARGINAL NOTES. CHAP. III.

Rhem. 1. 4 Euery man a lyer.) *God only by nature is true, al mere men by nature may lie, deceiue and be deceiued: yet God by his grace and ſpirit may and doth preſerue the Apoſtles and principal Gouernours of his people and the Church and Councels in al truth, though they weue and are mere men.*

Fulke. 1. God preſerueth men from error that neglect not to follow his word, which is the rule of trueth. Againſt which, if Gouernours of the Church, Councels, or any other men, wil preſume any thing of their owne wiſdome, they are left vnto error. — All men in danger of error.

Rhem. 2. 22 Beleeue in him.) *To beleeue in him, here compriſeth not only the act of faith, but of hope and charitie, as the Apoſtle explicateth him ſelf,* Galat. 5. 6.

Fulke. 2. Hope and charitie, doe of neceſſitie follow true faith, by which we apprehend ỹ iuſtice of God, but they are not compriſed in the word of faith, to ioyne in apprehending Gods iuſtice. S. Paule to the Galathians, ſaith that faith which worketh by charitie, auaileth with God, he ſaith not, that charitie with faith apprehendeth Gods iuſtice, or iuſtifieth before God, but ſheweth that a liuely faith which worketh by charitie, doeth iuſtifie before him. — Iuſtification by faith.

Rhem. 3. 24 Gratis by his grace.) *No man atteineth his firſt iuſtification by the merites either of his faith or workes, but merely by Chriſtes grace and mercie: though his faith and workes proceeding of grace be diſpoſitions and preparations thereunto.*

Fulke. 3. S. Paule acknowledgeth but this one iuſtification by faith without workes, before God: in which there is nothing giuen to merites, either of faith or workes. Nor any diſpoſition or preparation to iuſtification by faith and workes proceeding of grace, but as Chryſoſtome ſayeth. *Quam primum &c, So ſone as a man hath beleeued, he is immediately with all iuſtified. In 3. ad Rom. Hom. 7.* Againe, *Hic virtutem &c. He ſheweth heare the power of God, that he hath not only ſaued but alſo iuſtified, and brought into gloriation, vſing no workes heare vnto, but requiring faith only.* You ſee that he aſcribeth ſaluation to this iuſtification, wherein God vſeth no preparation of workes, but faith only. — One iuſtification before God by faith only.

ANNOTATIONS. CHAP. III.

Rhem. 4. 5 If your iniquitie. *No maruel that many now a daies deduce falſe and deteſtable concluſions out of this Apoſtles high and hard writings, ſeeing that S. Peter noted it in his daies, and him ſelfe here confeſſeth that his preaching and ſpeaches were then falſely miſconſtrued: as though he had taught that the Iewes and Gentiles il life and incredulitie had been directly the cauſe of Gods more mercie, and that therfore ſinne commeth of God to the aduancement of his glorie, and conſequently that men might or ſhould do il, that good might enſue thereof. Which blaſphemous conſtructions they tooke of theſe and the like wordes:* where ſinne abounded, there did grace more abound. *and,* The Law entered in, that ſinne might abound. *and out of the Pſalme* 50. That thou maieſt be iuſtified in thy wordes, & ouercome when thou art iudged. *As though he meant that men do ſinne, to the end that God may be iuſtified. And at al theſe and the like places of the Apoſtle though forewarned by S. Peter, and by the Apoſtles owne defenſe and Proteſtation, that he neuer meant ſuch horrible things yet the wicked alſo of this time do ſtumble and fall. But the true meaning is in al ſuch places, that God can and doth when it pleaſeth him, conuert thoſe ſinnes which man committeth againſt him and his commandements, to his glorie: though the ſinnes themſelues ſtand not with his will, intention, nor honour, but be directly againſt the ſame, and therefore may not be committed that any good may fall. for, what good ſo euer accidentally falleth, it proceedeth not of the ſinne, but of Gods mercy that can pardon, and of his omnipotencie that can turne il to good. And therefore againſt theſe carnall interpretations, S. Paul very carefully and diligently giueth reaſon alſo in this place v. 6, that it is impoſſible: becauſe God could not iuſtly puniſh any man, nor ſit in iudgement at the later day for ſinne without plaine iniurie, if either him ſelf would haue ſinne committed, or man might doe it to his glorie. Therfore let all ſincere readears of the Scriptures, and ſpecially of S. Pauls writings, hold this for a certaintie, as the Apoſtles owne defenſe (whatſoeuer he ſeeme to ſay hereafter ſounding in their ſenſe, that ſinne commeth of God or may therefore be committed that he may worke good thereof) that the Apoſtle him ſelf condemneth that ſenſe as ſlanderous and blaſphemous.* — S. Paules ſpeeches miſtaken of ỹ wicked. — Rom. 5, 20. Rom, 3. 4. — The ſenſe of the places that ſound, as if God cauſed ſinne.

Fulke. 4. All ſinne is manifeſtly againſt the will of God reuealed in his word, although nothing come to paſſe, contrarie to the determination and ſecret will of God, which is often vnknowen, but neuer vniuſt. Neither can ſinne come of God, which is perfectly good. But as it is a demonſtration of his iuſtice, in the puniſhment therof, and of his mercie in the pardoning therof, it is not againſt his ſecret will, that there is ſinne. For we muſt as well take heede, of the blaſphemie of the Manichees that fained an euil God, becauſe euil could not proceede from the good God, as of the impudence and blaſphemie of the Libertines, that make God the auctor of their ſinnes, which they commit of their owne wicked corruption to ſerue their owne luſtes, and not to ſerue the glorie of God. — God is not auctor of ſinne.

Rhem. 5. 10 Not any iuſt.) *Theſe generall ſpeaches, that both Iew and Gentile be in ſinne, and none at all iuſt, are not ſo to be taken, that none in neither ſort were euer good: the Scriptures expreſly ſaying that Iob,* Zacharie, Eliſabeth, and ſuch like, were iuſt before God, and it were blaſphemie to ſay that theſe wordes alleaged out of the* 13. *Pſalme, were meant in Chriſtes mother, in S. Iohn the Baptiſt, in the Apoſtles &c. For, this only is the ſenſe: that neither by the law of nature, nor law of Moyſes, could any man be iuſt or auoid ſuch ſinnes as here be reckened, but by faith and the grace of God, by which there were a number in all ages (ſpecially among the Iewes) that were iuſt and holy, whom theſe wordes touch not, being ſpoken only to the multitude of the wicked, which the Prophet maketh as it were a ſeuerall body conſpiring againſt Chriſt, and perſecuting the iuſt and godly, of which il companie he ſaith, that none was iuſt nor feared God.* — How it is ſayd, none iuſt. Iob. 1. *Luc. 1.

Fulke. 5. Theſe generall ſpeeches declare that none was euer voyd of ſinne, or good of his owne ſtrength, but only by the grace of God, as Iob, Zacharie, Elizabeth, and all the elect of God, after they are called and iuſtified. And euen the virgine Marie, and Iohn Baptiſt, were not iuſt in Gods ſight, but by faith in Chriſt. For not only in the 13. Pſalme: but alſo in the 143. 2. Pſalme, the Prophet ſaith, that *none liuing ſhall be found iuſt in Gods ſight.* Therefore he ſpeaketh of the corruption of al man kinde, conſidered without the grace of God iuſtifying them, and not of the multitude of the wickee only. For how could all the world be made guiltie before God, and euery mouth ſtopped, if only the wicked were vnderſtoode? Therefore of neceſſitie it perteineth to all, and ſo doth Chryſoſtome expound it, in *ep. ad. Rom. Hom. 7, Theodret apud Oecum:* and the text is plaine. — None voyde of ſinne.

and ſo doth Chryſoſtome expound it in *in epiſt.ad Rom.Hom.7.Theodoret. apud Oecum.* and the text is plaine.

Rhem.6. 20 By the workes of the Law.) *S.Hierome and S.Chryſoſtome expound this of the ceremonial workes onely, and in that ſenſe the Apoſtle ſpecially proſecuteth this propoſition in his Epiſtle to the Galatians. but it is true alſo of all mans morall workes done without faith and the grace of God: which cannot be acceptable or auailable in Gods ſight, to iuſtifie any man, And ſo S.Auguſtine taketh it* de Sp.& lit.c.8.to.3. No workes auaile without faith & grace.

Fulke.6. Saint Auguſtine alſo often ſheweth,that good workes done of fayth,doe *follow him that is iuſtified,and doe not goe before to iuſtifie*,and therefore can not ioyne with fayth in iuſtification. And Saint Paule to the Galathians ſpeaketh expreſſely againſt them that ioyned any workes eyther ceremoniall or morall, with fayth in the act of iuſtification.Galath.3.10.11.12. *De fide & op. cap.14. In Pſ.67.* Iuſtification by faith only.

Rhem.7. 22 Iuſtice of God.) *Beware of the wicked and vaine commentarie of the Caluiniſtes, gloſing, the iuſtice of God to be that which is reſident in Chriſt,apprehended by our faith: and ſo that imputed to vs which we in deed haue not. Wherein at once they haue forged themſelues againſt Gods manifeſt word,a new no iuſtice,a phantaſtical apprehenſion of that which is not, a falſe faith and vntrue imputation whereas the iuſtice of God here,is that wherewith he endueth a man at his firſt conuerſion,and is now in a man,and therefore mans iuſtice: but yet Gods iuſtice alſo,becauſe it is of God. Of this iuſtice in vs, whereby we be truly iuſtified and in deed made iuſt,S.Auguſtine ſpeaketh thus:* The grace of Chriſt doth worke our illumination and iuſtification inwardly alſo. *And againe,* He giueth to the faithful the moſt ſecret grace of his Spirite, which ſecretly he powreth into infants alſo.*And againe,* They are iuſtified in Chriſt that beleeue in him through the ſecret communication and inſpiration of ſpiritual grace,whereby euery one leaneth to our Lord. *And againe,* He maketh iuſt renewing by the Spirit,and regeneration by grace. The Heretikes phantaſticall or imputatiue iuſtice. *De pec.mer.li. 1.c.9.10.* True inhærent iuſtice.

Fulke.7. Againſt this proude and ſcornefull ſlaunder, what we holde of the iuſtice of Chriſt imputed to vs through fayth,is declared before cap.2. ſection.4. and neede not to be repeated againe: that wee are truely iuſtified in Gods ſight, by the iuſtice and merites of Chriſt, which is giuen vnto us of God, and wee by his ſpirite beeing made liuely members of his body,are truely accounted iuſt by his righteouſneſſe. And that vertue of iuſtice, wherewith God,by the ſpirite of regeneration, indeweth man at his conuerſion, is an effect or fruite, not a cauſe of our iuſtification,before him.Neyther doth S.Auguſtine ſay,any thing to the contrary,but to the confirmation hereof.For we acknowledge,that God doth worke our illumination and iuſtification inwardly,who by his grace,doth ingraffe euen infants that are baptiſed, into his body.*For he in whom all ſhall be quickned giueth the moſt ſecret grace of his ſpirit,to the faithfull,and powreth it euen into infants,which cannot follow his iuſtice in works,but by the ſecret communication,and inſpiration of ſpirituall grace,by which whoſoeuer cleaueth to the Lord,is one ſpirite* ſayth S.Auguſt.And therfore to be iuſtified in Chriſt,is to be truely iuſtified by the iuſtice of Chriſt,as all haue truly ſinned in the ſinne of Adam, and are iuſtly condemned in Adam,not onely in imitation of Adam. For by the diſcourſe of S.Auguſtine,the iuſtice of Chriſt is no more inherent in vs,then the ſinne of Adam, whereby yet we are condemned,through propagation of Adams corruption, as we are iuſtified, by communication and participation of the grace of Chriſt,by his ſpirite. Slander. Iuſtice imputed. Iuſtice inherent.

Rhem.8. 28 By faith without workes.) *This is the place whereupon the Proteſtants gather falſly their only faith, and which they commonly auouch,as though the Apoſtle ſaid,that onely faith doth iuſtifie,Where he both in wordes and meaning excepteth onely the workes of the Law done without Chriſt before our conuerſion: neither excluding the Sacraments of Baptiſme or Penance, nor hope and charitie, or other Chriſtian vertues, all which be the iuſtice of faith. as the good workes proceeding thereof,be likewiſe the law and iuſtice of faith. All which the Aduerſaries would exclude by foiſting in the terme onely. Of which kind of men S.Auguſtine vpon this place ſaith thus:* Men not vnderſtanding that which the Apoſtle ſayth,(we count a man to bee iuſtified by fayth without the workes of the Lawe) did thinke that hee ſayd, fayth would ſuffice a man though he liued ill,and had no good workes. Which God forbid the veſſell of election ſhould thinke: who in a certaine place after he had ſayd,*In Chriſt IESVS neither circumciſion nor prepuce auayleth any whit,hee ſtraight added,but fayth which worketh by loue. What workes are excluded from iuſtification. *De grat.& lib. arb.c.7. Gal.1.*

Fulke.8. Fayth heere excludeth all merite of workes,from iuſtifying a man: yet the ſacraments haue there place,as ſeales of iuſtification:and good workes as neceſſary fruites and effects of iuſtification.And where,as you ſay, we foyſt in the terme *onely*, you were beſt charge all the auncient fathers,which vſe this terme, of whome we haue receiued it,to be foyſters,and excluders of the ſacraments and good workes.Chryſoſtome (as we heard before,) ſayth, *That God hath both ſaued and iuſtified vs,vſing thereto no workes,but requiring faith onely.* S.Ambroſe ſaith, *All that are iuſtified,are freely iuſtified,becauſe working nothing, nor recompenſing, they are iuſtified by faith onely, through the gift of God.in* 3.*ad Rom.* Origen ſaith,*God iuſtifieth by contemplation of fayth onely,Com.in Ep.ad Rom.lib.3. cap.3.* Theodoret vpon the text, *Iuſtificati gratis, being iuſtified freely,* ſaith: *For hauing brought faith onely, we haue receiued remiſſion of ſinnes.In Rom.3.* Hierome, or what ancient writer ſoeuer, is auctor of the Commentaries *in Ep.ad Rom.4.* ſayth, *God iuſtifieth the vngodly man by fayth onely,not by workes which he had not.* And in other places very often vſeth the ſame terme,as Chryſoſtome and Ambroſe alſo. Likewiſe Cyprian hath the ſame terme, ſaying,*That faith only auaileth,& that ſo much as we beleeue,ſo much we obtaine.*S.Hilary *in Math.can.8.& can.21.*ſaith: *That fayth only iuſtifieth.* Greg.Nazianzen ſayth: *To beleeue onely is iuſtice. orat.22.* S.Baſil ſayth: *This is perfect and full reioycing in God,when a man doth not boaſt of his own righteouſnes,but knoweth himſelfe to be void of true righteouſnes, and to be iuſtified by faith onely in Chriſt. De humil.Hom.51.* Ruffinus ſayth: *Onely beleefe ought to ſuffice for remiſſion of ſinnes.In expoſ.ſymb.* S.Auguſtine ſayth: *It may be rightly ſayd,that the commandements of God pertaine to fayth onely, if not a dead fayth,but that liuely fayth be vnderſtood,which worketh by loue. De fide & oper.cap.22.* Agayne he ſayth,*Only fayth in Chriſt doth make cleane. In Pſ.88. Paulinus epiſt.58.* Auguſtino ſayth: *Saluation is to be ſought by fayth onely.* Merite. Iuſtification. Only faith.

CHAP. IIII.

That Abraham was not iuſtified by his owne power,but by Gods grace,in whome he beleeued (6 which is a way for the ſinner alſo to come to iuſtice.) 9 And that,ſeeing he was not as then circumciſed,not onely the circumciſed Iew, but alſo the vncircumciſed Gentill may by beleeuing the Chriſtian fayth,come to iuſtice,as Abraham did: 11 ſpecially conſidering alſo, that Abraham was promiſed to be Father of the whole world,and not onely of the Iewes,to whome onely the Law was giuen: and that,not to fulfill the promiſe,but for an other cauſe.

WHAT ſhall we ſay then that ‖ Abraham did find, our father according to the fleſh?

2 For if Abraham were iuſtified ‖ by workes: he hath glorie, but not with God.

Gen.5,6. Gal.3,6. Ia.2,23. 3 For what ſaieth the Scripture? *Abraham beleeued God, and it was reputed him to iuſtice.*

4 But ‖ to him that worketh, the reward is not c imputed according to grace, but according to dette.

c λογίζ.

5 But ‖ to him that worketh not, yet beleeueth in him that iuſtifieth the impious, his c faith is reputed to iuſtice according to the purpoſe of God.

c λογίζ.

6 ‖ As Dauid alſo termeth the bleſſednes of a man, to whom God reputeth iuſtice without workes.

Pſ.31,1. 7 *Bleſſed are they whoſe iniquities be forgiuen, and whoſe ſinnes be couered.*

8 *Bleſſed is the man to whom our Lord hath not imputed ſinne.*

9 This bleſſednes then doth it abide in the circumciſion, or in the prepuce alſo? For we ſay that vnto Abraham faith was ‡ reputed to iuſtice.

10 How was it reputed? in circumciſion, or in prepuce? Not in circumciſion, but in prepuce.

Gen.17,10. 11 And *he receiued c the ſigne of circumciſion, ‖ a ſeale of the iuſtice of faith that is in prepuce: that he might be the father of al that beleeue by the prepuce, that vnto thē alſo it may be reputed to iuſtice:

12 And might be father of circumciſion, not to them only that are of the circumciſion, but to them alſo that folow the ſteps of the faith that is in the prepuce of our father Abraham.

13 For not by the Law was the promiſſe to Abraham, or to his ſeede, that he ſhould be heire of the world: but by the iuſtice of faith.

14 For if they that are of the Law, be heires: faith is made voide, the promiſſe is aboliſhed.

15 For the Law worketh wrath. For where is no law, neither is there preuarication.

16 Therefore of faith: that according to grace the promiſſe may be firme to all the ſeede, not to that only which is of the Law, but to that alſo which is of the faith of Abraham, who is the father of vs all, (as it is written:

Gen.17,4. 17 *For a father of many nations haue I appointed*

WHat ſhall we ſay then that Abraham our father, as perteining to the fleſh, did find?

2 For if Abraham were iuſtified by workes, then hath he wherin to boaſt, but not before God.

*3 For what ſaith the Scripture? * Abraham beleeued God, and it was counted vnto him for righteouſneſſe.* Gen.15.6. gal.3.6. iames 2. 23.

4 To him that worketh, is the reward not reckoned of grace, but of duetie.

5 To him that worketh not, but beleeueth on him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe.

6 Euen as Dauid deſcribeth the bleſſedneſſe of the man vnto whom God imputeth righteouſneſſe without workes:

7 Saying, **Bleſſed are they whoſe vnrighteouſneſſe are forgiuen, and whoſe ſinnes are couered.*** Pſal.32.1.

8 Bleſſed is that man to whom the Lord will not impute ſinne.

9 Came *this bleſſedneſſe then vpon the circumciſion onely, or vpon the vncircumciſion alſo? For we ſay that faith was reckened to Abraham for righteouſneſſe.*

10 How was it then reckened? when he was in the circumciſion, or when he was *in the vncircumciſion? Not in the circumciſion, but in vncircumciſion.*

*11 * And he receiued the ſigne of circumciſion as the ſeale of the righteouſneſſe of faith, which he had yet being vncircumciſed: that he ſhould bee the father of all them that beleeue, though they be not circumciſed, that righteouſneſſe might be imputed vnto them alſo.* Gen.17.11.

12 And that he might be father of circumciſion, not vnto them only which came of the circumciſed, but vnto them alſo that walke in the ſteps of the faith that was in our father Abraham, before the time of circumciſion.

13 For the promiſe that hee ſhould bee the heire of the world, was *not to Abraham, or to his ſeed through the law, but through the righteouſneſſe of faith.*

14 For if they which are of the law be heires, then is faith but vaine, and the promiſe made of none effect:

15 Becauſe the law cauſeth wrath: For where no law is, there is no tranſgreſſion.

16 Therfore by faith is the inheritance giuen *that it might* be *by grace, that the promiſe might bee ſure to all the ſeede, not to that onely which is of the law, but to that alſo which is of the faith of Abraham, which is the father of vs all.*

*17 (As it is written, * I haue made thee a* Gen.17.4.

father

[a] he beleeued. *pointed thee)* before God, whom [a] thou didſt beleeue, who quickeneth the dead: and calleth thoſe things that are not, as thoſe things that are.

18 Who contrarie to hope beleeued in hope: that he might be made the father of many nations, according to that which was
Gen.15,5. *ſaid to him: *So ſhall thy ſeede be*, as the ſtarres of heauen, and the ſand of the ſea.

19 And he was not weakened in fayth: neither did he conſider his owne body now quite dead, whereas he was almoſt an hundred yeeres olde, and the dead matrice of Sara.

20 In the promiſſe alſo of God he ſtaggered not by diſtruſt: but was ſtrengthened in faith, giuing glory to God.

21 Moſt fully knowing that whatſoeuer he promiſed, he is able alſo to doe.

22 Therefore it was alſo reputed him to iuſtice.

23 And it is not written onely for him, that it was reputed him to iuſtice:

24 But alſo [b] for vs, to whom it ſhal be reputed beleeuing in him, that rayſed vp IESVS CHRIST our Lord from the dead,

25 Who was deliuered vp for our ſinnes, and roſe againe for our iuſtification.

father of many nations) before God whom yee beleeued, which reſtoreth the dead vnto life, and calleth thoſe things which be not, as though they were.

*18 Who contrary to hope, beleeued in hope, that he ſhould be the father of many nations: according to that which was ſpoken, * So ſhall thy ſeed be.* Gen.15.5.

19 And he fainted not in the faith, nor conſidered his owne body now dead, when he was almoſt an hundred yeeres old, neither yet the deadneſſe of Saraes wombe.

20 Hee ſtackered not at the promiſe of God through vnbeliefe: but was ſtrong in fayth, giuing glory to God.

21 And being full certified, that what hee had promiſed, he was able alſo to perfourme.

22 And therefore was it reckened to him for righteouſneſſe.

23 Neuertheleſſe, it is not written for him onely, that it was reckened to him:

24 But alſo for vs, to whom it ſhall be reckened, ſo that we beleeue on him that raiſed vp Ieſus our Lord from the dead,

25 Which was deliuered for our ſinnes, and was raiſed againe for our iuſtification.

MARGINALL NOTES. CHAP. IIII.

Rhem.1. 5 Reputed to iuſtice.) *The word* Reputed *doth not diminiſh the truth of the iuſtice, as though it were reputed for iuſtice, being not iuſtice in deed. but ſignifieth, that as it was in it ſelfe, ſo God eſteemed and reputed it. as the ſame Greeke word muſt needes be taken* v.4. *next going before, and* 1.Cor.4,3. *and els where.*

Fulke.1. The word Reputed, ſignifieth no falſe account or eſtimation, but yet it ſignifieth, that faith is accompted for iuſtice without our merite, for the merites of Chriſt, which are not inherent in vs, but are communicated vnto vs by his ſpirit, whereby we are made members of his body, and partakers of his iuſtice. In this chapter the Apoſtle vſeth the terme of imputation, ten times, wherefore in this place it were conuenient (if you had any thing) to plead it againſt *Imputatiue iuſtice*, as you doe ſcornefully call it. Whereof we haue none other doctrine then the Apoſtle in this chapter, and els where moſt plainly teacheth. But here the light was ſo cleare, that you durſt not for ſhame once mention it. Iuſtice imputed.

Rhem.2. 11 The ſigne of circumciſion.) [c] *Our Sacraments of the new Law giue* ex opere operato, *that grace & iuſtice of faith which here is commended. whereas circumciſion was but a ſigne or marke of the ſame.*

Fulke.2. Our Sacraments of the new teſtament, are ſeales of the ſame grace and Iuſtice of faith which is here commended, as circumciſion was, which was not a bare ſigne and marke thereof (as you ſay) but a ſeale of God for confirmation of fayth, as the text ſaith. Sacraments.

ANNOTATIONS. CHAP. IIII.

Rhem.3. 1 Abraham.) *The Apoſtle diſputing in this chapter as before, againſt them that thought they might be iuſtified by their workes done without the grace of Chriſt and fayth in him, propoſeth Abraham for an example, and prooueth that he had no iuſtice nor eſtimation of iuſtice before God by any workes done before he had fayth, or that proceeded not of fayth and Gods grace.* Abrahams workes before faith.

Fulke.3. The Apoſtle prooueth by the example of Abraham, that no man hath eſtimation of iuſtice before God, for the merite of any workes done before faith, or after faith. And ſo his arguments doe prooue euidently. For if Abraham be iuſtified by any workes, he hath to glory, but no man hath to glory. *Ergo*, he was not iuſtified by any workes. If Abraham were iuſtified by any workes, the reward ſhould be imputed, not according to grace, but according to debt: but the reward is not imputed according to debt, but according to grace, *Ergo* Abraham was not iuſtified by any workes of his. Againe, Abraham was iuſtified, as Dauid termeth the bleſſedneſſe of man, to whom God reputeth iuſtice without workes. But Dauid termeth this bleſſedneſſe of euery one whoſe ſinnes are forgiuen: therefore of faithfull men to whom God reputeth iuſtice without workes. As it is manifeſt by the Pſalme, where he applieth the comfort of this bleſſedneſſe to himſelfe, that had obteined remiſſion of his ſinnes. Pſal.32.3.4.5. and afterward ſaith: That euery holy man ſhal pray for it, verſ.6. The holy ghoſt therfore, ſpeaketh not of your fanſie, of the firſt iuſtification, wherein a man cannot ſtand one minute of an houre, but of Gods iuſtification, whereby he continueth vs in iuſtice by his onely mercy, in the merites of Chriſt, Iuſtice imputed merite. No iuſtification by faith onely.

Chriſt apprehended by faith,vntil he bring vs to eternall glory.Rom.8.30.

Rhem.4. 2 By workes.) *If Abraham did any commendable workes before he beleeued, as many Philoſophers did, men might count him iuſt therefore, but in Gods ſight (who accepteth nothing without faith in him, or that proceedeth not from his grace) he ſhould neuer haue had the eſtimation of a iuſt man.Therefore God in the Scriptures reputing him as a iuſt man, giueth the cauſe thereof, ſaying,* Abraham beleeued God,and it was reputed to him for iuſtice. Iuſtice before men,and iuſtice before God.

Fulke.4. If Abraham were iuſtified before God, by workes either done before faith or after, he hath to glory with God, but glorying with God, is excluded by iuſtification by faith. He alſo to whom God oweth a reward of debt, may glory with God,therefore if Abraham could claime iuſtification by workes, though proceeding of faith, hee might glory with God. But the reward is imputed according to grace, and not according to debt: Therefore Abraham was not iuſtified before God,by workes proceeding of faith. Iuſtification by faith only.

Rhem.5. 4 To him that worketh.) *That is to ſay, He that preſumeth of his owne workes as done of himſelfe without faith, Gods helpe and grace: and ſaying,that grace or iuſtification were giuen to him for his workes: this man doth chalenge his iuſtification as debt,and not as of fauour and grace.* Not workes but mere grace is cauſe of our firſt iuſtification.

Fulke.5. He alſo that preſumeth of his owne workes to be iuſtified,though he acknowledge,that he hath done them by the grace and helpe of God,chalengeth iuſtification as debt,and ſhall not be iuſtified before God.As it is manifeſt in the parable, that Chriſt told againſt them that truſted in themſelues that they were iuſt, where the Phariſee aſcribeth to the grace and helpe of God, all thoſe vertues and workes of his, by which he truſted in himſelfe,that he was iuſt: ſaying. God I thanke thee, that I am not as other men,&c.Luke 18.9. Therefore not only Pelagians,but Papiſts rather be in the ſame caſe that the Phariſee was. Iuſtification by faith only.

Rhem. 5 To him that worketh not.) *He worketh not (in this place) that hath no workes or alleageth not his workes done in his infidelitie as cauſe of his iuſtification,but faith in Chriſt,& that proceeding of meere grace.Wherupon S.Auguſtine ſaith:* Know thou that faith found thee vniuſt.And if faith giuen to thee, made thee iuſt, it found thee a wicked one whom it might make iuſt,If it found thee wicked,and of ſuch an one made thee iuſt, what workes hadſt thou being then wicked? None couldeſt thou haue (nor canſt haue) before thou beleeuedſt. Beleeue then in him that iuſtifieth the impious,that thy good workes may be good workes in deed. *Auguſt.in Pſal.31.*

Rhem.6. 6 As Dauid termeth.) *The Proteſtants for* ᶜ termeth,*tranſlate,*deſcribeth, *for that they would haue the ignorant beleeue the whole nature and definition of Iuſtification to be nothing els but remiſſion of ſinnes, and no grace or inherent iuſtice giuen from God at all.When the Apoſtle would ſay nothing els, but that in the firſt iuſtification God findeth no good workes or merites to reward,but onely ſinnes to forgiue vnto ſuch as haue faith in him.* ᶜ λέγει. Heretical tranſlation.

Fulke.6. Your word of terming is more neere a perfect definition, then our word of deſcribing. For a deſcription may be imperfect,a definition is concluded in proper bondes or termes. This is therefore no hereticall tranſlation of ours,but a malitious cauillation of yours. But to the matter, we would not haue men beleeue, that iuſtification is nothing but remiſſion of ſinnes, for the text addeth imputation of iuſtice without workes: and therefore no qualitie of grace or iuſtice inherent in vs. And ſeeing you acknowledge that in the firſt iuſtification, God findeth no merites, and the Scriptures teach none other iuſtification before God vnto reward of eternall life and glorification, we conclude, that in iuſtification vnto ſaluation which Dauid termeth the bleſſedneſſe of man, God findeth no merites to reward, but onely ſinnes to forgiue vnto ſuch as haue fayth in him, whereby ones iuſtified, they bring foorth good workes,as the fruites of faith, not as the meritorious cauſe of their iuſtification. Slander. Cauilling. Iuſtification.

Rhem.7. 7 Couered. 8 not imputed.) *You may not gather (as the Heretikes doe) of theſe termes,* couered, *and not* imputed,*that the ſinnes of men be neuer truly forgiuen,but hidden only. for that derogateth much to the force of Chriſtes bloud and to the grace of God,by which our offences be truely remitted. He is the Lambe that* taketh away *the ſinnes of the world, that* waſheth *and* blotteth out *our ſinnes. therefore to couer them,or,not to impute them, is, not to charge vs with our ſinnes, becauſe by remiſſion they be cleane taken away: otherwiſe it were but a feined forgiueneſſe.* See S.Augnſtine in Pſal.31. enarrat.2. What is, *Sinnes couered or not imputed.* *Io.1,29.* *2.Cor.6,11.* *Apoc.1,5.*

Fulke.7. Gods curſe light vpon thoſe heretikes,that ſay our ſinnes are neuer truly forgiuen,but onely hidden.For to be couered and hidden from Gods iuſtice by the redemption of Chriſt, and not to be imputed vnto vs, is to haue them truly forgiuen vs for Chriſtes ſake, ſo that euen our conſcience is purged and clearely diſcharged of them,becauſe Chriſt had ſatiſfied the iuſtice of God perfectly for them. But let thoſe heretikes take heed, that they derogate not much from the force of Chriſtes blood, and the grace of God, which affirme that Chriſtes blood purgeth vs from the guilt,but not from the puniſhment due to our ſinnes,which is as much to ſay as our ſinnes are not truely forgiuen: *For where there is forgiueneſſe* (ſaith Chryſoſtome vpon this chapter) *There ſhall be no puniſhment. Hom.8.in ep.ad Rom.* Slander. Remiſſion of ſinnes. The papiſts.

Rhem.8. 11 A ſeale.) *The Heretikes would proove hereby,that the Sacraments of the Church giue not grace or iuſtice of faith, but that they be notes,markes,and badges only of our remiſſion of ſinnes had by faith before: becauſe Abraham was iuſt before,and tooke this Sacrament for a ſeale thereof only. To which muſt be anſwered, that it foloweth not that it is ſo in all, becauſe it was ſo in the Patriarch,who was iuſt before,and was therfore as it were the founder of Circumciſion, or he in whom God would firſt eſtabliſh the ſame: no more then it foloweth that, becauſe the Holy Sacrament of the Altar remitted not ſinnes to Chriſt nor iuſtified him,therefore it hath that effect in none. Looke S.Auguſtine* De baptiſmo contra Donatiſtas,li.4.c.24.*Where you ſhall ſee that (though not in Abraham) yet in Iſaac his ſonne,and ſo conſequently in the reſt, the Sacrament went before,and iuſtice folowed.* The Sacraments are not mere markes, but cauſes of iuſtification.

Fulke.8. We ſay not that the ſacraments be notes,markes and badges only of remiſſion of ſinnes,but(as the Apoſtle ſaith)ſeales of God,to aſſure our faith of iuſtification by remiſſion of ſinnes. And where you ſay, it foloweth not in all,becauſe it was ſo in Abraham,you bid open battell to the Apoſtle,who bringeth foorth the example of Abraham, to ſhew how all men are iuſtified before God, and what is the vſe of the ſacraments in all men: becauſe Abraham was iuſtified before he was circumciſed,therfore not by circumciſion,but by faith only.And although Iſaac,and many thouſands were firſt circumciſed, and after iuſtified,yet this is perpetuall,they were not iuſtified by circumciſion more then Abraham,which was iuſtified before he was circumciſed,but by faith Slander. Sacraments. Iuſtification by faith only, and not by ſacraments.

as

as Abraham was. And ſo ſaith S. Auguſtine in the place by you quoted: *In Iſaac which was circumciſed the eighth day from his birth: the ſeale of iuſtice went before, and becauſe he followed the faith of his father as he grew, iuſtice it ſelfe followed, the ſeale whereof went before in his infancy: ſo in infants that are baptiſed, the ſacrament of regeneration goeth before, and if they holde the Chriſtian piety, conuerſion alſo doth follow in the heart, the myſterie wherof went before in the body:* Heere you ſee plainly, the ſacraments giue not grace or iuſtice of the worke wrought, but are ſeales of the iuſtice of faith, though they be receiued before the iuſtice of faith. The obiection of infants baptiſed that die before they haue faith, S. Auguſtine doth anſwere in the ſame place, ſhewing that God ſupplieth by his grace the want of faith and confeſſion in them, as he did in the theefe, and doth in them that are martyred before they be baptiſed, the want of the ſacrament.

Rhem. 9. 24. For vs, to whom it ſhal be reputed.) *By this it is moſt plaine againſt our Aduerſaries, that the faith which was reputed for iuſtice to Abraham, was his beleefe of an Article reuealed to him by God, that is to ſay, his aſſent and credit giuen to Gods ſpeaches: as in vs his poſteritie according to the ſpirit, it is here plainely ſaid, that iuſtice ſhal be reputed to vs by beleeuing the Articles of Chriſtes death and Reſurrection, and not by any fond ſpecial faith,* fiducia *or confidence of eche mans owne ſaluation. to eſtabliſh the which fiction, they make no account of the faith Catholike, that is, wherewith we beleeue the Articles of the faith, which only iuſtifieth, but call it by contempt, an hiſtorical faith: ſo as they may terme Abrahams faith, and our Ladies faith, of which it was* ſaid, Beata quæ credidiſti,* Bleſſed art thou that haſt beleeued. *And ſo in truth they deny as wel the iuſtification by faith, as by workes.* Luc. 1.45.

By what faith we are iuſtified.

Fulke. 9. This place is moſt plaine, that Abrahams faith was not onely an hiſtoricall faith, that Gods ſpeeches were true, but a ſure confidence and truſt in God that his promiſes perteined to him, that he alſo ſhould be bleſſed in that ſeede, wherein all the world ſhould be bleſſed. And ſo faith ſhall be imputed to vs for iuſtice, which beleeue in him which raiſed vp Ieſus Chriſt from the dead, *who was deliuered for our ſinnes, and roſe againe for our iuſtification:* that is which put our truſt in God, who hath iuſtified vs by remiſſion of our ſinnes, through the merits of the death and reſurrection of Chriſt. And heere I would wiſh the ſimple deceiued to conſider for what iuſtification did Chriſt die, and riſe againe: euen for that by which we are made iuſt vnto ſaluation, and that is it whereby iuſtice is imputed to vs by faith without workes. Therefore the apoſtle ſpeaketh in all this chapter of that onely iuſtification by which we are ſaued, and not of that fantaſticall firſt iuſtification newly inuented of the papiſts, which is loſt as ſoone as we fall into any ſinne. But where you ſay, to eſtabliſh our fiction of confidence, we make none accompt of the articles of the catholike faith, it is an impudent fiction, for we affirme that we are iuſtified by none other faith but euen by that faith which is declared in thoſe articles, not by a bare knowledge of them which the deuill hath and many reprobates, but by ſtedfaſt beleeuing of them, and ſure confidence that euery Chriſtian hath in God the Father, and in Chriſt his Sonne, conceiued, borne, ſuffered, dead, buried, riſen againe, aſcended, and ſitting at Gods right hand, which alſo ſhall come to iudgement, and in the Holy ghoſt, by whom he is ſanctified and made a member of the Catholike church of Chriſt, which is the body of Chriſt, the communion of ſaincts, whereby he is made partaker of the merits of Chriſt, and aſſured thereby of remiſſion of his ſinnes, reſurrection of his body, and life euerlaſting. This is that faith, and none other, by which we looke to be iuſtified before God: neither doe we call it in contempt an hiſtoricall faith, but when it is ſo confeſſed, as the deuill doth beleeue it. The diſtinction of faith hiſtoricall and temporall from faith ſpirituall and eternall, is not of our inuention, but learned of S. Aeguſtine *De vera religione. cap.* 50. And where as you ſay, we may terme Abrahams faith and the bleſſed virgins faith an hiſtoricall faith, it is falſe: for Abraham and the bleſſed virgine did not onely beleeue the word of God to be true, but to their iuſtification beleeued in God, and did put their whole truſt and confidence in him. So the virgine Mary reioyceth in God her Sauiour. *At non credit in Deum* (ſaith S. Cyprian) *qui non in eo ſolo collocat totius fœlicitatis ſuæ fiduciam. But he beleeueth not in God which placeth not in him onely the confidence of all his felicitie. De dupl. i martyrio.*

Iuſtifying faith what it is.

Slander.

An hiſtoricall faith.

CHAP. V.

Hauing therfore through faith in Chriſt, obteined the beginning, he ſheweth what great cauſe we haue to hope for the accompliſhment. 12 *And then he procedeth in his arguing, and ſheweth that as by one, al were made ſinners, ſo by one, al muſt be made iuſt.*

The Epiſtle on Imber Saturday in Whitſon weeke, And for many Martyrs.

BEING iuſtified therfore by faith, ‖ let Vs haue peace toward God by our Lord IESVS CHRIST:

2 By whō alſo we haue ‖ acceſſe through faith into this grace wherein we ſtand, and glorie, ‡ in the hope of the glorie of the ſonnes of God.

3 And not only this: but alſo we glorie in tribulations, knowing that tribulation, worketh patience:

4 And patience, probation: and ‖ probation, hope.

5 And hope confoundeth not: becauſe ‖ the charitie of God is powred forth in our harts, by ỹ holy Ghoſt which is giuen vs.

THerefore being iuſtified by faith, we are at peace with God, through our Lord Ieſus Chriſt:

*2 * By whom alſo we haue had an entrance by faith, vnto this grace wherein we ſtand, and reioice in hope of the glory of God.* Ephe. 2.23.

*3 Not that onely: * but alſo we reioice in tribulations, knowing that tribulation worketh patience:* Iames 1.3.

4 Patience proofe, proofe hope:

5 And hope maketh not aſhamed, becauſe the loue of God is ſhed abroad in our hearts by the Holy ghoſt, which is giuen vnto vs.

6 Fo

6 For

6 For why did Chriſt, when we as yet were [c] weake, according to the time die for the impious?

7 For, ſcarſe for a iuſt man doth any die: for perhaps for a good man durſt ſome man die.

8 But God commendeth his charitie in vs: becauſe, when as yet we were ſinners, Chriſt died for vs.

9 Much more therfore now being iuſtified in his bloud, ſhal we be ſaued frō wrath by him.

10 For if, when we were enemies, we were reconciled to God by the death of his Sonne: much more being reconciled, ſhal we be ſaued in the life of him.

11 And not only this: but alſo we glorie in God through our Lord IESVS Chriſt, by whom now we haue receiued recōciliation.

12 Therfore, as ‖ by one man ſinne entred into this world, & by ſinne death: and ſo vnto al men death did paſſe, in which al ſinned.

13 For euen vnto the Law ſinne was in the world: but ſinne was not imputed when the law was not.

14 But death reigned from Adam ‖ vnto Moyſes, euen on them alſo that ſinned not after the ſimilitude of the preuarication of Adam, who is a figure of him to come,

15 But not as the offence, ſo alſo the gift. for if by the offence of one, many died: much more the grace of God and the gift, in the grace of one man IESVS Chriſt, hath aboūded vpon many.

16 And not as by one ‖ ſinne, ſo alſo the gift. for iudgement in deede is of one, to condemnation: but grace is of many offences, to iuſtification.

17 For if in the offence of one, death reigned by one: much more they that receiue the aboundance of grace and of donation and of iuſtice, ſhal reigne in life by one, IESVS Chriſt.

18 Therfore as by the offence of one, vnto al men to condemnation: ſo alſo by the iuſtice of one, vnto al men to iuſtification of life.

19 For as by the diſobedience of one man, many were made ſinners: ſo alſo by the obedience of one, many ‡ ſhal be made iuſt.

20 But the Law entred in, that ſinne might abound. And where ſinne abounded, grace did more abound.

21 That as ſinne reigned to death: ſo alſo grace may reigne by iuſtice to life euerlaſting, through IESVS Chriſt our Lord.

[c] Aσθενείς.

‖ *ſinner.*

6 For when we were yet weake, according to the time, Chriſt died for the vngodly.

7 Now ſcarſe will any man die for the righteous: Yet peraduenture for the good, ſome man durſt die.

8 But God ſetteth out his loue toward vs, ſeeing that while we were yet ſinners, Chriſt dyed for vs,

9 Much more then now, we that are iuſtified by his bloud, ſhall be ſaued from wrath through him.

10 For if when we were enemies, we were reconciled to God by the death of his ſonne: much more, ſeeing we are reconciled, we ſhall be ſaued by his life.

11 Not only ſo, but we alſo ioy in God, through our Lord Ieſus Chriſt, by whom we haue now receiued the atonement.

12 Wherfore, as by one man ſinne entred into the world, & death by ſinne: euen ſo death entred into all men, inſomuch as all haue ſinned.

13 For vnto the law was ſinne in the world: but ſinne is not imputed when there is no law.

14 Neuertheleſſe, death reigned from Adam to Moſes, ouer them alſo that had not ſinned with like tranſgreſſion as did Adam, which is the figure of him that was to come.

15 But not as the ſinne, ſo is the free gift. For if through the ſinne of one many be dead: much more the grace of God, and the gift by grace, which is by one man Ieſus Chriſt, hath abounded vnto many.

16 And not as by one that ſinned euen ſo *the gift, for the ſinne entred by one* offence *into condemnation: but the gift of many ſinnes into iuſtification.*

17 For if by the ſinne of one, death reigned by the meanes of one, much more they *which receiue abundance of grace and of the gift of righteouſneſſe, ſhall reigne in life by the meanes of one, Ieſus Chriſt.*

18 Likewiſe then, as by the ſinne of one, ſinne came *on all men to condemnation: euen ſo, by the righteouſneſſe of one,* good came *vpon all men to the righteouſneſſe of life.*

19 For as by one mans diſobedience many became ſinners: ſo by the obedience of one, ſhall many be made righteous.

20 But the law in the meane time entred in, that ſinne ſhould increaſe. But where ſinne was plenteous, grace was more plenteous.

21 That as ſinne hath reigned vnto death: euen ſo might grace reigne through righteouſnes vnto eternal life, by Ieſus Chriſt our Lord.

MARGI-

MARGINALL NOTES. CHAP. V.

Rhem. 1. 2 In hope of the glorie.) *Chriſtian men do not vaunt them ſelues of the certaintie of their ſaluation, but glorie in the hope thereof onely, which hope is here inſinuated to be giuen in our iuſtification, and is afterward to be confirmed by probation in tribulation.*

Fulke. 1. Chriſtian men doe not vaunt in themſelues, but glorie in God, in the hope of ſaluation which confoundeth not, therfore glory in the certeintie of their ſaluation. But the hope of papiſts is in vncerteintie: therefore it is not Chriſtian hope which confoundeth not. — The hope of papiſts no Chriſtian hope.

Rhme. 2. 6. Weake.) *The Heretikes falſely tranſlate,* of no ſtrength, *to take away al free wil.* No. Teſt. 1580.

Fulke. 2. The Greeke word ſignifieth priuation of ſtrength, and ſometime of all ſtrength, as 1. Cor. 15. 43. ſo doth it heere. For what ſtrength hath the impious, for whom Chriſt died, or what freedome of will vnto good? which is dead in ſinne. Eph. 2. 5. — Cauilling. Freewill.

Rhem. 3. 19. Shal be made iuſt.) *Here we may ſee againſt the Heretikes, that they which be borne of Chriſt and iuſtified by him, be made and conſtituted iuſt in deede, and not by imputation only: as al that be borne of Adam, be vniuſt and ſinners in truth, and not by imputation.*

Fulke. 3. To be iuſtified by imputation, is to be conſtituted and made iuſt in deed, yet not by iuſtice inherent in vs, but by the iuſtice of Chriſt: as many are made ſinners in deed by Adams ſinne, which is iuſtlie imputed to them that be his heires: and they be iniuſt and ſinners in trueth, and worthy of condemnation, euen by the ſinne which Adam committed, for which they are iuſtly plagued with that corruption of originall ſinne, that deſcendeth from him by propagation. — Iuſtice imputed.

ANNOTATIONS. CHAP. V.

Rhem. 4. ἔχωμεν. ἔχομεν. 1. Let vs haue.) *Whether we read,* Let vs haue peace, *as diuerſe alſo of the Greeke Doctors* (Chryſoſt. Orig. Theodor. Oecum. Theophyl.) *doe, or,* We haue peace: *it maketh nothing for the vaine ſecuritie and infallible certaintie which our Aduerſaries ſay, euery man ought to haue vpon his preſumed iuſtification by faith, that him ſelf is in Gods fauour, and ſure to be ſaued:* peace towards God, *being here nothing els, but the ſincere reſt, tranquilitie & comfort of minde and conſcience, vpon the hope he hath, that he is reconciled to God. Sure it is that the Catholike faith, by which, and none other, men be iuſtified, neither teacheth nor breedeth any ſuch ſecuritie of ſaluation. And therfore they haue made to them ſelues an other faith which they call* Fiduciam, *quite without the compaſſe of the Creede and Scriptures.* — Againſt the Heretikes ſpecial faith and ſecuritie.

Fulke. 4. It is not vaine ſecuritie, but infallible certeintie that we ought to haue by our iuſtification by faith. For that ſincere reſt, tranquililitie, and comfort of minde and conſcience, vpon hope that he is reconciled to God, (which you confeſſe to be peace toward God) is an vnfallible certeinty, ſeeing hope confoūdeth not, as it is in the text. verſ. 5. As for vaine ſecuritie, is that which is placed in merits of men, in popes pardons, maſſes of *requiem*, and ſuch like. — Certeintie of ſaluation.

And whereas you ſay our faith, which we call *Fiducia, Truſt or confidence,* is quite out of the compaſſe of the Creed and ſcriptures: you doe wilfully blaſpheme the trueth. For it is compriſed in the very firſt words of the Creed, *Credo in Deum, I beleeue in God,* which is, I repoſe my whole truſt and confidence in God. So doth Ruffinus *in expoſit. ſymboli* expound the verbe *Credo,* as is manifeſt by his examples, of him that committeth him- ſelfe to a ſhippe, of the husbandman, of him that is married, of him that taketh the charge of the empire, all which truſt to receiue fruit of their beleefe. But ſpecially by the teſtimony of the apoſtle, which ſaith, *He that commeth to God muſt beleeue that he is, and that he is a rewarder of them that beleeue in him.* (ſaith Ruffine) the text is *of them that ſeeke him.* Heb. 11. 6. Where we ſee plainly, not only an hiſtoricall faith, that God is, but a truſt and confidence, that he is a rewarder of them that ſeeke him. But that our truſt and confidence is within the compaſſe of the ſcripture whereupon the Creed is grounded, it is manifeſt by theſe teſtimonis, a few of a great number. *Bleſſed are all they that truſt or haue confidence in him.* Pſ. 2. 12. *I haue truſt or confidence in the Lord, I ſhall not be confounded for euer.* Pſ. 24. 1. *They that haue truſt or confidence in the Lord, ſhall be as the mount Sion which ſhall neuer be moued.* Pſ. 125. 1. *Bleſſed is that man whoſe truſt is in the Lord, & whoſe* fiducia *confidence is the Lord.* Ier. 17. 7. *Confidite* (ſaith Chriſt) *be of good confidence, I haue ouercome the world.* Iohn. 16. 33. And for the very word *fiducia confidence* in God, which you doe ſcornefully obiect vnto vs, as Senacherib by the mouth of Rabſacke obiected to Ezechias. 2. Reg. 18. 22. It is found euen in your owne tranſlation in many places, *Haue confidence in the Lord with all thy heart.* Pro. 3. 5. *That thy confidence may be in the Lord.* Prouerb. 22. 19. *He that hath truſt or confidence of me, ſhall inherit the land, and poſſeſſe my holy hill.* Eſay. 57. 13. *Thy life or ſoule ſhall be ſaued, becauſe thou hadſt confidence in me ſaith the Lord.* Ier. 39. 18. *In our Lord Ieſus Chriſt we haue truſt and acceſſe with confidence through his faith.* Eph. 3 12. *Let vs goe vnto the throne of grace, with confidence that we may obteine mercie.* Heb. 4. 16. Finally ſaith S. Iohn: *This is the confidence or truſt that we haue in God, that whatſoeuer we ſhall aske according to his will, he heareth vs.* 1. Iohn. 5. 14. — Confidence or truſt.

Rhem. 5. 2. Acceſſe through faith.) *Iuſtification, implieth al grace and vertues receiued by Chriſtes merites, but the entrance and acceſſe to this grace and happy ſtate is by faith, becauſe faith is the ground and firſt foundation to build on, and port to enter into the reſt. Which is the cauſe that our iuſtification is attributed to faith namely in this Epiſtle, though faith it ſelf be of grace alſo.* — Iuſtificatiō attributed much to faith as to the fundation.

Fulke. 5. Grace ſignifieth the fauour of God, by which we are not iuſtified for a moment according to the new deuiſe of the papiſts, but wherein we ſtand and glory in the aſſured hope of eternall life: and from this faith proceed all vertues and fruites of obedience, not to our iuſtification, but to Gods glory, and our greater reward of his mercy, not of the merit of our works. — Iuſtification vnto ſaluation

Rhem. 6. 4. Probation hope, *This refelleth the errour alſo of the Proteſtants, that would haue our hope to hold only on Gods promiſes, and not a whit on our doings. Where we ſee that it ſtandeth (and is ſtrengthened alſo) vpon patience and conſtancie,* — Our hope is ſtrengthened by wel doing.

ſtancie, and good probation and trial of our ſelues in aduerſities: and that ſo grounded vpon Gods promiſes and our owne doings, it neuer confoundeth.

Fulke. 6. You confeſſed in the firſt ſection, that hope is giuen in iuſtification, and confirmed by probation and tribulation, therfore it is not grounded vpon our doings, for probation & tribulation doe not properly cauſe hope, but declare it, as tribulation doth not cauſe patience, therefore our hope is grounded only vpon Gods promiſes. For our faith and hope are in God, and not in our owne doings. 1.Pet.1.21. Hope in Gods promiſes.

Rhem. 7. 5 Charitie is powred.) *Charitie alſo is giuen vs in our firſt iuſtification, and not only imputed vnto vs, but in deede inwardly powred into our hartes by the Holy Ghoſt, who with and in his giftes and grace is beſtowed vpon vs. for this Charitie of God is not that which is in God, but that which he giueth vs: as S. Auguſtine expoundeth it:* li de Sp. & lit.c.32. *Who referreth this place alſo to the grace of God giuen in the Sacrament of Confirmation.* de bapt cont.Donat.li.3.c.16. Charitie is a qualitie in vs.

Fulke. 7. The text is plaine, that he ſpeaketh of the loue of God, wherwith he loueth vs, as it is manifeſt in the eighth verſe. So doth Chryſoſtome expound it, in 5.Rom.hom.9. *God ſheweth the heat of his loue towards vs, chiefly that he hath not honored vs a little at once or ſlenderly, but at once hath powred forth his loue, as a fountaine of all good things.* So doth Photius and Oecumenius vnderſtand it. S.Ambroſe alſo vpon this place. Therefore S. Auguſtines expoſition muſt giue place to the truth. And yet he ſaith not that it is the loue wherewith we loue God, but whereby God maketh vs louers of him. In the other place, *the loue of God is ſecretly giuen by impoſition of hands:* but he is ſo farre from calling it the ſacrament of Confirmation, that he ſaith, *impoſition of hands may be repeted, though baptiſme can not. For what is impoſition of hands but prayer ouer a man?* Popiſh confirmation.

Rhem. 8. 10. By one man ſinne entred.) *By this place ſpecially the Church of God defendeth and proueth againſt the old Heretikes the Pelagians, that denied children to haue any original ſinne, or to be baptized for the remiſſion thereof: that in & by Adam al be conceiued, borne, and conſtituted ſinners. Which no leſſe maketh againſt the Caluiniſts alſo, that affirme, Chriſtian mens children to be holy from their mothers wombe. And the ſame reaſon which S. Auguſtine deduceth* (li.1 c. 8.9. de pec. meritis) *out of this text, to proue againſt the ſaid Pelagians, that the Apoſtle meaneth not of the general imitation of Adam in actual ſinnes, ſerueth againſt Eraſmus and others, inclining rather to that new expoſition, then to the Churches and fathers graue iudgement herein.* Conc.Mileuitanum c.2. *Conc. Tri. ſeſſ. 5 decr. de pec. orig.* Al by Adam borne in original ſinne.

Fulke. 8. We doe none otherwiſe affirme Chriſtian mens children to be holy from their mothers wombe, then S. Paule 1.Cor.7.14. ſaith: *they are holy,* becauſe they be compriſed in Gods couenant, and haue right to be baptiſed, but that they are guilty of originall ſinne, we confeſſe and teach more ſoundly and ſubſtantially then you doe. Slander.

Rhem. 9. 14. Vnto Moyſes.) *Euen in the time of the Law of nature, when men knew not ſinne, & therfore it could not by mans iudgement be imputed: and in the time of Moyſes Law, when the commaundement taught them to know it, but gaue them no ſtrength nor grace to auoid it, ſinne did reigne, and thereupon death and damnation, euen til Moyſes* inclusiuè, *that is to ſay, euen til the end of his Law. And that not in them onely which actually ſinned, as Adam did, but in infants which neuer did actually offend, but onely were borne and conceiued in ſinne, that is to ſay, hauing their natures defiled, deſtitute of iuſtice, & auerted from God in Adam, and by their deſcent from him: Chriſt onely excepted, being conceiued without mans ſeede, and his mother for his honour and by his ſpecial protection (as many godly deuout men iudge) preſerued from the ſame.* Chriſt only not conceiued in ſinne, & (as it is thought) our B.Lady.

Fulke. 9. This place doth manifeſtly conuince, that the virgine Mary alſo was conceiued in originall ſinne: becauſe onely Chriſt was conceiued by the Holy ghoſt of a virgine. But why doe you not boldly affirme it as an vndoubted trueth, that the bleſſed virgine was not conceiued in ſinne? ſeeing that pope Sixtus the fourth hath cleerely determined that it was ſo, and inſtituted the feaſt of her conception to confirme that opinion, & added to the ſalutation of the virgine Mary theſe words: *Et benedicta ſit Anna mater tua, de qua ſine macula tua proceſſit caro virginea. And bleſſed be Anne thy mother, of whom thy virgins fleſh hath proceeded without ſpot.* And condemned the Dominike friers, charging them not to preach nor publiſh the contrary opinion, by his bull bearing date 1483. Here you muſt either confeſſe the popes error, or els holde this opinion abſolutely againſt the maiſter of the ſentence. *lib.3. diſt.3.* Thomas Aquinas and other ſcholemen vpon him, yea and S. Bernard epiſt. 174. *ad Canonicos Lugdunenſ.* And S.Auguſt. *De Geneſ.ad liter.lib,10.cap.18.* The virgine Marie conceiued in originall ſinne.

Rhem. 20. That ſinne might abound.) That, *here hath not the ſignification of cauſalitie, as though the Law were giuen for that cauſe to make ſinne abound: but it noteth the ſequele, becauſe that followed thereof, and ſo it came to paſſe, that by the prohibition of ſinne, ſinne increaſed: by occaſion whereof, the force of Chriſtes grace is more amply and abundantly beſtowed in the new Teſtament.* The Law did not cauſe more ſinne, though that were the ſequele therof.

CHAP. VI.

Rhem. 1. *He exhorteth vs, now after Baptiſme, to liue no more in ſinne, but to walke in good workes: becauſe there we died to the one, and roſe againe to the other* 14 *(grace alſo giuing vs ſufficient ſtrength* 16 *and were made free to the one, and ſeruants to the other,* 21 *and ſpecially becauſe of the fruite here, and the end afterward, both of the one and of the other.*

Fulke. 1. There is nothing in the text to prooue that grace giueth vs ſtrength to auoid all ſinne: for if we had ſufficient ſtrength, we ſhould neuer ſinne of infirmitie.

The Epiſtle vpon the 6 Sunday after Pentecoſt.

WHAT ſhal we ſay then? Shal we continue in ſinne that grace may abound?

2 God forbid. For we that are dead to ſinne, how ſhal we yet liue therein?

3 Are you ignorant that al we which are baptized in Chriſt IESVS, in his death we are baptized?

WHat ſhall we ſay then? Shall we continue in ſinne? that grace may abound, God forbid.

2 How ſhall we that are dead to ſinne, liue any longer therein.

3 Know ye not, that all we which haue beene baptiſed into Ieſus Chriſt, haue beene baptiſed into his death?

4 For

4 We

4 For ‡ we are buried together with him by Baptiſme into death: that as Chriſt is riſen from the dead by the glorie of the father, ſo we alſo may walke in newneſſe of life.

5 For if we be become complanted to the ſimilitude of his death, we ſhal be alſo of his reſurrection.

6 Knowing this, that our old man is crucified with him, that the body of ſinne may be deſtroied, to the end that we may ſerue ſinne no longer.

7 For he that is dead, is iuſtified from ſinne.

8 And if we be dead with Chriſt, we beleeue that we ſhal liue alſo together with Chriſt.

9 Knowing that Chriſt riſing againe from the dead, now dieth no more, death ſhal no more haue dominion ouer him.

10 For that he died, ‖ to ſinne he died once: but that he liueth, he liueth to God.

11 So thinke you alſo, that you are dead to ſinne, but aliue to God in Chriſt IESVS our Lord.

12 Let not ‖ ſinne therfore reigne in your mortal body, that you obey the concupiſcences thereof.

13 But neither doe ye exhibite your mẽbers inſtruments of iniquitie vnto ſinne: but exhibite your ſelues to God as of dead men, aliue: and your members inſtruments of iuſtice to God.

14 For ſinne ſhal not haue dominion ouer you. for you are not vnder the Law, but vnder grace.

15 What then? ſhal we ſinne, becauſe we are not vnder the Law, but vnder grace? God forbid.

Io.8,34. 2.Pet.2,19. 16 *Know you not that to whom you exhibite your ſelues ſeruants to obey, you are the ſeruants of him you obey, whether it be of ſinne, to death, or of obedience, to iuſtice.

17 But thankes be to God, that you were the ſeruants of ſinne, but ‡ haue obeied from the hart, vnto that ‖ forme of doctrine, into the which you haue been deliuered.

18 And being made free from ſinne, you were made ſeruants to iuſtice.

The Epiſtle vpon the 7. Sunday after Pentecoſt. 19 I ſpeake an humane thing, becauſe of the infirmitie of your fleſh. for as you haue exhibited your members to ſerue vncleanneſſe and iniquitie, vnto iniquitie: ſo now exhibite your members to ſerue iuſtice, ‖ vnto ſanctification.

20 For

4 We are buried then with him by Baptiſme into his death, that likewiſe as Chriſt was raiſed vp from the dead by the glorie of the father: euen ſo, we alſo ſhould walke in newneſſe of life.

5 For if we be graft together by the likenes of his death: euen ſo ſhall we be partakers *of the reſurrection:*

6 Knowing this, that our old man is crucified with him alſo, that the body of ſinne might vtterly be deſtroied, that hencefoorth wee ſhould not ſerue ſinne.

7 For he that is dead, is iuſtified from ſinne.

8 And if we be dead with Chriſt, we beleeue that we ſhall alſo liue with him:

9 Knowing that Chriſt being raiſed from the dead, dieth no more, death hath no more power ouer him.

10 For as touching that he died, he died concerning ſinne once: And as touching that he liueth, he liueth vnto God.

11 Likewiſe recken your ſelues to be dead vnto ſinne: but aliue vnto God, through Ieſus Chriſt our Lord.

12 Let not ſinne reigne therfore in your mortall body, that ye ſhould thereunto obey by the luſts of it.

13 Neither giue ye your members † as inſtruments of vnrighteouſneſſe vnto ſinne: but giue your ſelues vnto God, as they that are aliue from the dead, and your members † as inſtruments of righteouſneſſe vnto God.

† Or, weapons.

† Or, weapons.

14 For ſinne ſhall not haue power ouer you, becauſe ye are not vnder the lawe, but vnder grace.

15 What then? Shall we ſinne, becauſe we are not vnder the lawe, but vnder grace? God forbid.

*16 * Know ye not how that to whom ſo euer ye commit your ſelues as ſeruants to obey, his ſeruants ye are to whom ye obey: whether it be of ſinne vnto death, or of obedience vnto righteouſneſſe?*

Iohn.8.34.

17 But God be thanked, that ye were the ſeruants of ſinne: but ye haue obeied with heart the forme of doctrine, into the which ye were brought vnto.

18 Being then made free from ſinne, ye are become the ſeruants of righteouſneſſe.

19 I ſpeake after the maner of men, becauſe of the infirmitie of your fleſh. For, as ye haue giuen your members ſeruants to vncleannes and iniquitie, vnto iniquitie: euen ſo nowe giue your members ſeruantes to righteouſneſſe, vnto holineſſe.

20 For when you were ſeruants of ſinne, you were free to iuſtice.

21 What fruite therfore had you then in thoſe things, for which now you are aſhamed? for the end of them is death.

22 But now being made free from ſinne, and become ſeruants to God, you haue your fruite vnto ſanctification, but the end, life euerlaſting.

23 For the ſtipends of ſinne, death. but ‖ the grace of God, life euerlaſting in Chriſt IESVS our Lord.

20 For when ye were the ſeruants of ſinne, ye were free from righteouſnes.

21 What fruite had ye then in thoſe things, whereof ye are nowe aſhamed? For the ende of thoſe things, is death.

22 But nowe yee being made free from ſinne, and made the ſeruants of God, haue your fruite vnto holines, and the ende euerlaſting life.

23 For the reward of ſinne is death: but the gift of God is eternall life, through Ieſus Chriſt our Lord.

MARGINALL NOTES. CHAP. VI.

Rhem.2. 4. We are buried.) *Remiſſion of ſinne, new life, ſanctification, and iuſtification, are giuen by baptiſme, becauſe it reſembleth in vs and applieth to vs Chriſtes death and reſurrection, and engraffeth vs into him.*

Fulke 2. Baptiſme is a ſeale of the iuſtification by faith, and therefore aſſureth vs of remiſſion of ſinne, renouation and ſanctification, that God giueth vnto vs being iuſtified. The application of Chriſtes death, buriall, and reſurrection, is the proper worke of the holy ſpirite, by whome we are regenerate, which is reſembled and ratified by the externall ſeale of Baptiſme, which teſtifieth that we are ingraffed into the ſimilitude of his death and reſurrection.

Rhem.3. 17. Haue obeied from.) *Here againe is ſignified, that our diſcharge from the bondage of ſinne, is by the Chriſtian faith, and by obedience to the whole doctrine of Chriſts religion: in that the Apoſtle attributeth this their deliuerance from ſinne, to their humble receiuing of the Catholike faith.*

Fulke 3. Obedience from the heart, vnto the forme of doctrine, is faith, by which we are diſcharged from ſinne, and haue profeſſed to leade a newe life, not to continue ſeruants vnto ſinne. Therefore remiſſion of ſinnes, is not aſcribed to workes of obedience, that follow iuſtification.

Rhem. 4. 19. Vnto ſanctification.) *He ſignifieth that as when they were ſubiect to ſinne by continual and often working wickednes, they increaſed their iniquitie: that ſo alſo now being iuſtified, they may and ſhould by external workes of iuſtice, increaſe their iuſtice and ſanctification.*

Fulke 4. We may and ought to encreaſe the vertues of iuſtice and holines, that are giuen vs by Gods grace, with daily exerciſing our ſelues in practiſe of them, by ſtrength of his ſpirite, without whome we can doe nothing. But hereof we gaine not a new iuſtification before God, neither adde vnto the iuſtification by faith, whereby we are made the children of God. But declare the ſame to the glorie of God, the benefite of our brethren, and to the encreaſe of our reward, according to his promiſe. Our iuſtification vnto ſaluation.

ANNOTATIONS. CHAP. VI.

Rhem. 5. 3. We that are baptized.) *That which before he chalenged from the Law of Moyſes, to faith, is now attributed to baptiſme, which is the firſt Sacrament of our faith and the entrance to Chriſtian religion. whereby it is plaine that he meaneth not onely faith to iuſtifie, but the Sacraments alſo, and al Chriſtian religion, which he calleth the Law of ſpirit, grace, and faith.* Not only faith

Fulke 5. S. Paule aſcribed our iuſtification before, to faith without workes, therefore he doth not now make Baptiſme a cauſe thereof: but of the ende and effects of Baptiſme, he proueth that ſanctification and renouation is neceſſarie, for all that are iuſtified freely by the grace of God, through faith in Chriſt. The ſame argument may be drawne from circumciſion, to proue, that the Iewes before Chriſt, ought to bring forth the fruites of ſanctification and renouation. Yet the Apoſtle by expreſſe wordes, excludeth Circumciſion, from being a cauſe of iuſtification, becauſe Abraham was iuſtified before he was circumciſed, *who is the forme of iuſtification of all men*, as S. Ambroſe ſaith, *Com. in ep. ad Gal. Cap.* 3. And Baptiſme ſucceeding in the place of Circumciſion, is a ſeale of iuſtification by faith, in all Chriſtians, as Circumciſion was in Abraham, not a cauſe thereof. Neither can iuſtification before God by Baptiſme, or any workes of Chriſtian religion, be concluded out of this text. Baptiſme not cauſe of iuſtification.

Rhem. 6. Old man, body of ſinne.) *Our corrupt ſtate ſubiect to ſinne and concupiſcence, comming to vs from Adam, is called the* Old man: *as our perſon reformed in and by Chriſt, is named the* New man. *And the lumpe and maſſe of ſinnes which then ruled, is called the corps or body of ſinne.* The old man, and the new.

10. To ſinne he died.) *Chriſt died to ſinne, when by his death he deſtroied ſinne: We die to ſinne, in that we be diſcharged of the power thereof, which before was as it were the life of our perſons, and commaunded al the partes and faculties of our ſoule and body: as contrariwiſe we liue to God, when his grace ruleth and worketh in vs, as the ſoule doth rule our mortal bodies.* Dying to ſinne. Liuing to God

Rhem.6. 12. Sinne reigne.) *Concupiſcence is here named ſinne, becauſe it is the effect, occaſion, and matter of ſinne, and is as it were a diſeaſe or infirmitie in vs, inclining vs to il, remaining alſo after Baptiſme according to the ſubſtance or matter thereof: but it is not properly a ſinne, nor forbidden by commaundement, til it reigne in vs, and we obey and folow the deſires thereof.* Auguſt. li. de nupt. & concupiſc. c. 23. Cont. 2. epiſt. Pelag li. 1. c. 13. Conc. Trident. Seſſ. 5. decret. de pcc. orig. How concupiſcence is called ſinne.

Fulke 6. This is to draw the Scripture to your owne priuate opinions: not to ground your opinions vpon the Scripture. S. Paule ſayth, it is ſinne, and afterward Chap. 6. 7. he ſaith it is forbidden by the Commaundement, *Thou ſhalt* Concupiſcence is ſinne.

ſhalt not couet, and verſe 17. *though it doe not reigne, &c.* he calleth it ſinne dwelling in vs. S. Auguſtine *De nupt. & c. Conc. lib.* 1. *Cap.* 23. denieth it to be ſinne in the regenerate, becauſe in them it is forgiuen, and not imputed, As he ſheweth plainly Cap. 25. of the ſame booke, where he ſaith: anſwering the queſtion, how it can be ſinne in the childe vnregenerate, that was not ſinne in the father being regenerate, when he begot the childe. *Ad hæc reſpondetur, &c. To theſe things it is anſwered, that concupiſcence of the fleſh, is forgiuen in Baptiſme, not ſo that it is not, but ſo, that it is not imputed for ſinne. And albeit the guilt thereof be looſed, or taken away, yet it remaineth till all our infirmities be healed, the renewing of the inward man profiting from day to day, when the outward man ſhall haue put on incorruption, for it remaineth not ſubſtantially, as a body or a ſpirite, but it is a certaine affection of ill qualitie, as a diſeaſe or ſickne.*

By this place it is plaine, how he denieth it to be ſinne, namely, as it is not imputed, yet remaineth ſinne by nature, and therefore paſſeth by generation, from the parents to the children. In the ſecond place by you quoted, he ſaith, that *the guilt of concupiſcence is conſumed in the Lauer of regeneration, ſo that for it, the baptized ſay not in their prayer, forgiue vs our debts:* which is all one in effect, as though he ſayd, it is ſinne, whereof the regenerate are aſſured of the forgiuenes or remiſſion thereof. And *Contr. Iul. Pel. lib.* 5. *Cap.* 3. he ſayth plainly: *Concupiſcentia carnis, &c. Concupiſcence of the fleſh, againſt which the good ſpirite doth luſt, is ſinne, becauſe there is in it diſobedience, againſt the gouernment of the minde.* The authoritie of the Tridentine Councell alledged by Papiſtes, is as good, as aske my fellow if I be a theefe.

Rhem. 7. 17. Forme of doctrine.) *At the firſt converſion of euery nation to the Catholike faith, there is a forme and rule of beleefe ſet downe, vnto which when the people is once put by their Apoſtles, they muſt neuer by any perſuaſion of men alter the ſame, nor take of man or Angel, any new doctrine or Analogie of faith, as the Proteſtants cal it.* The doctrine of our firſt Apoſtles.

Fulke 7. They that are conuerted to the Chriſtian faith by the true Apoſtles, and haue receiued a forme of doctrine or Analogie of faith (which alſo is S. Paules wordes, Rom. 12, 6.) according to the trueth of the holy Scriptures, ought by no meanes to be remoued from it. But ſuch as haue been conuerted to the Chriſtian profeſſion by falſe Apoſtles, Heretikes, or men infected with any error, muſt not continue in the forme of doctrine which they haue firſt receiued, if it conteine any thing repugnant to the word of God. But muſt reforme their faith, and forme of doctrine alſo, according to the trueth.

Rhem. 8. 23. The grace of God, life euerlaſting.) *The ſequele of ſpeach required, that as he ſaid, death or damnation is the ſtipend of ſinne, ſo life euerlaſting is the ſtipend of iuſtice. and ſo it is, and in the ſame ſenſe he ſpake in the laſt chapter:* that as ſinne reigneth to death, ſo grace reigneth by iuſtice to life euerlaſting. *but here he changed the ſentence ſomewhat, calling life euerlaſting* grace, *rather then* reward: *becauſe the merites by which we attaine vnto life, be al of Gods gift and grace.* Auguſt. Ep. 105. ad Sixtum. Life euerlaſting a ſtipend, and yet grace.

Fulke 8. This place doth moſt plainly declare, that eternall life is not due to the merite of workes, but is the free gift of God. S. Auguſtine in the place quoted, meaneth not by the word *merite*, deſert of mens good workes, but good workes them ſelues, to which God giueth reward freely, as to his owne giftes and graces in vs, proceeding of faith, which is alſo the gift of God. And ſo reaſoning againſt the Pelagian in his owne termes, by this ſentence of S. Paule, doth cleerly ouerthrow him, *When we finde life eternall to be called grace* (ſaith he) *we haue in the ſame Apoſtle Paule, a magnificall defender of grace, this ſaying. The wages of ſinne is death, but eternall life is the grace of God, in Chriſt Ieſus our Lord. See I pray thee in how great breuitie, howe carefully he hath placed his wordes, which being diligently conſidered, the obſcuritie of this queſtion may be ſomewhat cleered. For when he had ſaid, the wages of ſinne is death, who would not iudge, that moſt agreeably and conſequently, he ſhould adde: but the wages of iuſtice, is life euerlaſting. And it is true, that as to the merite of ſinne death is rendred as wages, ſo to the merite of iuſtice, eternall life as wages. Or if he would not ſay to iuſtice, he might haue ſaid to faith, becauſe the iuſt liueth by faith, whereof alſo, it is called in many places of holy Scripture, a reward: but iuſtice or faith is no where called a reward, becauſe the reward is rendred to iuſtice or faith. And that which a reward is to him that worketh, that is as wages or ſtipend, to the warrior. But the bleſſed Apoſtle againſt preſumption, which ſo much aſſayeth to creepe vpon great perſons, that he ſayth, for it, the Angell of Sathan was giuen vnto him, by whom he was buffeted, that he ſhould not be lifted vp in preſumption: Therefore fighting moſt watchfully, againſt this peſtilence of preſumption: he ſaith, the wages of ſinne is death. He calleth it rightly wages, becauſe it is due, becauſe it is worthily paied, becauſe it is rendred to merite. Afterward, leſt iuſtice ſhould lift vp it ſelf, of mans good merite, as mans ill merite is not doubted to be ſinne: he hath not ſayd contrariwiſe: eternall life is the wages of iuſtice, but eternal life (ſayth he) is the grace of God. And leſt it ſhould be ſought any other way, then by the Mediator, he addeth in Chriſt Ieſus our Lord, as though he ſhould ſay: Hearing that death is the wages of ſinne, what goeſt thou about to aduance thy ſelfe, O thou not iuſtice of man, but plaine pride, vnder the name of iuſtice, why goeſt thou about to lift vp thy ſelfe, and to demaund life eternall, which is contrary to death, as a wages that is due? It is true iuſtice, whereunto eternall life is due. If it be true iuſtice, it is not of thee, it deſcendeth from aboue, from the father of lights, that thou mighteſt haue it, verily thou haſt receiued it. For what haſt thou, which thou haſt not receiued? Wherefore O man, if thou ſhalt receiue eternall life, it is in deede the wages of iuſtice, but to thee, it is grace, to whome euen iuſtice it ſelfe is grace. For it ſhould be rendred to thee, as due, if thou haddeſt of thy ſelfe iuſtice whereto it is due. But nowe, we haue receiued of his fulnes, not onely grace, by which we nowe liue iuſtly in labours, vnto the ende, but alſo grace for this grace, that wee may liue hereafter in reſt, without ende. Our faith beleeueth nothing more leſomly then this, becauſe our vnderſtanding findeth nothing more true.* Merite.

This ſaying at large, declareth, that albeit he vſe the terme of merite, yet he acknowledgeth that there is no deſert of good workes vnto eternall life, which is the free grace of God, by which we haue true and perfect iuſtice in Chriſt through faith, according to which free gift of faith, when we labour in the workes of iuſtice, which is his grace, euen for this grace, we receiue not the wages, but the grace of eternall life. Therefore Auguſtine acknowledgeth no merite or deſert of good workes, vnderſtanding the worde merite properly, for deſert, becauſe grace is not giuen to merite, but freely. Wherefore it is nothing but hereticall wreſtling againſt the trueth, to abuſe his termes, cleane contrary to the purpoſe of his meaning.

Chryſoſtome vpon this place, ſaith thus: *He ſaith not, eternall life is the reward of your good workes, but eternall life is the gift of God, that he might ſhew, that they are deliuered not by their owne ſtrength, or vertues, and that it is not a debt, or a wages, or a retribution of labours, but that they haue receiued all thoſe things freely, of the gift of God.* S. Ambroſe ſaith: *As they that follow ſinne, gaine death, ſo they that follow the grace of Chriſt, that is faith which forgueth ſinnes, ſhall haue life eternall.* Theodoret likewiſe vpon this place: *He ſaith not here reward, but grace, for eternall life is the gift of God. For although a man could performe the higheſt and abſolute iuſtice, yet eternall ioyes being weighed with temporall labours, are not anſwerable.* Photius vpon the ſame place, ſaith: *He ſaid not, the reward of good workes, but the gift of God, ſhewing that they are not deliuered from ſinne, by workes, but by grace.* The auctor of the Commentaries vnder S. Hieroms name, ſaith alſo: *He ſaid not likewiſe, the wages or reward of iuſtice: becauſe it is not in vs before it be rewarded. For it is not gotten by our labour, but granted by the gift of God.* Wherefore you ſee, that not only the manifeſt wordes of the text, but alſo the conſent of the auncient Fathers, is againſt the Popiſh doctrine, of the merite of good workes.

CHAP. VII.

Rhem. 1. *Our former husband (ſinne) with his law, is dead in Baptiſme: and now we are maried to an other husband (to Chriſt) to bring forth children to God, that is, good workes.* 7 *And how the Law being good, was yet to vs the law of ſinne and death, becauſe concupiſcence reigned in vs.* 17 *But now by Baptiſme grace reigneth in vs, though alſo concupiſcence doth remaine and tempt vs ſtill.*

Fulke 1. The Apoſtle ſpeaketh not one word of Baptiſme, in all this chapter.

ARE you ignorant brethren (for I ſpeake to them that know the Law) that the Law hath dominion ouer a man as long time as he liueth?

KNowe ye not brethren (for I ſpeake to them that knowe the Lawe howe *that the lawe hath power ouer a man, as long as he liueth?*

1.Cor.7,39. 2 For * the woman that is vnder a huſband: ‡ her husband liuing is bound to the law. but if her husband be dead, ſhe is looſed from the law of her husband.

2 For the woman which hath an husband, is bound by the Lawe to her husband, as long as he liueth: but if the husband be dead, ſhe is looſed from the Lawe of her husband.

3 Therfore her husband liuing, ſhe ſhal be called an aduoutereſſe if ſhe be with an other man: but if her husband be dead, ſhe is deliuered from the law of her husband: ſo that ſhe is not an aduoutereſſe if ſhe be with an other man.

3 So then if while her husband liueth, ſhe couple her ſelfe with an other man, ſhe ſhall be † *counted a wedlocke breaker: but if her husband be dead, ſhe is free from the Lawe, ſo that ſhe is no wedlocke breaker, though ſhe couple her ſelfe with another man.* † Or, called.

4 Therfore my brethren ‡ you alſo are made dead to the law by the body of Chriſt: that you may be an other mans who is riſen againe from the dead, that we may fructifie to God.

4 Euen ſo, ye alſo my brethren, are dead concerning the lawe by the body of Chriſt, that yee ſhould be coupled to another, who is raiſed from the dead, that we ſhould bring forth fruite vnto God.

5 For when we were in the fleſh, the paſſions of ſinnes, that were by the Law, did worke in our mẽbers, to fructifie vnto death.

5 For when we were in the fleſh, the luſtes of ſinne which were *by the Lawe wrought in our members, to bringe foorth fruite vnto death.*

6 But now we are looſed from the law of death, wherein we were deteined: ᶜ in ſo much we ſerue in ‡ newneſſe of ſpirit, and not in the oldnes of the letter.

ᶜ ὥστε δουλεύειν

6 But now are we deliuered from the lawe, and dead vnto it whereunto we were in bondage, that we ſhould ſerue in newnes of ſpirit, and not in the oldneſſe of the letter.

7 What ſhal we ſay then? is the Law ſinne? God forbid. But ſinne I did not know, but by the Law. for concupiſcence I knew not, vnleſſe the law did ſay: ‖ *Thou ſhalt not couet.*

Exod.20,17. Deu.5,21.

7 What ſhall we ſay then? Is the law ſinne? God forbid. Neuertheleſſe, I knewe not ſinne, but by the Lawe: For I had not knowen luſt, except the lawe had ſayd, Thou ſhalt not luſt.

8 But ‡ occaſion being taken, ſinne by the commaundement wrought in me al concupiſcence. For without the Law ſinne was dead.

8 But ſinne taking occaſion by the commaundement, wrought in me all maner of concupiſcence. For without the Lawe ſinne was *dead.*

9 And I liued without the Law ſometime. But when the commaundement was come, ſinne reuiued.

9 I once liued without lawe: but when the commaundement came, ſinne reuiued,

10 And I was dead: and the commaundement, that was vnto life, the ſame to me was found to be vnto death.

10 And I was dead: and the very ſame commaundement which was ordeined *vnto life, was founde* to be *vnto mee an occaſion of death.*

11 For

11 For

‡ Sinne or concupiſcence which was aſleepe before, was wakened by prohibitiõ, the Law not being the cauſe thereof, nor giuing occaſion thereunto, but occaſion being taken by our corrupt nature to reſiſt that which was cõmaunded.

11 For ſinne taking occaſiō by the commandement, ſeduced me, and by it killed me.

1.Tim.1,8. 12 Therefore * the Law in deede is holy, and the commaundement holy, and iuſt and good.

13 That then which is good, to me was it made death? God forbid. but ſinne, that it may appeare ſinne, by ỹ good thing wrought me death: that ſinne might become ſinning aboue meaſure by the commandement.

14 For we knowe that the Law is ſpirituall, but I am carnall, ſold vnder ſinne.

15 For ‖ that which I worke, I vnderſtand not. for ‖ not that which I will, the ſame doe I: but which I hate, that I doe.

16 And if that which I will not, the ſame I doe: I conſent to the Law, that it is good.

17 But now, not I worke it any more, but the ſinne that dwelleth in me.

18 For I know that there dwelleth not in me, that is to ſay, in my fleſh, good. For to will, is preſent with me, but to accompliſh that which is good, I finde not.

19 For ‖ not the good which I will, that doe I: but the euill ‖ which I will not, that I doe.

20 And if that which I will not, the ſame I doe: now not I worke it, but the ſinne that dwelleth in me.

21 I finde therefore, ỹ Law, to me hauing a wil to good, that euill is preſent with me.

The Epiſtle in a Votiue Maſſe for ſinne. 22 For I am delighted with the lawe of God according to the inward man:

23 But I ſee an other lawe in my members, repugning to the lawe of my mind, and captiuing me in the lawe of ſinne that is in my members.

24 Vnhappie man that I am, who ſhall deliuer me from the body of this death?

25 The grace of God by IESVS Chriſt our Lord. ☞ Therefore I my ſelfe ‖ with the mind [c] ſerue the lawe of God, but with the fleſh, the lawe of ſinne.

[c] Of obedience.

11 For ſinne taking occaſion by the commandement, hath deceiued me, and by the ſame ſlewe me.

12 Wherefore the lawe is holy, and the commaundement holy, and iuſt, and good.

13 Was that then which was good, made death vnto me? God forbid. But ſinne, that ſinne might appeare, by that which was good to worke death in me: that ſinne by the commaundement might be out of meaſure ſinfull.

14 For we knowe that the law is ſpirituall: but I am carnall, ſold vnder ſinne.

15 For that which I doe, I alowe not: for what I woulde, that doe I not: but what I hate, that doe I.

16 If I doe nowe that which I woulde not, I conſent vnto the lawe that it is good.

17 Nowe then it is not I that doe it: but ſinne that dwelleth in me.

18 For I know, that in me (that is to ſay in my fleſh) dwelleth no good thing. For to will is preſent with me: but I finde no meanes to perfourme that which is good.

19 For the good that I woulde, doe I not: but the euill which I would not, that doe I.

20 And if I doe that I woulde not, then is it not I any longer that doeth it, but ſinne that dwelleth in me.

21 I finde then by the lawe, that when I would doe good, euill is preſent with me.

22 For I delite in the lawe of God, after the inward man.

23 But I ſee another lawe in my members, rebelling againſt the lawe of my minde, and ſubduing me vnto the lawe of ſinne, which is in my members.

24 O wretched man that I am: who ſhall deliuer me from the body of this death?

25 I thanke God through Ieſus Chriſt our Lord. So then, with the mind I my ſelfe ſerue the lawe of God: but with the fleſh, the lawe of ſinne.

MARGINALL NOTES. CHAP. VII.

Rhem.2. 2. Her husband liuing.) *Nothing but death diſſolueth the band betwixt man and wife: though for fornication one may depart from an others companie, therefore to mary againe is aduoutrie, during the life of the partie ſeparated.*

Fulke.2. S. Paul ſayth not, that nothing diſſolueth the bond of matrimonie but death, but that although the bond of mariage continue for both their liues: yet it is diſſolued by the death of the husband.

Rhem.3. 4. You alſo are made dead.) *Being newe baptized and dead to ſinne, and engraffed in Chriſtes myſticall body, you are diſcharged of the Lawe of Moſes, and are free in Chriſt.*

Fulke.3. Baptiſme in the elect, is a ſeale of their incorporation and conformitie vnto the death, and reſurrection of Chriſt, but not a cauſe thereof. For all are not incorporate to Chriſtes myſticall body, but onely the true members thereof. Baptiſme not cauſe of our incorporation to Chriſt.

Rhem.4. 6. Newneſſe of ſpirit, and not.) *By Baptiſme we haue not Chriſtes iuſtice imputed to vs, but an inward newneſſe of ſpirit giuen vs and reſident in vs.*

Fulke.4. By faith wee haue Chriſtes iuſtice imputed vnto vs, whereof Baptiſme is a ſeale: and the newneſſe of ſpirite which is reſident in vs, is the worke of the holy Ghoſt, not of the externall acte of Baptiſme. worke wroght

for then it ſhould be in all that are baptized, but it is onely in the elect of God. For the reprobate, though they haue the externall ſeale of baptiſme: yet they haue not renouation of the ſpirit, neither are they regenerate to be Gods children, for if they were his children, they ſhould be his heires, Rom. 8. 17.

ANNOTATIONS. CHAP. VII.

Rhem. 5. 7. Thou ſhalt not couet.) *It is not the habituall concupiſcence or infirmitie of our nature or ſenſuall deſire or inclination to euill, coueting againſt the ſpirit, that is forbidden properly in this precept: but the conſent of our reaſon and minde vnto it, to obey to folowe the luſtes thereof, that is a ſinne and prohibited.* Actual concupiſcence forbidden, not habitual.

Fulke. 5. All concupiſcence that hindreth the perfect loue of our neighbour, is forbidden in this precept. For S. Paul could neuer be ignorant, ſince he had the vſe of reaſon, that concupiſcence with conſent, is ſinne, which the heathen men did know and confeſſe. Tullie compteth it a morall vertue, *Ab alienis mentes, oculos, manus abſtinere, to refraine, not onely the hands, and eyes, but euen the mind from that which belongeth to other men. De oratore. lib.* 1. therefore the contrary muſt needes be a vice. And that actual concupiſcence which you ſpeake of, is forbidden in the 6. 7. and 8. commandements of the Law, according to the interpretation of our Sauiour Chriſt. Math. 5. 22. 28. Therefore the 10. commandement forbiddeth euen habituall concupiſcence, and ſenſuall deſire, and inclination to euill, and the euill fruites thereof, that is iniurious thoughtes, though by the ſpirit we reſiſt them, and giue not place vnto them. Concupiſcēce is ſinne.

Rhem. 6. 15. That which I worke.) *This being vnderſtood of S. Paul him ſelfe or any other iuſt perſon, the ſenſe is, that the fleſh and inferiour part ſtirreth vp diuers diſordered motions and paſſions or perturbations againſt the mind, and vpon ſuch a ſudden ſometimes inuadeth the ſame, that before it attendeth, or reaſon can gather it ſelfe to deliberate, man is in a ſort (though vnwittingly) entangled. Which as ſoone as it is perceiued, being of the iuſt condemned, reiected, and reſiſted, neuer maketh him a ſinner.* Sudden inuoluntarie motions are no ſinne.

Fulke. 6. Thoſe ſudden inuoluntary motions, are ſinne in their owne nature, though pardoned to the elect, and ſo the plaine wordes of the text are: for els how ſhould ỹ Apoſtle by this verſe proue, that which he ſaid in the verſe going immediatly before, ỹ he was ſold vnder ſinne, if that which he ſo doth vnwillingly in ỹ caſe, be not ſinne. Concupiſcence in thought ſinne.

Rhem. 7. 15. Not that which I will.) *He meaneth not, that he can doe no good that he willeth or deſireth, or that he is euer forced to doe that which his will agreeth not vnto: but that by reaſon of the forciblenеſſe of concupiſcence, whereof he cannot rid him ſelfe during life, he cannot accompliſh all the deſires of his ſpirit and minde, according as he ſayth to the Galatians,* The fleſh coueteth againſt the ſpirit, and the ſpirit againſt the fleſh, that not whatſoeuer you will, you can doe. Concupiſcēce taketh not away freewill. c. 5. 17.

Fulke. 7. Concupiſcence ſheweth that the will euen of the beſt, is not altogether free from the captiuitie and bondage of ſinne, although in the regenerate, it hath ſome freedome and ſtrength againſt ſinne, which it hath not at all in them that be not regenerate. Freewill.

Rhem. 8. *ep. ad Aſellicum 200.* 19. Not the good which I will.) *So may the iuſt alſo be forced by the rage of concupiſcence or ſenſuall appetite, to doe or ſuffer many things in his inferiour part or externall members, which his will conſenteth not vnto. And ſo long it is ſo farre from ſinne, that (as *S. Auguſtine ſayth) he neede neuer ſay to God,* forgiue vs our ſinnes, *for the ſame. for, ſinne is voluntarie, and ſo be not theſe paſſions.* Sinne is voluntarie, & otherwiſe it is no ſinne.

Fulke. 8. There can be no force or rage of concupiſcence in the inferiour part, but the will of the outward man conſenteth vnto it, although the will of the inward man doe reſiſt it. For the deſires of the fleſh are contrary to the deſires of the ſpirit, and the will of the one, to the will of the other. Therefore the Apoſtle ſayth not onely, *I doe not that good which I will, but I doe that euill which I will not.* S. Auguſtine ſpeaketh not of ſuch enforcement, or rage of concupiſcence, but of the diſeaſe of original ſinne, if we did neuer giue conſent vnto it. *Incipit autem homo &c. A man beginneth to be renewed, according to grace in the inward man, that with his minde he doth that which he loueth, neither conſenteth to the fleſh, doing that which he hateth, that is not ſo, that he doeth not couet at all, but that goeth not after his concupiſcence, which truely is ſo great a matter, that if it were brought to paſſe altogether, although the deſires of ſinne be in vs, while we be in this mortal body, yet if we did giue conſent to none of them, there ſhould not be whereof we ſhould ſay to our father which is in heauen, forgiue vs our debtes.* You ſee he ſayth not, that a iuſt man neede neuer ſay to God for theſe motions, forgiue vs our ſinnes, but if any man were throughly renewed, ſo that he neuer conſented to the deſires of ſinne, but were as Adam was in paradiſe before he fell, he had no debtes to be forgiuen. But ſeeing renouation is not perfect, and we giue often conſent, though ſometime we haue the victorie: it followeth of his wordes, that we haue neede dayly to deſire pardon, euen of thoſe ſinfull deſires: which though they be not ſo voluntarie as other ſinnes, whereunto we giue conſent, yet are they voluntarie in the originall, becauſe originall ſinne in Adam was voluntarie. Aug. Ret. lib. 1. cap. 13. & 15. First motions to euill.

Rhem. 9. 19 Which I will not.) *It maketh not any thing againſt free will that the Apoſtle ſayth, that good men doe or ſuffer ſometimes in their bodies, that which the will agreeth not vnto: but it proueth plainely free will. becauſe the proper act thereof, that is, to will or nill, to conſent or diſſent, is euer (as you may ſee here) free in it ſelfe: though there may be internall or externall force to ſtay the members of a man, that they obey not in euery act, that which the will commandeth or preſcribeth. And therefore that is neuer imputed to man which he doth in his externall or internall faculties, when will concurreth not. Yea afterward (v, 20.) the Apoſtle ſayth,* Non ego operor, *man doeth not that which is not done by his will: which doeth moſt euidently proue free will.*

Fulke. 9. The will of man is alwayes free from force or conſtraint, but not from thraldome or bondage of ſinne, as this place manifeſtly declareth, that it is not perfectly ſet at libertie, no not in ỹ regenerate. That thoſe things which are done without ỹ conſent of the inward man, are not imputed, it is true, but that is to be vnderſtoode, onely of the regenerate, in whom there is a newe man borne of the ſpirite of God. not generally of all men. Freewill.

Rhem. 10 25. With the minde, with the fleſh.) *Nothing done by concupiſcence (which the Apoſtle here calleth ſinne) whereunto the ſpirite, reaſon, or minde of man conſenteth not, can make him guiltie before God, neither can the motions of the fleſh in a iuſt man euer any whit defile the operatione of his ſpirite, as the Lutherans doe holde: but make them often more* Concupiſcēce defileth not a iuſt mans actions as the Lutherans ſay.

more meritorious, for the continuall combat that he hath with them. for it is plaine that the operations of the flesh and of the spirite doe not concurre together to make one acte, as they imagine: the Apostle concluding cleane contrary, That in minde he serueth the Lawe of God, in flesh the lawe of sinne, that is to say, concupiscence.

Fulke.10 Nothing done by infirmitie of concupiscene, without consent of the inward man, can make the regenerate man guiltie before God, because the grace of God in Iesus Christ doth discharge him in Gods sight: without the which he were a miserable and vnhappy man (as the Apostle confesseth of him selfe) and therefore guiltie in Gods sight. So likewise they defile the operations of a iust man which are according to the spirite, because they hinder them from such perfection, as Gods iustice requireth, whereby we ought to loue God with all our heart, and our neighbour as our selues, which by meanes of concupiscence we cannot. For though the operations of the flesh and the spirit, doe not alwayes concurre in one act, yet doe the operations of the flesh alway hinder the operation of the spirit from perfectiō. And therefore it is so farre of, that they make the workes of the spirite meritorious, that for want of perfection alwayes, and most often with intermedling corruption, they make them vnable to stand before Gods iustice, if he should not in mercie beholde them.

Cōcupiscence is sinne.

Merite.

CHAP. VIII.

Rhem.1. *That nowe after Baptisme we are no more in state of damnation, because by the grace which we haue receiued, wee are able to fulfill the Lawe: vnlesse we doe wilfully giue the dominion againe to concupiscence.* 18 *Then (because of the persecutions that then were) he comforteth and exhorteth them with many reasons.*

Fulke.1. The Apostle speaketh not of the state of all men after Baptisme, but onely of the iustified and regenerate, who are able to keepe the law in part, but not perfectly.

THere is nowe therefore no damnation to them that are in Christ IESVS: that walke not according to the flesh.

2 For the lawe of the spirite of life in Christ IESVS, hath deliuered me from the lawe of sinne and of death.

3 For that which was impossible to the Lawe, in that it was weakened by the flesh: God sending his sonne in the similitude of the flesh of sinne, euen of sinne damned sinne in the flesh,

4 That ‡ the iustification of the law might be fulfilled in vs, who walke not according to the flesh, but according to the spirit.

5 For they that are according to ỹ flesh, are affected to ỹ things that are of the flesh, but they that are according to the spirit: are affected to the things that are of the spirit.

6 For the wisdome of the flesh, is death: but the wisdome of the spirit, life and peace.

7 Because the wisedome of the flesh is ‖ an enemie to God: for to the lawe of God it is not subiect, neither can it be. "enmitie.

8 And they that are in the flesh, cannot please God.

9 But you are not in the flesh, but in the spirit, yet if the Spirit of God dwell in you. But if any man haue not the Spirit of Christ, the same is not his.

10 But if Christ be in you: the body in deede is dead because of sinne, but the spirit liueth because of iustification.

11 And if the Spirit of him that raysed vp IESVS from the dead, dwell in you: he that raysed vp IESVS CHRIST from the dead, shall quicken also your mortall bodies, because of his Spirit dwelling in you.

The Epistle vpon the 8. Sunday after Pentecost.

12 Therefore brethren, we are detters: not to the flesh, to liue according to ỹ flesh.

13 For

THere is then no damnation to them which are in Christ Iesu, which walke not after the flesh, but after the spirit.

2 For the lawe of the spirit of life, through Iesus Christ, hath made me free from the lawe of sinne and death.

3 For what the law could not doe, in as much as it was weake through the flesh, God hauing sent his owne sonne in the similitude of sinfull flesh, euen by sinne, condemned sinne in the flesh:

4 That the righteousnesse of the lawe might be fulfilled in vs, which walke not after the flesh, but after the spirit.

5 For they that are carnall, are carnally minded: but they that are spirituall, are spiritually minded.

6 To be carnally minded, is death: but to be spiritually minded, is life and peace:

7 Because that the fleshly mind is enimitie against God: for it is not obedient to the lawe of God, neither can be.

8 So then, they that are in the flesh, cannot please God.

9 But ye are not in the flesh, but in the spirit, if so be that the spirit of God dwell in you. If any man haue not the spirit of Christ, the same is none of his.

10 And if Christ be in you, the body is dead because of sinne: but the spirit is life for righteousnesse sake.

11 But if the spirite of him that raysed vp Iesus from the dead, dwell in you: euen he that raysed vp Christ from the dead, shall also quicken your mortall bodyes, because that his spirite dwelleth in you.

12 Therefore brethren we are detters, not to the flesh, to liue after the flesh.

13 For if you liue according to the fleſh, you ſhall die. but if by the ſpirit, you mortifie the deedes of the fleſh, you ſhall liue.

14 For whoſoeuer ‡ are led by the ſpirit of God, they are the ſonnes of God.

15 For * you haue not receiued the ſpirit of ſeruitude againe in feare: but you haue receiued the ſpirit of adoption of ſonnes, wherein we crie: Abba, (father.)

16 For ‖ the Spirit him ſelfe, giueth teſtimonie to our ſpirit, ỹ we are ỹ ſonnes of God.

17 And if ſonnes, heires alſo: heires truely of God, and coheires of Chriſt: ☞ Yet if we ſuffer with him, that wee may be alſo glorified with him.

18 For I thinke that the paſſions of this time are not ‖condigne to the glory to come that ſhall be reuealed in vs.

19 For the expectation of the creature, expecteth the reuelation of ỹ ſonnes of God,

20 For the creature is made ſubiect to vanitie, not willing, but for him that made it ſubiect in hope:

21 Becauſe the creature alſo it ſelfe ſhall be deliuered from the ſeruitude of corruption, into the libertie of the glorie of the children of God.

22 For we know that euery creature groneth, and trauaileth euen till nowe.

23 And not only it, but we alſo our ſelues hauing the firſt fruites of the ſpirit, wee alſo grone within our ſelues, expecting the adoption of the ſonnes of God, the redemption of our body. ☜

24 For ‖ by hope we are ſaued. But hope that is ſeene, is not hope. for ỹ which a man ſeeth, wherefore doeth he hope it?

25 But if we hope for that which we ſee not: we expect by patience.

26 And in like maner alſo the Spirit helpeth our infirmitie. For, what we ſhould pray as we ought, we knowe not: but the Spirit him ſelfe requeſteth for vs with gronings vnſpeakeable.

27 And he that ſearcheth ỹ hartes, knoweth what ‖ the Spirit deſireth: becauſe according to God he requeſteth for the ſainctes.

28 And we know ỹ to them ỹ loue God, al things cooperate vnto good, to ſuch as according to purpoſe are called to be ſainctes.

29 For whō he hath forknowen, he hath alſo predeſtinated to be made conformable to the image of his ſonne: that he might be the firſt-borne in many brethren.

30 And ‖ whō he hath predeſtinated: them alſo he hath called. & whom he hath called: them

‡ He meaneth not that the children of God be violently compelled againſt their wils, but that they be ſweetely drawen, moued, or induced to doe good. *Aug. Enchirid. c. 64. De verb. Do. ſer. 43. c. 7. & de verb. Apoſt. ſer. 13. c. 11. 12* 2. Tim. 1, 7. Gal. 4, 5.

The Epiſtle vpon the 4. Sunday after Pentecoſt, and for many Martyrs.

condignæ ad gloriam.

13 For if ye liue after the fleſh, ye ſhall die: but if ye through the ſpirit, doe mortifie the deedes of the body, ye ſhall liue.

14 For as many as are led by the ſpirit of God, they are the ſonnes of God.

15 For ye haue not receiued the ſpirit of bondage againe to feare: but ye haue receiued the ſpirit of adoption, whereby we cry, Abba, father.

16 The ſpirit it ſelfe beareth witneſſe to our ſpirit, that we are the ſonnes of God.

17 If we be ſonnes, then are we alſo heires, the heires of God, & ioynt heires with Chriſt: ſo that we ſuffer together, that we may be alſo glorified together.

18 For I am certainely perſwaded, that the afflictions of this time, are not worthy of the glory which ſhall be ſhewed vpon vs.

19 For the earneſt expectation of the creature abideth, looking when the ſonnes of God ſhall appeare:

20 Becauſe the creature is ſubiect to vanitie, not willing, but for him which hath ſubdued the ſame in hope.

21 For the creature it ſelfe ſhall be made free from the bondage of corruption, into the glorious libertie of the ſonnes of God.

22 For we knowe that euery creature groneth with vs alſo, & trauaileth in paine with vs, euen vnto this time.

23 Not onely they, *but wee alſo which haue the firſt fruites of the ſpirite, and wee our ſelues mourne in our ſelues, wayting for the adoption,* euen *the deliuerance of our body.*

24 For we are ſaued by hope: But hope that is ſeene, is no hope. For howe can a man hope for that which he ſeeth?

25 But and if we hope for that we ſee not, then doe we with patience abide for it.

26 Likewiſe, the ſpirit alſo helpeth our infirmities. For wee knowe not what to deſire as wee ought: but the ſpirit it ſelfe maketh great interceſſion for vs, with gronings, which cannot be expreſſed.

27 And he that ſearcheth the hearts, knoweth what is the meaning of the ſpirit: for he maketh interceſſion for the ſainctes, according to the pleaſure of God.

28 For we know that all things worke for the beſt, vnto them that loue God, to them which alſo are called of purpoſe.

29 For thoſe which he knewe before, he alſo did predeſtinate, that they ſhould be like faſhioned vnto the ſhape of his ſonne, that he might be the firſt begotten among many brethren.

30 Moreouer, whom he did predeſtinate, them alſo he called: & whom he called, them alſo

he

them alſo hee hath iuſtified. and whom he hath iuſtified: them alſo hath he glorified.

31 What ſhal we then ſay to theſe things? If God be for vs, who is againſt vs?

32 He that ſpared not alſo his own ſonne, but for vs al deliuered him: how hath he not alſo with him giuen vs al things?

33 Who ſhall accuſe againſt the elect of God? God that iuſtifieth.

34 Who is he that ſhal cõdemne? Chriſt IESVS that died, yea that is riſen alſo againe, who is on the right hande of God, who alſo maketh interceſſion for vs.

The Epiſtle for S. Ignatius Febr. 1.

35 Who then ſhall ſeparate vs from the charitie of Chriſt? tribulation? or diſtreſſe? or famine? or nakednes? or danger? or perſecution? or the ſword?

Pſ.43,22.

36 (As it is written, *For we are killed for thy ſake all the day: wee are eſteemed as ſheepe of ſlaughter.*)

37 But in all theſe things we ouercome becauſe of him that hath loued vs.

ε πέπεισμαι γάρ.

38 ε For ‖ I am ſure that neither death, nor life, nor Angels, nor Principalities, nor Powers, neither things preſent, nor things to come, neither might,

39 Nor height, nor depth, nor other creature, ſhal be able to ſeparate vs from the charitie of God which is in Chriſt IESVS our Lord.

he iuſtified: and whom he iuſtified, them alſo hee glorified.

31 What ſhall we then ſay to theſe things? If God be on our ſide, who can be againſt vs?

32 Which ſpared not his owne ſonne, but gaue him for vs all: how ſhall he not with him alſo giue vs all things?

33 Who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth:

34 Who is hee that condemneth? It is Chriſt which died, yea rather which it rayſed againe, which is alſo on the right hande of God, and maketh interceſſion for vs.

35 Who ſhall ſeparate vs from the loue of Chriſt? ſhal *tribulation, or anguiſh, or perſecution, either hunger, either nakedneſſe, either perill, either ſword?*

*36 (As it is written, *For thy ſake are we killed all day long, and are counted as ſheepe for the ſlaughter.)* Pſal 43.23.

37 Neuertheleſſe, in all theſe things we ouercome, through him that loued vs.

38 For I am ſure, that neither death, neither life, neither Angels, nor rule, neither power, neither thinges preſent, neither thinges to come,

39 Neither height, nor deapth, neither any other creature, ſhal bee able to ſeparate vs from the loue of God, which is in Chriſt IESV our Lord.

MARGINAL NOTES. CHAP. VIII.

Rhem. 2. 4. The iuſtification. *This conuinceth againſt the Churches aduerſaries, that the law, that is, Gods commandements may be kept, and that the keeping thereof is iuſtice, and that in chriſtian men that is fulfilled by Chriſts grace which by the force of the Law could neuer be fulfilled.*

Fulke 2. The Apoſtle ſaith not that the iuſtice of the Lawe is fulfilled by vs, but in vs by Chriſt, which is made iuſtice vnto vs, which by faith are in Chriſt Ieſus. And that inherent iuſtice which is begonne in vs by Chriſt, is a teſtimonie that we are in Chriſt, in whom we haue obteined all things needfull vnto our ſaluation. *How is the iuſtification of the Law fulfilled in vs* (ſaith S. Ambroſe) *but when forgiuenes of all our ſinnes is giuen vs, that ſinnes being taken away, the iuſtified man may appeare ſeruing the Law of God with his minde, In Rom* 8. Therefore this place proueth not that the commandements of the Lawe may be kept of vs in this ſtate of infirmitie, cleane contrary to the ſcope of the Apoſtle. For the Lawe remayneth ſtill impoſſible to be kept, through the weakenes of our fleſh. And therefore Chriſt hath ſatisfied the Lawe for vs, not giuing vs abilitie to keepe it. For then ſo me ſhould be voyde of ſinne: but if we ſay we haue no ſinne (ſaith the Apoſtle) we deceiue our ſelues, and there is no trueth in vs. 1. *Ioan.* 1.8.

Iuſtice inherent.

The Law impoſſible to be kept.

ANNOTATIONS. CHAP. VIII.

Rhem. 3. 16. The ſpirit giueth teſtimonie.) *This place maketh not for the Heretikes ſpecial faith, or their preſumptuous certainty that euery one of them is in grace: the teſtimonie of the Spirit being nothing els, but the inward good motions, comfort, and contentment, which the children of God do daily feele more and more in their hartes by ſeruing him: by which they haue as it were an atteſtation of his fauour towards them, whereby the hope of their iuſtification and ſaluation is much corroborated and ſtrengthened.*

The teſtimonie of the Spirit.

Fulke 3. This place ſheweth that Gods children haue euery one the teſtimonie of Gods Spirit, whereby they knowe they are Gods children, therefore in his fauour, and aſſured of eternall life, which is the inheritance promiſed to his children. And this is no preſumption, but true humilitie, ſeeing they acknowledge they haue this dignitie, only of his grace without their merits or worthines. Which it is no marueile that Papiſts know not, becauſe they doe not feele it, but turne it into good motions, comfort and contentment grounded vpon their owne workes; and therefore haue the ſpirit of ſeruitude, and not the ſpirit of adoption. And euen that comfort and contentment that they haue in their ſeruing God according to mens traditions, is meere vaine and wicked preſumption, and no true comfort nor peace of conſcience.

Certaintie of ſaluation.

Rhem. 4. 17. Yet if they ſuffer.) *Chriſts paines or paſſions haue not ſo ſatisfied for al, that Chriſtian men be diſcharged of their particular ſuffering or ſatisfying for eche mans owne part: neither be our paines nothing worth to the attainement of heauen, becauſe Chriſt hath done ynough, but quite contrarie: he was by his paſſion exalted to the glorie of heauen: therfore we by compaſsion*

Notwithſtanding Chriſts ſatisfaction and paſſiõ, yet ours alſo is required.

passion or partaking with him in the like passions, shal attaine to be fellowes with him in his kingdome.

Fulke 4. Horrible blasphemie against the effect of Christes Passion, who satisfied for all, so that Christian men are discharged of all ẏ they haue deserued to suffer, as due to the iustice of God for punishment of their sinnes. Yet must they suffer willingly to be made conformable, or like to him in suffring as they looke to be in glory. Our suffrings therfore are a cõdition required to our glorification, not a cause therof or satisfaction for our sinnes. Merite. Satisfaction for sinne.

Rhem. 5. 18. Condigne.) *Our Aduersaries ground hereon, that the workes or sufferances of this life be not meritorious or worthy of life euerlasting, where the Apostle saith no such thing, no more then he saith that Christs passions be not meritorius of his glory, which I thinke they dare not much touch in our Sauiours actions. He expresseth onely, that the very afflictions of their owne nature, which we suffer with or for him, be but short, momentanie and of no account in comparison of the recompense which we shal haue in heauen, no more in deede were Christs paines of their owne nature, compared to his glory, any whit comparable: yet they were meritorious or worthy of heauen, and so be ours. And therefore to expresse the said comparison, here he saith,* They are not condigne* to the glory. *He saith not,* of the glory, *as the Heretikes falsly translate: though the Scripture speaketh so also, when it signifieth only a comparison as* Prou.3. *in the greeke,* Omne pretiosum non est * illa dignum. *S.Augustine,* illi dignum. *S.Hierom,* non valet huic comparari. *that is, No pretious thing is worthy of wisedom, or to be compared with it. See the like* Eccle.26,20. *Tob.*9,2. *But when the Apostle wil expresse that they are cõdigne, worthy, or meritorious of the glory, he saith plainly,* That our tribulation which presently is momentanie and light, worketh aboue measure exceedingly an eternal weight of glory in vs. *The value of Christes actions riseth not of the length or greatnes of them in them selues, though so also they passed al mens doings: but of the worthines of the person. And so the value of ours also riseth of the grace of our adoption, which maketh those actions that of their natures be not meritorious nor answerable to the ioyes of heauen in them selues, to be worthy of heauen. And they might as wel proue that the workes of sinne do not demerite damnation. for, sinne in deede for the quantity and nature of the worke, is not answerable in pleasure to the paine of Hel: but because it hath a departing or an auersion from God, be it neuer so short, it deserueth damnation, because it alwayes proceedeth from the enemy of God, as good workes that be meritorious, proceede from the childe of God.* Al suffering in this life is nothing in comparation of the heauenly glory: and yet it is meritorious and worthy of the same. Heretical translation. **ad gloriam* ☜ The true signification. 2.Cor.4,17. Whence the merite of workes riseth.

Fulke 5. What meane you by condigne, but worthy, or comparable in respect of worthines? The glory that shalbe reueiled in Gods childrẽ, is a matter of much more excellencie then all their suffrings can deserue or be worthy of: not only in respect of the shortnes of the time in which we suffer or cõtinue in suffring, but also in the greatnes of the reward. And it is marueilous impudencie to denie that the Apostle saith no such thing, when not only the words of the Apostle are so euident, and his purpose so plaine, to comfort and encourage the faithfull in their afflictions, by the excellent worthines of the reward, which is farre aboue ẏ value of the labour. You say, that *Christs paines were of no accompt of their owne nature compared with his glory, but yet meritorious, and so are ours.* What monstrous blasphemie is this? If there were no comparison betweene Christes sufferings, and the glory that he purchased by them, then his sufferings were no satisfaction to Gods iustice, who required a ful and perfect recompence, both for our sinnes and for the reward of iustice, which by his Passion he procured for vs. But his Passion being the Passion of the Sonne of God, was a full satisfaction and worthy desert of the glory, which hee purchased for vs, and hath giuen to vs. Therefore it is not merited nor deserued by our suffering, Merite. Your cauil of worthy to the glory, and worthy of the glory, is but a vaine brable of wordes: for worthy being a *relatiue*, must haue his *correlatiue*, whether it be whereof, or whereto he is worthy. And the comparison of inequalitie, is not only in time, but also in excellencie. But our translation, and this quarrell is at large discussed in my defence against *Gr.Martine, cap.9.* from the first Section to the seuenth. Wherefore a good Argument may be drawen out of this place against the merit of our suffrings, because there must be an equalitie or equall proportion betweene the labour and the reward, where the labour deserueth the reward: but there is no equalitie or equal proportion betweene our suffrings of this life, and the reward of eternall glory: therefore the suffrings of this life doe not merite nor deserue ẏ reward of eternal glory. *But when the Apostle* (say you) *wil expresse that they are condigne, worthy, or meritorious of the glory he saith: that our tribulation which presently is momentanie and light, worketh aboue measure exceedingly, an eternal weight of glory in vs.* Thus you say, but all the Logike of *Rhemes* cannot conclude in lawful forme of *syllogisme* out of this text, that our suffrings are condigne, worthy, or meritorious of that glory. The contrary may well be proued: where there is so great excellencie of the reward aboue the suffrings, there is no equalitie, and consequently no merite of the reward. For condigne, worthy or meritorious, wil neuer be proued out of the *verbe*, worketh. The tribulations of the godly, are a cause working this reward, as they be the way by which God hath appointed that they must passe to glory, not as condigne, worthy, or meritorious of the glory. A man hath a troublesome way to passe, that he may come to the possession of his inheritance which his father hath giuen him. This iourney worketh or procureth to him the possession of the inheritance which is farre more worthy then his labour, therefore this trauelle is not the cause meritorious of his inheritance. *Chrysostome* vpon this text, *Hom.*14. alledgeth this auctoritie of 2.*Cor.*4. to beat downe the pride of desert. *Quando enim, &c. For when he sheweth that the rewards to come are greater then the labours, he doth both exhort them more, and doth not suffer them to be high minded, and proude as conquerors are, when they haue obteined the reward of Crownes.* And in another place he saith: *For the momentanie lightnes of our tribulation, doth worke an eternall weight of glory in vs, exceeding measure.* S. Ambrose saith, *that God being as a good or prodigal giuer, seeketh occasions how he may giue to vs being vnworthy. Theodoret* saith vpon this text, *The crownes doe excel the battels, the rewards are not compared with the labours, for the labour is smal, but great gaine is hoped for. And therfore he called these things that are looked for, not an hyre or reward, but glory.* The auctour of the Commentaries in *Hieroms* name, saith: *In this place the Apostle wil set forth the glory to come, that we may more easily tollerate the present afflictions. And in truth a man could suffer nothing worthy of the heauenly glory, although it were such as our life is now. For whatsoeuer he should suffer frõ death, is no more then he deserued before for his sinnes. But now both his sinnes are forgiuen, and then also eternal life, fellowship with the Angels, brightnes of the Sunne, and the rest which we reade to haue bene promised, shalbe performed. Cyrillus apud Oecumenium,* saith: *He sheweth that the whole is in a maner of grace, because God is more aboundant in rewards, neither can we suffer any thing worthy of the reward that shalbe, or conferre any thing toward it.*

Thus the ancient fathers gather out of the inequalitie of the labours vnto the reward, ẏ the labours are not

worthy

worthy of the reward, and the reward is of the free grace & mercie of God. But *the value of our labours* (you say) *ariseth of the grace of our adoption, which maketh them meritorious*. The reward in deede is freely giuen by the grace of our adoption, but that grace maketh not our workes meritorious and worthy of heauen, but freely giueth reward vnto our workes, which they deserue not. For nothing can be more contrary to grace, then merite or desert. Sinne doeth deserue eternal damnation, because it is a transgression of the Lawe of the eternall God, whether men take any pleasure therein, or no, but eternall life is the free gift of God, for Iesus Christs sake, and not for the merite of our workes, by what fantasie soeuer you goe about to foyst it in.

Rhem. 6. 24. By hope saued.) *That which in other places he attributeth to faith, is here attributed to hope. For whensoeuer there be many causes of one thing, the holy writers (as matter is ministred and occasion giuen by the doctrine then handled) sometimes referre it to one of the causes, sometime to an other: not by naming one alone, to exclude the other, as our Aduersaries captiously and ignorantly do argue: but at diuers times and in sundry places to expresse that, which in euery discourse could not, nor needed not to be vttered. In some discourse, faith is to be recommended: in others, charitie: in other, hope: sometimes, almes, mercie: els where, other vertues. One while,* Euery one that beleeueth, is borne of God. 1. Io. 5, 1. *An other while,* Euery one that loueth, is borne of God. 1. Io. 4, 7. *Sometimes, faith purifieth mans hart.* Act. 15, 9. *And an other time, Charitie remitteth sinnes.* 1. Pet. 4, 8. *Of faith it is said,* The iust liueth by faith. Ro. 1, 17. *Of charity,* We know that we are transferred from death to life, because we loue, &c. 1. Io. 3, 14.

As sometime faith only is named, so els where only hope, and only charitie, as the cause of our saluation.

Fulke 6. Iustification, is neuer attributed to hope, but to faith which goeth before hope: and to faith without workes, but we are heare said to be saued by hope, because our saluation is not in present, but in hope, or expectation of that which is promised. Not that by the merite or worthines of hope, we are saued. For hope hath relation to faith by which we are iustified freely, by the grace and mercie of God in Christ. Thereupon S. Augustine saith, *Tota spes mea, non nisi magna valdè misericordia tua, &c. My whole hope is nothing, but thy exceeding great mercie, Conf. lib. 10 cap. 29.* And againe, *The only hope of all the godly groning vnder this burden of corruptible flesh, and in the infirmitie of this life is, that we haue an aduocate with the father Iesus Christ the righteous, and he is the propitiation or exoration for our sinnes. Cont. 2. Ep. Pel. lib. 3. cap. 5.* Neither doeth the Scripture ascribe our iustification before God, to any thing in vs, but onely to faith. For when it is said, that euery one that beleeueth is borne of God, and euery one that loueth is borne of God, there is no contrarietie, for both faith and loue are the fruites of our regeneration by the spirit of God, yet their offices remaine seuerall and distinct: faith to iustifie vs before God, loue to declare vs to be iustified, or to iustifie declaratiuely. But where it is said, that faith purifieth mans heart, it is neuer said that loue purifieth his heart, no, nor *that charitie remitteth sinnes*, and therfore you falsifie the words of Scripture, which are, 1. Pet. 4. 8. *Loue shall couer the multitude of sinnes*: which saying declareth the nature of loue, which is to hide the sinnes of our brother, and not to vtter them to his defamation, as is the nature of hatred expressed by *Salomõ*, Pro. 10. 11. out of whom S. *Peter* boroweth these words. And wheras it is said, *The iust shal liue by his faith*, It is neuer said, The iust shall liue by his charitie. But we know by charitie (which is a fruite of that faith by which we are iustified) that we are translated from death to life, as the cause is knowen by his effects.

Iustification by faith only.

Rhem. 7. 27. The Spirit desireth.) *Arîus and Macedonius old Heretikes had their places to contend vpon, against the Churches sense, as our new Maisters now haue. They abused this text to proue the holy Ghost not to be God, because he needed not to pray or aske, but he might command if he were God. Therfore S. Augustine expoundeth it thus,* The Spirit praieth, *that is,* causeth and teacheth vs to pray, and what to pray or aske. *Aug. de anima & eius orig. li. 4, c. 9. & ep. 121. c. 15.*

Scripture abused against the Godhead of the Holy Ghost.

Fulke 7. A simple quarrel to make vs resemble heretikes, because heretikes abuse the Scripture, vntill you can proue that we abuse the Scripture as they did, and as we proue that you doe, and not only abuse it, but plainly falsifie it, as in the Section next before, to make it serue your heretical purpose.

Slander.

Rhem. 8. 30. Whom he hath predestinated.) *Gods eternal foresight, loue, purpose, predestination, and election of his deere children, and in time their calling, iustifying, glorifying by Christ, as al other actes and intentions of his diuine will and prouidence towards their saluation, ought to be reuerenced of al men with dreadfull humilitie, and not to be sought out or disputed on with presumptuous boldnes and audacitie. for it is the gulfe that many proud persons, both in this age and alwaies, haue by Gods iust iudgement perished in, founding thereon most horrible blasphemies against Gods mercie, nature and goodnes, and diuers damnable errors against mans free wil, and against al good life and religion. This high conclusion is here set downe for vs, that we may learne to know of whom we ought to depend in all our life, by whom we expect our saluation, by whose prouidẽce al our graces, gifts, and workes doe stand: by what an euerlasting gratious determination, our redemption, which is in Christ* Iesus *was designed: and to giue God inestimable thankes for our vocation and preferment to the state we be in, before the Iewes, who deserued no better then they, before the light of his mercie shining vpon vs accepted vs, and reiected them. But this said eminent truth of Gods eternal predestination standeth (as we are bound to beleeue vnder paine of damnation, whether we vnderstand how or no) and so S. Augustine in al his diuine works written of the same* (De gratia & lib. arb. De correpț. & gratia. Ad articulos falso impositos.) *defendeth, declareth, proueth, and conuinceth, that it doth stand (I say) with mans free will and the true libertie of his actions, and forceth no man to be either il or good, to sinne or vertue, to saluation or damnation, nor taketh away the meanes or nature of merits, and cooperation with God to our owne and other mens saluation.*

The doctrine of predestination, how to be reuerenced, and what it teacheth vs.

Gods predestination taketh not away free will.

Fulke 8. The eternal predestination of God, excludeth the merits of man, & the power of his will, thereby to atteine to eternall life: yet forceth not a mans will, to good or ill, but altereth the will of him, that is ordeined to life, from euill to good, and giueth power to chuse that which is good: and all meanes which hee hath appointed vnto saluation. And this is the doctrine of S. Augustine in all his bookes against the *Pelagians*, wherein hee declareth the effect of Gods Predestination: as hee that will reade them may easily perceiue. Let one example suffice, to shew how he defendeth, prooueth, &c. that mans free wil standeth, speaking of the reprobate, which are iustly condemned either for originall sinne onely, or also for other sinnes which they haue added by free-will, *Arbitrium inquam liberum, sed non liberatum, liberum iustitiæ, peccati autem seruum. I say free will, but not made free, free from iustice, but slaue of sinne. De correpț. & gratia. cap. 13.*

Merite.

Free will.

Rhem. 9. 38. I am sure.) *This speach is common in S. Paul according to the latin translation, when hee had no other assured knowledge but by hope: as* Ro. 15, 14. 2. Tim. 1, 5. Heb. 6, 9: *Where the Greeke word signifieth onely a probable persuasion. And therefore except he meane of himself by special reuelation, or of the predestinate in general, (in which two cases it may stande*

πίπεισμαι, Confido. Hiero. q. 9. ad Algas.

ſtand for the certitude of faith or infallible knowledge) otherwiſe that euery particular man ſhould be aſſured infallibly that him ſelf ſhould be iuſtified, and not that onely, but ſure alſo neuer to ſinne, or to haue the gift of perſeuerance, and certaine knowledge of his predeſtination: that is a moſt damnable falſe illuſion and preſumption, condemned by the Fathers of the holy Councel of Trent. Seſſ. 6. c. 9. 12, 13.

No man ordinarily is ſure of his ſaluation, but only in hope.

Certaintie of ſaluation.

Fulke 9. The knowledge that we haue by hope grounded vpon Gods promiſes is ſo ſure, that it can not be deceiued, as it is plaine, *Rom.* 5.5. The perſwaſion that the Apoſtle hath in other places, is alſo grounded vpon good Arguments: But here, vpon the immutable decree of God. And it is a good reaſon to proue that euery Chriſtian man which is endued with faith and hope, may and ought to be infallibly aſſured, that hee is iuſtified and ſhalbe ſaued, becauſe the word of God and his promiſe to all that beleeue in him, (and in faith call vpon him) can not faile, but be moſt infallibly true. But that any man can be ſure neuer to ſinne, it is deuiliſh and falſe preſumption. For we haue no promiſe that we ſhalbe preſerued from all ſinne, but onely from that which is irremiſſible. But that we ſhal alwayes perſeuere in the fauour of God, and ſo conſequently that we are predeſtinated to eternal life, the Apoſtle doth moſt plainely proue in this Chapter: wherefore by the ſpirit of adoption, and the effects or Gods grace agreeable, we may haue certaine knowledge that we ſhall inherite Gods kingdome, which none ſhall doe, but they that continue vnto the ende, and were appointed vnto it before the beginning of the world. And this is true humilitie, when we preſume nothing of our owne ſtrength or worthines, but depend wholy vpon the trueth of Gods promiſes, wherfore it was a damnable preſumption of the Popiſh Prelates of *Trent*, to condemne that for a falſe illuſion, which the word of Trueth doth ſo manifeſtly leade vs vnto, and by all meanes perſwade vs to acknowledge.

CHAP. IX.

With a proteſtation of his ſorow for it (leſt they ſhould thinke him to reioyce in their perdition) he inſinuateth the Iewes to be reprobate, although they come of Abrahams fleſh, 6 ſaying, to be the ſonnes of God, goeth not by that, but by Gods grace: 19 conſidering that all were one damned maſſe. 24 by which grace the Gentiles to be made his people: and ſo the prophets to haue foretold of them both. 30 And the cauſe hereof to be, that the Gentiles ſubmit them ſelues to the faith of Chriſt, which the Iewes will not.

I Speake the veritie in Chriſt, I lie not, my conſcience bearing me witnes in the holy Ghoſt,

2 That I haue great ſadneſſe and continual ſorow in my hart.

3 For I wiſhed, my ſelf to be an ‖ anáthema from Chriſt for my brethren, who are my kinſmen according to the fleſh,

4 Who are Iſraëlites, whoſe is the adoption of ſonnes, and the glorie, and the teſtament, and the law giuing, and [c] the ſeruice, and the promiſſes:

5 Whoſe are the fathers, and of whom Chriſt is according to the fleſh, who is aboue al things God bleſſed for euer. Amen.

6 But not that ỹ word of God is fruſtrate. For, ‖ not al ỹ are of Iſraël, they be Iſraëlites:

7 Nor they that are the ſeed of Abraham, al be children: ‖ *but in Iſaac ſhall the ſeed be called vnto thee:*

8 That is to ſay, not they that are the children of the fleſh, they are the childrē of God: but they that are the children of the promiſſe, are eſteemed for the ſeede.

9 For the word of the promiſſe is this, *According to this time will I come: and Sara ſhall haue a ſonne.*

10 And not only ſhe, but *Rebecca alſo conceiuing ‖ of one copulation, of Iſaac our father.

11 For when they were ‖ not yet borne, nor had done any good or euil (ỹ the purpoſe of God according to election might ſtand)

12 Not of workes, but of the caller it was ſaid

I Say the trueth in Chriſt, I lie not (my conſcience alſo bearing mee witneſſe by the Holy Ghoſt) 1. Cor. 15.7.

2 That I haue great heauineſſe, and continuall ſorow in my heart.

3 For I haue wiſhed my ſelfe to be curſed from Chriſt, for my brethren, my kinſemen as pertaineth to the fleſh,

4 Which are the Iſraelites: to whome pertaineth the adoption, and the glory, & the couenants, and the Lawe that was giuen, and the ſeruice of God, and the promiſes:

5 Of whom are the fathers, and of whom as concerning the fleſh Chriſt came *which is God, in all things to be praiſed for euer, Amen.*

6 And it can not be, that the word of God hath taken none effect. For they are not all Iſraelites, which are of Iſrael:

7 Neither are they all children, that are the ſeed of Abraham: but in Iſahac ſhall thy ſeed be called.

8 That is to ſay, They which are the children of the fleſh, theſe are not the children of God: but they which be the children of promiſe, are counted the ſeede.

*9 For this is the word of promiſe, * About this time wil I come, and Sara ſhal haue a ſonne.* Gen. 18. 10.

*10 Not only this, but alſo * Rebecca was with childe by one,* euen *by our father Iſahac.* Gen. 25. 21.

11 For before the children *were borne, when they had neither done good, neither bad (that the purpoſe of God by election might ſtande: not by reaſon of workes, but by the caller)*

12 It was ſaid vnto her, The elder ſhall ſerue

[c] Ἡ λατρεία.

5 Hierom. q. 10. ad Hedibiam. *All the epiſtle ſurely to the Romanes needeth interpretation, and is enwrapped with ſo great obſcurities, that to vnderſtand it we neede the helpe of the Holy Ghoſt, who by the Apoſtle did dictat theſe ſame things: but eſpecially this place. Howbeit nothing pleaſeth vs but that which is Eccleſiaſtical, that is, the ſenſe of the Church.*

Gen. 21, 12. Gen. 18, 10. Gen. 25, 21.

the

said to her: *That the elder shal serue the yonger,*

Mal.1,2. 13 As it is written, *Iacob I loued, but Esau I hated.*

14 What shal we say then? ‖ Is there iniquitie with God? God forbid.

Exo.33,19 15 For to Moyses he saith, *I wil haue mercie: on whom I haue mercie, and I wil shew mercie to whom I wil shew mercie.*

16 Therefore it is ‖ not of the willer, nor the runner, but of God that sheweth mercie.

Exo,9,16. 17 For the Scripture saith to Pharao: *That ‖ to this very purpose haue I raised thee, that in thee I may shew my power: and that my name may be renowmed in the whole earth.*

18 Therfore on whom he wil, he hath mercie: and whom he wil, he doth indurate.

19 Thou saiest therfore vnto me: Why doth he yet complaine? for who resisteth his wil?

20 O man, ‖ who art thou that doest answer God? Doth the worke say to him that wrought it: Why hast thou made me thus?

21 Or hath not ‖ the potter of clay power, of the same masse to make one vessel vnto honour, and an other vnto contumelie?

22 And if God willing to shew wrath, & to make his might knowen, ‡ susteined in

‡ *apted fitted* much patience the vessels of wrath apte to destruction,

23 That he might shew the riches of his glorie vpon the vessels of mercie which he prepared vnto glorie.

24 Whom also he hath called, vs, not only of the Iewes, but also of the Gentiles,

Os.2,23. 25 As in Osee he saith, I *wil call that which is not my people, my people: and her that was not beloued, beloued: and her that hath not obteined mercie, hauing obtained mercie.*

Os.1,10. 26 *And it shalbe, in the place where it was to said them, you are not my people: there they shal be called the sonnes of the liuing God.*

Es.10,22 27 And Esaie crieth for Israel, *If the number of the children of Israel be as the sand of the sea, the remaines shal be saued.*

28 *For, consummating a word, and abbridging it in equitie: because a word abbridged shal our Lord make vpon the earth.*

Es.1,9 29 And as Esaie foretolde, *Vnlesse the Lord of Sabaoth had left vs seede: wee had ben made like Sodom, and we had ben like as Gomorrha.*

30 What shal we say then? That the Gentiles which pursued not after iustice, haue apprehended iustice, but the iustice that is of faith.

31 But

the yonger.

13 As it is written, Iacob haue I loued, but Esau haue I hated.

14 What shal wee say then? is there any vnrighteousnesse with God? God forbid.

15 For he sayth to Moses, I wil shew mercie, to whom so euer I shew mercie: & wil haue compassion, on whom soeuer I haue compasion.

16 So then election *is not of the willer, nor of the runner: but of God that taketh mercie.*

*17 For the scripture saith vnto Pharao,** Exod.9.16
euen for the same purpose haue I stirred thee vp, that I might shew my power in thee, and that my name might be declared throughout al the world.

18 So hath he mercie on whom he wil, and whom he wil he hardeneth.

19 Thou wilt say then vnto me, Why then blameth he vs *yet? For who hath resisted his will?*

20 But O man, what art thou which disputest Esay 45.9
*with God? * Shal the worke say to the workeman, Why hast thou made me on this fashion?*

*21 *Hath not the Potter power ouer the clay,* Wis.15.7.
euen of the same lumpe to make one vessell vnto iere 18.6.
honour, and another vnto dishonour?

22 What if God, willing to shew his wrath, & to make his power knowen, suffered with long patience the vessels of wrath ordained to destruction

23 To declare the riches of his glory on the vessels of mercie, which he had prepared vnto glory?

24 Whom also he called, I meane *vs, not of the Iewes onely, but also of the Gentiles.*

*25 As he sayth also in Osee, * I will cal them* Osee 2.23.1.
my people, which were not my people: and her be- pet.2.10
loued, which was not beloued.

*26 * And it shal come to passe, that in the* Osee 1.10.
place where it was said vnto them, Ye are not my people, there shal they be called the children of the liuing God.

27 And Esaias cryeth concerning Israel,
* Though *the number of the children of Israel* Esay 10.22.
be as the sand of the sea, yet but *a remnant shal be saued.*

28 For he finisheth the worde, and maketh it short in righteousnesse: for a short worde will the Lord make on earth.

29 And as Esaias sayd before, Except the Lord of Sabboth had left vs seede, wee had bene made as Sodoma, and had bene likened to Gomorrha.

30 What shal we say then? That the Gentiles which followed not righteousnesse, haue obtained righteousnesse: euen the righteousnesse which commeth *of faith.*

31 But Iſrael in purſuing the lawe of iuſtice, is not come vnto the lawe of iuſtice.

32 Why ſo? Becauſe not of faith, but as it were of workes. for e they haue ſtombled at the ſtone of ſtombling.

e Here wee ſee that they are the cauſe of their owne damnation by infidelity, Eſ.8.14.28.16

33 As it is written, *Behold I put in Sion a ſtone of ſtombling, and a rocke of ſcandal: & whoſoeuer beleeueth in him ſhal not be confounded.*

31 But Iſrael which followed the law of righteouſnes, hath not atteined to the law of righteouſneſſe.

32 Wherefore? Becauſe they ſought it *not by faith, but as it were by the workes of the lawe: For they haue ſtumbled at the ſtumbling ſtone.*

33 As it is written, Behold, I put in Sion a ſtumbling ſtone, and a rocke of offence, and whoſoeuer beleeueth on him ſhal not be confounded. Eſa.8.14.28.16.

MARGINAL NOTES. CHAP. IX.

***Rhem.* 1.** 22. Suſtained.) *That God is not the cauſe of any mans reprobation or damnation, otherwiſe then for puniſhment of his ſinnes, he ſheweth by that he expecteth al mens amendement with great patience, and conſequently that they haue alſo free will.*

***Fulke.* 1.** God reprobateth iuſtly whom he will, and condemneth the reprobate iuſtly for ſinne, but hereof it followeth not, that the reprobate, haue their wil free, but from coaction, for to ſinne it is thralle, and ſclaue, as S. Auguſtine ſaith. *De cor. & gr. cap.* 13.

ANNOTATIONS. CHAP. IX.

Rhem. 1 Anàthema.) Anàthema, *by vſe of Scripture is either that which by ſeperation from profane vſe, and by dedication to God, is holy, dreadful, and not vnlgarly to be touched: or contrariwiſe, that which is reiected, ſeuered, or abandoned from God as curſed and deteſted, and therefore is to be auoided. And in this later ſenſe* (according as S. Paul taketh it 1 Cor. 16. If any loue not our Lord Ieſus Chriſt, be he Anathema, *that is to ſay, Away with him, Accurſed be he, Beware you accompanie not with him*) *the Church and holy Councels vſe the word for a curſe and excommunication againſt Heretikes and other notorious offender, and blaſphemers. Now how the Apoſtle, wiſhing himſelfe to be Anathema from Chriſt to ſaue his Countrie mens ſoules, did take this word, it is a very hard thing to determine. Some thinke, he deſired onely to die for their ſaluation. Others, that being very loth to be kept from the fruition of Chriſt, yet he could be content to be ſo ſtil for to ſaue their ſoules. Others, he wiſhed what malediction or ſeperation from Chriſt ſo euer that did not imploy the diſfauour of God towards him, nor take away his loue towards God. This onely is certaine, that it is a point of vnſpeakable charitie in the Apoſtles breaſt, and a patern to al Biſhops and Prieſts, how to loue the ſaluation of their flocke. As the like was vttered by Moyſes when he ſayd,* Either forgiue this people, or blot me out of thy booke. Anathema. In what ſenſe S. Paul wiſheth to be Anathema. Exo. 32,32.

6. Not al of Iſrael.) *Though the people of the Iewes were many waies honored and priuiledged, and namely by Chriſtes taking fleſh of them: yet the promis of grace and ſaluation was neither onely made to them, nor to al them that carnally came of them or their fathers: Gods election and mercie depending vpon his owne purpoſe, wil, and determination, and not tied to any nation, familie, or perſon.* Gods promiſe not made to carnal Iſrael.

7. But in Iſaac.) *The promiſe made to Abraham was not in Iſmael, who was a ſonne borne onely by fleſh and nature: but in Iſaac, who was a ſonne obtained by promiſſe, faith, and miracle: and was a figure of the Churches children borne to God in Baptiſme.* Iſaac preferred before Iſmael.

10. Of one copulation.) *It is proued alſo by Gods chooſing of Iacob before Eſau (who were not onely brethren by father and mother, but alſo twinnes, and Eſau the elder of the two, which according to carnal count ſhould haue had the preeminence) that God in gitting graces folowth not the temporal or carnal prerogatiues of men or families.* Iacob before Eſau.

***Rhem.* 2.** 11. Not yet borne.) *By the ſame example of thoſe twinnes, it is euident alſo, that neither nations nor particuler perſons be elected eternally, or called temporally, or preferred to Gods fauour before others, by their owne merites: becauſe God, when he made choiſe, and firſt loued Iacob, and refuſed Eſau, reſpected them both as il, and the one no leſſe then the other guilty of damnation for original ſinne, which was alike in them both. And therefore where iuſtly he might haue reprobated both, he ſaued of mercie one. Which one therefore, being as il and as void of good as the other, muſt hold of Gods eternal purpoſe, mercie, and election, that he was preferred before his brother which was elder then him ſelfe, and no worſe then him ſelfe. And his brother Eſau on the other ſide hath no cauſe to complaine, for that God neither did nor ſuffered any thing to be done towards him, that his ſinne did not deſerue. for although God elect eternally and giue his firſt grace without al merites, yet he doth not reprobate or hate any man but for ſinne, or the foreſight thereof.* By the example of Iacob & Eſau is ſhewed Gods mere mercie in the elect, and iuſtice in the reprobate.

***Fulke.* 2.** Gods election and reprobation is moſt free, of his owne will, not vpon the foreſight of the merites, of either of them, for he hath mercie on whom he wil, and he hardeneth whom he will *verſe* 18. Yet he condemneth none, but for ſinne, either original onely, or els both original and actuall. Merites

***Rhem.* 2** 14. Is there iniquitie? *Vpon the former diſcourſe that of two perſons equal, God calleth the one to mercie, and leaueth the other in his ſinne, one might inferre that God were vniuſt and an accepter of perſons. To which the Apoſtle anſwereth, that God were not iuſt nor indifferent in deede, ſo to vſe the matter where grace or ſaluation were due. As if two men being Chriſtened, both beleeue wel, and liue wel: if God ſhould giue heauen to the one, and ſhould damne the other, then were he vniuſt, partial, and forgetful of his promiſſe: but reſpecting or taking two, who both be worthy of damnation (as all are before they be firſt called to mercie) then the matter ſtandeth on mere mercie, and of the giuers will and liberalitie, in which caſe partialitie hath no place. As for example.* That God is not vniuſt, or an accepter of perſons, is declared by familiar examples.

1 *Two malefactors being condemned both for one crime, the Prince pardoneth the one and letteth the lawe proceede on the other.*

1 *So likewiſe, God ſeing al mankind and euery one of the ſame in a generall condemnation, and maſſe of ſinne, in and by Adam, deliuereth ſome, and not other ſome* S. Auguſtines example is of two debters: the one forgiuen al, and the other put to pay al, by the ſame creditor. *li. de prædeſt. & gra. cap. 4.*

2 *The*

2 *The theefe that is pardoned, can not attribute his escape to his owne deseruing, but to the Princes mercie.*
3 *The theefe that is executed, cannot chalenge the Prince that he was not pardoned also: but must acknowledge that he hath his deseruing.*
4 *The standers by, must not say, that he was executed because the Prince would not pardon him. for that was not the cause, but his offense.*
5 *If they aske further, why the Prince pardoned not both, or executed not both: the aunswer is, that as mercie is a goodly vertue, so iustice is necessary and commendable.*
6 *But if it be further demaunded why Iohn rather then Thomas was executed: or Thomas rather then Iohn pardoned: answer, that (the parties being otherwise equal) it hangeth merely and wholy vpon the Princes will and pleasure.*

2 *Al that be deliuered out of that common damnation, be deliuered by grace and pardon, through the meanes and merits of Christ.*
3 *Such as be left in the common case of damnation, cannot complaine, because they haue their deseruing for sinne.*
4 *We may not say that such be damned, because God did not pardon them, but because they had sinne, and therefore deserued it.*
5 *That some should be damned, and not al pardoned, and other some pardoned rather then al condemned, is agreable to Gods iustice and mercie: both which vertues in Gods prouidence towards vs are recommended.*
6 *That Saul should be rather pardoned then Caiphas (I meane where two be equally euil and vndeseruing) that is onely Gods holy wil and appointment, by which many an an vnworthy man getteth pardon, but no good or iust or innocent person is euer damned.*

Rhem. 3. *In al this mercie of God towards some, and iustice towards other some, both the pardoned worke by their owne free will, and thereby deserue their saluation: and the other no lesse, by their owne free will, without al necessity, worke wickednes, and themselues and only of themselues procure their owne damnation. Therefore no man may without blasphemie say, or can truely say, that he hath nothing to doe towards his owne saluation, but will liue, and thinketh he may liue without care or cogitation of his end the one way or the other, saying, If I be appointed to be saued, be it so: if I be one designed to damnation, I can not helpe the matter: come what come may. Al these speaches and cogitations are sinfull and come of the enemie, and be rather signes of reprobation, then of election. Therefore the good man must without searche of Gods secretes, worke his owne saluation and (as S. Peter sayth)* make his election sure by good workes, *with continuall hope of Gods mercie, being assured that if he beleeue wel and doe wel, he shall haue well, for example, if a husbandman should say, If God will, I shal haue corne ynough: if not, I cannot make it, and so neglect to till his ground: he may be sure that he shal haue none, because he wrought not for it. An other man vseth his diligence in tilling and ploughing, and committeth the rest to God, he findeth the fruite of his labours.*

Predestination & reprobation take not away freewil, neither must any man be retchlesse & desperate.

2. Pet. 1, 10.

Fulke. 3. The elect worke willingly, toward their saluation, their wil by grace being made free in parte, from the sclauery of sinne, whereunto al are subiect by Adames fal, but they do not thereby deserue their saluation. For saluation dependeth vpon their election, which you confesse to be without al respect of merits, or workes done or forefeene, as S. Augustine sheweth most plainely. *Epist. 105 ad Sixtum.* Yet they must worke their saluation, walking in that way by Gods grace, which he hath appointed, for al them that attaine to saluation. And they must make sure their election, vnto them selues (which is most sure in Gods knowledg) by good workes which proceeding of faith, are the vndoubted fruits of Gods election.

Freewil. Grace. Merits.

Rhem. 4. 16 Not of the willer.) *If our election, calling, or first comming to God, lay wholy or principally vpon our owne wil or workes: or if our willing or endeuouring to be good, would serue without the helpe and grace of God, as the Pelagians taught, then our election were wholy in our selues, which the Apostle denieth. and then might Pharao and other indurate persons (whom God hath permitted to be obstinate, to shew his power and iust iudgement vpon them) be conuerted when them selues list, without Gods helpe and assistance: whereas we see the contrary in al such obstinate offenders, whom God for punishment of former sinnes, visiteth not with his grace, that by no threates, miracles, nor persuasion, they can be conuerted. Whereupon we may not with Heretikes inferre, that man hath not free will, or that, our will worketh nothing in our conuersion or comming to God: but this onely, that our willing or working of any good to our saluation, commeth of Gods speciall motion, grace, and assistance, and that it is the secondary cause, not the principall.*

Our election or conuersion is not of our selues, but of Gods grace & mercie.

Fulke. 4. Our election, calling, & first comming to God, lyeth wholy in Gods mercie, and not eyther wholy, or principally, or any thing at al in our owne will or workes. But whom God elected before time, he calleth in time by him appointed, and of vnwilling, by his grace maketh them willing, to come to him: and to walke in good workes, vnto which he hath elected them. So that man hath no freewill, vntill it be freed, mans will worketh nothing in our conuersion vntill it be conuerted, man hath no power to chang his wil vnto better, except it be geuen of God. *August retract Lib. 1. Cap. 22.*

Freewil.

Rhem. 5. 17 To this purpose haue I raised.) *He doth not say, that he hath of purpose raised or set him vp to sinne, or that he was the cause of the same in Pharao, or that he intended his damnation directly or absolutely, or any otherwise but in respect of his demerits: but rather (as the Apostle saith straight after in this chapter of such hardened and obstinate offenders) that he with long patience & tolleration expected his conuersion, and (as S. Chrysostome interpreteth this word,* Excitaui*) preserued him aliue to repent, whom he might iustly haue condempned before. In the 9 of Exodus, whence this allegation is, we reade,* Posui te, I haue put or set thee vp, *as here,* I haue raised thee, *that is to say, I haue purposely aduanced thee to be so great a king, and chosen thee out to be a notorious example both of the obdurate obstinacie that is in such whom I haue for so great sinnes forsaken, and also to shew to the world, that no obstinacie of neuer so mightie offenders can resist me to doe any thing which shal not fall to my glorie. Which is no more to say, but that God often for the punishment of Nations, and to shew his iustice and glorie, giueth wicked Princes vnto them, and indueth them with power and al prosperitie, and taking his grace from them vpon their deserts, hardeneth their harts so, as they withstand and contemne God, and afflict his people, in whose end and fall, either temporal or eternal, at the length God will euer be glorified. Neither would he either raise or suffer any such, or giue them power and prosperitie in this life, whereupon he knoweth they wil be worse, but that he can worke al that to his honor and glorie. mary, that he vseth not such rigorous iustice on al that deserue it, that is his great grace and mercie. And that he exerciseth his iustice vpon some certaine persons, rather then vpon other some of equal deserts, that lieth wholy vpon his wil, in whose iudgements there be many things secrete, but nothing vniust.*

Exo. 9, 16. In what sense, God raised vp Pharao &c.

Fulke. 5. The purpose for which God set vp Pharao, is manifest, in the text, *that in him he might shew his power &c. God made al things for him self, euen the wicked man vnto the euil day.* Therfore was Pharao, a vessel of wrath ordained

Reprobation.

to deſtruction *verſ.*22. His reprobation therefore was for the glorie of God, his condemnation moſt iuſt, for his obſtinate contempt of God and his word.

Rhem. 6. 20 Who art thou?) *Here the Apoſtle ſtaieth the raſhnes and preſumption of ſuch poore wormes, as take vpon them to queſtion with God of their election or reprobation: as certaine impious Heritikes of our time haue done, ſetting out bookes farſed with moſt blaſphemous and erronious doctrine concerning this high and hidden myſterie, and hauing giuen occaſion to the ignorant which alwaies be curious to iangle, and perniciouſly to erre in theſe things, that are impoſſible to be vnderſtood of any, or wel thought of, but of the obedient and humble.* Heretical bookes concerning predeſtination.

Fulke. 6. What bookes you meane, farſed with blaſphemous and erronious doctrine I know not. But I know diuerſe bookes of predeſtination, written by learned men in this time, that open the truth of this myſterie, as farforth as it is reueled in the ſcriptures to the glorie of God, and great comfort of his children: vpon the ſame principles for the moſt part, that you do acknowledge in theſe notes, wherein you confeſſe in effect, the ſubſtance of the doctrine, though you ſhew not the moſt comfortable vſe thereof, to the glorie of God, and the humbling of al fleſh before him, but flye from it, as much as you can, and ſeeke to obſcure it. Slander

Rhem. 7. 21 The Potter.) *This example of the pot & potter reacheth no further but to declare, that the creature may not reaſon with God his maker, why he giueth not one ſo great grace, as an other, or why he pardoneth not one as wel as an other: no more then the chamber pot may chalenge the Potter why he was not made a drinking pot, as wel as an other. And therefore the Heretikes that extend this ſimilitude to proue that man hath no free will no more then a peece of clay, doe vntruely and deceitfully apply the example, ſpecially when we may ſee expreſly in the booke of Exodus, that Pharao notwithſtanding his indurate hart, had free will: where both it is ſaid,* He would not diſmiſſe the people, *and* He indurated his owne hart him ſelfe. Exo. c. 8. 15. *and* (*in the* Hebrue) v. 32. & c. 9. 35. 1. Reg. 6, 6. *And this Apoſtle alſo writeth, that* * *a man may* clenſe him ſelfe *from the filthy, and ſo become a veſſel of honour in the houſe of God.* The example of pot and the potter

Fulke. 7. I ſuppoſe there was neuer man ſo madde, to ſay, that a man hath no more free will, then a peece of claye. But this example teacheth, that Gods election and reprobation dependeth no more of mans will, then the forme which the Potter giueth to the clay, dependeth vpon the wil of the clay, which it hath not. Neyther had man any more will, before he was. But being now created he hath a wil, free from coaction. And the firſt man, had wil free from ſeruitude of ſinne, *which by ſinning he loſt*, as witneſſeth S. Auguſtine Enchir. ad Lau. cap. 30. *For free will, being made captiue, auaileth to nothing but to ſinne: but to iuſtice except it be made free and holpen by God, it auaileth not*, cont. duas Ep. Pel. lib. 3. cap. 8. There is no doubt therefore but Pharao had his wil free from conſtraint, but yet ſclaue to ſinne. Neyther doth the Apoſtle ſay 2 Tim. 2. 21 that a man may clenſe him ſelfe, from the filthy, and ſo become a veſſel of honor: but if a man doe or ſhal clenſe him ſelfe, which he can not doe by the ſtrength of free will, but by the grace of God, conuerting his will and giuing him ſtrength, to performe that he willeth. Slander Freewill

CHAP. X.

The Lawe was not (as the Iewes ignorant zeale ſuppoſed) for them to iuſtifie them ſelues by it (conſidering that they could not fulfil it:) but to bring them to Chriſt, to beleue in him, and ſo for his ſake to be iuſtified by the grace of God: 5 according to Moyſes ſaying, and the Apoſtles preaching: 11 that ſo the Gentils alſo (according to the Prophets) hearing and beleeuing might come to iuſtice: the Iewes in the meane time (though inexcuſably) remaining incredulous.

BRethren, the will of my hart ſurely and praier to God, is for them vnto ſaluation

2 For I giue them teſtimonie that they haue zeale of God, but not according to knowledge.

3 For, not knowing ‖ the iuſtice of God and ſeeking to eſtabliſh their owne, they haue not bene ſubiect to the iuſtice of God.

‡ The Law was not giuen to make a man iuſt or perfect by it ſelfe, but to bring vs to Chriſt to be iuſtified by him Leu. 18, 5.

4 For, ‡ the end of the Law is Chriſt: vnto iuſtice to euery one that beleeueth.

5 For Moyſes wrote, ‡ that, the iuſtice which is of the Law, *the man that hath done it, ſhal liue in it.*

Deut. 30, 12.

6 But ‖ the iuſtice which is of faith, ſaith thus, *Say not in thy hart, who ſhal aſcend into heauen?* that is to bring Chriſt downe.

7 *Or who deſcendeth into the depth?* that is to cal Chriſt againe from the dead.

8 But what ſaieth the Scripture? *The word is nigh, in thy mouth, and in thy hart.* this is the word of faith which we preach.

9 For if thou confeſſe with thy mouth our Lord Ieſus, and in thy hart beleeue that God hath raiſed him vp from the dead, thou ſhalt be ſaued.

10 For

BRethren, my harts deſire and prayer to God for Iſrael is, that they might be ſaued.

2 For I beare them recorde, that they haue a zeale of God: but not according to knowledge.

3 For they being ignorant of Gods righteouſneſſe, and going about to ſtabliſh their owne righteouſneſſe, haue not bene obedient vnto the righteouſneſſe of God.

4 For Chriſt is the end of the law, for righteouſneſſe to al that beleeue.

5 For Moſes writeth of the righteouſneſſe which is of the lawe, howe that the man which doth thoſe things ſhal liue by them.

6 But the righteouſnes which is of faith, ſpeaketh on this wiſe: Say not thou in thine hart, Who ſhal aſcend into heauen? that is, to fetch Chriſt downe from aboue.

7 Either who ſhal deſcend into the deepe? that is to fetch vp Chriſt againe from the dead.

8 But what ſaith he, The word is nigh thee, euen in thy mouth, and in thy hart. The ſame is the word of faith, which we preach.

9 For if thou ſhalt knowledge with thy mouth the Lord Ieſus, & ſhalt beleeue in thine hart that God raiſed him from the dead, thou ſhalt be ſaued

10 For

The Epiſtle vpon S. Andrewes day, Nouemb. 30.

10 For with the heart we beleeue vnto iuſtice: but with the mouth confeſſion is made to ſaluation.

11 For the Scripture ſayth: *Whoſoeuer beleeueth in him, ſhall not be confounded.*

Eſ. 28, 16. ‡ To beleeue in him and to inuocate him, is to ſerue him with all loue & ſincere affection. Al that ſo do, ſhal doubtleſſe be ſaued and ſhal neuer be confounded. Ioel 2, 22.

12 For there is no diſtinction of the Iew & the Greeke: for one is Lord of al, rich toward all that inuocate him.

13 *For euery one ‡ whoſoeuer ſhall inuocate the name of our Lord, ſhal be ſaued.*

14 ‖How then ſhall they inuocate in whom they haue not beleeued? Or how ſhal they beleeue him whome they haue not heard? And how ſhall they heare without a preacher?

15 But how ſhall they preach ‖ vnleſſe they be ſent? as it is written: *How beautifull are the feete of them that euangelize peace, of them that euangelize good things?*

Eſa. 52, 7.

16 But all ‡ do not obey the Goſpel. For Eſay ſaith, *Lord, who hath beleeued the hearing of vs?*

Eſa. 53, 1.

17 Faith then, is by hearing: and hearing is by the word of Chriſt.

18 But I ſay, haue they not heard? And certes *into all the earth hath the ſound of them gone forth: and vnto the ends of the whole world the wordes of them.*

Pſal. 18, 5.

19 But I ſay, hath not Iſrael knowen? Moyſes firſt ſaith, *I will bring you to emulation in that which is not a nation: in a fooliſh nation, I will driue you into anger.*

Deut. 32, 21.

20 But Eſay is bold, and ſaith, *I was found of them that did not ſeeke me: openly I appeared to them ‖ that asked not of me.*

Eſa. 65, 1.

21 But to Iſrael he ſaith, *All the day haue I ſpred my hands to a people that beleeueth not, and contradicteth me.*

Eſa. 63, 2.

10 For with the heart man beleeueth vnto righteouſneſſe, and with the mouth confeſſion is made vnto ſaluation.

11 For the ſcripture ſayeth, Whoſoeuer beleeueth on him, ſhall not be confounded.

12 There is no difference betwene the Iewe and the Greeke: for the ſame Lorde ouer all, is rich vnto all that call vpon him.

13 For whoſoeuer ſhall call on the name of the Lord, ſhall be ſaued.

14 How then ſhal they call on him, on whom they haue not beleeued? Howe ſhall they beleeue on him, of whome they haue not heard? How ſhal they heare without a preacher?

15 And how ſhall they preach, except they be ſent? As it is written, Howe beautifull are the feete of them which bring good tidings of peace, and bring good tidings of good things?

16 But they haue not all obeyed the Goſpell: for Eſaias ſaieth, Lorde, who hath beleeued our ſayings?

17 So then faith commeth by hearing, and hearing commeth by the word of God.

18 But (I aske) haue they not heard? No doubt, their ſound went out into all lands, and their wordes into the endes of the world.

*19 But I demand whether Iſrael did know, or not? Firſt Moſes ſaieth, *I will prouoke you to enuie by them that are no people, and by a fooliſh nation I will anger you.* Deut. 32. 21.

*20 And Eſaias is bolde, and ſaith, *I haue beene found of them that ſought me not: I haue beene made manifeſt vnto them that asked not after me.* Eſay 65. 1.

*21 But againſt Iſrael hee ſayeth, * All day long haue I ſtretched out my handes vnto a people that beleeueth not, but ſpeaketh againſt me.* Eſa. 65. 12.

MARGINAL NOTES. CHAP. X.

Rhem. 1. 5, That, the iuſtice.) *The iuſtice of the Law of Moyſes went no further of it ſelf, but to ſaue a man from the temporal death and puniſhment preſcribed to the tranſgreſſors of the ſame.*

Fulke. 1. The iuſtice of the law of Moſes, if any man could keepe it perfectly, was able to iuſtifie him to eternall life, as the tranſgreſſor therof deſerued the curſe of God vnto eternall death. So ſaith Chryſoſtome vpon this text, Hom. 17. *For a man can not otherwiſe be iuſtified in the law, but he that hath fulfilled all things. But that as yet hath not beene poſſible for any man. Therefore that iuſtice is loſt.* The auctor of the commentaries vnder the name of Hierom iaith: *Some of this place thinke that the Iewes deſerued this preſent life only by the workes of the law: which the words of our Lord declare not to be true, which being asked of eternall life, ſetteth forth the commandements of the law, ſaying: If thou wilt enter into life, keepe the commandements, wherof we vnderſtand that he which in his time hath kept the law, had life euerlaſting.* Of the ſame iudgement are Theodoret, Occumenius, and Theophylactus, and thoſe ancient fathers, that ſeeme to ſay otherwiſe, meane of the ceremoniall lawe, not of the morall law, as it is plaine by S. Ambroſe in cap. 3. ad Gal.

Rhem. 2. 16. Do not obey.) *We ſee then that it is in a mans free wil to beleeue or not to beleeue, to obey or diſobey the Goſpel or truth preached.*

Fulke. 2. We ſee no ſuch thing in the text, for it is of grace and mercy that we beleeue and obey, not of the power of free will, which auayleth to nothing, but to ſinne, except it be made free by the grace of God. Aug. con. 2. ep. Pel. ad Boni. lib. 3. cap. 8. *We read* (ſayth he) *in the Apoſtle, I obteined mercie, that, I might be faithfull: not becauſe I was faithfull.* Retract. Lib. 1. cap. 23.

ANNOTATIONS. CHAP. X.

Rhem. 2. The iuſtice of God.) *The iuſtice of God, is that which God giueth vs through Chriſt. the Iewes owne or proper iuſtice, is that which they had or chalenged to haue of themſelues and by their owne ſtrength, holpen onely by the knowledge* Gods iuſtice, and the Iewes owne iuſtice.

of the Law without the helpe or grace of Christ.

Rhem. 6 The iustice of faith.) *The iustice which is of faith, reacheth to the life to come, making mã assured of the trueth of such articles as cõcern the same, as, of Christs ascẽtiõ to heauẽ, of his descẽding to hel, of his cõming down, to be Incarnate, & his resurrectiõ & return again to be glorified: by which his actiõs we be pardoned, iustified, & saued, as by the law we could neuer be.* Iustice of faith

Rhem. 3. 8. The word of faith.) *The word of faith is the whole Law of Christ, concerning both life and doctrine, grounded vpon this, that Christ is our Sauiour, and that he is risen againe. Which point (as all other) must both be beleeued in hart, and also be confessed by mouth. for though a man be iustified inwardly when he hath the vertues of faith, hope, and charitie from God: yet if occasiõ be giuen, he is also bound to confesse with his mouth, and by all his externall actions, without shame or feare of the world, that which he inwardly beleeueth: or else he can not be saued. Which is against certaine * old Heretikes that taught, a man might say or do what he would, for feare or danger, so that he kept his faith in heart.* Open confession and protestation of our faith is sometime necessary. *Euseb. lib. 6. c. 31. hist. Eccles.*

Fulke. 3. The word of fayth, is the doctrine of iustification by fayth, without the workes of the lawe, as it is manifest by the sixth verse, out of which faith, proceedeth hope, loue, and confession, and all good workes, but the roote of all is fayth onely, by which we are accompted iust, in the sight of God. S. Ambrose vpon these wordes of the text: *This is the word of fayth which we preach*, giueth this onely interpretation. *Nullum opus dicit legis, sed solam fidem dandam in causa Christi. He saith that no worke of the Law, but fayth only, is to be giuen in the cause of Christ.* Theodoret giueth this exposition: *Quod dixit Moses de preceptis legitimis, hoc nos de fide dicimus. That which Moses sayd of the precepts of the Law, the same say we of fayth.* Wherefore fayth which iustifieth before God, is not the whole law of Christ which conteineth both fayth and workes, but fayth onely, that is fayth considered without workes, yet as the roote of all good workes.

Rhem. 4. 14. How shall they inuocat?) *This maketh not (as Heretikes pretend) against inuocation of Saincts: the Apostle saying nothing els, but that they can not inuocate Christ as their Lord and Maister, in whome they do not beleeue, and whom they neuer heard of. For he speaketh of the Gentils or Pagans, who could not inuocate him, vnlesse they did first beleeue in him. To the due inuocation of Christ, we must knowe him and our duties to him. And so is it true also that we cannot pray to our B. Ladie nor any Sainct in heauen, till we beleeue and knowe their persons, dignitie, and grace, and trust that they can help vs. But if our aduersaries thinke that we can not inuocate them, because we can not beleeue in them: let them vnderstand that the Scripture vseth also this speech, to beleeue in men: and it is the very Hebrew phrase, which they should not be ignorant of that brag therof so much* Exo.14,31. They beleeued in God and in Moyses, & 3.Paral.20,20. *in the Hebrew.* Ep.ad Philem.v.5. *And the ancient fathers did read in the Creede indifferẽtly,* I beleeue in the catholike church &, I beleeue the catholike church. Conc. Nicen. apud Epiph. in fine Ancorat, Hieron. contr. Lucif. Cyril. Hierof. Catech. 17. The place alleaged against inuocation of Saincts answered.

Fulke. 4. We cannot call vpon any, whom we do not know out of Gods word, and beleeue to bee both able and willing to helpe vs. Therefore Papists may haue a vaine perswasion, of the abilitie of Saincts to help them: but testimonie of the holy Scripture to assure their conscience they haue none. And further, seeing we can inuocate none, but him in whome we beleeue, and we ought to beleeue in God onely: wee cannot without sacriledge, inuocate any creatures. Howbeit, you defend that you may beleeue also in creatures. And that the scripture vseth this speech, Exod. 14.31. *They beleeued in God and in Moses,* where your owne translation hath *Crediderunt Domino, & Mosi seruo eius*, that is, they gaue the credite to the Lorde, and to Moses his seruant. In the next text. 2.Paral.20,20, your owne translation hath *Credite in Domino Deo vestro & securi eritis, Credite prophetis eius & cuncta euenient prospera. Beleeue in the Lorde your God, and you shall be sure, beleeue his Prophets, or giue credite to his Prophets, and all shall fall out prosperously.* But heere you must forsake your owne translation though it be true, & flie to the Hebrew text, where the prepositiõ or seruile letter, is in both alike. Wherunto I answer you, that ỹ Hebrewes phrase ought not in Greeke, or Latine, to be translated with the preposition that ruleth an accusatiue or ablatiue case, but with a datiue case, as your vulgar Latine interpreter hath wel obserued: and so hath the Greeke text, in the first place, but in the second a preposition before the Datiue. But in the Epistle to Philemon, the text is, *Hearing of thy Loue & fayth which thou hast toward our Lord Iesus, and vnto all the Saincts* where euery man, that is not obstinately blinde, doth see, that fayth is referred to Christ, and loue to the Saincts, which distinction and diuerse relation, is obserued euen by your owne Latine interpretor, and by your selues. Therefore, the scripture vseth no such speech, that can be translated in English, whereby it should appeare, that wee may beleeue in creatures, that is, put our whole trust in creatures. For as S. Cyprian sayth: *Non credit in Deum, qui non in eo solo collocat, totius felicitatis suæ fiduciam. He doth not beleeue in God which doth not place in him alone, the trust of his whole felicitie. De duplici martyrio.* But the fathers (you say, further) did read in the creede indifferently, *I beleeue in the Catholike Church, and I beleeue the Catholike Church.* I graunt some did so, but in the same sense: namely, that to beleeue in the Church, was no more but to beleeue that there is a catholike Church, as they sayd also, I beleeue in one baptisme, I beleeue in the resurrection of the dead, and in the life to come. For that distinction in sense, must be obserued which Ruffinus sheweth, to be also in the wordes: *Non dixit in sanctam ecclesiã, &c. He said not I beleeue in the holy catholike church, nor in the remission of sinnes, nor in the resurrection of the body, for if he had added the prepositiõ* In, *there should haue bene the same force of meaning, with that which went before. But now in these words in which is set forth our faith of the godhead, it is said. In God the father, & in Iesus Christ his sonne, & in the holy ghost. But in the rest where the speach is not of the godhead, but of creatures & mysteries, the preposition* In, *is not added, that it should be sayd, In the holy church, but that we should beleeue there is an holy church, not as God, but as a church gathered to God. And mẽ should beleeue that there is remission of sinnes, not in the remission of sinnes, & they should beleeue the resurrection of the body, not in the resurrection of the body. Therefore by this syllable of preposition, the Creator is distinguished from the creatures, & things pertaining to God, from things belonging to mẽ,* Ruffi. in Symbolum: Agreeable to him writeth Euscbius Emissemus de symb. Hom. 2. *Aliud est credere Deo, aliud in Deum credere. It is one thing to beleeue God, or to giue credite to God, another thing to beleeue in God. We ought of right to beleeue both Paul and Peter, but to beleeue in Peter and Paul, that is to bestowe vpon the seruants, the honor of the Lord, we ought not. To beleeue him, that is to giue credit to him, euery one may to a man: but to beleeue in him, know that thou owest only to the diuine maiesty. But this also is to be marked. It is one thing Credere Deũ, to beleeue that there is a God, another thing, to beleeue in God, for the deuill is found to beleeue that there is a God. But to beleeue in God, none is proued, but he which hath deuoutly trusted in him. And therfore to beleeue God, is to know naturally, but to beleeue in God, that is faithfully to seeke him, & with our whole loue, to passe into him. So likewise of the articles* The place alleaged against inuocation of Saincts departed.

ticles of the catholike church, remission of sinnes, resurrection, &c. he saith: *Let vs beleeue in God, these things we do rehearse, we doe not beleeue in them, but we doe beleeue them in God, these things I say we confesse, not as God, but as the benefits of God.* Primasius also obserueth this difference, *Com. in Gal. cap. 3. Fides perfecta est, non solum Christum, sed etiam in Christo credere. It is perfect faith not onely to beleeue that Christ is, but to beleeue in Christ.* Seeing therefore it is proper to the diuinitie, to beleeue, that is (saith Cyprian) to put our whole trust in God, to beleeue in creatures is sacrilegious, and consequently to call vpon them.

Preachers not lawfully called nor sent. *Confess. des Egli. de France.*

Rhem. 5. 15 Vnlesse they be sent.) *This place of the Apostle inuincibly condemneth all the preachings, writings, ordinances, innouations and vsurpations of Church, pulpit, & whatsoeuer our new Euangelists haue intruded themselues & entred into by the window: shewing that they be euery one from the highest to the lowest, false prophets, running & vsurping, being neuer lawfully called. Which is so euident in the Heretikes of our dayes that the Caluinists confesse it in themselues, and say that there is an exception to be made in them, because they found the state of the Church interrupted.*

Lawfull calling.

Fulke. 5. The Apostle speaketh not of the ordinarie calling or sending by the Church, nor of the testimonie of conscience, that euery one which is called ought to haue, that he is called and sent of God, but of the prouidence of God, by which the preachers of the gospell are sent, whether they haue lawfull calling by men or no, to preach the gospel to any nation, which is an argument of Gods loue vnto that people, to whom the message of saluation is offred. But that no man ought to intrude themselues into the office of preaching, without lawful calling, it is proued sufficiently by other places of scripture. And we (God be thanked) haue lawful calling, how

Slander.

soeuer you slander the confession of the ministers of the French church, which doe not require an exception to be made in them, because they found the state of the Church interrupted, but shew that the ordinary calling is not alwayes necessary, where the state of the Church is so corrupted, that it cannot be had of them that are compted to hold the Church, but are in deed professed enemies of the true Church. But that the ordinary calling or sending is not necessary, where either there is no Church, or the Church is so corrupted with heresie that it ceaseth to be a member of Christ: we may learne by examples of nations conuerted to the faith by thē that had no calling at all of the Church. As a great nation of the Indians was by Aedesius and Frumentius: *Ruffin. hist. lib. 1. cap. 9. Theodor. li. 1. cap. 24.* And the nation of the Iberians by a captiue woman, which after she had conuerted the king and the Queene, they both became teachers of the gospel to the people. *Ruffin. lib. 1. c. 10.* The nation of Immeres, a most warlike people of Persia, receiued the faith before they had any bishop, as testifieth Niceph. *lib. 16. cap. 37.* And who doubteth but the same may be done in a nation infected by heresie? when euen in a catholike & sound Church, Alexander bishop of Ierusalem, & Theoctistus of Cæsarea, defend themselues against Demetrius bishop of Alexandria, who reprehended them for suffring Origenes, before he was ordeined by the church, to teach in the Church, & to interprete the scriptures in the presence of bishops. Yea, they charge Demetrius with a lie, because he had written that it was neuer heard of or done before, that lay men should teach in presence of a bishop, & bring forth notable examples of the contrary custome: namely, that Euelpius was required to teach by Neon bishop of Larindi, Paulinus by Celsus at Iconium, Theodorus by Atticus at Synnadorum, and diuers other in other places. Yea Demetrius himselfe which reprehended thē, seemeth to allow, that when no bishop was present, some other lay man might teach, seeing he taketh occasion to reprooue them, because they suffred Origen to teach in presence of the ordinary bishop. *Euseb. lib. 6. cap. 20.* Ruffinus concludeth hereof, in his translation of Eusebius, that there is no doubt, *But many other lay men in other places, if there be any which can set forth the worke of God in word and doctrine, are prouoked by the bishops to doe it, lib 6. cap. 11.* How much more are they bound in charitie, where there is no ordinary catholike teachers, to indeuer to conuert heretikes to the catholike faith. And yet this is vainly obiected against Luther, Caluine and others that they lacked sending or calling, of which some, as they had baptisme, so they had calling of the popish church, to preach therein, other had ordinary calling of the catholike churches, separated from the popish heresie, to be preachers and pastors of them.

The first iustification of mere grace. Free will. Our iustification to saluatiō. Freewill.

Rhem. 6. 20 That asked not.) *That Christ was found of those that neuer asked after him, it prooueth that the first grace & our first iustificatiō is without merites. That God called so continually & earnestly by his Prophets & by other his signes & wonders, vpon the Iewes, & they withstood it: free wil is prooued, & that God would haue men saued, & that they be the cause of their owne damnation themselues.*

Fulke. 6. The first grace & iustification being without merites by only faith, is sufficient to glorificatiō, as the Apostle saith: *Whom God iustifieth, he glorifieth.* Neither doth the scripture teach any grace or iustification by merites. It hath bene often answered ẏ mans wil is free frō coaction, but yet thrall to sinne, vntill by grace it be enlarged.

CHAP. XI.

Not all the Iewes were reprobate, but some elect: and they by grace obteined iustice, the rest (according to the Prophets) being excecated.

11 Against whom notwithstanding the Christian Gentils (to whom by that occasion (Christ is come) must not insult: but rather feare euery man himselfe to be likewise cut of the tree (which is the Catholike Church) 25 and know that when al the Gentils are brought into the Church, then (about the end of the world) shall the multitude of the Iewes also come in: 33 according to the disposition of the wonderfull wisedome of God.

I Say then: Hath god reiected his people? God forbid. for I also am an Israēlite, of ẏ seede of Abrahā, of the tribe of Ben-iamin.

2 God hath not reiected his people which he foreknew. Or know you not in Elias what the scripture saith: how he requesteth God against Israël?

3.Reg.19,10 3 *Lord, they haue slaine thy Prophets, they haue digged downe thine altares: and I am left alone, and they seeke my life.*

4 But what saith the diuine answer vnto him?

I Say then, hath God cast away his people? God forbid. For I also am an Israelite, of the seede of Abraham, of the tribe of Beniamin.

2 God hath not cast away his people which he knewe before. Wot yee not what the Scripture sayth of Elias? howe hee maketh intercession to God against Israel.

*3 *Saying, Lorde, they haue killed thy Prophets, and digged downe thine altars, and I am left alone, and they seeke my life.*

4 But what saith the answere of God vnto him? I haue reserued vnto my selfe seuen thousande

him? *I haue left me ſeuen ‖ thouſand men, that haue not bowed their knees to Baal.*

5 So therefore at this time alſo, there are remaines ſaued according to the election of grace.

6 And if by grace: ‖ not now of works. otherwiſe grace now is not grace.

7 What then? that which Iſrael ſought, the ſame he hath not obteined: but the election hath obteined: & the reſt were blinded.

Eſa.6.9. 8 As it is written: ‖ *God hath giuen them the ſpirit of compunction: eies, that they may not ſee: and eares, that they may not heare: vntill this preſent day.*

Pſal.68.23. 9 And Dauid ſaith: *Be their table made for a ſnare and for a trappe and for a ſcandall & for a retribution vnto them.*

10 *Be their eies darkened, that they may not ſee: and their backe make thou alwayes crooked.*

‡ The Iewes are not reiected wholly & incurably and for euer: but for a part, and for a time ſuffered to fall. Which God did turne to the Gentiles generall good. ‡ If God could and did turne their fall and ſinne into the good of the Gentils, much more will hee worke good of their generall conuerſion, which ſhalbe at length the accompliſhment of the Church conſiſting of both the Nations.

11 I ſay then, haue they ſo ſtumbled, ‡that they ſhould fall? God forbid, but by their offence, ſaluation is to the Gentiles, that they may emulate them.

12 And if the offence of them be the riches of the world, and the diminution of them ‡ the riches of the Gentiles, how much more the fulneſſe of them.

13 For to you Gentiles I ſay, as long verely as I am the Apoſtle of the Gentiles, I will honour my miniſtery,

14 If by any meanes I may prouoke my fleſh to emulation, & may ſaue ſome of thē.

15 For if the loſſe of them be the reconciliation of the world: what ſhall the receiuing be, but life from the dead?

16 And if ſ̄ firſt fruit be holy, ſ̄ maſſe alſo: and if the roote be holy, the boughes alſo:

17 And if ſome of the boughes be broken, and thou whereas thou waſt a wilde oliue, art graffed in them, & art made partaker of the roote and of the fatneſſe of the oliue,

18 Glorie not againſt the boughes. And if thou glorie: not thou beareſt the roote, but the roote thee.

19 Thou ſaieſt then: The boughes were broken, that I might be graffed in.

20 Well: becauſe of incredulitie they were broken, but thou by fayth doeſt ſtand: be not to highly wiſe, but ‡ feare.

21 For if God hath not ſpared the naturall boughes: leſt perhaps he will not ſpare thee neither?

22 See then the goodneſſe & the ſeuerity of God: vpon them ſurely that are fallen, the ſeueritie: but vpon thee the goodneſſe of God, if thou abide in his goodnes, otherwiſe

men, which haue not bowed the bowed the knee to the mariage of *Baal.*

5 Euen ſo at this time there is a remnant, according to the election of grace.

6 If it be of grace, then is it not now of works: for then grace is no more grace. But if it bee of workes, then is it now no grace, for then worke is no more worke.

7 What then? Iſrael hath not obteyned that which he ſeeketh for, but the election hath obteined it, the remnant hath bene † blinded. †Or, hardened.

*8 (According as it is writen, * God hath giuen them the ſpirite of remorſe: eyes, that they ſhoulde not ſee, and eares, that they ſhould not heare) euen vnto this day.* *Eſay 29.10. mat.13.14.

9 And Dauid ſaith, Let their table be made a ſnare, and a trappe, and a ſtumbling ſtocke, and a recompence vnto them.

10 Let their eyes be † blinded, that they ſee not, and bowe thou downe their backes alway. †Or, darkened.

11 I ſay then, Haue they therfore ſtumbled, that they ſhould fall? God forbid: but through their fall, ſaluation is come *vnto the Gentiles, for to prouoke them withall.*

12 Now if the fall of them, be the riches of the world, & the diminiſhing of them, the riches of the Gentiles: How much more their fulneſſe?

13 For I ſpeake to you Gentiles, in as much as I am the Apoſtle of the Gentiles, I magnifie mine office,

14 If by any meane I may prouoke them which are my fleſh, and might ſaue ſome of them.

15 For if the caſting away of them, be the reconciling of the world, what ſhall the receiuing of them *be, but life from the dead?*

16 For if the firſt fruites be holy, the whole lumpe alſo is holy. *And if the roote be holy, the branches alſo.*

17 And if ſome of the branches be broken off, and thou being a wilde O[illegible]ee, was graft in among them, and made partaker of the roote and fatneſſe of the Oliue tree:

18 Boaſt not thy ſelfe againſt the branches. For if thou boaſt thy ſelfe, thou beareſt not the roote, but the roote thee.

19 Thou wilt ſay then, The branches are broken off, that I might be graft in.

20 Well: becauſe of vnbeliefe they were broken off: and thou ſtoodeſt ſtedfaſt in fayth. Bee not high minded, but feare.

21 For ſeeing that God ſpared not the naturall branches, take heede *leaſt it come to paſſe, that he ſpare not thee.*

22 Beholde therefore the kindneſſe and rigorouſneſſe of God: on them which fel, rigorouſnes: but towardes thee, kindneſſe, if thou continue* *Or, ſeuerity.

in

wiſe thou alſo ſhalt be cut of.

23 But they alſo, if they doe not abide in incredulitie, ſhalbe graffed in. for God is able to graffe them in againe.

24 For if thou waſt cut out of the naturall wild oliue, and contrary to nature waſt graffed into the good oliue: how much more they that are according to nature, ſhall bee graffed into their owne oliue?

25 For I will not haue you ignorant, brethren, of this myſterie (that you be not wiſe in your ſelues) that blindeneſſe in part hath chaunced in Iſrael, vntill the fulneſſe of the Gentiles might enter:

26 And ſo all Iſrael might be ſaued, as it
Eſa.59,20. written: *There ſhall come out of Sion, hee that ſhall deliuer, and ſhall auert impietie from Iacob.*

27 *And this to them the teſtament from me:* when I ſhall haue taken away their ſinnes.

28 ‖ According to the Goſpel in deede enemies for you: but according to the election, moſt deere for the fathers.

29 For without repentance are the giftes and the vocation of God.

30 For ‖ as you alſo ſometime did not beleeue God, but now haue obteined mercie becauſe of their incredulitie:

31 So theſe alſo now haue not beleeued, for your mercie, that they alſo may obteine mercie.

32 For God hath concluded al into incredulitie, that he may haue mercie on al.

The Epiſtle vpon Trinitie Sunday.

33 ‖ O depth of the riches of the wiſedom and of the knowledge of God: how incomprehenſible are his iudgements, & his waies vnſearcheable?

Eſa.40,13. 34 For * who hath knowen the minde of our Lord? or who hath been his counſeler?

35 Or who hath firſt giuen to him, and retribution ſhal be made him?

36 For of him, and by him, and in him are al things: to him be glorie for euer. Amen.

in kindneſſe: or elſe thou alſo ſhalt be hewen off.

23 And they, if they bide not ſtill in vnbeliefe ſhall be graffed in: for God is of power to graffe them in againe.

24 For if thou were cut out of a naturall wilde Oliue tree, and were graffed, contrary to nature, in a true Oliue tree: how much more ſhall theſe which bee the naturall branches, be graffed in their owne Oliue tree?

25 For I would not, brethren, that ye ſhould be ignorant of this myſterie, (leaſt ye ſhould be wiſe in your owne conceits) that partly ‖ blindneſſe is happened in Iſrael, vntill the fulneſſe of the Gentiles be come in. [‖ Or, hardneſſe.

*26 And ſo all Iſrael ſhalbe ſaued, as it is written, * There ſhall come out of Sion he that doeth deliuer, and ſhall turne away vngodlineſſe from Iacob.* Eſay.59.20.

*27 And this is my couenant vnto thē * when I ſhall take away their ſinnes.* Eſay.27.9.

28 As concerning the Goſpel, they are enemies for your ſakes: but as touching the election, they are loued for the fathers ſakes.

29 For the free gifts and calling of God, are without repentance.

30 For as ye in time paſt haue not beleeued God, yet haue ye now obteined mercie through their vnbeliefe:

31 Euen ſo now haue they not ‖ beleeued the mercie ſhewed vnto you, that they alſo may obteine mercie, ‖ Or, obeyed.

32 For God hath ſhut vp all nations *in vnbeliefe, that he might haue mercie on all.*

33 O the deepeneſſe of the riches both of the wiſedome and knowledge of God: how vnſearchable are his iudgements, and his wayes paſt finding out?.

*34 For * who hath knowen the minde of the Lord? Or who hath bene his counſeller?* Sap 9.13. eſa.40.13.

35 Either who hath giuen vnto him firſt, and he ſhalbe recompenced againe? 1.cor.2.16.

36 For of him, and through him, and for him, are all thinges: to whom be glory for euer, Amen.

MARGINALL NOTES. CHAP. XI.

Rhem. 1. 4. [c] *Baal?*) *The Heretikes adde here alſo,* Image, *to the text, as* Act.19.35.

Fulke. 1. The Greeke text which we tranſlate, hath the article of the feminine gender, the relatiue or ſubſtantiue of which can be none other but the image: wherefore we adde nothing but that which is neceſſary to the vnderſtanding of the text, and is conteined in it. Cauilling.

Rhem. 2. 20. Feare.) *We ſee that he which ſtandeth by faith, may fall from it, and therfore muſt liue in feare, and not in the vaine preſumption and ſecuritie of the Heretikes.*

Fulke. 2. We ſee that he which of vaine preſumption thinketh he ſtandeth, may fall, but he that ſtandeth by the grace of God, whereof he is aſſured by a liuely faith, can not fall, though he muſt alwayes continue in the feare of God. Certeintie of ſaluation.

ANNOTATIONS. CHAP. XI.

Rhem. 3. 4. Seuen thouſand.) *The Heretikes alleage this place and example very impertinently to proue that the Church may be wholy ſecrete, hid, or, vnknowen. for though the faithful were forced to keepe cloſe in that perſecution of Achab* Gods anſwer to Elias of

and

and Iezabel, which was onely in the kingdom of the ten tribes, that is, of Iſrael: yet at the very ſame time, in Hieruſalem and al the kingdom of Iuda, the external worſhip and profeſſion of faith was open to al the world, and wel knowen to Elias and
2 Par. 17. *the faithful, ſo many, that* the very ſouldiars only were numbred aboue ten hundred thouſand. beſides that there is a great difference betwene the Chriſtian Church and the Iewes, ours reſting vpon better promiſſes then theirs. And we wil not put the Proteſtants to proue that there were 7000 of their Sect, when their new Elias Luther began: but let them proue that there were ſeuen, or any one, either then or in al ages before him, that was in al pointes of his beleefe. Heretikes there were before him, as Iouinian, Vigilantius, Heluidius, Wicleffe &c. & with him, Zuinglius, Caluin, &c. Who beleeued as he did in ſome things, but not in al.*

7000, maketh nothing for the Proteſtants inuiſible Church.

Fulke. 3. You may as well ſay, that S. Paule alleageth this example impertinently, to prooue that a remnant may be ſaued, which is vnknowen to men. But that the church at other times hath beene ſo hidden, that there was no publike exerciſe of religion in Iuda and Ieruſalem, the ſtory of ſcripture is full of examples. As in the dayes of Achas, when the altar of God was remoued, and an idolatrous altar by the high prieſtes conſent was ſet vp. 2. Reg. 16. And cap. 17. 19. it is ſaid, that neither Iuda did keepe the Lords commandements, but walked in the errors of Iſrael: where was then the viſible church? Likewiſe when Manaſſes built idolatrous altars in the temple. 2. Reg. 21. 4. & 5. Alſo in the dayes of Amon which walked in all the wayes of Manaſſes. 2. Reg. 21. 22. But you haue another helpe, to ſay that the church of Chriſt reſteth vpon better promiſes then the church of the Iewes. I pray you where is there any promiſe that the church of Chriſt ſhall neuer be hidden? we finde a prophecy that ſhe ſhall flie into the wilderneſſe: Apoc. 12. But for the perpetuall continuance of the church of the Iewes vntill the firſt comming of Chriſt, there be as many and as good promiſes, as for the church of the Gentils to continue vntill the ſecond comming of Chriſt. Howbeit, you will not put vs to proue that there were ſeuen thouſand but ſeuen, or any one of our beleefe when Luther began, wheras it is certaine there were many thouſands (beſide them that were ſcattered and hidden in England, France and other nations) in Calabria, Piemont, Morauia, Bohemia, and other places, which many hundred yeeres before Luther, profeſſed the ſame doctrine of Chriſt which Luther taught in Saxonie, and were called of the Papiſts Waldenſes, Pauperes de Lugduno, Leoniſtæ, Lollardi, Picardi, and by ſuch other opprobrious names: whoſe doctrine in all the cheefe points to be the ſame, witneſſeth Reinerius an inquiſitor, more then three hundred yeeres agoe. And their apologie againſt Rochezana, and other that ſubmitted themſelues to the councell of Baſill, ſet out An. 1431. Alſo by the treatiſe of Claudius Couſord a doctor of diuinity of Paris, which profeſſeth to confute the errors of the Waldenſes, Wickleuits, and other ancient heretikes (as he calleth them) becauſe they conteined in a maner (as he ſaith) all the hereſies of this time long agoe by the Popiſh church condemned. Therefore it is a fond and ridiculous euaſion to ſay: there was not any that did beleeue in all points as Luther did, when there is no ancient writer but hath ſome priuate opinions, and perhaps peculiar to himſelfe: yet they that conſent in the cheefe and neceſſary articles of faith, notwithſtanding they agree not in all points, haue beene alwayes accompted members of one true church: as Anicetus and Polycarpus, Victor and Irenæus, Cornelius and Cyprian, Epiphanius and Chryſoſtome, Hierome and Auguſtine, Hierome and Ruffinns, Theodoretus and Cyrillus, Leo and the councell of Chalcedon, and ſuch other. You your ſelfes will not refuſe the Thomiſts and Scotiſts, Dominicans and Franciſcans, Ieſuits and other papiſts, though they agree not in all points of doctrine.

The church hidden.

Rhem. 4. 6. Not now of workes.) *If ſaluation be attributed to good workes done of nature without fayth and Gods helpe, the ſame can not be of grace, for ſuch workes exclude grace, fauour, and mercie: and chalenge onely of dette, and not of gift. Therefore take heede here of the Heretikes expoſition, that vntruely exclude Chriſtian mens workes from neceſſity or merite of ſaluation, which are done with and by Gods grace, and therefore euidently conſiſt with the ſame, and be ioyned with Gods grace as cauſes of our ſaluation. Our* aduerſaries are like ill Potecaries, euer taking* quid pro quo, *either of ignorance, or of intent to deceiue the ſimple.*

What workes are not, and what are the cauſe of ſaluation.

Fulke 4. The apoſtle ſpeaketh of the election by grace by which all are ſaued, therfore he excludeth the merit of all works as well of the circumciſed Iewes and baptiſed Chriſtians, as of the vnbeleeuing Gentils: yet are Chriſtian men bound of neceſſitie to do good works, not as cauſes meriting ſaluation, but as the end of their election. Epheſ. 1. 4. Epheſ. 2. 8 9 10. where the apoſtle ſaith, We *were choſen before the foundation of the world, that we ſhould be holy and vnblamable before him in loue.* And *you are ſaued by grace through faith, and that not of your ſelues, it is the gift of God. Not of workes, leſt any man ſhould boaſt. For we are his workemanſhip, created vnto good workes in Chriſt Ieſus, which God hath prepared that we ſhould walke in them.* Wherefore the Papiſts be not like ill Poticaries, that for lacke of one medicine take another as good, or at leaſt not hurtfull, but like moſt venemous ſerpents that poiſon all things that they touch or come neere vnto.

Merit.

Rhem. 5. 8 God hath giuen.) *It doth not ſignifie his working or action, but his permiſſion.* Chryſ. ho 19. in ep. Ro. *And S. Auguſtine ſayth, not by putting malice into them, but by not imparting his grace vnto them, and that through their owne deſerts alwayes, and their owne willes euer properly working the ſame.* See Annot. Mat. c. 13, 14. Ro. c. 1. 24.

Aug. Ep. 105. ad Sixtum.

God is not author of ſinne.

Fulke 5. God worketh not as an euill auctor of ſinne, but as a iuſt iudge, in giuing the ſpirit of compunction, and ſending the ſpirit of error to them that haue deſerued to be deceiued.

God is not auctor of ſinne.

Rhem. 20. Becauſe of incredulity.) *He repreſſeth the pride of the Gentiles vaunting themſelues of their receiuing, and of the Iewes reiection, namely in that they thought the Iewes to be forſaken for no other cauſe, but that they might come into their roomes: declaring that the direct and proper cauſe of their forſaking, was their incredulity, exhorting the Gentiles to beware of the ſame, becauſe they may fall as well as the other, and that God is as like to execute iuſtice againſt them as againſt the Iewes, as he hath done in many nations falling to hereſie.*

A paraphraſtical explication of the text, concerning the Iewes & Gentils, their ſtanding, falling, riſing againe, &c.

28. According to the Goſpel.) *In reſpect, or, as concerning beliefe in Chriſt and receiuing the Goſpell, they are Gods enemies: by occaſion of which their incredulitie, the Gentiles found mercie: otherwiſe in reſpect of his ſpeciall election of that nation, and the promiſſes made to the Patriarches, the Iewes are deere to him ſtill. for God neuer promiſeth but he performeth, nor repenteth him ſelf of the priuileges giuen to that nation.*

30. For as you.) *As the Gentiles which before beleeued not, found mercie and came to faith, when the Iewes did fall:*

ſo

ſo the Iewes not now beleeuing, when al the Gentils haue obtained mercie, ſhal in the end of the world by Gods diſpoſition obtaine grace and pardon as the Gentiles haue done.

Rhem.6. 33. Concluded al.) *That ſo God taking al Nations and al men in ſinne (which they fell into, not by his drift or cauſing, but of their owne free wil) may of his mercie call and conuert whom and in what order he will: and the parties haue no cauſe to bragge of their deſeruings: but both countries and particular men may referre their eternal election and their firſt calling and conuerſion to Chriſt, & to his mercie only: no workes which they had before in their incredulitie, deſeruing any ſuch thing, though their workes afterward proceding of faith and grace doe merite heauen.*

Fulke.6. Not only our election, firſt calling, and conuerſion vnto Chriſt, is to be referred vnto Gods only mercie, but alſo *our perſeuerance vnto the end, and the reward of eternal life in the end without end,* (as S. Auguſtine ſaith) *is of the only grace and mercie of God, and not of the merit of our works.* Nam vnde mihi tantum meritum eſt, cui indulgentia pro corona eſt? *For whence haue I ſo great merit when mercie is my crowne.* Ambroſ. exhort. ad virgines. Grace. Merit.

Rhem.7. 33, O depth.) *The Apoſtle concludeth that no man ought to ſearch further into Gods ſecrete and vnſearcheable counſels of the vocation of the Gentils, and reiecting the Iewes, otherwiſe then thus, that al which be reiected, for their ſinnes be iuſtly reiected: and al that be ſaued, by Gods great mercie and Chriſts grace be ſaued. And whoſoeuer ſeeketh among the people to ſpred contagion of curioſity by ſeeking further after things paſt mans and Angels reache, they ouerreache and ouerthrow themſelues. If thou wilt be ſaued, beleeue, obey the Church, feare God & keepe his cõmandements: that is thy part and euery mans els. Thou muſt not examine whether thou be predeſtinate or reprobate, nor ſeeke to know the waies of Gods ſecrete iudgement toward thy ſelf or other men. It is the common enemie of our ſoules, that in this vnhappy time hath opened blaſphemous tongues, and directed the proude pennes of Caluin, Beza, Verone, and ſuch reprobates, to the diſcuſſing of ſuch particulars, to the perdition of many a ſimple man, and ſpecially of yong Scholers in Vniuerſities, which with leſſe ſtudie may learne to be proude and curious, then to be humble, wiſe, and obedient,* How far to deale and to know, in the doctrine of predeſtination. The Heretikes writings of predeſtination.

Fulke.7. All true Chriſtians may with humilitie ſearch ſo farre into the doctrine of predeſtination, as the ſcripture hath reuealed to our comfort. But out of the compaſſe of Gods word, all curious ſearching is dangerous and damnable. The bookes of Caluin, Beza and Verone keepe themſelues within the compaſſe of the holy ſcriptures, and holde no blaſphemous or other erronious opinions, that derogate any thing from the glorie of God, or be hurtfull to the ſaluation of men, as your ſlanderous and malicious penne ſuppoſeth, beſide your preſumptuous iudgement, that they be reprobates, whereof ſome be yet liuing, of whom it is hard to pronounce, although they were now blaſphemous heretikes, and you the Catholike church (as the contrarie is true) becauſe God might giue them repentance. Slander. Antichriſtian preſumption.

CHAP. XII.

The ſecond part of this Epiſtle, moral.

He exhorteth them to mortification of the body, 2 to renuation of the minde, 3 to keeping of vnitie by humilitie 6 to the right vſing of their gifts and functions, 9 to many other good actions, 17 and ſpecially to louing of their enemies.

The Epiſtle vpon the firſt Sunday after the Epiphanie. * Phil.4,18. * Eph.5,17. 1.Th.4,3. † None muſt preſume to medle aboue the meaſure of Gods gift, or out of the cõpaſſe of his ſtate & vocation. * 1 Cor.12, 11.Eph,4,7. The Epiſtle vpon ỹ ſecond Sunday after the Epiphanie. ‡ Prophecie is interpretation of ỹ Scriptures, which is according to ỹ rule of faith, when it is not againſt the right faith, or when it is profitable to edifie charitie, as S. Auguſtine ſpeaketh *li.3. Doct. Chr.c.27* and *li.1.c.36.* & in effect he ſaith the ſame *li.12.Confeſſ.c.18.vntoc.32.* ‖ *dilectio.*

I BESECH you therfore brethren by the mercie of God, * that you exhibite your bodies ‖ a liuing hoſt, holy, pleaſing God, your reaſonable ſeruice.

2 And be not conformed to this world: but be reformed in the newnes of your minde, * that you may proue what the good, and acceptable, and perfect wil of God is.

3 For I ſay by the grace that is giuen me, to al that are among you, † not to be more wiſe then behoueth to be wiſe, but to be wiſe vnto ſobrietie, * to euery one as God hath deuided the meaſure of faith.

4 For as in one body we haue many members, but al the members haue not one action.

5 So we being many are one body in Chriſt, and eche one an others members.

6 And hauing giftes, according to the grace that is giuen vs, different, either ‡ prophecie ‖ according to the rule of faith,

7 Or miniſterie in miniſtring, or he that teacheth in doctrine,

8 He that exhorteth in exhorting, he that giueth in ſimplicitie, he that ruleth in carefulnes, he that ſheweth mercie in cheerefulnes.

9 [c] Loue without ſimulation. Hating euil. [c] *dilectio.*

I Beſeech you therefore brethren, by the mercifulneſſe of God, that ye ‖ giue vp your bodies a quicke ſacrifice, holy, acceptable vnto God, which is *your reaſonable ſeruice.* ‖ Or, preſent.

2 And be not ye faſhioned like vnto this world: but be ye changed in your ſhape, by the renuing of your minde, that ye may proue what is the good, and acceptable, and perfect will of God.

3 For I ſay, through the grace giuen vnto me, to euery man that is among you, that no man eſteeme of himſelfe more then he ought to eſteeme: but ſo eſteeme himſelfe *that he behaue himſelfe diſcreetly, according as God hath dealt to euery man the meaſure of faith.*

4 For as we haue many members in one body, and all members haue not one office:

5 So we, being many, are one body in Chriſt, and euery one, members one of another.

6 Seeing that we haue diuers gifts, according to the grace that is giuen vnto vs: either prophecie, after the meaſure of faith:

7 Either office, in adminiſtration: or he that teacheth, in teaching:

8 Or he that exhorteth, in exhorting: he that giueth, in ſingleneſſe: he that ruleth, in diligence: he that is mercifull, in cheerefulneſſe:

9 Loue, without diſſimulation, hating euill,

cleauing

euil. cleauing to good.

10 Louing the charitie of the brotherhod one toward an other. With honour preuenting one an other.

11 In carefulnes not slouthful. In spirit feruent. Seruing our Lord.

12 Reioycing in hope. Patient in tribulation. Instant in praier.

‖ memories. 13 Communicating to the ‖ necessities of the saincts. Pursuing hospitalitie.

14 Blesse them that persecute you: blesse, and ‡ curse not.

‡ Cursing is a vice whereunto the common people is much giuen, who often curse them on whom they can not otherwise be reuenged, they may see here that it is a great fault.

15 To reioyce with them that reioyce, to weepe with thom that weepe.

16 Being of one minde one toward an other. Not minding high things, but consenting to the humble. ☞ b Be not wise in your owne conceite.

b The Epistle vpon the third Sunday after the Epiphanie.

17 To no man rendring euil for euil. Prouiding good things not only before God, but also before al men.

18 If it may be, as much as is in you, hauing peace with al men.

19 Not reuenging your selues my deerest, but giue place vnto wrath, for it is written: *Reuenge to me: I wil reward*, saith our Lord. Deu.32,35.

Pro.25,21. 20 But *if thine enemie hunger, giue him meate: if he thirst, giue him drinke. for, doing this, thou shalt heape coales of fire vpon his head.*

21 Be not ouercome of euil, but ouercome in good the euil. ☞

cleauing to good.

10 Affectioned one to another with brotherly loue, in giuing honour, going one before another.

11 Not lither in businesse, feruent in spirit, seruing the Lord.

12 Reioycing in hope, patient in trouble, instant in prayer.

13 Distributing to the necessitie of saincles, giuen to hospitalitie.

*14 * Blesse them which persecute you, blesse,* Matth.5.44. *and curse not.*

15 Reioyce with them that doe reioyce, and weepe with them that weepe.

*16 * Being of like affection one towards an-* Pro.3.7. *other, being not high minded: but making your selues equall to them of the lower sort. Be not wise in your owne opinions.*

*17 * Recompencing to no man euill for euill.* Pro.20.22. *Prouiding aforehand things honest*, not onely before God, but also *in the sight of all men.*

*18 * If it be possible, as much as lieth in you,* Heb.12.14. *liue peaceably with all men.*

19 Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will repay, saith the Lord.

20 Therefore, if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing, thou shalt heape coales of fire on his head.

21 Be not ouercome of euil, but ouercome euil with good.

ANNOTATIONS. CHAP. XII.

Rhem. 1. A liuing host.) *Lest men should thinke by the former discourse of Gods eternal predestination, that no reward were to be had of good life and workes, the Apostle now earnestly recommendeth to them holinesse of life.*

1. A liuing host.) *Man maketh his body a sacrifice to God by giuing it to suffer for him, by chastising it with fasting, watching, and such like, and by occupying it in workes of charitie and vertue to Gods honour. Whereby appeareth how acceptable these workes are to God and gratefull in his sight, being compared to a sacrifice, which is an high seruice done to him.* The body chastised by penance is a grateful sacrifice.

Rhem. 1. 6. According to the rule of faith.) *By this, and many places of holy write, we may gather, that the Apostles by the holy Ghost, before they were sundered into diuers Nations, set down ne among them selues a certaine Rule and forme of faith & doctrine, conteining not onely the Articles of the Crede, but al other principles, groundes, and the whole platforme of al the Christian religion. Which Rule was before any of the bookes of the new Testament were written, and before the faith was preached among the Gentiles. by which not onely euery other inferiour teachers doctrine was tried, but al the Apostles, and Euangelistes preaching, writing, interpreting (which is here called prophecying) were of Gods Church approued and admitted, or disproued and reiected. This forme, by mouth and not by Scripture, euery Apostle deliuered to the countrie by them conuerted. For keeping of this forme, the Apostle before praised the Romanes, and afterward earnestly warneth them by no* c.6,17.c.16, 17. *means plausible speeche to be drawen from the same. This he commendeth to Timothee, calling it his* Depositum. *For not holding this fast and sure, he blameth the Galatians, further also denouncing to him self or an Angel that should write,* 1.Tim.6,20. *teach, or expound against that which they first receiued, Anathema, and commanding alwaies to beware of them that* Gal.1.6. *taught otherwise. For feare of missing this line of truth, him self notwithstanding he had the Holy Ghost, yet lest he might* Gal.2.1. *haue preached in vaine and lost his labour, he went to conferre with Peter and the rest. for the fast keeping of this Rule* Act.15.6. *of truth, the Apostles held Councels, and their successors by their example. For the holding of this Rule, and by the measure thereof, were al the holy Scriptures written, for and by the same, al the glorious doctors haue made their sermons, commentaries, and interpretations of Gods word: al writings and interpretations m otherwise admitted nor deemed to be of God, but as they be agreeable to this Rule.* The Apostolical rule or analogie of faith.

And this is the sure Analogie and measure of faith, set downe and commended to vs euery where for the Apostles tradition: and not the phantastical rule or square that euery Sectmaister pretendeth to gather out of the Scriptures falsely vnderstood and wrested to his purpose, by which they iudge of doctor, Scripture, Church, and al. Arius had by that meanes a rule of his owne, Luther had his false weightes, and Caluin his owne also. According to which seueral measure of euery Sect, they haue their expositions of Gods word: and in England (as in other infected Countries) they kept of late an apish imitation The Heretikes phantasticall rule or rather rules of faith, many & diuers one from an other.

tion of this prophecying which S. Paul here and in other places speaketh of, and which was an exercise in the Primitiue Church, measured not by euery mans peculiar spirit, but by the former Rule of faith first set downe by the Apostles. And therfore al this new phantastical Prophecying and al other preaching in Caluins schoole, is iustly by this note of the Apostle condemned, for that it is not according to, but quite against the Rule of faith.

Fulke 1. First you translate boldly, *rationem fidei, the rule of faith*, which is not the proper signification of the word *Ratio*. Secondly, where all the auncient writers, that comment vpon the text in a maner, vnderstand the word *Analogia*, for the measure of euery mans faith, whereunto God giueth a gift agreeable, & not one vnderstandeth it, for such *a rule of faith*, as you suppose: what credite shal your interpretation haue, with any man of meane iudgement? But specially where you affirme, that it was such, *as being deliuered without writing, all the writings of the new Testament were tried and approued by it:* it is horrible blasphemie against the holy Scriptures. That a rule of faith might be concluded of by the Apostles, to direct all teachers and beleeuers by it, we deny not, but that this rule was drawen out of all the holy Scriptures, and contained nothing but that which is grounded vpon them, it is manifestly proued, because the Gospell which they preached, was grounded wholy vpon the holy Scriptures, as testifieth S. Paul Rom. 1, 2. Act. 26, 22. and by many other places of Scripture. And therefore all your wrangling is in vaine, to perswade men without argument of Scripture, that there was such a rule vnwritten, that conteined more then the Scripture. The faith which S. Paule commended in the Romanes, was the faith of the Gospel, *which God had promised before by the Prophets, in the Scriptures*. That forme of doctrine, which was committed to Timothy, was conteined in the holy Scriptures, wherein he had beene trained vp from a child, and which were able to make him wise vnto saluation, and perfectly instructed, to all partes of his office, 2. Tim. 2, 15. 16, 17. It was the Gospell which he preached to the Galatians set forth in the Scriptures, and not a secrete tradition, but the publike doctrine of iustification by faith, without all ceremonies and workes of the lawe. But that *he feared to misse the rule of trueth*, when he went vp to Ierusalem, after he had preached the Gospel 14. yeeres, what is it but blasphemous impudencie, to affirme? when he saith, he did declare to the rest of the Apostles priuately, the doctrine that he preached publikely, not for feare least he had missed him selfe, but that the rest of the Apostles, might giue publike testimonie of his doctrine, to be the same, that theirs was, against them, that to hinder the profite of his preaching, reported that he taught otherwise then the rest of the Apostles, Gal. 2. Finally, the Scriptures inspired of God, were written to be the rule of trueth, for certeintie of faith: and not to mainteine such an vnwritten tradition, but to defend the trueth and faith, from al heretical pretenses of secrete tradition. Therfore the Apostle either speaketh not at all, of any rule of trueth in this place, or els he speaketh of the articles of the Creede, which being taken out of the Scriptures, and conteining a breefe summe of Christian faith, may be called that rule of faith, according to which all prophecying, and interpretation of the Scripture, is to be framed. Where you say, that we haue seuerall rules of faith amongest vs, it is true in forme of wordes, but not in substance of matter. For as when heresies arose, the most auncient rule of faith, called the Apostles Creede, was not sufficient, but an other forme was deuised in the Nicen Councell, so (as Epiphanius testifieth) when other heresies sprong vp, the Catholikes were driuen to set out other confessions, or rules of faith, to defend the ignorant from their diuelish subtilities, and to sift out dissemblers, that would hide their heresies vnder the formes of wordes, vsed in the former confessions. After the same maner, are our confessions now diuers, yet all agreeing in the substance of faith, as the Booke of the Harmonie of confessions, doth euidently declare. The forme of conference, or prophecie, vsed in the Primitiue Church, and in diuerse Churches at this day, obserueth euen the same rule of faith, that S. Paule speaketh of, and that was obserued in the Primitiue Church, howsoeuer you scorne it, and sclaunder it.

Vnwritten tradition.

Lib. Anchorat. in fine.

CHAP. XIII.

Temporal obedience and al other duties vnto Potestats: 8 *to loue their neighbour which is the fulfilling of the Law:* 11 *and specially to consider, that now being the time of grace, we must doe nothing that may not beseeme day light.*

Tit. 3, 1. 1. Pet. 2, 13. LET ‖ euery soule be subiect to higher powers, for there is ‖ no power but of God. And those ỳ are, of God are ordeined.

2 Therfore he that resisteth the power, resisteth the ordinance of God. And ‖ they that resist, purchase to them selues damnation.

3 For Princes are no feare to the good worke, but to the euil. But wilt thou not feare the power? Doe good: and thou shalt haue praise of the same.

4 For he is Gods minister vnto thee for good. But if thou doe euil, feare. for he ‖ beareth not the sword without cause. For he is Gods minister: a reuenger vnto wrath, to him that doeth euil.

5 Therfore be subiect of necessitie, not only for wrath, but also for conscience sake.

6 For therfore ‖ you giue tributes also. for they are the ministers of God seruing vnto this purpose.

*LET euery soule be subiect vnto the higher powers: For * there is no power but of God.* Sapi. 6. 4. *The powers that be, are ordeined of God.*

2 Whosoeuer therfore resisteth the power, resisteth the ordinance of God: and they that resist, shall receiue to them selues damnation.

3 For rulers are not feareful to good workes, but to the euil. Wilt thou not feare the power? Doe wel, and thou shalt haue praise of the same.

4 For he is the minister of God for thy wealth. But if thou doe euill, feare, for he beareth not the sword in vaine: For he is the minister of God, reuenger of wrath on him that doeth euill.

5 Wherefore ye must needes be subiect, not onely for feare of † punishment: but also because of conscience. † Or, wrath.

6 And for this cause pay ye tribute, for they are Gods ministers, seruing for the same purpose.

7 Render

Mt.22,21. 7 Render therfore to al men their dew: *to whom tribute, tribute: to whom custom, custom: to whom feare, feare: to whō honour, honour.

The Epistle vpon the 4 Sunday after the Epiphanie. 8 Owe no man any thing: but, that you loue one another. For he that loueth his neighbour, hath ‡ fulfilled the law.

Exo.20,13. 9 For, *Thou shalt not commit aduoutrie, Thou shalt not kil, Thou shalt not steale, Thou shalt not beare false witnes, Thou shalt not couet,* and if there be any other commaundement: it is compriſed in this word, *Thou shalt loue thy neighbour as thy selfe.*

Leu.19,18. 10 The loue of thy neighbour, worketh no euil. Loue therfore is the fulneſſe of the law.

The Epistle vpon the 1 Sunday in Aduent. 11 And that knowing the seaſon, that it is now the houre for vs to riſe from sleepe. For now our saluation is neerer then when we beleeued.

12 The night is paſſed, and the day is at hand. Let vs therfore caſt of the workes of darkneſſe, and doe on the armour of light.

13 As in the day let vs walke honeſtly: not in banketings and drunkennes, not in chamberings and impudicities, not in contention and emulation:

14 But do ye on our Lord IESVS Christ, and make not prouiſion for the fleſh in concupiſcences.

7 *Giue to euery man therefore his dutie, tribute to whome tribute* is due, *cuſtome to whome cuſtome, feare to whome feare, honour to whome honour* belongeth.

8 *Owe nothing to no man, but to loue one another: (for he that loueth another, hath fulfilled the lawe.*

9 *For this,* * *Thou shalt not commit adulterie, thou shalt not kill, thou shalt not steale, thou shalt not beare false witneſſe, thou shalt not lust:* * *and if there be any other commaundement, it is in fewe wordes comprehended in this saying: Namely, Thou shalt loue thy neighbour as thy selfe.* Exo.20.14. deu.5.18. Leuit.19.18. mat.22.39. mar.12.31. galat.5.14. iames 2.8.

10 *Charitie worketh no ill to his neighbour, therefore the fulfilling of the lawe is charitie.)*

11 *And chiefly conſidering the seaſon, how that it is time that we should now awake out of sleepe: for now is our saluation nearer then when we beleeued.*

12 *The night is passed, the day is come nigh. Let vs therefore caſt away the deedes of darkeneſſe,* * *and let vs put on the armour of light.* Luke 21.14.

13 *Let vs walke honeſtly, as in the day, not in ryoting and drunkenneſſe, neither in chambring and wantonneſſe, neyther in ſtrife and enuying.*

14 *But put yee on the Lord Ieſus Christ, and make not prouiſion for the fleſh, to* fulfill *the lusts* thereof.

MARGINALL NOTES. CHAP. XIII.

Rhem.1. 9 Fulfilled the law.) *Here we learne, that the Law may be and is fulfilled by loue in this life: againſt the Aduerſaries, saying, it is impoſſible to keepe the commandements.*

Fulke 1. Here we learne, that he which loueth his neighbour as himselfe, hath fulfilled the Law of the second Table. But wee neuer sawe the man, nor euer shall, that loued his neighbour as himselfe. Therefore vnperfect loue doth not perfectly fulfil the law: and it is still impoſſible to keepe the commandements, in such perfection, as the iuſtice of the law requireth. The Law vnpoſſible to be kept.

ANNOTATIONS. CHAP. XIII.

Rhem.2. 1 Euery soule be subiect.) *Because the Apoſtle preached libertie by Christ from the yoke of the Lawe and seruitude of sinne, and gaue all the faithfull both example and commaundement to obey God more then men, and withall euer charged them expreſly to be obedient and subiect to their Prelates as to them which had cure of their soules, and were by the Holy Ghoſt placed ouer the Church of God: there were many in thoſe daies newly conuerted, that thought themselues free from all temporall Poteſtates, carnall Lordes, and humane creatures or powers: whereupon the bondman tooke himselfe to be looſe from his seruitude, the subiect from his Soueraine, were he Emperour, King, Duke, or what other secular Magiſtrate so euer, ſpecially the Princes of thoſe dayes being Heathens and perſecutors of the Apoſtles, and of Christes religion, for which cause and for that the Apoſtles were vntruely charged of their Aduerſaries, that they withdrewe men from order and obedience to Ciuill Lawes and Officers: S. Paul here (as S. Peter doth 1. Chap. 2) cleereth himselfe, and expreſly chargeth euery man to be subiect to his temporall Prince and Superiour: Not euery man to all that be in Office or Superiority, but euery one to him whom God hath put in authority ouer him, by that he is his Maiſter, Lord, King, or ſuch like: Neither to them in matters of religion or regiment of their soules (for moſt part were Pagans, whom the Apoſtle could not will men to obey in matters of faith) but to them in ſuch things onely as concerne the publike peace and Policie, and what other causes so euer conſiſt with Gods holy will and ordinance. for * againſt God no power may be obeyed.* Obedience to temporall rulers, and in what cases. Act.4,19.3,29

Fulke 2. Chryſoſtom vpon this place sayth *Hom. 23. he sheweth, that these things are commaunded to all men, both Prieſts and Monkes, and not to temporall men onely, which he declareth in the beginning, when he sayd, Let euery soule be subiect to the higheſt powers: although thou be an Apoſtle, although thou be an Euangeliſt, although thou be a Prophet, although thou be whatsoeuer thou art: for this subiection, doth not ouerthrow religion.* And if heathen Princes are to be obeyed of all men, in all things that are not againſt Christian religion, how much more Christian Princes, in matters that are agreeable to Christian faith and religion. Seing that (as S. Auguſtine saieth) they *ſerue God as Kings, making iuſt lawes, and deſtroying Idolatrie as Ezechias did.* The same father compteth him *not ſober, that would say to Christian Kings: Take no care in your kingdome, of whom the Church of your Lord is defended* Auctoritie of Ciuill Princes.

or oppugned: it pertaineth not to you, who in your dominion, will be religious or ſacrilegious, to whom it may not be ſaid it pertaineth not vnto you, who in your dominion will be chaſt or vnchaſt. Epiſt. 50. Bonifacio. Therefore it ſtandeth with Gods holy will and ordinance, that Princes ſhould make lawes to maintaine true religion, and to ſuppreſſe falſe religion, whereunto all men are commaunded to be obedient.

Rhem. *Chryſ. in ep. Ro. ho. 23.*

1. No power but of God.) *S. Chryſoſtome here noteth, that power, rule, and Superioritie, is Gods ordinance, but not eftſones al Princes: becauſe many may vſurpe, who reigne by his permiſſion onely, and not by his appointment. nor al actions that euery one doeth in and by his ſoueraine power, as Iulians apoſtaſie and affliction of Catholikes, Pharaos tyrannical oppreſſion of the Iſraelites, Achabs perſecution of the Prophets, Neros executing of the Apoſtles, Herods and Pilats condemning of Chriſt: al which things God permitted them, by the abuſe of their power to accompliſh, but they were out of the compaſſe of his cauſing and ordinance.*

In what ſenſe, al power or ſuperioritie is of God.

Rhem. 3.

2. They that reſiſt.) *Whoſoeuer reſiſteth or obeieth not his lawful Superior in thoſe cauſes wherein he is ſubiect vnto him, withſtandeth Gods appointment, and ſinneth deadly, and is worthy to be puniſhed both in this world by his Superior, and by God in the next life. for in temporal gouernement and cauſes, the Chriſtians were bound in conſcience to obey their Heathen Emperours: though on the other ſide, they were bound vnder paine of damnation to obey their Apoſtles and Prelates, and not to obey their kings or Emperours, in matters of religion. Whereby it is cleere that when we be commaunded to obey our Superiors, it is meant alwaies and onely in ſuch things as they may lawfully commaund, and in reſpect of ſuch matters wherein they be our Superiors.*

In things lawfully commaũded it is mortal ſinne not to obey our Superiors.

Fulke 3.

If Heathen Princes commaund any thing in matters of religion that is agreeable to true religion, they are to be obeied, euen in matters of religion. As Cyrus in the lawe which he made for building the Temple. Ezra. 1. And Darius, as well for building, as for offring of ſacrifice. Ezra. 6. And Artaxerxes, for reformation of the Church, by the diſcretion and wiſedomè of Ezra. Ezra. 7. And Darius the Median, for worſhipping of the true God. Dan. 6, 27.

Auctoritie of ciuill Princes in matters of religion.

Rhem. 4.

4. Beareth not the ſword.) *That the Apoſtle meaneth here ſpecially of temporal powers, we may ſee by the ſword, tribute, and external compulſion, which he here attributeth to them. And the Chriſtian men then had no doubt whether they ſhould obey their ſpiritual powers. but now the diſeaſe is cleane contrarie. for al is giuen to the ſecular power, and nothing to the ſpiritual, which expreſly is ordained by Chriſt and the Holy Ghoſt: and al the faithful are commaunded to be ſubiect thereunto, as to Chriſts owne word and wil. There were Heretikes called* Begardi, *that tooke away al rule and Superioritie: The Wicleſiſts would obey nor Prince nor Prelate, if he were once in deadly ſinne. The Proteſtants of our time (as we may ſee in al Countries where the ſecular ſword is drawen againſt their Sectes) care neither for the one nor for the other, though they extol onely the ſecular when it maketh for them. The Catholikes onely moſt humbly obey both, euen according to Gods ordinance, the one in temporal cauſes, and the other in Spiritual: in which order both theſe States haue bleſſedly floriſhed in al Chriſtian Countries euer ſince Chriſtes time, and it is the very way to preſerue both, as one day al the world ſhal confeſſe with vs.*

The Apoſtle ſpeaketh of temporal powers.

Hereſies againſt rule and Superioritie.

The obedience of Catholikes both to Spiritual and temporal Superiors

Fulke 4.

We giue no more to the ſecular power, then is due by the word of God. Wicklef was ſclaundered to deny obedience to Princes, & ſpirituall Paſtors, for he denied neither of both. But proued that the Pope was Antichriſt, & his Clergie were no Paſtors of the Church, but wolues. The Proteſtants (God be thanked) at this day, as alwaies, are obedient euen to wicked Princes vnto death and martyrdome. The Papiſtes conſpire moſt horribly treaſon to murder Chriſtian Princes, and to inuade their land with ſtrangers, as it is manifeſt, to the reproch and ſhame of that murthering hereſie.

Slander.

Rhem. 5. *Hiero. in Mat. 17.*

6. You giue tributes.) *Though euery man ought to be ready to ſerue his temporal Prince with his goods, by tributes or what other lawful taxes and ſubſidies ſo euer: yet they may exempt by priuileges whom they thinke good. As in al Countries Chriſtian: Prieſts for the honour of Chriſt, whoſe Miniſters they be, haue by the graunted and auncient charters of kings bene excepted and exempted. Notwithſtanding they were neuer vnready to ſerue voluntarely their Soueraine, in al common cauſes, with whatſoeuer they had. See* Annot. in Mat. 17, 26.

The Clergie exempted from tribute.

Fulke 5.

The old Popiſh diuinitie, was, that the Popiſh Clergie were exempt from tribute, by the law of God: whereby they may claime, as well to be exempt from obedience, by the law of God, to ciuile Magiſtrates. And Antichriſt their head, doth yet claime, not onely to be exempt from obedience to any Prince, but alſo to be ſuperior to all Princes, and to haue right of both the ſwordes, ſpirituall and temporall: and to depoſe and depriue ciuill Princes of their moſt iuſt gouernment, as we haue a familiar example in the Bull of Pius 5. againſt our moſt gratious Soueraigne Lady, whom God long preſerue to his glorie, and the ſubuerſion of Popiſh hereſie.

Eccleſiaſtical perſons ſubiect

Rhem.

12. Not in banketings.) *This was the very place which S. Auguſtine, that glorious Doctor, was by a voice from heauen directed vnto, at his firſt miraculous and happy conuerſion, not onely to the Catholike faith, but alſo to perpetual continencie, by this voice comming from heauen,* Tolle, lege: Tolle, lege. *Take vp and read, take vp and read. as him ſelf telleth.* Li. 8. Confeſ. c. 12.

S. Auguſtines conuerſion.

CHAP. XIIII.

Like a moderator and peacemaker betweene the firme Chriſtians (who were the Gentils) and the infirme (who were the Chriſtian Iewes, hauing yet a ſcruple to ceaſe from keeping the ceremonial meates and daies of Moyſes Law) he exhorteth the Iew not to condemne the Gentil vſing his libertie: and the Gentil againe, not to condemne the ſcrupulous Iew: but rather to abſtaine from vſing his libertie, then offending the Iew, to be an occaſion vnto him of apoſtating.

AND him that is weake in faith, take vnto you: not in diſputations of cogitatiõs.

2 For one beleeueth that he may ‖ eate al things: but he that is weake, ‖ let him eate herbes.

‖ eateth.

3 Let not him that eateth, deſpiſe him that

HIm that is weake in the faith receiue, not to doubtfulneſſe of diſputations.

2 One beleeueth that he may eate euery thing: another which is weake, eateth hearbes.

3 Let not him that eateth, deſpiſe him that

that eateth not: and he that eateth not: let him not iudge him that eateth. for God hath taken him to him.

4 Who art thou that iudgeſt an other mans ſeruant? To his owne Lord he ſtandeth or falleth. and he ſhal ſtand: for God is able to make him ſtand.

5 For one iudgeth ‖ betweene day and day: and an other iudgeth euery day. let euery one abound ‖ in his owne ſenſe.

6 He that reſpecteth the day, reſpecteth to our Lord. And he that eateth, eateth to our Lord: for he giueth thankes to God. And he that eateth not, to our Lord he eateth not, and giueth thankes to God.

7 For none of vs liueth to him ſelf: and no man dieth to him ſelf.

8 For whether we liue, we liue to our Lord: or whether we die, we die to our Lord. Therfore whether we liue, or whether we die, we are our Lords.

9 For to this end Chriſt died and roſe againe: that he may haue dominion both of the dead and of the liuing.

10 But thou, why iudgeſt thou thy brother? or thou, why doeſt thou deſpiſe thy brother? For * we ſhal al ſtand before the iudgement ſeate of Chriſt.

2.Cor.5,10.

11 For it is written, *Liue I*, ſaith our Lord, *that euery knee ſhal bowe to me: and euery tongue ſhal confeſſe to God.*

Eſ.45,23.

12 Therfore euery one of vs for him ſelf ſhal render account to God.

13 Let vs therfore no more iudge one another. but this iudge ye rather, that you put not a ſtumbling blocke or a ſcandal to your brother.

14 I know and am perſuaded in our Lord IESVS Chriſt, that nothing is ‡ common of it ſelf, but to him that ſuppoſeth, any thing to be common, to him it is common.

‡ *Common*, that is, *vncleane*. See Annot. Marc. 7,2. Though he wiſh the weake to be borne withal, yet he vttereth his minde plainly, that in deede al the meates forbidden and vncleane in the Law, are now through Chriſt cleanſed and lawful for euery man to vſe. 1.Cor.8.

15 For if becauſe of meate thy brother be greeued: now thou walkeſt not according to charitie. * Do not with thy meate deſtroy him for whom Chriſt died.

16 Let not thē our good be blaſphemed.

17 For the kingdom of God is ‖ not meate and drinke: but iuſtice, and peace, and ioy in the holy Ghoſt.

18 For he that in this ſerueth Chriſt, pleaſeth God, and is acceptable to men.

19 Therfore the things that are of peace let vs purſue: and the things that are of edifying one toward an other let vs keepe.

20 Deſtroy not the worke of God for meate. * Al things in deede are cleane: but it

Tit.1,15.

eateth not: and let not him which eateth not, iudge him that eateth. For God hath receiued him.

4 What art thou that iudgeſt another mans ſeruant? To his owne maſter he ſtandeth or falleth: Yea, he ſhal be holden vp, for God is able to make him ſtand.

5 This man putteth difference betweene day and day. Another man counteth all dayes alike. Let euery man be fully perſwaded in his owne minde.

6 He that eſteemeth the day, eſteemeth it vnto the Lorde: and he that eſteemeth not the day, to the Lord he doth not eſteeme it. He that eateth, eateth to the Lorde, for he giueth God thankes: and he that eateth not, eateth not to the Lord, and giueth God thankes.

7 For none of vs liueth to him ſelfe, and no man dieth to him ſelfe.

8 For if we liue, we liue vnto the Lorde: and if we die, we die vnto the Lord: Whether we liue therefore, or die, we are the Lords.

9 For to this ende Chriſt both died, & roſe, and reuiued, that he might be Lord both of dead and quicke.

*10 But why doeſt thou then iudge thy brother? Either, why doeſt thou ſet at nought thy brother? * we ſhall all ſtand before the iudgement ſeate of Chriſt.* 2.Cor.1.10.

*11 For it is written, * I liue, ſayth the Lord, and all knees ſhal bowe to me, and all tongues ſhal giue praiſe to God.* Eſai.45.23. phil.2.10.

12 So ſhall euery one of vs giue account of himſelfe to God.

13 Let vs not therfore iudge one another anymore: but iudge this rather, that no man put a ſtumbling blocke, or an occaſion to fall, in his brothers way.

14 For I know, & am perſwaded by the Lord Ieſus, that there is nothing common of it ſelfe, but vnto him that iudgeth it to be common, to him it is common.

*15 But if thy brother be grieued with thy meate, now walkeſt thou not charitably: * deſtroy not him with thy meate, for whome Chriſt died.* 1.Cor. 8.11.

16 Let not your good be euill ſpoken of.

17 For the kingdome of God is not meate & drinke: but righteouſneſſe, and peace, and ioy in the holy Ghoſt.

18 For he that in theſe things ſerueth Chriſt, pleaſeth God, and is commended of men.

19 Let vs therfore follow thoſe things which make for peace, and things wherewith one may edifie another.

*20 Deſtroy not the worke of God for meates ſake: * all things are pure, but it is euill for that* Titus 1.15.

man

it is ill for the man that eateth by giuing offence.

21 It is good not to eate fleſh, and not to drinke wine, nor that wherein thy brother is offended, or ſcandalized, or weakened.

22 Haſt thou faith? ‖ haue it with thy ſelfe before God. Bleſſed is he that iudgeth not him ſelfe in that which he approueth.

23 But ‖ he that diſcerneth, if he eate, is damned: becauſe not of faith. for ‖ all that is not of faith, is ſinne.

man which eateth with offence.

21 It is good neither to eate fleſh, neither to drinke wine, neither any thing *whereby thy brother ſtumbleth, either is offended, or is made weake.*

22 Haſt thou faith? Haue it with thy ſelfe before God. Happy is he that condemneth not him ſelfe in that thing which *he aloweth.*

23 For he that maketh conſcience, is damned if he eate, becauſe he eateth *not of faith: For whatſoeuer is not of faith, is ſinne.*

ANNOTATIONS. CHAP. XIIII.

Rhem.1. 2. Eate all things.) *By ſimilitude of wordes the ſimple are ſoone deceiued, and Heretikes make their vauntage of any thing to ſeduce the vnlearned. There were diuers meates forbidden in the Lawe of Moyſes, and for ſignification, made and counted vncleane, whereof the Iewe might not eate at all, as porke, hare, conny, and ſuch like, both of fiſhes, foules, and beaſtes, a great number. Chriſt diſcharged all them that became Chriſtians, after his paſſion, of that obſeruance and all other ceremonies of the olde Lawe: Notwithſtanding, becauſe diuers that were brought vp in the Lawe, had a religion and conſcience, ſuddenly to forſake their former maner, the Apoſtle here admoniſheth ſuch as be ſtronger and better inſtructed in the caſe, to beare with the weaker ſort, that being Chriſtians coulde not yet finde in their hartes to eate and vſe the meates forbidden by God in the Lawe: as on the other ſide he warneth the weake that would not eate, not to take offence or ſcandall at them that did eate without ſcruple, any of the irregular or forbidden meates in the Lawe, nor in any wiſe to iudge or condemne the eater, but to commit that to God, and finally that neither nother ſhould condemne the other for eating or not eating. Nowe the Proteſtants fondly applie all this to the faſtes of the Church, and differences of meates in the ſame: as though the Church did forbid any meate wholy neuer to be eaten or touched, or made any creatures vncleane, or otherwiſe preſcribed any abſtinence, then for chaſtiſing of mens bodies and ſeruice of God. It is a great blindneſſe that they can put no difference betwixt Chriſts faſt of fourtie dayes,* Math.4. *Iohns abſteining from all delicate meates and drinkes,* Math.3,11. *the widowe Annes,* Luk.2,37. *the Nazarites,* Num.6. *the Recabites,* Ierem.35,14. *the Niniuites,* Iona.3. *S. Paules,* 2.Cor. 11,27. *S. Timothees,* 1.Tim.5,23. *Iohns Diſciples and Chriſtes Diſciples faſt,* Mat.9,14.15. *(Which he ſaid they ſhould keepe after his departure from them:) and the ceremoniall diſtinction of creatures and meates, cleane and vncleane, in the olde Lawe. of which it is euident the Apoſtle treateth in all this Chapter, and of none other at all. Therefore when the Proteſtants by the wordes of this place would proue, that we be either made free from faſting and from obeying the Churches commaundement, or folowing Chriſtes example in that matter, or that the obſeruers of Chriſtian faſtes be weake in faith, and ought not in any wiſe condemne of ſinne the breakers of the preſcribed faſtes of the holy Church, they doe abuſe ignorantly or wilfully the Apoſtles wordes and diſcourſe.*

The Apoſtles meaning about eating or not eating certaine meates.

The Heretikes fondly abuſe this place againſt ỹ faſtes of the Church.

Fooliſh Heretikes ſee not the differences of things.

Fulke.1. We neuer went about to proue by this place, or by any other, that Chriſtians are free from faſting, or from obeying the Churches commaundement, or Chriſtes example in faſting without ſuperſtition. But wee condemne your Antichriſtian forbidding of meates to ſome men at all times, and to all men at ſome times for religions ſake, and for greater holineſſe, which is no faſting, but a change of diet. And where you ſay, you forbid no meate, but for chaſtiſing of mens bodies, it is falſe: for you leaue them all things that may inflame the body to luſt, beſide fleſh, as wine, ſpices, fruites, and all dayntie fiſhes in which of auncient time, was counted the greateſt delicacie. And Durande ſayth plainely, that fiſh is eaten in faſting dayes, *becauſe God hath not curſed the waters, becauſe remiſſion of ſinnes ſhould be by the water of baptiſme: for this element is moſt worthy, which waſheth away filthineſſe, and vpon which the ſpirit of the Lord before the conſtitution of the world was caried: but he curſed the earth in the workes of man, here of it is, that it is not Lawfull to eate in the faſting dayes, any kind of fleſh that liueth in the land:* whereby it is plaine, howſoeuer you woulde cloke the matter, your prohibition of fleſh is, becauſe it was hypocritically deemed, not onely vncleane, but alſo accurſed. Dur.lib.6.cap.de alijs Ieiunijs.

Faſtings.

Rhem.2. 5. Betweene day and day.) *By the like deceite they abuſe this place againſt the Holy-dayes of Chriſt and his B. mother and Saincts, which concerneth onely the Iewes feſtiuities and obſeruation of times, whereof in the Epiſtle to the Galatians cap.4.10.*

Diſtinction of dayes.

Fulke.2. We vſe no deceite, but ſhewe the Chriſtian libertie in reſpecting all dayes alike, that are not diſcerned by the commaundement of God. As for the dong of your feſtiuities, we condemne as open idolatrie, by manifeſt textes of Scripture, forbidding Gods honour to be giuen to creatures: and yet the dayes appointed by the Church for exerciſe of religion, we obſerue, and that without ſuperſtition.

Popiſh feſtiuities.

Rhem.3. 6. Euery one in his owne ſenſe.) *The Apoſtle doth not giue freedome, as the Churches enemies would haue it, that euery man may doe or thinke what he liſt. but in this matter of Iudaical obſeruation of dayes and meates. and that for a time onely, till the Chriſtian religion ſhould be perfectly eſtabliſhed, he would haue no reſtraint made, but that euery one ſhould be borne withall in his owne ſenſe: yet ſo, that they ſhould not condemne one another, nor make neceſſitie of ſaluation in the obſeruation of the Iudaicall rites of meates, dayes, &c.*

The text explicated concerning euery mans conſcience in Iudaical meates and drinkes.

Fulke.3. In things of their owne nature indifferent, the Apoſtle requireth, that euery man certainely be perſwaded, howe farre Chriſtian libertie extendeth, and howe it is to be vſed.

Rhem.4. 17. Not meate and drinke.) *The ſubſtance of religion or the kingdome of God ſtandeth not in meate or drinke, and therefore the better might they vſe indifferencie and toleration in that point for a time, for peace ſake and to auoide ſcandall.*

Not eating, but diſobedience dãnable.

but if the precept of Moyſes Lawe had bounde ſtill as before, then (not for the meates ſake, but for the diſobedience) it had beene damnable to haue eaten the vncleane meates.

22. Haue it with thy ſelfe.) *Thou that art perfect, and beleeueſt or knoweſt certainely that thou art free from the Lawe concerning meates and feſtiuities, yet to the trouble and hinderance of the feeble that cannot yet be brought ſo farre, be diſcreete and vtter not thy ſelfe out of ſeaſon.*

23. He that diſcerneth.) *If the weake haue a conſcience, and ſhould be driuen to eate the things which in his owne hart he thinketh he ſhould not doe, he committeth deadly ſinne, becauſe he doth againſt his conſcience, or againſt his owne pretenſed knowledge.*

To doe againſt our cõſcience, is ſinne.

Rhem.4. 23. All that is not of faith.) *The proper ſenſe of this ſpeach is, that euery thing that a man doeth againſt his knowledge or conſcience, is a ſinne, for ſo by the circumſtance of the letter, faith muſt here be taken. though S. Auguſtine ſometimes applieth it alſo to proue that all the actions of infidels (meaning thoſe workes which directly proceede of their lacke of faith) be ſinnes. But in any wiſe take heede of the Heretikes commentarie, who hereby would proue that the infidell ſinneth in honouring his parents, fighting for his countrie, tilling his ground, and in all other workes. And no marueil that they ſo holde of infidels, who maintaine * that Chriſtian men alſo offend deadly in euery good deede.*

Chryſoſt. 26. in epiſt. Rom. What actions of infidels are ſinne, & what are not. *Luther.*

Fulke.4. S. Auguſtine applieth this text, to proue that all the actions of infidels are ſinne, euen thoſe that ſeeme to be vertues, and good workes, ſaying that *vertues muſt be defined not by the actions but by the endes.* Contra Iuli. lib. 4. Cap. 3. where he handleth the queſtion at large and ſayth. *When a man doth any thing, wherein he ſeemeth not to ſinne, if he doeth it not for that ende, for which he ought to doe it, he is conuinced to ſinne.* Therefore though honouring of parents, & ſuch like actions be not ſinne of thẽ ſelues, yet are they ſinne in an infidell, becauſe he honoureth not his parents, for that ende he ought to doe. Againe, *of all things which infidels doe, it is ſaide, all that is not of faith is ſinne.* Againe to the Pelagian he ſayth, as we may ſay to the Papiſtes. *Omnia proinde cætera &c. All the reſt of theirs, that ſeeme among men to haue ſome prayſe, let them ſeeme to thee to be true vertues, let them ſeeme to be good workes, and to be done without all ſinne. For my part I knowe this, that a good will doth them not: for an vnfaithfull and vngodly will is not good.* Alſo contra duas epiſt. Pel. ad Bonifacium lib. 3. cap. 5. he ſayth. *Sine ipſa &c. without faith euen thoſe which ſeeme to be good workes, are turned into ſinnes: for all that is not of faith is ſinne.* That which Luther ſayeth of Chriſtian mens good deedes, is true in his meaning: namely in reſpect of the perfection of iuſtice, which Gods Lawe requireth, whereunto no man can atteyne in any good deede that he doeth. Therefore good deedes are rewarded according to grace, and not according to merite.

All actions of Infidels are ſinne.

CHAP. XV.

He proceedeth to make peace betweene the Chriſtian Gentiles and Iewes. 8 *with this reſolution, that the Iewes vocation is of promis in deede, but the Gentiles alſo of mercie, and foretolde by the Scriptures.* 14 *Then drawing to an ende, he excuſeth him ſelfe to the Romanes for writing thus vnto them,* 21 *hoping nowe at length to ſee them, after that he hath been at Hieruſalem,* 29 *whereunto alſo he requeſteth their prayers.*

AND we that are the ſtronger, muſt ſuſteine the infirmities of the weake, and not pleaſe our ſelues.

WE which are ſtrong, ought to beare the fraileneſſe of the weake, & not to ſtand in our owne conceites.

2 Let euery one of you pleaſe his neighbour vnto good, to edification.

2 Let euery man pleaſe his neighbour in that that is good to edifying.

3 For, Chriſt did not pleaſe him ſelfe, but as it is written, *The reproches of them that reproched thee, fell vpon me.*

Pſa.68,10.

3 For Chriſt pleaſed not him ſelfe, but as is written, The rebukes of them which rebuked thee, fell on me.

The Epiſtle vpon the 2. Sunday in Aduent.

4 For ‡ what things ſoeuer haue beene written, to our learning they are writtẽ: that by the patience and cõſolation of the Scriptures we may haue hope.

‡He meaneth all that is written in the olde Teſtament: much more all things written in ỹ new Teſtament, are for our learning and comfort.

4 For whatſoeuer things haue beene written aforetime, were written for our learning, that we through patience and comfort of the Scriptures, might haue hope.

5 And the God of patience and of comfort giue you to be of one minde one toward an other according to IESVS Chriſt:

*5 The God of patience and conſolation, * graunt you to be like minded one towards another, after the enſample of Chriſt Ieſu:* 1.Cor.1.10.

6 That of ᶜ one minde, with one mouth you may glorifie God the Father of our Lord IESVS Chriſt.

6 That ye all agreeing together, may with one mouth prayſe God, and the father of our Lord Ieſus Chriſt.

ᶜ Vnitie in religion commended.

7 For the which cauſe receiue one an other: as Chriſt alſo hath receiued you vnto the honour of God.

7 Wherefore, receiue ye one another, as Chriſt receiued vs, to the glory of God.

8 For I ſay Chriſt IESVS to haue been ‡miniſter of the circumciſion for the veritie of God to confirme the promiſſes of the fathers.

8 And I ſay, that Ieſus Chriſt was a mininiſter of the circumciſion for the trueth of God, to confirme the promiſes made *vnto the fathers:*

9 But the Gentiles to honour God for his mercie, as it is written: *Therefore will I confeſſe to thee in the Gentiles ô Lord, and will ſing to thy name.*

Pſa.17,50.

*9 And that the Gentiles might glorifie God, for his mercie, as it is written, * For this cauſe I will prayſe thee among the Gentiles, and ſing vnto thy name.* 1.Re.21.50. pſal.18.50.

10 And

10 And

Deu.32.43. 10 And againe he ſaith, *Reioyce ye Gentiles with his people.*

Pſa.116,1. 11 And againe, *Prayſe all ye Gentiles our Lord: and magnifie him all ye peoples.*

Eſa.11,10. 12 And againe Eſaie ſaith, *There ſhall be the roote of Ieſſe: and he that ſhall riſe vp to rule the Gentiles, in him the Gentiles ſhall hope.*

13 And the God of hope repleniſh you with all ioy and peace in beleeuing: that you may abound in hope, and in the vertue of the holy Ghoſt.

14 And I my ſelfe alſo, my brethren, am aſſured of you, that you alſo are full of loue, repleniſhed with all knowledge, ſo that you are able to admoniſh one an other.

15 But I haue written to you (brethren) more boldly in part, as it were putting you in remembrance: for the grace which is giuen me of God,

16 To be the miniſter of Chriſt IESVS in the Gentiles: ſanctifying the Goſpel of God, that the oblation of the Gentiles may be made acceptable and ſanctified in the holy Ghoſt.

17 I haue therefore glorie in Chriſt IESVS toward God.

18 For I dare not ſpeake any of thoſe things which Chriſt worketh not by me for the obedience of the Gentils, by worde and deedes,

19 In the vertue of ſignes and wonders, in the vertue of the holy Ghoſt: ſo that from Hieruſalem rounde about vnto Illyricum I haue repleniſhed the Goſpel of Chriſt.

20 And I haue ſo preached this Goſpel, not where Chriſt was named, leſt I ſhoulde build vpon an other mans foundation:

Eſ52.15. 21 But as it is written, *They to whom it hath not been preached of him, ſhall ſee: and they that haue not heard, ſhall vnderſtand.*

22 For the which cauſe alſo I was hindred very much from comming vnto you.

23 But nowe hauing no longer place in theſe countries, and hauing a deſire to come vnto you theſe many yeeres nowe paſſed:

24 When I ſhall begin to take my iourney into Spaine, I hope that as I paſſe, I ſhall ſee you, and be brought thither of you, if firſt in part I ſhall haue enioyed you.

25 Nowe therefore I will goe vnto Hieruſalem to miniſter to the ‡ ſaincts.

26 For Macedonia and Achaia haue liked well to make ſome contribution vpon the poore ſaincts that are in Hieruſalem.

27 For it hath pleaſed them: and they are their detters. For if the Gentiles be made partakers

*10 And againe he ſaith, * Reioyce ye Gen-* Deut.32.43.
tiles with his people.

*11 And againe, * Prayſe the Lorde all ye* Pſal.117.1.
Gentiles, and laud him all ye people together.

*12 And againe, Eſaias ſaith, * There ſhall* Eſay 11.10.
be the roote of Ieſſe, and he that ſhall riſe to reigne ouer the Gentiles, in him ſhall the Gentiles truſt.

13 The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghoſt.

14 I my ſelfe am perſwaded of you, my brethrẽ, that ye alſo are full of goodnes, & filled with all knowledge, able alſo to exhort one another.

15 Neuertheleſſe, brethren, I haue ſomewhat more boldly written vnto you, as putting you in remembrance through the grace that is giuen to me of God,

16 That I ſhoulde be the miniſter of Ieſus Chriſt to the Gentiles, † and ſhould miniſter the †or, ſacrificing.
Goſpel of God, that the offering of the Gentiles might be acceptable, and ſanctified by the holy Ghoſt.

17 I haue therefore whereof I may reioyce through Chriſt Ieſus, in thoſe things which pertaine to God.

18 For I will not be bolde to ſpeake of any of thoſe things which Chriſt hath not wrought by me, to make the Gentiles obedient with worde and deede,

19 In mightie ſignes and wonders, by the power of the Spirit of God, ſo that from Hieruſalem, and the coaſtes round about vnto Illyricum, I haue fully preached the Goſpel of Chriſt.

20 So haue I enforced my ſelfe to preach the Goſpel, not where Chriſt was named, leſt I ſhould haue built vpon another mans foundation.

*21 But as it is written, * To whom he was* Eſai.52.15.
not ſpoken of, they ſhall ſee: and they that heare not, ſhall vnderſtand.

22 For this cauſe I haue been oft let, that I could not come vnto you:

23 But nowe hauing no more to doe in theſe countries, and alſo hauing a great deſire many yeeres to come vnto you.

24 When ſo euer I take my iourney into Spaine, I will come to you: for I truſt to ſee you in my iourney, and to be brought on my way thitherward by you, after that I be ſomewhat filled with you.

25 But nowe goe I vnto Hieruſalem, to miniſter vnto the ſaincts.

26 For it hath pleaſed them of Macedonia and Achaia, to make a certaine common gathering for the poore ſaincts which are at Hieruſalẽ.

*27 * It hath pleaſed them verily, and their* 1.Cor.9.11.

partakers of their ſpirituall things : they ought alſo in carnall things to miniſter vnto them.

28 This therefore when I ſhall haue accompliſhed, and ſigned them this fruit, I will goe by you into Spaine.

29 And I knowe that comming to you, I ſhal come in abũdãce of ỹ bleſſing of Chriſt.

30 I beſeech you therefore brethren by our Lord IESVS Chriſt, and by the charitie of the holy Ghoſt, that you ‡ helpe me in your prayers for me to God,

‡In that the Apoſtle deſired to be prayed for, we may be moued to ſeeke the ſame as a great benefite.

31 That I may be deliuered from the infidels that are in Iewrie, and the oblation of my ſeruice may become acceptable in Hieruſalem to the ſaincts,

32 That I may come to you in ioy by the will of God, that I may be refreſhed w̃ you.

33 And the God of peace be with you all. Amen.

detters are they. For if the Gentiles be made partakers of their ſpirituall things, their duetie is to miniſter vnto them in carnall things.

28 When I haue performed this, and haue ſealed to them this fruite, I will come by you into Spaine.

29 And I am ſure that when I come vnto you, I ſhall come with abundance of the bleſſing of the Goſpel of Chriſt.

30 I beſeech you brethren for the Lord Ieſus Chriſtes ſake, and for the loue of the ſpirite, that ye helpe me in my buſineſſe with your prayers to God for me:

31 That I may be deliuered from them which beleeue not in Iurie, and that this my ſeruice which I haue at Hieruſalem, may be accepted of the Saincts:

32 That I may come vnto you with ioy by the will of God, and may with you be refreſhed.

33 The God of peace be with you all, Amen.

MARGINALL NOTES. CHAP. XV.

Rhem.1. 8. Miniſter of the circumciſion.) *Chriſt did execute his office and miniſterie onely towards the people of Circumciſion, that is, the Iewes.*

Fulke.1. Chriſt did execute his office principally toward the Iewes, but not onely. He preached to the Samaritanes, Ioan.4. in the partes of Tyre and Sydon, he healed the woman of Canaans daughter, Math.15. Finally he dyed, and roſe againe as well for the Gentiles, as the Iewes.

Rhem.2. 25. Saincts.) *He meaneth the holy perſons that hauing forſaken all their goods for Chriſt, were wholy conuerted to ſerue our Lord with all their minde.* S. Hiero. againſt Vigilantius *the Heretike reprehending the almes giuen to ſuch, as do the Heretikes alſo of our time.*

Fulke.2. He meaneth all *the poore Chriſtians at Hieruſalem:* ſo doeth S. Chryſoſtome interprete the worde, and not of any ſpeciall men, ſuch as had forſaken their goods, Hom.30. Theodoret alſo *of all the poore faithfull, according as he was required by Peter, Iames, and Iohn, to be mindfull of the poore:* and ſo the text is plaine.

CHAP. XVI.

He commendeth the bearer Phœbe to the Romanes, 3 and himſelfe to many there by name, 17 he declareth the doctrine which the Romanes had learned, to be the touch-ſtone to knowe Seducers, 21 he doeth vnto them the commendations of all the Churches and of certaine perſons by name: 25 and concludeth.

AND I commẽd to you Phœbè our ſiſter, who is in the miniſterie of the Church that is in Cenchris:

2 That you receiue her in our Lord as it is worthy for ſaincts: and that you aſſiſt her in whatſoeuer buſineſſe ſhe ſhall neede you. for ſhe alſo hath aſſiſted many and my ſelfe.

3 [c]Salute Priſca and Aquila my helpers in Chriſt IESVS,

4 (Who for my life haue laid downe their neckes: to whom not I onely giue thankes, but alſo all the Churches of the Gentiles)

‡This domeſticall Church was either that faithful and Chriſtian houſhold, or rather the Chriſtians meeting together there and in ſuch good houſes to heare diuine ſeruice and the Apoſtles preaching in thoſe times of perſecution.

5 And their ‡ domeſticall Church. Salute Epænetus my beloued: who is the firſt fruite of Aſia in Chriſt.

6 Salute Marie who hath laboured much about vs.

7 Salute Andrónicus & [‖]Iulia my coſins & fellow captiues: who are noble among ſt ỹ Apoſtles, who alſo before me were in Chriſt.

8 Salute Ampliátus my beſt beloued in our Lord.

9 Salute Vrbánus our helper in Chriſt IESVS, & Stachys my beloued. 10 Salute

‖Iunia.

I Commend vnto you Phœbe our ſiſter, which is a miniſter of the Church of Cenchrea:

2 That ye receiue her in the Lorde, as it becommeth Saincts, and that yee aſſiſt her in what ſoeuer buſineſſe ſhe hath neede of you: for ſhe hath ſuccoured many, and my ſelfe alſo.

*3 *Greete Priſcilla, and Aquila, my helpers in Chriſt Ieſu:* Actes 18.3.

4 (Which haue for my life layde downe their owne neckes: Vnto whom, not onely I giue thankes, but alſo all the Churches of the Gentiles.)

5 Likewiſe greete *the Church that is in their houſe. Salute my welbeloued Epænetus, which is the firſt fruites of Achaia in Chriſt.*

6 Greete Mary, which beſtowed much labour on vs.

7 Salute Andronicus and Iunia my couſins, and priſoners with me alſo, which are well taken among the Apoſtles, and were in Chriſt before me.

8 Greete Amplias my beloued in the Lord.

9 Salute Vrban, our helper in Chriſt, & Stachys my beloued. 10 *Salute*

τὸν δόκιμον.

10 Salute Apelles c approued in Chriſt. Salute them that are of Ariſtóbolus houſe.

11 Salute Herodion my kinſman. Salute them that are of Narciſſus houſe, that are in our Lord.

12 Salute Tryphæna and Tryphôſa: who labour in our Lorde. Salute Perſis the beloued, who hath much laboured in our Lord.

13 Salute Rufus the elect in our Lorde and his mother and mine.

14 Salute Aſyncritus, Phlegon, Hermas, Pátrobas, Hermes: and the brethren that are with them.

15 Salute Philógus and Iulia, Nereus, and his ſiſter and Olympias: and all the ſaincts that are with them.

16 ‖ Salute one an other in a ‖ holy kiſſe. Al the Churches of Chriſt ſalute you.

17 And I deſire you brethren, ‖ to marke them that make diſſenſions & ſcandals contrarie to the doctrine which you haue c learned, and auoid them.

18 For ſuch doe not ſerue Chriſt our Lord, ‖ but their owne belly: and ‡ by ſweete ſpeaches and benedictions ſeduce the hartes of innocents.

‡ The ſpecial way that Heretikes haue euer had to beguile, was and is by ſweete wordes and gay ſpeaches. which their ſheepes cote ſee before deſcribed particularly in the Annotations upon S. Matthew. c. 7. 15.

19 For ‖ your obedience is publiſhed into euery place. I reioyce therfore in you. But I would haue you to be wiſe in good, & ſimple in euil.

20 And the God of peace cruſh Satan vnder your feet quickly. The grace of our Lord IESVS Chriſt be with you.

21 Timothee my coadiutor ſaluteth you, and Lucius, and Iaſon, & Soſipater, my kinſmen.

22 I Tertius ſalute you, that wrote the epiſtle, in our Lord.

23 Caius mine hoſte, and the whole Churches, ſaluteth you. Eraſtus the Cofferer of the citie ſaluteth you, and Quartus, a brother.

24 The grace of our Lord IESVS Chriſt be with al you, Amen.

25 And to him that is able to confirme you according to my Goſpel and preaching of IESVS Chriſt, according to the reuelation of the myſterie from eternall times kept ſecret,

26 Which now is opened by the Scriptures of the Prophets according to the precept of the eternal God, to the obedience of faith knowen in al Gentiles,

27 To God the only wiſe through IESVS Chriſt, ‖ to whom be honour and glorie for euer and euer. Amen.

10 Salute Appelles, approued in Chriſt. Salute them which are of Ariſtobulus houſhold.

11 Salute Herodion my kinſman. Greete them that be of the houſhold of Narciſſus, which are in the Lord.

12 Salute Tryphena and Tryphoſa, which labour in the Lorde. Salute the beloued Perſis, which laboured much in the Lord.

13 Salute Ruphus choſen in the Lord, and his mother and mine.

14 Greete Aſyncritus, Phlegon, Herman, Patrobas, Mercurius, and the brethren which are with them.

15 Salute Philologus, and Iulia, Nereus and his ſiſter, and Olimpas, and all the ſaincts which are with them.

*16 * Salute one another with an holy kiſſe.* 2.Cor.13.12 *The Churches of Chriſt ſalute you.*

17 Now I beſeech you brethren, marke them which cauſe diuiſion, & giue occaſion of euil, contrary to the doctrine which ye haue learned, and auoyde them.

18 For they that are ſuch, ſerue not the Lord Ieſus Chriſt, but their owne belly, and with ſweete and flattering wordes deceiue the heartes of the innocents.

19 For your obedience is gone abroad vnto all men. I am glad therefore on your behalfe: but yet I would haue you wiſe vnto that which is good, and ſimple concerning euill.

20 The God of peace ſhall treade Satan vnder your feete ſhortly. The grace of our Lord Ieſus Chriſt be with you. Amen.

*21 *Timotheus my workefellow, and Lucius,* Actes 16.1. *and Iaſon, and Soſipater my kinſman ſalute you.* and 2.19.

22 I Tertius, which wrote this Epiſtle, ſalute you in the Lord.

23 Gaius mine hoſt, and of the whole Church, ſaluteth you. Eraſtus the chamberlaine of the city ſaluteth you, and Quartus his brother.

24 The grace of our Lorde Ieſus Chriſt bee with you all, Amen.

*25 *To him that is of power to ſtabliſh you,* Epheſ. 3.20. *according to my Goſpel, and preaching of Ieſus Chriſt, * by reuealing of the myſterie which was* Epheſ.3.9. coloſſ.1.2. *kept ſecret ſince the world began,* 1.tim.1.7. titus 1.1.

26 But now is opened, and by the Scriptures of the Prophets, at the cõmandement of the euerlaſting God, to the obedience of faith, among all nations publiſhed,

27 To the ſame *God, wiſe onely, bee glory, through Ieſus Chriſt, for euer, Amen.*

¶ This Epiſtle was written to the Romanes from Corinthus, and ſent *by Phœbe the miniſter of the Church at Cenchrea.*

MAR-

MARGINAL NOTES. CHAP. XVI.

Rhem. 1. 3. Salute.) *The only ſaiutatiõ of ſo worthy a man is ſufficiẽt to fil him with great grace that is ſo ſaluted.* Chryſ. in 2. Tim. 4.

Fulke 1. The wordes going before, declare Chryſoſtomes meaning: *They had no ſmall comfort of this ſalutation, for it declared tokens of honour and loue, and great fellowſhip of grace.* The comfort therefore that they tooke in the honour and loue that was ſhewed to them by the Apoſtles ſalutation, was a great grace to perſwade them that they were partakers with him of the common grace of God.

Rhem. 2 14. Salute.) *The Proteſtãts here reaſõn thus, Peter is not here ſaluted, therfore he was neuer at Rome. See the Annotatiõ.*

Fulke 2. The Proteſtants reaſon not ſo fondly as you doe falſly report them, but thus. Peter is not here ſaluted, *Ergo* it is not like, that he was this time at Rome. Slander.

Rhem. 3. 17. Learned.) *Of the Prince of the Apoſtles, ſaith Theodorete vpon this place.*

Fulke 3. The common opinion was, that Peter the chiefe of the Apoſtles did firſt preach to the Romanes, which peraduenture was ſo, peraduenture not ſo. And more like it was not ſo, becauſe neither S. Luke in the Actes ſheweth it, nor ỹ Apoſtle putteth them in mind of the credit & auctoritie of S. Peter by whom they were conuerted. Whether Peter preached at Rome.

ANNOTATIONS. CHAP. XVI.

Rhem. 4. 16. Salute one another.) *Neuer Sectmaiſters made more foule or hard ſhifts to proue or defend falſehod, then the Proteſtants: but in two points, about S. Peter ſpecially, they paſſe euen them ſelues in impudencie. The firſt is, that they hold he was not preferred before the other Apoſtles, which is againſt al Scriptures moſt euidently. The ſecond is, that he was neuer at Rome, which is againſt al the Eccleſiaſtical hiſtories, al the Fathers Greeke and Latine, againſt the very ſenſe and ſight of the monuments of his Seate, Sepulcher, doctrine, life, and death there. Greater euidence certes there is thereof and more weightie teſtimonie, then of Romulus, Numas, Cæſars, or Ciceros being there: yet were he a very brutiſh man that would deny this to the diſcredite of ſo many writers and the whole world. Much more monſtruous it is, to heare any deny the other. Theodorete ſaith he was there writing vpõ this chapter. Proſper alſo* carmine de ingratis in principio. *S. Leo* de natali Petri. *S. Auguſtine* to. 6. c. 4. cont. ep. fund. *Oroſius* li. 7. c. 6. *S. Chryſoſtome* in pſ. 48. *S. Epiphanius* hær. 27. *Prudentius* in hymno 2. *S.* Laurentij, & hymno 12. *Optatus* li. 2. contra Donatiſtas. *S. Ambroſe* li. 5. ep. de Baſilicis tradendis. *S. Hierome* in Catalogo. *Lactantius* li. 4. c. 21. de vera ſapientia. *Euſebius* hiſt. Eccl. li. 2, c. 13, 15. *S. Athanaſius* de fuga ſua. *S. Cyprian.* ep 55. nu. 6. *Tertullian* de præſcriptionibus nu. 14. *and* li. 4. contra Marcionem nu. 4. *Origen* in Geneſ. apud Euſeb. li. 3, c. 1. *Irenæus* li. 3, c. 3. *Hegeſippus* li. 3, c. 2. de excid. Hieroſolym. *Caius and Papias the Apoſtles owne ſcholers, and Dionyſius the B. of Corinth, alleaged by Euſebius* li. 2. c. 14. & 24. *Ignatius* ep. ad Romanos. *The holy Councel of Chalcedon, and many other affirme it, yea Peter him ſelf (according to the iudgement of the ancient Fathers) confeſſeth he was at Rome, calling it Babylon* 1. ep. c. 5. Euſeb. li. 2. c. 14. hiſt. Ec. *Some of theſe tel the time and cauſe of his firſt going thither: ſome, how long he liued there: ſome, the maner of his death there: ſome, the place of his burial: and al, that he was the firſt Biſhop there. How could ſo many of ſuch wiſdom and ſpirit, ſo neere the Apoſtles time deceiue or be deceiued? how would Caluin and his, after fiftene hundred yeres know that which none of them could ſee?*

That S. Peter was at Rome. *Chalced. conc. act. 3.* See the Annotations 1. *Pet.* c. 1. 15.

Some great argument muſt they needes haue to controule the credit of the whole world. This of truth is here their argument, neither haue they a better in any place, to wit, If S. Peter had bene at Rome, S. Paul would haue ſaluted him, as he did others here in the end of his letter to the Romanes. Is not this an high point to diſproue al antiquitie by? Any man of diſcretion may ſtraight ſee, that S. Peter might be knowen vnto S. Paul to be out of the Citie, either for perſecution or buſines, when this epiſtle was written, (for he went often out as S. Epiphanius declareth), and ſo the omitting to ſalute him, can proue no more, but that then he was not in Rome, but it proueth not ſo much neither, becauſe the Apoſtle might for reſpect of his dignitie and other the Churches affaires, write vnto him ſpecial letters, and ſo had no cauſe to ſalute him in his common Epiſtle. Or how know they that this Epiſtle was not ſent incloſed to S. Peter, to be deliuered by his meanes to the whole Church of the Romanes in ſome of their aſſemblies? It is very like it was recommended to ſome one principal man or other that is not here named: and twentie cauſes there may be vnknowen to vs, why he ſaluted him not: but no cauſe why our Aduerſaries vpon ſuch friuolous reaſons ſhould reproue an approued truth. For euen as wel might they ſay that S. Iohn was neuer at Epheſus, becauſe S. Paul in his Epiſtle to the Epheſians doth not ſalute him. And plaine it is, that it is the Romane ſeate and faith of Peter, which they (as all Heretikes before them) do feare and hate, and which will be their bane: and they know that there is no argument which conuinceth in their conſcience, that Peter was neuer at Rome. Therfore to conclude, we ſay to them in S. Auguſtines wordes, Why call you the Apoſtolike chaire, the chaire of peſtilence? What hath the Church of Rome done againſt you, in which S. Peter did ſit, and from which by nefarious furie you haue ſeparated your ſelues?

The Proteſtãts great argument, that Peter was neuer at Rome. *Epiph. har. 27.* The Heretikes hatred of the Romane ſee. *li. 2. con. lit. Petil. c. 51.*

Fulke 4. In both theſe points cõcerning Peter, you paſſe your ſelues in impudencie, either whẽ you ſay that we hold he was not preferred before the other Apoſtles, for we acknowledge that he was in primacie of order, & confeſſion the firſt: or when you defend that he was ſo preferred aboue the reſt of the Apoſtles, that they were not equal with him in honour and auctority, but he made there head & Pope, and they but his inferior Biſhops or Chaplens. In the ſecond, where as you affirme vs to hold, that he was neuer at Rome, which none did but only one *Vlricus Vellenus*, whoſe reaſons you haue not yet ſatisfied: whereas we only affirme, ỹ he could not come thither ſo ſoone, nor tary there ſo long as ſome of ỹ ancient fathers affirme: becauſe the teſtimonie of ỹ Scripture doth proue the contrary. But where as you go about to conuince vs by very ſenſe and ſight of the monuments of his ſeat, and ſepulchre, it is a ridiculous matter. For how are you able to proue that Peter ſate in ſuch a Chaire, as is ſhewed at Rome? As for his Sepulchre, what mockeries haue you made of it, when halfe his body is at S. Peters in Rome, the other halfe at S. Paules: and yet he hath an other head at S. Iohn *Lateran.* And his nether Iawe with the beard vpon it, is in Fraunce at *Poyters.* At *Trieirs* many of his bones. At *Geneua* was part of his braine, which was found to be a *Pumice* ſtone: Like as S. Antonics arme was founde to be an Hartes piſſel. And but lately at *Toures* in an *Agate*, which was worſhipped as the Image of the Virgine Mary, was grauen the Image of *Venus*, lamenting the death of her minion *Adonis* that was ſlaine with a Bore. With in a ſiluer arme was founde none other relike, but a baudie ſong, written in paper, and a Carde called the knaue of Pickques, wrapped in many foldings of ſilke. Theſe and tenne thouſand ſuch other monuments of Saincts reliques, will make vs neuer to doubt, but Peter was buried, whereſoeuer you ſay his Sepulchre is. But touching Peters preaching at Rome, although the conſent of the moſt auncient writers, which you heape vp

Peters Primacie. Slander. Reliques.

without

without need,argueth that there was a common opinion thereof: yet ſeeing it is not ſet forth in the Scripture, it is no article of our beliefe. Many falſe things were reported immediatly after the Apoſtles death, and of many beleeued as true. *Irenæus* ſaith, that it was affirmed by all the auncients of *Aſia*,that Iohn the Euangeliſt tolde them,that our Sauiour Chriſt was betweene fourtie and fiftie yeeres olde when he ſuffered,yea, ſome of them that had ſeene other of the Apoſtles affirmed,that they heard the ſame of their mouthes. *Irenæus lib. 2.c.ip.39.* Yet this is proued to be moſt falſe,by the ſtorie of the Goſpel. And why might not the report of Peters preaching at *Rome*,come firſt from ſuch a beginning? which being once receiued, as a ſtory, by all that come after,is taken for a trueth: as in matters of hiſtories many fables are. But Peter himſelfe (you ſay) teſtifieth, that he was at Rome,calling it *Babylon*, as diuers ancient Fathers doe iudge: A ſimple teſtimonie for the credite of Rome, that Peter writing to the Iewes that were diſperſed in ſo many nations, defamed the See of his Biſhopricke, by the name of *Babylon*.Why ſhould we not rather thinke,that Peter being the chiefe Apoſtle of the circumciſion,was then at *Babylon* in *Egypt*: the rather, for that Marke which was Biſhop of Alexandria, neere vnto him,was then with him,or els at Babylon in Aſſyria? Concerning the time of his comming to Rome,the ancient writers doe not agree.*Euſebius* ſayth it was in the time of Claudius.But by Hierom,who ſaith he ſate there 25.yeeres vntill the laſt yeere of Nero,it muſt follow,that he came thither the ſecond or third of Claudius. Yet Damaſus ſayeth, he came to Rome in the beginning of Neroes Empire,and ſate there 25.yeres where as Nero reigned but 14.yeeres. Hee ſayeth alſo, that his diſputation with Simon Magus, was in the preſence of Nero the Emperour. *Euſebius* reporteth it vnder Claudius.Anterius Biſhop of Rome,(as Nicephorus teſtifieth)did write,that Peter was tranſlated from Antioche to Rome,& from thence he paſſed to Alexandria, becauſe he might more profite the Church there. Niceph.lib.14.cap.39. Damaſus ſaith, he conſecrated Clemens Biſhop in his place. Irenæus ſaith,that Linus was made Biſhop by Peter and Paul, and after him Anacletus,and the third was Clemens.lib.3.cap.3.Tertullian ſaith,Clemens was the firſt after Peter.So that although moſt of the ancient writers doe make mention of Peters being at Rome, yet there is great varietie of their reportes, as in a matter whereof they had no certaine grounde. Notwithſtanding, for the conſent of ſo many writers, and the ancient receiued opinion, we are content to acknowledge that he was there, as a matter of ſtorie,not as an article of faith. As for the fond imaginations and deuiſes that you haue, howe he might be at Rome,and not to be ſaluted by the Apoſtle,are to no purpoſe. Seeing it is manifeſt, that this Epiſtle needed not to haue bene written vnto them,if Peter had bene ſo long reſident with them. Beſide that,when Paul did write his Epiſtles from Rome, he was not there, as appeareth not onely by no ſalutations, ſent from him, as there are from other: But alſo,that S.Paul writeth,that at his firſt appearance, all men forſooke him,which Peter would not haue done. 2.Tim.4.16. All men ſought their owne,when he wrote to the Philippians.Phil.2 21. where he would haue excepted Peter,if he had then bene at Rome. Finally, when Paul was brought priſoner to Rome, Peter was not there, for he woulde haue giuen him enterteinement, as the reſt of the brethren did. Act.28.Where you ſay,that we might aſwell ſay,that S.Iohn was neuer as Epheſus,becauſe S.Paul ſaluteth him not, I anſwere we vſe not ſo to conclude. But we take it to be very vnlike, that S.Iohn was there at that time, when S.Paul did write. To conclude, the chayre of Peter, is Peters doctrine, which we doe moſt gladly embrace.The Church of Rome when it was the Church of Chriſt,was vniuſtly contemned by the Donatiſts. But now that the Pope ſitteth in Babylon,as Antichriſt,not in Peters chayre as Peters ſucceſſor, becauſe he teacheth not Peters doctrine,but in Simon Magus ſeat,where all things are to be ſold for money,the See of Rome is iuſtly called the chayre of peſtilence,and not the chayre of the Apoſtles.

Rhem.5. 16. Holy kiſſe.) *Hereof,and by the commom vſage of the firſt Chriſtians, who had ſpeciall regard of vnitie and peace among themſelues,and for ſigne and proteſtation thereof,kiſſed one another, came our holy ceremonie of giuing the* Pax,*or kiſſing one another in the ſacrifice of the* bleſſed *Maſſe*. *Orig.in 16. ad Ro.* Kiſſing the Pax.

Fulke 5. Your Popiſh Pax,is ſcarce as good,as an apiſh imitation of the Apoſtles kiſſe: who doeth not inſtitute a ceremonie of a ſuperſtitious toy to be kiſſed at the maſſe, but willeth that the maner of ſalutation, (which was then vſuall,to be perfourmed with a kiſſe) ſhould be reuerently vſed,in holineſſe and ſinceritie. And of ſuch a kiſſe ſpeaketh Origen vſed in the Church after prayers, not of the Paxe at Maſſe. The Popiſh Pax.

Rhem. 6. 17 To marke them.) *He carefully warneth them to take heede of ſeditious ſowers of Sectes and diſſenſion in religion, and this is euer to be their marke,if they ſhould teach or mooue them to any thing which was not agreeable to that which they had learned at their conuerſion: not bidding them to examine the caſe by the Scriptures, but by their firſt forme of faith and religion deliuered to them before they had or did reade any booke of the newe Teſtament.* Againſt Sectmaſters how to examine our faith.

Fulke 6. The forme of doctrine,that was deliuered to the Romanes,was taken out of the holy Scriptures, although there had bene neuer a booke of the newe teſtament, written at that time,as you ſay: yet Euſebius ſaith that S.Markes Goſpel was written immediatly after their conuerſion. And about the ſame time,as Irenæus teſtifyeth.S.Matthewes Goſpell was written when Peter and Paul founded the Churches at Rome. *lib.3.c.p.1.* Yee by Euſebius, who citeth it out of Clemens,it appeareth that the Romanes not ſatiſfied with the diuine preaching of Peter by word of mouth only without writing, intreated Marke to put it in writing for their perpetual inſtruction of thoſe things which Peter preached, which when he had performed, Peter approued their deuotion,confirmed the writing, and by his auctoritie deliuered it to be read in the Church. *Euſeb.li.2. cap.14.* citing *Clemens Hyp.6 Hierom in Cat.* Which teſtimonie (if it be true,) declareth manifeſtly, that S.Markes Goſpel containeth the forme of doctrine which S. Peter deliuered to the Romanes, and is that doctrine whereby S. Paul willeth them to examine all ſectes that riſe vp among them. But if that were a perpetuall and generall marke which you ſay he giueth,that men ſhould admit nothing but that which they haue learned at their conuerſion. Thoſe nations which were conuerted by the *Arians*, ſhould neuer haue become true Catholikes. The nations of the *Ruſsianes*,*Bulgarianes*, and other conuerted by the *Græcians* ſince their ſchiſme,ſhould neuer be brought to the vnitie of the Church of Rome. And ſuch as from *Iudaiſme*, *Paganiſme*, *Mahometiſme* and ignorance,are conuerted by vs to Chriſtianitie,might neuer become Papiſts: if your owne marke be a good and perpetual rule(as you ſay it is)being giuen by the Apoſtle. But we muſt firſt know by whom,and vnto what religion The Scriptures ſufficient.

ligion,men were first conuerted vnto Christianitie, and if it be certaine they were conuerted to pure and sincere Religion at the first, they must alwayes hold it. Otherwise it is no constancie, but diuilish obstinacie to continue in any error that is contrary to the holy Scriptures, vpon any pretence whatsoeuer.

Rhem.7 18. But their owne belly.) *Howsoeuer Heretikes pretend in wordes and external shew of their sheepes cote, in deede they seeke but after their owne profite and pleasure,and by the Apostles owne testimonie we be warranted so to iudge of them as of men that in deede haue no religion nor conscience.* Heretikes giuen to voluptuousnes.

Fulke 7. This note agreeth to no Heretikes that euer were more aptly then to the Pope and his Clergie.

Rhem. 19. Your obedience) *Against Heretikes and their illusions,there is no better way then in simplicitie to cleaue vnto that which hath bene taught before: for the which the Romane obedience is much cõmended.*See Annot.*vpon the first* cha.verl.8.

THE ARGVMENT OF THE FIRST EPISTLE TO THE CORINTHIANS.

Rhem. *HOw S.Paul planted the Church at Corinth,continuing there a yere and an halfe together, we reade Act.18. After that,when he was at Ephesus Act.19, about the end of the three yeres that he abode there, he wrote this first Epistle to the Corinthians. For euen as S.Luke there writeth,* when these things were ended, Paul purposed in the Spirit,when he had gone ouer Macedonia and Achaia, to goe to Hierusalem: *so likewise doth S.Paul himselfe write here:* I wil come to you in Achaia, when I shal haue gone ouer Macedonia,for I wil go ouer Macedonia.but I wil tarie at Ephesus vntil Pentecost. Act 19.21. 1.Cor.16,5.

The matter that he writeth of, is not one,as in the Epistle to the Romanes,but diuers. partly such faultes of theirs, as were signified vnto him by them that were of Chloe 1.*Cor.*1,11. *partly such questions as them selues wrote to him of,* And concerning the things that you wrote to me. 1.*Cor.*7,1. *for so we may (as it seemeth) deuide the Epistle into these two partes. Or,to put al together,he writeth of eight things:* 1 *Of certaine Schismes beginning among them,by occasion of certaine preachers,whom in the Second Epistle he toucheth more plainly,as being False apostles.chap.*1.2.3.4. 2 *Of an incestuous fornicator,and some that went to law before infidel iudges.chap.*5.6. 3 *Of Matrimonie and Continencie. chap.*7. 4 *Of meates sacrificed to Idols chap.*8.9.10. 5 *Of his Traditions.chap.*11. 6 *Of the Giftes of the Holy Ghost.chap.*12.13.14. 7 *of the Resurrection. chap.*15.8 *Of the Contributions that he gathered of the Gentiles,to succour the Christian Iewes at Hierusalem.c.*16.

THE FIRST EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

The 1.part of Schismes,that were about their baptizers and preachers.

After salutation, 4 *hauing acknowledged the graces of their Churche,* 10 *he dehorteth them from their Schismatical boasting against one another in their baptizers (telling them that they must boast only in Christ for their Baptisme)* 17 *and in their preachers,who had the wisedom of wordes: telling them that it is the preaching of the Crosse,whereby God saueth the world, and wherin only Christians should boast:* 26 *seeing God of purpose chose the cõtemptible, that so him self might haue the glory.*

The Translation of Rhemes.

PAul called to be an Apostle of IESVS Christ, by the wil of God, and Sósthenes a brother,

2 To the Church of God that is at Corinth, to the sanctified in Christ IESVS,called to be saincts, with al that inuocate the name of our Lord IESVS Christ in euery place of theirs & ours.

3 Grace to you and peace from God our father and our Lord IESVS Christ.

4 I giue thankes to my God alwaies for you for the grace of God that is giuen you in Christ IESVS,

5 That in al things you be made riche in him,in al vtterance,and ‖ in al knowledge,

6 (As the testimonie of Christ is confirmed in you,)

7 So that nothing is wanting to you in any grace, expecting the reuelation of our Lord IESVS Christ,

8 Who also wil confirme you vnto the ende

The Translation of the Church of England.

PAul called to be *an Apostle of Iesus Christ, through the will of God, and brother Sosthenes:*

2 *Vnto the Church of God which is at Corinthus,to them that * are sanctified in Christ Iesus, Saincts by calling,* with all that call on the Name of the Lorde Iesus Christ in euery place, both of theirs and ours:* Actes 15.9. Rom.1.17.

3 *Grace be vnto you,and peace from God our father,and from the Lord Iesus Christ.*

4 *I thanke my God alwayes on your behalfe, for the grace of God which is giuen you in Iesus Christ,*

5 *That in all things ye are enriched in him,in all vtterance and in all knowledge:*

6 *As the testimonie of Iesus Christ was confirmed in you.*

7 *So that ye are destitute of no gift, waiting for the appearing of our Lord Iesus Christ.*

8 *Which shall also † strengthen you vnto the ende,* † Or,confirme.

end without crime, in the day of the comming of our Lord IESVS Christ.

9 God is faithfull: by whom you are called into the societie of his sonne IESVS Christ our Lord.

10 And I beseech you brethren by the name of our Lord IESVS Christ, that you al say one thing, and that there be no schismes among you: but that you be perfect in one sense, and in one knowledge.

11 For it is signified vnto me (my brethren) of you, by them that are of Chloé, that there be contentions among you.

12 And I meane this, for that euery one of you saith, ‡I certes am Paules, and I Apollos, but I Cephas, and I Christs.

‡The beginning of al Schismes is ouer much admiring & addicting mens selues to their owne particular Maisters. Act.18,8.

13 Is Christ deuided? Why, was Paul crucified for you? or in the name of Paul were you baptized?

14 I giue God thankes, that I baptized none of you, but * Crispus and Caius.

15 Least any man say that in my name you were baptized.

16 And I baptized also the house of Stephanas. But I know not if I haue baptized any other.

17 For Christ sent me not to baptize, but to euangelize: not in wisdom of speach, that the crosse of Christ be not made void.

18 For the word of the crosse, to them in deede that perish, is folishnes: but to them that are saued, that is, to vs, it is the power of God.

Es.33,18. 19 For it is writtē, *I wil destroy the wisdom of the wise: & the prudēce of the prudent I wil reiect*

20 Where is the wise? where is the scribe? where is the disputer of this world? Hath not god made the wisedom of this world folish?

21 For because in the wisdom of god the world did not by wisdom know god: it pleased God by the folishnes of the preaching to saue them that beleue.

22 For both the Iewes aske signes, and the Greeks seeke wisdom.

23 But we preach Christ crucified, to the Iewes certes a scandal, and to the Gentiles, folishnes:

24 But to the called Iewes and Greekes, Christ the power of God and the wisdom of God.

The Epistle for S. Agatha. Febr. 5.

25 For that which is the folish of God, is wiser then men: and that which is the infirme of God, is stronger then men.

26 For see your vocation brethren, that not many wise according to the flesh, not many mightie, not many noble.

27 But

ende, that ye may be blameleſſe in the day of our Lord Ieſus Chriſt.

*9 *God is faithfull, by whom ye haue bene called vnto the fellowſhip of his ſonne Ieſus Chriſt our Lord.* 1.Theſſ.5.24

10 Now I beſeech you brethren by the name of our Lord Ieſus Chriſt, that ye all ſpeake one thing, and that there be no diſſentions among you: but that ye may be perfectly ioyned together in the ſame minde, and in the ſame meaning.

11 For it hath bene declared vnto me, my brethren, of you, by them which are of the houſe of Chloe, that there are contentions among you.

12 This I ſay, that euery one of you ſaieth, I Act.18.24.
*am of Paul, and I am of * Apollo, and I am of Cephas, and I am of Chriſt.*

13 Is Chriſt deuided? was Paul crucified for you? either were ye baptized in the name of Paul?

14 I thanke God that I baptized none of you Act.18.28.
*but * Criſpus and Gaius:*

15 Leaſt any ſhould ſay that I had baptized in mine owne name.

16 I baptized alſo the houſhold of Stephana: Beſids, I know not whether I baptized any other.

17 For Chriſt ſent me not to baptize, but to Gal.5.2.
*preach the Goſpel: *not with wiſedome of words,* 2.Pet.1.16.
leaſt the croſſe of Chriſt ſhould be made of none effect.

*18 For the preaching of the croſſe is to them that periſh, fooliſhnes: but vnto vs which are ſaued, * it is the power of God.*

*19 For it is written, I will deſtroy the wiſedome of the wiſe, and will caſt away the * vnderſtanding of the prudent.* Eſ.29.14. Rom.1.16.

20 Where is the wiſe? where is the Scribe? where is the diſputer of this world? Hath not God made the wiſedome of this world fooliſh?

21 For after that in the wiſedome of God, the world through their wiſedome knew not God, it pleaſed God through fooliſhnes of preaching, to ſaue them that beleeue.

*22 For * the Iewes require a ſigne, and the* Matt.12.38.
Greekes ſeeke after wiſedome.

23 But we preach Chriſt crucified, vnto the Iewes a ſtumbling blocke, and vnto the Greekes, fooliſhneſſe:

24 But vnto them which are called, both Iewes and Greekes, Chriſt, the power of God, and the wiſedome of God.

25 For the fooliſhnes of God is wiſer then men: and the weakeneſſe of God is ſtronger then men.

26 Brethren, ye ſee your calling, how that not many wiſe men after the fleſh, not many mightie, not many noble are called:

27 But the foliſh thinges of the world hath God choſen, that he may confound the wiſe: & the weake thinges of the world hath god choſen, that he may confoūd the ſtrong.

28 And the baſe things of the world and the contemptible hath God choſen, & thoſe things which are not, that he might diſtroye thoſe things which are.

29 That no fleſh may glorie in his ſight.

30 And of him you are in Chriſt IESVS, ‖ who is made vnto vs wiſedom from God, and iuſtice, and ſanctification, & redemption

Ier.9,23. 31 That as it is written, *He that doth glorie, may glorie in our Lod.*

27 But God hath choſen the foliſh things of the world, to confound the wiſe: & God hath choſen the weake thinges of the world, to confound the things which are mightie.

28 And vnnoble things of the world, and things which are deſpiſed, hath God choſen, yea *and thinges which are not, to bring to naught things that are.*

29 That no fleſh ſhould glorie in his preſence,

30 And of him are ye in Chriſt Ieſus, which of God is made vnto vs wiſedom, & righteouſneſſe, and ſanctification, and redemption.

31 That according as it is written, * *He that* Ier.9.23. *glorieth, let him glorie in the Lord.*

ANNOTATIONS. CHAP. I.

Rhem. 1. 5. In al knowledge.) *Obſerue that the Apoſtles neuer wrote their letters but to ſuch as were conuerted to Chriſtes faith before, for men can not lightly learne the Chriſtian religion by reading Scriptures, but by hearing, and by the preſence of their teachers, which may inſtruct them at large and particularly of euery Article, as clerely and briefely by letters they could not doe. Neither doth now any man learne his faith firſt, but by hearing of his parents and Maiſters, for if we ſhould when we come to yeres of diſcretion, be ſet to picke our faith out of the Scriptures, there would be a madde worke and many faithes among vs.* Faith commeth by hearing rather then reading

Fulke. 1. The ordinary way of attayning to faith, is by hearing the word of God preached, yet many haue bene conuerted by reading only. The Berhæans at there firſt conuerſion, ioyned reading of the ſcriptures, with the Apoſtles preaching Act.17.11. Timohty. was not only taught by his grādmother, & mother, but euen from a yong child, brought vp in the reading of the ſcriptures 2. Tim.3.15. And this is the right order of bringing vp of Children in Chriſtian religion: That they be not only taught by their parentes, or maiſters, and paſtors, but alſo trayned vp in reading of the ſcriptures. But if they that haue the charge to ſee children Catechiſed, doe neclect their duties, children comming to the yeres of diſcretion, being ſtirred vp by Gods ſpirit to reade the ſcriptures, may learne there faith out of the ſcriptures only, which are able to make them wiſe vnto ſaluation (as the Apoſtle teacheth,) through faith in Chriſt Ieſus. And a wiſer worke may be made of onely reading the ſcriptures, then is vſually made among Papiſts, where the children are brought vp in ignorans and Idolatry, in ſteed of Chriſtian faith and religion. Reading of ſcriptures.

Rhem. 2. 30. Who is made.) *He meaneth not, as our Aduerſaries captiouſly take it, that we haue no iuſtice, ſapience, nor ſanctitie of our owne, other then Chriſtes imputed to vs: but the ſenſe is, that he is made the author, giuer, and meritorious cauſe of al theſe vertues in vs, for ſo the Apoſtle interpreteth him ſelfe plainely in the 6 Chapter folowing, when he writeth thus,* You be waſhed, you be iuſtified, you be ſanctified in the name of Lord IESVS Chriſt and in the Spirit of our God. Chriſt is made our iuſtice, becauſe he is the author of the iuſtice in vs.

Fulke. 2. If we haue iuſtice, ſapience or ſanctity of our owne, we may glory in our own, and not in the Lord. But Chriſt is made to vs from God, not only the beginning, but the perfection of wiſdom, iuſtice, and ſanctification, as he is of redemption. For as rightly you may ſay, we haue redemption in vs of our owne, as that we haue iuſtice, wiſedom, holines, And 2.Cor.5.21 the Apoſtle ſaith: That we are made the iuſtice of God in Chriſt, as Chriſt was made ſinne for vs, which was none otherwiſe, then by imputing our ſinnes to him, as his iuſtice is imputed to vs. And for the giftes of wiſedom, iuſtice, holines, which we haue of Gods grace, they are in vs, but not ſufficient to make vs wiſe, holy, iuſte, before God, that we may deſerue eternal ſaluation, but of his mere grace, we are waſhed iuſtified, and ſanctified, in the name of our Lord Ieſus, by the working of gods ſpirit. Iuſtice inherent

Chryſoſtome vnderſtandeth Chriſt to be ſo the auctor of wiſdom, holines, and iuſtice, as he is apprehended by faith: That Chriſt is made vnto vs wiſedom, iuſtice, and holines. *It is not* (ſaith he) *of eſſence or ſubſtance, but of faith. Therefore he ſaith in an other place, that we are made the iuſtice of god in him.* In 1.Cor.Hom.3. Theodoret vpon this text ſayth: *You are not named by him, or by him, but you are accompted worthy of regeneration in Chriſt, he hath giuen you true wiſdom, he hath giuen you remiſſion of ſinnes, and vouchſafed you of iuſtice, and hath made you holy, being deliuered from the tyranny of the Deuil. It is meete therefore to reioyce, not becauſe of men, but of God which hath ſaued you.* Ocumenius ſaith, *he hath done al theſe things, that no man ſhould thinke himſelfe to be any thing, neither ſhould glorie in him ſelfe, but in God.* Bede ſaith vpon this text: *Chriſt the higheſt God, is the true iuſtice, or els he being the true God is the higheſt iuſtice, which truely we ought to hunger and thriſt for, the ſame is our iuſtice in this peregrination, and wherewith we hope to be ſatisfied hereafter, the ſame is our ful iuſtice in eternitie.* The ſame alſo be the wordes of S. Auguſtine Epiſt.85. The auctor of the Comentary in Hieromes name ſaith, *Whereas Chriſt is the wiſdome of God, yet when one beleueth in him, Chriſt is made wiſedom to him.* Theſe ancient fathers, ioyne with vs in the expoſition of this place.

CHAP. II.

That his owne preaching among them, was in humble maner in the ſight of man, 5. Howbeit it is moſt profound wiſdon (as they ſhould and would perceiue, if they were not carnal) which is taught in the Church of Chriſt.

AND I (brethren) when I came to you, I came not in loftyneſſe of ſpeache or

AND I, brethren, when I came to you, * *came not in* ‖ *glorioſneſſe of wordes, or*

or of wiſedom, preaching to you the teſtimonie of Chriſt.

2 For I iudged not my ſelfe to know any thing among you but Ieſus Chriſt, and him crucified.

Act.18,1. 3 And * I was with you in infirmitie, and feare and much trembling.

4 And my ſpeach and my preaching was not in the perſuaſible wordes of humane wiſedom, but in ſhewing of ſpirit & power.

5 That your faith might not be in the wiſdom of men, but in the power of god. But we ſpeak wiſdom among the perfect.

6 But the wiſdom not of this world, neither of the princes of this world, that come to naught.

7 But we ſpeake the wiſdom of God in a myſterie, which is hid, which God did predeſtinate before the worlds, vnto our glory.

8 Which none of the princes of this world did know: for if they had knowen, they would neuer haue crucified the Lord of glorie.

Eſa.64,4. 9 But as it is written, *That which eie hath not ſeene, nor eare hath heard, neither hath it aſcended into the hart of man, what thinges God hath prepared for them that loue him.*

10 But to vs God hath reuealed by his Spirit. For the Spirit ſearcheth al things, yea the profoundities of God.

11 For what man knoweth the things of a man, but ‖ the ſpirit of a man that is in him? ſo the things alſo that are of God no man knoweth, but the ſpirit of God.

12 And we haue receiued not the ſpirit this world, but the ſpirit that is of God: ‖ that we may know the thinges that of God are giuen to vs.

13 Which alſo we ſpeake not in learned wordes of humane wiſdom: but in the doctrine of the ſpirit, comparing ſpiritual things to the ſpiritual.

14 But ‖ the ſenſual man perceiueth not thoſe things that are of the ſpirit of God. for it is foliſhnes to him, and he can not vnderſtand: becauſe he is ſpiritually examined.

15 But the ſpirituall man iudgeth all things: and him ſelfe is iudged of no man.

Eſa.40,13. 16 For * who hath knowen the ſenſe of our Lord that may inſtructe him? But we haue the ſenſe of Chriſt.

or of wiſedome, ſhewing vnto you the teſtimonie of God.

2 For I eſteemed not to knowe any thing among you, ſaue Ieſus Chriſt, and him crucified.

3 And I was among you in weakeneſſe, and in feare, and in much trembling.

*4 And my words and my preaching * was not with entiſing wordes of mans wiſedome, but in ſhewing of the ſpirit, and of power:* 2.Pet.1.10.

5 That your faith ſhould not ſtand in the wiſedome of men, but in the power of God.

6 And we ſpeake wiſedome among them that are perfect: not the wiſedome of this world, neither of the princes of this world, which come to nought:

7 But we ſpeake the wiſedome of God in a myſterie, euen *the hid* wiſedome *which God ordained before the world, vnto our glorie.*

8 Which none of the princes of this worlde knew: for had they knowen it, they would not haue crucified the Lord of glorie.

*9 But as it is written, * The eye hath not ſeene, and the eare hath not heard, neither haue entred into the heart of man, the things which God hath prepared for them that loue him.* Eſai.64.4.

10 But God hath reuealed them vnto vs by his ſpirit: for the ſpirit ſearcheth all things, yea the deepe things of God.

11 For what man knoweth the things of a man, ſaue the ſpirit of man which is in him? Euen ſo the things of God knoweth no man, but the ſpirit of God.

12 And we haue not receiued the ſpirit of the world, but the ſpirit which is of God, that we might know the things that are giuen to vs of God.

*13 *Which things alſo we ſpeake, not in the words which mans wiſedome teacheth, but which the holy Ghoſt teacheth: comparing ſpirituall things, with ſpirituall things.* 2.Pet.1.16.

14 But the naturall man perceiueth not the things of the ſpirit of God, for they are fooliſhnes vnto him: Neither can he know them *becauſe they are ſpiritually diſcerned.*

*15 *But he that is ſpiritual, diſcerneth all things, yet he himſelfe is iudged of no man.* Prou.27.19.

*16 * For who hath knowen the minde of the Lord, that he might inſtruct him? But we haue the minde of Chriſt.* Rom.11.34. Eſa.40.13.

ANNOTATIONS. CHAP. II.

Rhem. 1. 11. But the ſpirit of man.) *One man can not know an others cogitations naturally: but God giueth the Prophets and other, euen in this world oftentimes, by extraordinary grace to know mens ſecretes. As he did to S. Peter, to know the fraude of Ananias and Sapphira: and to Eliſeus, his ſeruants bribery in his abſence, and what was done in the king of Syria his chamber, and as he giueth to al * Angels and Saints (ſo far as is conuenient to our neceſſities and thei heauenly glorie) to vnderſtand not onely our vocal praiers, but our inward repentance and deſires.* How Angels and Saincts & mortal men know our cogitations.

Act.5.4.reg.5 & 6. *Luc.15,7.

Fulke. 1 You quote *Luc.*15.7.to proue,that god geueth extraordinary grace, to al Angels and Saints , to vnderſtand, not onely our vocal praiers , but alſo our inward repentance and deſires, ſo farre, as is conuenient to our neceſſitie. But firſt,there is no mention of Saincts, in that place,but generally, that there ſhalbe ioy in heauen, which is expounded in that 10.verſe,to be before the angels . Secondly there is no mention of any prayers, vocal or mentall,but of the repentance of a ſinner, when God, whoſe onely worke it is, to conuert a ſinner, doth reueile it.Thirdly neither in that place,nor in any other of the ſcripture,it can be proued,that God vſeth the miniſterie of Saincts departed, for our neceſſities . Therefore that place maketh nothing to ſhew, how Saincts here our prayers.

Rhem. 2. 12. That we may know.) *The Proteſtantes that chaleng a particular ſpirit reueaſing to ech one his own predeſtination,iuſtification,& ſaluation,would draw this text to that purpoſe.Which importeth nothing els(as is plain by the Apoſtles diſcourſe)but that the holy ghoſt hath giuen to the Apoſtles,& by thē to other Chriſtian men , to know Gods ineffable gifts beſtowed vpon the beleeuers in this time of grace: that is, Chriſtes Incarnation,Paſſion, preſence in the Sacrament,and the incomprehenſible ioyes of heauen,which Pagans,Iewes,and Heretikes deride.*

The heretikes allegation for their vaine ſecuritie, anſwered.

Fulke. 2. We chalenge no particuler ſpirit,but the ſpirit of adoption,by which euery one of vs,doth cry Abba father, and is aſſured of the inheritance of Gods children, which Papiſts vnderſtand not, becauſe they are voyde of it. Yet the whole diſcourſe of the Apoſtle,proueth that he ſpeaketh thereof, and not onely of the reuelation of knowledge to the Apoſtles,by whom,without teſtimony of the ſame ſpirit,chriſtian men know the ſame. But if any man hath not the ſpirit of Chriſt (ſaith the Apoſtle) he is none of his *Rom.*8.9.S. Auguſtine ſo vnderſtandeth this place,that it perteyneth to the ſpecial reuelation of Gods ſpirit in euery true Chriſtian that is made iuſt.*We beloued*(ſaith he)*that we may be our Lordes freindes: Let vs know what our lord doth, for he himſelfe maketh vs not onely men,but alſo iuſt men,and not we our ſelues.And that we may know this,who maketh but he himſelfe? For we haue not receyued the ſpirit of this world,but the ſpirit which is of God,that we may know thoſe things which are giuen to vs of God.* In Ioan.Tract.85.

Rhem. 3. 14. The ſenſual man.) *The ſenſual man is he ſpecially, that meaſureth theſe heauenly myſteries by natural reaſon, humane prudence,external ſenſe,and worldly affection,as the Iew,Pagane, and Heretike doe: and ſometime both here and elswhere, the more infirme and ignorant ſort of Chriſtian men be called ſenſual or carnal alſo, who being occupied in ſecular affaires,and giuen to ſenſual ioye and worldlines,haue no ſuch ſenſe or feeling of theſe great gifts of God, as the perfecter ſort of the faithful haue.Who trying theſe high pointes of religion,not by reaſon and ſenſe,but by grace,faith,and Spirit,be therefore called ſpiritual. The ſpiritual then is he,that iudgeth and diſcerneth the truth of ſuch things as the carnal can not attaine vnto : that doth by the ſpirit of the Church , whereof he is partaker in vnitie of the ſame , not onely ſee the errours of the carnal,but condempneth them and iudgeth euery power reſiſting Gods ſpirit and word : the carnal Iew,Heathen,or Heretike,hauing no meanes nor right to iudge of the ſaid ſpiritual man.For when the ſpiritual is ſaid to be iudged of none,the the meaning is not that he ſhould not be ſubiect or obedient to his Paſtors and ſpiritual Powers and to the whole Church,ſpecially for the trial or examination of al his life,doctrine,and faith: but that a Catholike man and namely a teacher of Catholike doctrine in the Church,ſhould not be any whit ſubiect to the iudgement of the Heathen or the Heretike,nor care what of ignorance or infidelitie they ſay againſt him,for ſuch carnal men haue no iugdement in ſuch things, nor can attaine to the to the Churches wiſdom in any ceremony,myſterie,or matter which they condemne.*

The ſenſuall man

The ſpiritual man.

How the ſpiritual man iudgeth al, and is iudged of none

Therefore S.Irenæus excellently declaring that the Church and euery ſpiritual childe thereof,iudgeth and condemneth al falſe Prophets and Heretikes of what ſort ſo euer, at length he concludeth with theſe notable wordes : The ſpiritual ſhal iudge alſo al that make ſchiſmes, which be cruel,not hauing the loue of God,& reſpecting their owne priuate, more then the vnitie of the Church,mangle,deuide,and (as much as in them lieth) kill for ſmall cauſes the great and glorious body of Chriſt, ſpeaking peace,and ſeeking battaile.He ſhal iudge alſo them that be out of the truth,that is to ſay,out of the Church,which Church ſhal be vnder no mans iudgement,for to the Church are al thinges knowen, in which is perfect faith of the Father, and of al the diſpenſation of Chriſt,and firme knowledge of the Holy ghoſt that teacheth al truth.

The Church is vnder no mans iudgement. *Ire.li.4.c.62.*

Fulke. 3. The ſpiritual man,is he,that iudgeth and diſcerneth the truth of ſpiritual things,by the ſpirit of Chriſt bearing witneſſe to his worde,and by the ſame diſcerneth the true church from the falſe,the Church of God from the congregation of Heretikes . For the Church hath not a ſpirit, teaching otherwiſe , then the holy Ghoſt hath taught in the ſcriptures,but agreable thereunto,& confirming the doctrine taught in the ſcriptures,which Irenæus doth in part declare,in the next chapter,but more at large Cap.65.of the ſame book:ſhewing by what meanes a member of the Church which is a ſpiritual man, atteyneth to ſuch knowledge, namely by diligent reading and ſtudying of the Scriptures.*Reliqua omnia &c.He that is a ſpiritual man in deede,ſhal interprete euery one of theſe things,that are ſpoken,whatſoeuer we haue ſhewed,that the Prophets haue ſpoken in the whole courſe of the ſcripture, in what forme of our Lords diſpoſition,it is ſpoken.and ſhewing the holy body of the worke of the Sonne of God,knowing alwaies the ſame God,and acknowledging alwaies, the ſame word of God, although he be now made manifeſt unto vs and alwaies acknowledging the ſame ſpirit of God,although in theſe laſt times he is newly powred forth vpon vs,and from the creation of the world,to the end,vpon mankind it ſelfe by whom,they that beleeue God and follow his word,obtaine that ſaluation, which is of him. But they which depart from him,and diſpiſe his commandements,and by there workes do diſhonour him,that hath made them,and by their opinion doe blaſpheme him,that feedeth them, doe heape vnto themſelues,moſt iuſt iudgement. This man therefore trieth al men,he himſelfe is tryed of no man , neither blaſpheming his father,nor making voyde his diſpoſitions,nor accuſing the fathers,nor diſhonoring the prophets,either ſaying that they are of another God,or againe, that the propheciis haue ben of diuers ſubſtances. And we ſay againſt all Heretikes,and firſt againſt thoſe that be of Marcions ſide,& againſt thoſe that are like to thē,ſaying,that the prophets are of another God: Read ye more diligently the goſpel which is giuen vs by the Apoſtles, and read more diligently the prophets,and you ſhal find all the doing,and all the doctrine,and all the paſſion of our Lord preached or ſet forth in them.* If al the doctrine of Chriſt be ſet forth in the ſcriptures, & ſo plainly that it may by diligent reading be foundeuen of Heretikes, the ſpirit of the Church *teacheth nothing,but* that which is ſet forth in the ſcriptures.

The Church is vnder no mans iudgement.

CHAP. III.

Rhem. 1. *If they will not be carnal ſtil, they muſt boaſt in God only, and not in their preachers, which are but his miniſters,* 10 *and need to looke well how they preach :* 12 *becauſe not all preaching, though it be Catholike, is meritorious: but rather it buildeth matter to be purged by fire, when it is vaine and vnfruitful (as alſo any other like workes of other Catholikes.) marie if it be hereticall, deſtroying the temple of God, then it worketh damnation.* 18 *The remedie is, to humble themſelues and referre all to God.*

Fulke. 1. The text ſpeaketh not of any preaching, or other worke that is meritorious.

AND I, brethren, could not ſpeake to you as to ſpiritual, but as to carnal. As it were to litle ones in Chriſt,

‡The Church onely hath truth both in her milke and in her bread: that is, whether ſhe inſtruct the perfect, or the imperfect who are called carnal. *Aug. li. 15 c. 3. cont. Fauſt.*

2 I gaue you ‡ milke to drinke, not meat: for you could not as yet. but neither can you now verely, for yet you are carnal.

3 For whereas there is among you emulation and contention, are you not carnall, and walke according to man?

4 For when one ſaith, I certes am Paules, and an other, I Apollos: are you not ‖ men? What is Apollo then? and what is Paul?

‖ carnal.

5 The miniſters of him whom you haue beleeued, and to euery one as our Lord hath giuen.

6 I planted, Apollo watered: but God gaue the increaſe.

7 Therefore neither he that planteth is any thing, nor he that watereth: but he that giueth the increaſe, God.

8 And he that planteth & he that watereth are one. And ‖ euery one ſhal receiue his owne reward according to his owne labour.

9 For we are ᶜ coadiutors: ‖ you are Gods husbandry, you are Gods building.

ᶜ συνεργοὶ. c A maruelous dignitie of ſpiritual paſtors, that they be not only the inſtruments or miniſters of Chriſt, but alſo Gods coadiutors in the worke of our ſaluation.

10 According to the grace that is giuen me, as a wiſe workemaſter haue I laied the foundation: and an other buildeth thereupon. but let euery one looke how he buildeth thereon.

11 For other foundation no mã can lay, beſide that which is laid: which is Chriſt IESVS.

12 And if any man build ‖ vpon this foundation, gold, ſiluer, pretious ſtones, wood, hay, ſtubble,

13 The worke of euery one ‖ ſhal be manifeſt: for ‖ the day of our Lord wil declare, becauſe it ſhal be reuealed in fire: and the worke of euery one of what kind it is, the fire ſhal trie.

14 If any mans worke abide, which he built thereupon: he ſhal receiue reward.

15 If any mans worke burne, he ſhal ſuffer detriment: but himſelfe ſhal be ſaued: yet ſo ‖ as by fire.

16 Know you not that you are the temple of God: and the Spirit of God dwelleth in you?

17 But if any violate the temple of God, God

AND I could not ſpeake vnto you brethren, as vnto ſpirituall, but as vnto carnal, euen *as vnto babes in Chriſt.*

2 I haue nouriſhed you with milke, and not with meate: for ye then were not ſtrong, neither are ye as yet.

3 For ye are yet carnall: Seeing then there is among you enuying, and ſtrife, and ſects, are ye not carnal, and walke as men?

4 For while one ſaieth, I am of Paul, and an other, I am *of Apollo, are ye not carnall?*

5 For what is Paul? what is Apollo? but miniſters by whom ye beleeued, euen as the Lord gaue to euery man.

6 I haue planted, Apollo watered: but God gaue the encreaſe.

7 So then, neither is he that planteth any thing: neither he that watereth: but God that giueth the encreaſe.

*8 He that planteth, and he that watereth, are one: *and euery man ſhall receiue his reward according to his labour.* Pſal.63.13. gal.6.5.

9 For we together are Gods labourers, ye are Gods husbandry, ye are gods building.

10 According to the grace of God which is giuen vnto me, as a wiſe maſter builder haue I laid the foundation, and another buildeth thereon. But let euery man take heed how he buildeth vpon.

11 For other foundation can no man lay then that is laid, which is Ieſus Chriſt.

12 If any man build on this foundation, gold, ſiluer, precious ſtones, timber, hay, or *ſtubble:*

13 Euery mans worke ſhall bee made manifeſt. The day ſhall declare it, becauſe it ſhall be reuealed by the fire, and the fire ſhall try euery mans worke what it is.

14 If any mans worke that he hath built vpon, abide, he ſhal receiue a reward.

15 If any mans worke burne, he ſhall ſuffer loſſe, but he ſhall be ſafe himſelfe: yet as it were *through fire.*

*16 * Knowe yee not that yee are the temple of God, and that the ſpirite of God dwelleth in you?* 1.Cor.6.19.

17 If any man ‖ defile the temple of God, him ‖ Or, deſtroy.

God wil deſtroy him. For the temple of God is holy: which you are.

18 Let no man ſeduce himſelfe: if any man ſeeme to be wiſe among you in this world, let him become a foole that he may be wiſe.

19 For the wiſedom of this world is foliſhnes with God. For it is written, *I will compaſſe the wiſe in their ſubteltie.* Iob 5,13.

20 And againe, *Our Lord knoweth the cogitations of the wiſe that they be vayne.* Pſ.93,11.

21 Let no man therefore glory in men. For al things are yours:

22 Whether it be Paul, or Apollo, or Cephas, or the world, or life, or death, or things preſent, or things to come, for al are yours:

23 And you are Chriſtes, and Chriſt is Gods.

ſhall God deſtroy: for the temple of God is holy, which temple *ye are.*

18 Let no man deceiue himſelfe: If any man among you ſeeme to himſelfe *to bee wiſe in this world, let him become a foole, that hee may be wiſe.*

19 For the wiſedome of this world, is fooliſhneſſe with God: for it is written, * *He compaſſeth the wiſe in their owne craftineſſe.* Iob 5.23.

20 And agayne, The Lord knoweth the thoughts of the wiſe, that they be vaine.

21 Therefore let no man glory in men, for all things are yours:

22 Whether Paul, or Apollo, or Cephas, either the world, either life or death, whether things preſent, or things to come, all are yours.

23 But ye are Chriſts, and Chriſt is *Gods.*

ANNOTATIONS. CHAP. III.

Rhem.2. 8 Euery man ſhall receiue according) *A moſt plaine text for proofe that men by their labours, and by the diuerſities thereof, ſhall be diuerſly rewarded in heauen: and therefore that by their workes proceeding of grace, they doe deſerue or merite heauen, and the more or leſſe ioy in the ſame. for though the holy Scripture commonly vſe not this word merite, yet in places innumerable of the old and new Teſtament, the very true ſenſe of merite is conteined. and ſo often as the word* merces, *and the like be vſed, they be euer vnderſtood as correlatiues or correſpondent vnto it. for if the ioy of heauen be retribution, repaiment, hire, wages for workes (as in infinite places of holy Scripture,) then the works can be none other but the valure, deſert, price, worth, and merite of the ſame. And in deed this word,* reward, *which in our Engliſh tonge may ſignifie a voluntary or bountifull gift, doth not ſo wel expreſſe the nature of the* * *Latin word, or the Greeke, which are rather the very ſtipend that the hired workeman or iourneman couenanteth to haue of him whoſe worke he doth, and is a thing equally and iuſtly anſwering to the time & weight of his trauels & works (in which ſenſe the ſcripture ſaith,* Dignus eſt operari[9] mercede ſua. *the workeman is worthy of his hire) rather then a free gift. though, becauſe faithful men muſt acknowledge that their merites be the gifts and graces of God, they rather vſe the word reward, then hire, ſtipend, or repaiment. though in deed it be al one, as you may ſee by diuers places of holy write. as,* * My merces (*reward*) is with me to render to euery one * according to his workes. *And* Our Lord wil render vnto me according to my iuſtice. Pſalm. 17. *And* the very word it ſelfe *merite* (*equiualent to the Greeke*) *is vſed thus,* Mercie ſhall make a place to euery one * according to the merite of workes. *Eccleſiaſtici* 16, 15. *And* if you doe your iuſtice before men, you ſhall not haue reward in heauen. Matth. 6, 1. *Where you ſee that the reward of heauen is recompenſe of iuſtice. And the euaſion of the Heretikes is friuolous and euidently falſe, as the former and like wordes doe conuince, for they ſay heauen is our* Merces *or reward, not becauſe it is due to our workes, but to the promes of God: where the wordes be plaine,* According to euery mans workes *or* labours, *vpon which workes, and for which workes conditionally, the promes of heauen was made.*

Good workes meritorious, & the rewards in heauen are different according to the ſame.

Merces. μισθὸς.

1. Tim. 5, 18.

Apoc. 22, 12.

Mat. 16, 27.

Ro. 22, 12.

κατὰ τὰ ἔργα.

Fulke. 2. Euery man ſhall receiue reward according to his labours, but not according to the merite of his labours. Neither doth the Scripture in the originall tongues, euer vſe the wordes of meriting and deſeruing, in the caſe of reward, nor any wordes that is correlatiue vnto it. For the word *Merces*, or μισθὸς, or reward, hath relation vnto Gods promiſe, and not to the merite, worthineſſe or deſert of the worke. And where you ſay in the ende, that we haue a friuolous euaſion, to ſay that the reward is not due to our workes, but to Gods promiſe, we ſay not ſo, but that the reward is due to our workes, not in reſpect of their merite or worthineſſe, but in reſpect of Gods promiſe. As if a king ſhould make a proclamation, that euery one which laboureth one day in his building, ſhall receiue a thouſand pound; we ſay the reward is here due to the worke, but not in reſpect of the merite, worthineſſe or deſert of the labour, but in reſpect of the kings promiſe. Much more in the reward of eternall life, which is gods free gift, and is infinitely more worth, then our labour, yet due to his promiſe, who alſo giueth will and habilitie, to worke that whereunto he repayeth reward. But you adde, that the ſenſe of merite, is conteyned in the ſcripture, though the word be not, becauſe *the ioy of heauen is called retribution, repayment, hire, wages, workes, then the workes can be none other, but the valure, deſert, price, woorth, and merite of the ſame.* Firſt, I anſwere, that the ioy of heauen is neuer called in Scripture by the ſlauiſh name of hire or wages. For μισθὸς, ſignifieth a reward of meere grace, as well as an hire or wages. And ſo the Apoſtle vſeth it plainly, Rom. 4. 4. ſaying: To him that worketh, μισθὸς, reward, is not reckoned according to grace, but according to debt. Therefore the word reward, doeth ſignifie as well that which is giuen according to grace, as that which is due in reſpect of deſert. And ſo it is alwayes taken, when the ioy of heauen is called a reward, becauſe as the Apoſtle ſaieth, we are ſaued of grace, and not of workes, Ephe. 2. 8. 9. And leaſt you ſhould flie to your diſtinction of the firſt grace and iuſtification, the Apoſtle ſaieth, we are ſo ſaued

Merite.

by

by grace, that when we were dead in ſinne, God hath quickened vs with Chriſt, and rayſed vs vp with him, and placed vs in heauen with Chriſt, and in Chriſt Ieſus. Wherein is comprehended grace of finall perſeuerance and glorification. For who ſhall bring vs downe, being once placed in heauen with Chriſt, and in Chriſt: he may as ſoone pull Chriſt out of heauen. Rom. 10. 6. Therefore, when the Scripture vſeth that word, reward, for hire and wages due to the worke, it ſpeaketh not of the reward of eternall life. As when it ſayth: The workeman is worthy of his hire: He meaneth the preacher is worthy of his maintenance of them to whom he preacheth, which his labour doth throughly deſerue. In the ſecond place Apoc. 22. Where Chriſt ſaieth, his reward is with him, to render to euery man according to his worke: The reward is of grace, and not of merite, and ſo of the like places. But where Dauid ſayth, Pſalm. 17. The Lord will render to him according to his worke, the reward is of grace, and not of merite, and ſo of the like places. But where Dauid ſayth, Pſalm. 17. The Lord will render to him according to his iuſtice, he meaneth the iuſtice of his cauſe agaynſt his perſecutors. For when he hath to doe onely with God, he ſayth: Enter not into iudgement with thy ſeruauut, for no fleſh ſhall be iuſt in thy ſight. Pſalme 142. 2. The place of Eccleſiaſticus, (beſide that it is no Canonicall Scripture) is falſly tranſlated or corrupted in your vulgar Latine edition. For according to the Greeke, it is thus: *Make a place to all kind of mercy, for euery man ſhall find according to his workes.* In which ſentence, there is neither word nor meaning of merite. Finally, the reward due to almes, is of the mercy of the rewarder, not of the merite of the almes. For Math. 6. The word is almes, which your tranſlation calleth iuſtice. Our Sauiour Chriſt ſheweth Math. 25. 34. that the reward for almes is the inheritance of the kingdom of heauen which was prepared for the giuer, before the beginning of the world: Therefore, it is not the hire or wages due to the merite of almes, but a reward of the free grace and election of God, prepared and promiſed to the giuers of almes. So there is no place in the Scriptures, whereupon to ground your hereticall doctrine, of the valure, merite or worthineſſe of workes to deſerue the ioyes of heauen.

Rhem. 3. 12 Vpon this foundation.) *The foundation is Chriſt, and fayth in him working by charitie. The vpper building may be either pure and perfect matter of gold, ſiluer, and precious ſtone, which (according to the moſt authentical and probable expoſition) be good workes of charitie and al Chriſtian iuſtice done by Gods grace: or els, wood, hay, ſtubble, which ſignifie the manifold actes of mans infirmitie and his venial ſinnes. Which more or leſſe mixed and medled with the better matter aforeſayd, require more or leſſe puniſhment or purgation at the day of our death. At which day, if by penance or other means in the Church, the ſayd venial ſinnes be before hand cleanſed, there ſhal need no purging at all, but they ſhal ſtraight receiue the reward due to them.* Building of gold, or ſtubble.

Fulke. 3. The building of precious matter vpon the foundation, which the Apoſtle ſpeaketh of, is manifeſtly to be vnderſtood, of pure doctrine ſincerely deliuered. The building of combuſtible matter, is vaine affectation of eloquence, and other like trifling matter, not taking away the foundation, but handling it vnworthily. But admitting your interpretation, the Apoſtle ſpeaketh not of more or leſſe puniſhment or purgation, at the day of our death. And yet if that alſo were graunted, the Apoſtles wordes will allow no purging by penance, or other meanes of the Church. For he ſayth, the fire ſhall try euery mans worke, he ſayth not, the fire ſhall purge euery man. So that if this fire here ſhould ſignifie purgatory, (as S. Auguſtine ſayth, expreſly it cannot) and if euery man ſhould folow his worke, no man ſhould eſcape purgatory. Purgatory. Satiſfaction.

Rhem. 4. 13 Shal be manifeſt.) *Whether our life and workes be pure and neede no cleanſing, now in this world is hard to iudge: but the day of our Lord, which is at our death, will make it plaine in what termes euery mans life is towards God, for then Purgatorie fire ſhall reueale and prooue it. for, whoſoeuer hath any impure matter of venial ſinnes or ſuch other dettes, to Gods iuſtice paiable and purgable, muſt into that fire, and after due payment and cleanſing, be ſaued through the ſame. Where the workes of the perfect men and ſuch as died with al dettes paied, cleanſed, or forgiuen, are quitted from the fire, & neuer incurre damage, payne, or loſſe thereby. The places of fathers expounding this for Purgatorie, be very many moſt euident, which are cited in the laſt Annotation folowing.* Our workes ſhalbe manifeſted by fire.

Fulke. 4. The true text is, the day, and not the day of our Lord, and ſo doeth S. Auguſtine read, ſo the ſenſe is: Time wil declare, for God hath appointed a time, to examine as it were by fire, euery mans doctrine, as S. Ambroſe doth expound it. But of purgatory fire after this life, here is no mention. Purgatory.

Rhem. 5. 13 The day of our Lord ſhall declare.) *That this purgation rather ſignifieth the place of Gods iuſtice after our death, then any affliction in this life, the Apoſtles preciſe ſignifying of fire declareth, and of reuealing notifying the difference of mens workes by the ſame: which is not done euidently euer in this life: and namely the word,* day of our Lord: *which commonly and properly ſignifieth in Scripture, & namely in this Apoſtle* (1. Cor 5, 5. 2. Cor. 1, 13. Phil. 1, 10. 6. 1. Theſ. 5, 2. 2. Theſ. 2, 2.) *either the particular, or the general iudgement: and therefore that the trial ſpoken of is not properly nor litterally meant any affliction or aduerſitie of this life, as Caluin alſo confeſſeth, coyning a foliſh new conſtruction of his owne. Where you may note alſo in that mans Commentarie, that this word,* dies Domini, *was ſo preiudicial againſt him and all other expoſitions of the trial to be made in this world, that he would gladly haue* (Domini) *out, reading thus,* A day ſhall come which ſhall open, &c. *Where vnderſtand, that if it were only* Dies (*as* ἡμέρα *in the Greeke*) *yet thereby alſo the Scripture is wont to ſignifie the ſelfe ſame thing: as,* 2. Tim. 1. 12. 28. *aud* 2. Tim. 4, 8. *and* Heb. 10, 25. the day, *as in this place, with the Greeke article only, which is al one with* Dies illa, *or* Dies Domini. What is ſignified by *the day of our Lord.* *Caluin in hunc locum.* ἡ ἡμέρα.

Fulke. 5. As I ſayd before, that word (our Lord) is not of the Greeke text, nor in all copies of your vulgar Latine, but in Plantines print, is marked with a note of ſuperfluitie. Secondly, the text ſpeaketh not one word of purging, but of trying, & that not of the perſons, but of the works. And where you ſay the Apoſtles preciſe ſpecifying of fire, declareth a place of iuſtice after this life, it is a vaine and vnlearned collection. For fire is here taken allegorically, as all the reſt of the words, foundation, gold, ſiluer, &c. wood, hay, ſtubble, &c. The texts that you quote for the day of our Lord, pertayne not to this place: where the day of the Lord is not named, but generally, a day. And yet in all thoſe places, the day of the Lord, or the day of Chriſt, ſignifieth the day of iudgement, when Chriſt ſhall come to iudge the quicke and the dead, and not any particular iudgement before that day. Finally, let the article be taken demonſtratiuely, (as ſometimes it is) yet you can make none other day of it, but doomeſday. Purgatory.

Rhem.6. 15 As by fire.) *S. Auguſtine vpon theſe wordes of the Pſalme,37.* Lord rebuke me not in thine indignation, nor amend me in thy wrath. For it ſhal come to paſſe *(ſaith he)* that ſome be amended in the wrath of God, & be rebuked in his indignation. And not al perhaps that are rebuked, ſhal be amended, but yet ſome there ſhall be ſaued by amending. It ſhalbe ſo ſurely, becauſe amending is named: yet ſo as by fire. but ſome there ſhal be that ſhal be rebuked, and not amended. to whom he ſhal ſay, Goe ye into euerlaſting fire. Fearing therefore theſe more grieuous paines, he deſireth that he may neither be rebuked in indignation by eternal fire, nor amended in his wrath. that is to ſay, Purge me in this life, & make me ſuch an one as ſhal not need the amẽding fire, being for them which ſhalbe ſaued, yet ſo as by fire. Wherefore? but becauſe here they build vpon the foundation, wood, hay, ſtubble? for if they did build gold, ſiluer, & precious ſtones, they ſhould be ſecure from both fires, not only from that eternal which ſhal torment the impious eternally: but alſo frõ that which ſhal amend them that ſhal be ſaued by fire. for it is ſaid, *he ſhal be ſafe, yet ſo as by fire.* And becauſe it is ſayd, he ſhall be ſafe, that fire is contemned. Yea verely though ſafe by fire, yet that fire ſhalbe more greuous, then whatſoeuer a mã can ſuffer in this life. And you know how great euils the wicked haue ſuffered, and may ſuffer: yet they haue ſuffered ſuch as the good alſo might ſuffer. for what hath any malefactor ſuffered by the lawes, that a Martyr hath not ſuffered in the confeſſion of Chriſt? Theſe euils therfore that are here, be much more eaſie, & yet ſee how men, not to ſuffer them, doe whatſoeuer thou commandeſt. How much better doe they that which God commandeth, that they may not ſuffer thoſe greater paines? *Thus farre S. Auguſtine. See S. Amlr. vpon this place,* 1. Cor. 3. & Ser. 20. in Pſ. 118. *Hiero.* li. 2. c. 13. adu. Iouinianum. Greg. li. 4. Dialog. c. 39. & in Pſal. 3. Pœnit. in principio. *Origen* ho. 6. in c. 15. Exod. *and* ho. 14. in c. 24. Leuit.

Two fires after this life: one eternall, the other temporal, that is, the purging or amending fire.

Purgatory fire paſſeth all the paines of this life.

Fulke.6. To the auctoritie of S. Auguſtine I oppoſe his owne iudgement vpon better aduiſe and examination of the text. *Ignis de quo, &c. The fire whereof the Apoſtle ſpeaketh in this place, muſt be vnderſtood to be ſuch, that both do paſſe through it, that is, both he which buildeth vpon this foundation, gold, ſiluer, precious ſtones: and he which buildeth wood, hay, ſtubble. For when he had ſayd this, he added, The fire ſhal try euery mans worke of what qualitie it is. If any mans worke ſhal remaine which he hath built vpon the foundation, he ſhal receiue reward, if any mans worke ſhal be burnt, he ſhal ſuffer loſſe, but he himſelfe ſhalbe ſafe, yet ſo as it were by fire. Therefore the fire ſhall try not the worke of one of them, but of them both. And the fire truly is the tentation of tribulation, of which in an other place it is written playnely, The fornace doth prooue the potters veſſels, and tentation of tribulation, iuſt men. This fire doeth the ſame in this life, which the Apoſtle ſayd, &c. Enchir. ad Laurent. cap. 68.* And as concerning purgatory, which opinion in his dayes began to be harkened vnto, he doubteth of it, ſaying: *Tale aliquid. &c. It is not incredible, that ſome ſuch thing alſo is done after this life, & it may be enquired of, whether is be ſo: & either be found or be hidden ſtill, that ſome faithfull men are ſaued by a certaine purging fire, ſo much ſooner or later, by how much they haue loued corruptible goods more or leſſe. Ibid. & de Dulc. Quæſt. q. 1.* But afterward writing againſt the Pelagians, he vtterly denieth any third place beſide heauen and hell. *Primum &c. The faith of the Catholikes vpon diuine auctoritie hath beleeued the firſt place to be the kingdome of heauen, frõ whence as I ſayd, he that is not baptized, is excepted. The ſecond place, hell, where euery one that falleth from Chriſt, or is a ſtranger from Chriſt, ſhall find eternall puniſhment. The third place we are vtterly ignorant of, yea and we find in the holy Scriptures that there is none. Contr. Pelagian. hypogn. lib. 5.* Likewiſe he denieth all third or middle place, *De verbis Apoſt. Ser.* 14.

Purgatory.

S. Ambroſe vpon this text, vnderſtanding it of doctrine, that is to be tried by fire, ſaieth, that he whoſe euill doctrine ſhal periſh, ſhal ſuffer the paynes of fire, that being purged by fire, he may be purged. But expounding what he meaneth by the paynes of fire, he ſayth: *Semper enim, &c. For he muſt alwayes be aſhamed, which ſeeth that he hath defended falſhood in ſtead of trueth,* which cannot be vnderſtood of popiſh purgatory, but of other iudgements of God in this life, wherin he ſhalbe aſhamed when he ſeeth his errour conuinced. Thereupon alſo, *Ser.* 20. *in Pſ.* 118. he ſaith, after he hath cited this text. *Cognoſcentes itaque, &c. Knowing therfore that there be many iudgements, let vs examine all our workes, for a iuſt man the loſſe is grieuous, the burning of any worke is grieuous.* So he vnderſtandeth the fire to be the triall of all Gods iudgements in this life, and not purgatory after this life. For he prayſeth the death of all the faithfull. *Quia deteriorem ſtatum, &c. Becauſe it maketh not their ſtate worſe, but ſuch as it ſhall find in euery one, ſuch it reſerueth vnto the iudgement to come, and cheriſheth them in quiet reſt. De bono mortis cap.* 4. Likewiſe in Pſ. 40. he ſaieth: *Bene addidit, &c. The Prophet hath well added, In the earth, for except he be here cleanſed, he cannot be cleane there.* You ſee therfore by theſe teſtimonies, that all the faithfull are in reſt after this life, and can haue no purging after they are gone from hence. Therefore he cannot be vnderſtood of popiſh purgatory where there is ſo litle reſt, and ſo great neceſſitie of purging pretended. Hierome hath nothing that ſoundeth for purgatory, whoſe words are theſe. *Si is cuius opus, &c. If he whoſe worke is burnt and loſt, and hath ſuſtained loſſe of his labour, ſhall looſe in deed the reward of his labour, but ſhall himſelfe be ſaued, yet not without triall of fire, therefore he whoſe worke hath remayned, which he hath built vpon, ſhall be ſaued without triall of fire, ſo verily there ſhalbe ſome diuerſitie betweene ſaluation and ſaluation.* Here is trial by fire, according to the text, but no purging by fire after this life. Nay, that this triall is by tentation in this life, he ſheweth in the ſame booke: *In malis, &c. In euill works and ſinnes, our ſeedes are the incentiues and perfection of the deuill. For when he ſhall ſee vs build vpon the foundation of Chriſt, hay, wood, ſtubble, then he putteth fire to it. Let vs therfore build gold, ſiluer, precious ſtones, and he ſhal not be bold to tempt vs.*

In the dayes of Gregory which was ſix hundred yeares after Chriſt, the opinion of purgatory had gotten ſome ground in the Latine church, though it was neuer receiued in the Greeke church, yet in the place by you quoted, he graunteth it, but for very ſmall offences. For after he had cited certaine teſtimonies of Scripture he addeth. *Ex quibus ſententijs, &c. Of which ſentences it is manifeſt, that ſuch as euery man departeth hence, ſuch he is preſented in iudgement, but yet of certaine light faultes it is to be deemed, that the purging fire is before the iudgement. Becauſe the trueth ſaieth, that if any man ſpeake blaſphemie againſt the holy Ghoſt, it ſhall not bee forgiuen him in this world, nor in the world to come. In which ſentence it is giuen te be vnderſtood, that ſome faultes may be releaſed in this woald, ſome in the world to come. For that which is denied of one Conſequent, vnderſtanding is open, that it is graunted of ſome. But yet as is ſayd before, that muſt be thought to be poſſible to be done, of litle, and of the leaſt ſinnes. As daily idle talke, immoderate laughter, or the ſinne of houſhold care, which is ſcarce done without fault, euen of them which*

which know how to decline from fault, or the errour of ignorance in no weightie matters, all which doe weigh downe after death, if they be not releaſed to men while they continue in this life. For when Paule ſaith that Chriſt is the foundation, and addeth if any man ſhall build vpon it &c. (although this may be vnderſtood of the fire of tribulation left to vs in this life) yet if any man take it of the fire of purgation that ſhall be, we muſt carefully conſider that he ſaid: that man may be ſaued by fire, not which buildeth vpon this foundation, iron, braſſe, or lead, that is the greater ſinnes, and therefore harder, and which then are inſoluble, but wood, hay, ſtuble, that is ſmall, and moſt light ſinnes, which the fire may eaſily conſume. If Gregories opinion had continued, or yet might be admitted among the Papiſts, purgatorie would not be very gainefull vnto thē. Yet he confeſſeth alſo that this place may be otherwiſe vnderſtood then of purgatorie, which is contrary to your note. *In pſ.3. pœnit.* he acknowledgeth greeuous purgatorie flames, but he groundeth them not vpon this text. Origen allegoriſing of the text after his maner, yet ſpeaketh nothing of popiſh purgatorie. For in the former place he ſaith: *Sicut furnus &c. As the furnace trieth golde, ſo tentation doth iuſt men: therefore all men muſt come to the fire, they muſt come to the melting pot.* This you cannot vnderſtand of purgatorie, whither you confeſſe that all doe not come. In the ſecond place nothing can be concluded of purgatorie, but that as there be diuers kindes of ſinnes, ſo there be diuers qualities of puniſhments, all which the faithfull man may auoid. But that there was no purgatorie paine knowen in his time, he teſtifieth in theſe wordes: *Nam priores &c. Men of former time did celebrate the day of birth, as they which loued this life onely, and hoped not for another after this. But now we doe not celebrate the day of natiuitie, ſeeing it is the entrance into ſorrowes and tentations, but we celebrate the day of death, as that which is the putting away of all ſorrowes, and the eſcaping of all tentations: we celebrate the day of death, becauſe they doe not die which ſeeme to die. Therefore we keepe memories of the ſainctes, and of our parentes, or of our friendes dying in the faith, we holde a memorie deuoutly, aſwell reioycing of their refreſhing, as alſo praying for a godly conſummation in the faith for our ſelues. So therefore we doe not celebrate the day of natiuitie, becauſe they that die ſhall liue for euer. And thus we celebrate it, we call together the deuout people with the prieſts, the faithfull with the clergie. Moreouer we inuite the poore and needy, and feed the fatherleſſe and widowes, that our feſtiuitie may be made in remembrance of the reſt, which is vnto the ſoules departed, whoſe memorie we celebrate, and may be vnto vs a ſauour of ſweetneſſe in the ſight of the eternall God.* Heere you ſee that Origen acknowledged the ſoules of all the faithfull departed to be in reſt, in refreſhing, and diſcharged of all ſorrowes, therefore not in purgatorie.

CHAP. IIII.

He requireth to be eſteemed for his office, but regardeth not to be praiſed of man for his vertue: conſidering that neither his owne conſcience is a ſufficient iudge thereof, but onely God who ſeeth al. 8 He toucheth them for contemning in their pride, the Apoſtles themſelues as miſerable: 18 *threatening to come to thoſe proude Falſeapoſtles who were the authors of al theſe ſchiſmes.*

The Epiſtle vpon ỹ fourth Sunday of Aduent.

SO let a man eſteeme vs as the miniſters of Chriſt, and the diſpenſers of the myſteries of God.

2 Here now is required among the diſpenſers that a man be found faithful.

3 But to me it is a thing of leſt account, to be iudged of you, or of mans day: but I iudge not my ſelf neither.

4 For I am not guilty in conſcience of any thing: ‖ but I am not iuſtified herein: but he that iudgeth me, is our Lord.

5 Therfore iudge not before the time: vntil our Lord do come, who alſo wil lighten the hidden things of darkenes, and wil manifeſt the counſels of the hartes: and then the praiſe ſhal be to euery man of God.

‡ Loe when he named him ſelf, and Apollo, & Cephas: he meant other ſeditious and factious preahers whoſe names he ſpared.

6 But theſe things, brethren, † I haue tranſſigured into my ſelf and Apollo, for you: that in vs you may learne, one not to be puffed vp againſt an other, aboue that is written.

7 For who diſcerneth thee? Or what haſt thou that thou haſt not receiued? And if thou haſt receiued, what doeſt thou glorie as though thou haſt not receiued?

8 Now you are filled, now are you become riche: without vs you reigne: and I would to God you did reigne, that we alſo might reigne with you.

a The Epiſtle vpon S. Iames day, *Iul.* 25.

9 a For I thinke that God hath ſhewed vs

LEt a man ſo eſteeme of vs as the miniſters of Chriſt, and the diſpoſers of the ſecrets of God.

2 Furthermore, it is required in the diſpoſers, that a man be found faithfull.

3 With me it is but a very ſmall thing that I ſhould be iudged of you, either of mans iudgement: yea, I iudge not mine owne ſelfe.

4 For I know nothing by my ſelfe, yet am I not thereby iuſtified: but he that iudgeth me, is the Lord.

*5 *Therfore iudge nothing before the time,* Matt.7.1. *vntill the Lord come, who will lighten the hid-* rom.2.1. *den things of darkeneſſe, and open the counſels of the hearts: and then ſhall euery man haue praiſe of God.*

6 And theſe things brethren, I haue figuratiuely applied vnto my ſelfe and to Apollos, for your ſakes: that ye might learne by vs, not to be wiſe aboue that which is written, that you ſwell not one againſt another for any mans cauſe.

7 For who ſeparateth thee? And what haſt thou that thou haſt not receiued? If thou haſt receiued it, why doeſt thou glory as though thou hadſt not receiued it?

8 Now ye are full, now ye are rich, ye haue reigned as kings without vs, and I would God ye did reigne, that we alſo might reigne with you.

9 For me thinketh that God hath ſet forth vs

vs Apoſtles the laſt, as it were deputed to death: becauſe [b] we are made a ſpectacle to the world, and to Angels and men.

b The Epiſtle for a Confeſſor that is not a Biſhop.

10 We are fooles for Chriſt: but you wiſe in Chriſt. we weake: but you ſtrong. you noble, but we baſe.

11 Vntil this houre we doe both hunger, and thirſt, and are naked, & are beaten with buffets, and are wanderers,

12 And labour working with our owne handes. we are curſed: and do bleſſe. we are perſecuted: and ſuſteine it.

13 We are blaſphemed: & we beſeeche. we are made the refuſe of this world, the droſſe of al euen vntil now.

14 Not to confound you, do I write theſe things: but as my deereſt children I admoniſh you.

15 For [c] if you haue ten thouſand pædagoges in Chriſt: yet not many fathers. For in Chriſt IESVS by the Goſpel I begat you.

16 I beſeeche you therfore be folowers of me.

17 Therfore haue I ſent to you Timothee, who is my deereſt ſonne and faithful in our Lord wil: and who wil put you in minde of my waies that are in Chriſt IESVS, as euery where in euery Church I teach.

18 As though I would not come to you, ſo certaine are puffed vp.

19 But I wil come to you quickly, if our Lord wil know not the wordes of them that be puffed vp, but the power.

20 For the kingdom of God is not in wordes, but in power.

21 What wil you? ‖ in rodde that I come to you: or in charitie, and the ſpirit of mildnes?

vs which are the laſt Apoſtles, as it were men appointed to death. For we are made a gaſing ſtocke vnto the world, and to angels, and to men.

10 We are *fooles for Chriſtes ſake, but ye* are *wiſe in Chriſt. We* are *weake, but ye* are *ſtrong: Ye* are *honorable, but we* are *deſpiſed.*

11 Euen vnto this ‖ time we both hunger and thirſt, and are naked, and are buffeted, and haue no certaine dwelling place, ‖ Or, houre.

*12 *And labor, working with our owne hands: being reuiled, we bleſſe: being perſecuted, we ſuffer it:* Act.20.34. 1.theſ.2.9. 2.theſ.3.8.

13 Being defamed, we pray: we are made as the filthineſſe of the world, & are *the offcouring of all things vnto this day.* Matt.5.44.

14 I write not theſe things to ſhame you, but as my beloued ſonnes I warne you.

15 For though ye haue ten thouſand inſtructers in Chriſt, yet haue ye *not many fathers: For in Chriſt Ieſus I haue begotten you through the Goſpel.*

16 Wherefore I deſire you, be ye folowers of me.

17 For this cauſe haue I ſent vnto you Timotheus, which is my beloued ſonne, and faithfull in the Lord, who ſhall put you in remembrance of my wayes which be in Chriſt, as I teach euery where in all churches.

18 Some are ſwollen, as though I would come no more at you:

*19 *But I wil come to you ſhortely, if the Lord will, and will know, not the wordes of them which are ſwollen, but the power.* Act.19.21. iam.4.15.

20 For the kingdome of God is not in word, but in power.

21 What will ye? Shall I come vnto you with a rodde, or in loue, and in the ſpirit of meekeneſſe?

MARGINALL NOTES. CHAP. IIII.

Rhem. 1. 15. If you haue.) *So may S. Auguſtine our Apoſtle ſay to vs Engliſh men.*

Fulke. 1. That Auguſtine whom you ſpeake of was no Apoſtle of Chriſt but of Gregorie, neither did he beget the nation of the Engliſhmen to Chriſt by the pure goſpell as S. Paule did the Corinthians, but with mixture of mens traditions. And that Chriſtian religion which he found in the Britans, he laboured to corrupt with Romiſh inuentions. Auguſtine the monke no apoſtle.

ANNOTATIONS. CHAP. IIII.

Rhem. 2. 4. But not iuſtified) *The Heretikes are certaine that they be in Gods grace, but S. Paul though guiltie of no crime in his conſcience, durſt not aſſure him ſelf that he was iuſtified, neither could take vpon him to be iudge of his owne hart and cogitations, whether they were pure or no: but the trial thereof he left onely to Gods iudging day.* No man ſure of grace or iuſtification.

Fulke. 2. S. Paule was moſt ſure of Gods grace, and his iuſtification thereby through faith: Rom. 8. 30. But he doth acknowledge that he is not iuſtified by his faithfull ſeruice and labor in the goſpell, therefore no man can be iuſtified by his works done of grace, in as great perfection as can be done of mortall men, which yet is farre vnable to ſtand before the iuſtice of God. Certeintie of faith. Iuſtification by workes.

Rhem. 21. In rodde.) *The Apoſtles haue power of diſcipline and cenſures againſt offenders, and power of gentlenes, meekenes, and indulgence alſo: to vſe either puniſhing or pardoning, according to their wiſedom, and according to the occaſions of time and place.* Spiritual power to puniſh or pardon.

CHAP.

CHAP. V.

Sharply rebuking their Clergies negligence, 3 him ſelf abſent excommunicateth that publike inceſtuous perſon: 6 commaunding that hereafter no Chriſtian be ſo tolerated in any open crime, but excommunicated.

The ſecond part of the Epiſtle: of the inceſtuous fornicator: and lawing before Infidels.

THERE is plainely heard fornication among you, and ſuch fornication, as the like is not among the heathen, ſo that one hath his * fathers wife.

2 And you are puffed vp: and ‡ haue not mourned rather, that he might be takē away from among you, that hath done this deede.

3 ‖ I in deede abſent in body, but preſent in ſpirit, haue already iudged, as preſent, him that hath ſo done,

4 In the name of our Lord IESVS Chriſt, ‖ you being gathered together and my ſpirit, with the vertue of our Lord IESVS

5 To deliuer ſuch an one ‖ to Satan for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of our Lord IESVS Chriſt.

6 Your glorying is not good. Know yon not that a litle leauen corrupteth the whole paſte?

The Epiſtle vpon Eaſter day.

7 Purge the old leauen, that you may be a new paſte, as you are azymes. For our Paſche, Chriſt, is immolated.

8 Therfore ‖ let vs feaſt, not in the old leauen, nor in the leauē of malice & wickednes, but in the azymes of ſinceritie and veritie.

e Either this Epiſtle in the wordes before, or ſome other.

9 I wrote to you in [e] an epiſtle, Not to keepe companie with fornicatours.

10 I meane not the fornicatours of this word, or the couetous, or the extorſioners, or ſeruers of Idols: otherwiſe you ſhould haue gone out of this world.

11 But now I wrote to you, not to keepe companie, if he that is named a brother, be a fornicatour, or a couetous perſon, or [e] a ſeruer of Idols, or a railer, or a drunkard, or an extorſioner: with ſuch an one ‖ not ſo much as to take meate.

12 For what is it to me to iudge of them that are without? Do not you iudge of them that are within?

13 For them that are without, God wil iudge. Take away ‖ the euil one from among your ſelues.

THere goeth a common ſaying, that there is fornication among you, and ſuch fornication as is not named among the Gentiles: that one ſhould haue his fathers wife.

2 And ye are puffed vp, and haue not rather ſorowed, that he that hath done this deed, might be taken away from among you.

*3 *For I verily, as abſent in body, but preſent in ſpirit, haue determined already, as though I were preſent, that he that hath ſo done this deed,* Col.2.5.

4 In the name of our Lord Ieſus Chriſt, you being gathered together, and my ſpirit with you, with the power of the Lord Ieſus Chriſt,

*5 *To deliuer ſuch* a one *vnto Satan for the deſtruction of the fleſh, that the ſpirit may be ſaued in the day of the Lord Ieſus.* 1.Tim.1.20.

*6 Your glorying is not good, *Know ye not that a litle leauen leaueneth the whole lumpe?* Gal.5.9.

7 Purge out therfore the olde leauen, that ye may be a new lumpe, as ye are vnleauened. For cuen *Chriſt our Paſſeouer is ‖ offered vp for vs.* ‖ Or, is ſlaine.

8 Therfore let vs keepe holyday, not with old leauen, neither with the leauen of maliciouſneſſe and wickedneſſe: but with the vnleauened bread *of pureneſſe and trueth.*

9 I wrote vnto you in an epiſtle, that ye ſhould not company with fornicators.

10 I did not meane *not at all with the fornicators of this world, or with the couetous, or extortioners, or with idolaters: for then muſt ye needs haue gone out of the world.*

11 But now this *I write vnto you, not to companie together, if any that is called a brother be a fornicator, or couetous, or a worſhipper of idols, or a railer, or a drunkard, or an extortioner: with him that is ſuch, not to eate.*

12 For what haue I to doe to iudge them that are without? doe not ye iudge them that are within?

13 Them that are without, God ſhall iudge. And ye ſhall put away from among you that wicked perſon.

MARGINALL NOTES. CHAP. V.

Rhem. 1. 11. [e] A ſeruer of Idols.) *A notorius wilful corruption in the bible* 1562 *: tranſlating in the verſe before,* Idolaters: *and here,* worſhiper of images: *the Apoſtles word being one,* εἰδωλολάτρης, Idolater.

Fulke. 1. Nay rather a manifeſt example that our tranſlator meaneth that an Idolater and worſhipper of images, is all one. As in the proper ſenſe of the word, there is no difference. Therefore another tranſlation vſeth the terme Idolaters in both places, the third hath a worſhipper of Idols in the latter place. Slanderous cauilling.

ANNOTATIONS. CHAP. V.

Rhem. 2. 3. I abſent.) *S. Paul here vſeth his Apoſtolike power, of binding this inceſtuous perſon, excommunicating him by his letters and* Mandatum, *though abſent.*

Fulke. 2. S. Paule ſendeth no *mandatum*, but vſeth his apoſtolike power in decreeing the inceſtuous perſon to be excommunicate, and requiring the ſame to be executed by the church. Paules mandatum.

4. You

Rhem.3. 4. You being gathered,) *Though he commaunded the acte ſhould be done in the face of the Church, as ſuch ſentences and cenſures be at this day executed alſo, yet the iudgement and authoritie of giuing ſentence was in him ſelf, and not in the whole multitude, as the Proteſtants and the popular Sectaries affirme. for the power of binding and looſing was not giuen to the whole Church, but as in the perſons of the Prelats, and to them for the beneſite of the whole. Whereupon S. Chryſoſtome vpon thoſe wordes,* Dic Eccleſiæ, Tel the Church. *Mat.* 18: Complaine to the Church, that is, *ſaith he,* to the Prelats and Preſidents thereof.

The authoritie of Eccleſiaſtical cenſures is in the Clergie only, and is executed in the name of Chriſt.

Fulke. 3. The auctoritie of excommunication perteineth to the whole church, although the iudgement and execution thereof is to be referred to the gouernors of the church, which exerciſe that auctoritie as in the name of Chriſt, ſo in the name of the whole church whereof they are appointed gouernors, to auoid confuſion.

Rhem. 4. With the vertue.) *Al ſuch great power ouer ſinners, is holden & exerciſed in the name and vertue of* CHRIST IESVS. *And whoſoeuer ſetteth light by it, deſpiſeth our Lordes name and power.*

Rhem. 4. 5. To Satan.) *To aſſure vs that al excommunicate perſons be in the power and poſſeſſion of the Diuel, and quite out of Chriſtes protection as ſoone as they be ſeparated by the Churches ſentence, from her body and the Sacraments and fellowſhip of Chriſtian Catholike men: it pleaſed God to giue power to the Apoſtles and Prelates in the primitiue Church, to cauſe the Diuel ſtraight vpon their ſentence of excommunication, to inuade the body of the excommunicate, and to torment him corporally. ſo Chriſt excommunicated Iudas, and the Deuil entred into him, and he went forth of the happie fellowſhip of the Apoſtles.* Io.13,27. *ſo this Apoſtle excommunicated Alexander & Hymenæus, and Satan ſtraight tooke them:* 1 Tim.1. *Yea it is thought that S. Peter excommunicated Ananias and Sapphira, and for ſigne of his power and terrour of the ſentence, ſtrooke them both ſtarke dead.* De mirabil.S.Scriptura li.3.c.16 apud D. Auguſt. *Which miraculous power though it be not ioyned now to that ſentence, yet as far as concerneth the puniſhment ſpiritual, which it ſpecially appertaineth vnto, it is as before, and is by the iudgement of the holy Doctors* (Cypr.ep.62.num.3. Chryſ.in 1.Tim.1.ho.5. Ambroſ. in 1 Tim.1 Hiero.ep.ad Heliod.c.7. Auguſt.de cor. & gra.c.15.) *the terribleſt and greateſt puniſhment in the world, yea far paſſing al earthly paine and torment of this life, and being a very reſemblance of damnation, and ſo often called by the Fathers, namely by S. Auguſtine.* And by this ſpiritual ſword *(ſaith S. Cyprian)* al muſt die in their ſoules, that obey not the Prieſts of Chriſt in the new law, as they that were diſobedient to the iudges of the old law, were ſlaine with the corporal ſword. *Would God the world knew what a mauelous puniſhment Chriſt hath appointed the Prieſts to execute vpon the offenders of his lawes, and ſpecially vpon the diſobedient, as Heretikes namely.*

The terrible ſentence of excommunication. *Act.5.* *Loeis citatis.*

Fulke. 4. Without ſuch bodily tormenting by the deuill, we are ſufficiently aſſured, that whoſoeuer is diuided from the church of Chriſt, is in the power of Satan. That Chriſt did excommunicate Iudas we finde not in the ſcripture, nor that Peter did excommunicate Ananias and Saphira. The puniſhment in deed of excommunication is exceeding great, when it is iuſtly executed by the miniſters of the true church. But the banning of heretikes is no more to be feared, then their bleſſing is to be deſired. And if they alſo that be true members of the church will take vpon them to excommunicate ſuch as be not vnder their iuriſdiction, their excommunication is not to be regarded. As when Victor biſhop of Rome tooke vpon him to denounce all the churches of Aſia to be excommunicate, which did not keepe the feaſt of Eaſter as the church of Rome did. The churches of Aſia did iuſtly deſpiſe his vniuſt cenſure. And the biſhops of Aſia (ſaith Euſebius) ἀνέπεμψαν λέγοντες did countermand him (as it is to be thought) gathered in councell againſt his vſurped excommunication, willing him to be better affected to peace and vnitie with his brethren. Beſide this many godly biſhops by their letters, did ſharply rebuke him for his doing, yea ſome of them that ioyned with him in the vſe of the ceremony: as Irenæus biſhop of Lyons in the name of the brethren of France. *Hiſt.lib.5,c.25.*

Excommunication.

The biſhop of Romes authoritie.

Rhem. 5. 8. Let vs feaſt.) *The Paſchal lambe, which was the moſt expreſſe figure of Chriſt euery way,* was firſt ſacrificed and afterward eaten with azymes or vnleauened bread. ſo Chriſt our Paſchal, being then newly ſacrificed on the Croſſe, is recommended to them as to be eaten with al puritie and ſinceritie, in the holy Sacrament. Which myſterie the holy Church in theſe wordes commendeth to the faithful euery yere at the feaſt of Eaſter.*

Puritie in receiuing the B. Sacrament. *Exo.12.*

Fulke. 5. S. Auguſtine referreth this feaſting not to the celebration of Eaſter, nor to the receiuing of the communion, whereunto we ought to be prepared with all ſinceritie, but to our whole life. *Etenim paſcha noſtrum &c. Chriſt our paſſeouer* (ſaith he) *is ſlaine or offered, that they might learne by example of ſo great humilitie, to purge out the olde leauen, that is what pride ſoeuer had remained in them of the olde man. Therefore* (ſaith he) *let vs keepe holy day, not for one day onely, but for our whole life, not in the olde leauen, nor in the leauen of malice and malignitie, but in the vnleauened bread of ſinceritie and truth.* Cont.ep.Parm.lib.3.c.2.

Eaſter day.

Rhem. 6. 11. Not to take meate.) *It is not meant that we ſhould ſeparate our ſelues corporally from al ſinners, or that we might refuſe to liue in one Church or fellowſhip of Sacraments with them, which was the errour and occaſion of the Donatiſtes great ſchiſme: nor that euery man is ſtraight after he hath committed any deadly ſinne, excommunicated, as ſome Lutherans hold: but that we ſhould auoid them when the Church hath excommunicated them for ſuch. though in minde, and condemnation of their faults, euery one ought to be alwaies far from them. As for the Heathen and Pagans, which be not vnder the Churches diſcipline, and at that time in external worldly affaires deale with Chriſtians and liued amongeſt them whether they would or no, the Apoſtle did not forbid Chriſtians their companie.*

We are bound to auoid, not al ſinners, but the excommunicate only, and them, except in certaine caſes.

Fulke. 6. I know not any Lutherans that hold that euery man ſtreight after he hath committed any deadly ſinne is excommunicated. But among papiſts there is for ſome offences excommunication *ipſo facto*, and *de iure*, and *a canone*, without any ſentence or denunciation. *Extra. de ſent. Excom. Cum deſideres.* And further I finde in your Canon law, this title, *Vita non ſententia, ab eccleſia aliquem eijcit, vel ad eam recipit. The life and not the ſentence doth caſt any man out of the church, or receiueth him vnto it.* Which is thus expounded, *Cum aliquis &c. When any man goeth out from the truth, from the feare of God, from faith, from charitie, he goeth out of the campe of the church although he be not caſt out by the voice of the biſhop, As on the contrary ſide, ſome is caſt out by no right iudgement, but if he went not out before, that is if he did not that whereby he deſerued to goe out, he is nothing hurt. For ſometimes, he that is caſt out, is within, and he that is without, ſeemeth to be kept within* Decret. cauſa. 24. qu. 3. c. *Cum aliquis &c.* By this iudge, whether ſome Lutherans be iuſtly charged with that which is affirmed by many Papiſtes, as the Canon law is.

Slander.

13. The

Rhem. 13. The euil one.) *He concludeth that though they can not, nor him self neither, cut of the Heathen that be publike offenders, yet the il person by him excommunicated being one of their owne body, they may cut of, as is aforesaid, and auoid his company. Vpon which commaundement of the Apostle, we see that we are bound by Gods word to auoid al companie and conuersation with the excommunicate, except in cases of necessitie, and the spiritual profite of the person excommunicated.*

CHAP. VI.

He rebuketh them for going to law before Iudges that were not Christians, 9 telling that extorsion (as many other offenses likewise) is a mortal sinne. 12 And with diuers reasons he inueigheth against fornication, bidding also to flee al occasion thereof.

DARE any of you hauing a matter against an other, to be iudged before the vniust, and not before the saincts?

2 Or know you not that ‡ the saincts shal iudge of the world? And if the world shal be iudged by you: are you vnworthie to iudge of the left things?

‡ The faithful iudge and giue sentence with God at the later day, specially the Apostles and the perfect Christians that haue forsaken al for Christes sake.

3 Know you not that we shal iudge Angels? how much more secular things?

4 If therfore you haue secular iudgements: the contemptible that are in the Church, set them to iudge.

5 I speake to you shame. So is there not among you any wise man, that can iudge betwene his brother.

6 But brother with brother ‖ contendeth in iudgement: and that before infidels?

7 Now certes there is plainely ‖ a fault in you, that you haue iudgements among you. Why do you not rather take wrong? why do you not rather suffer fraude?

8 But your selues doe wronge and defraude: and that to the brethren.

9 Know you not that the vniust shal not possesse the kingdom of God? Do not erre, Neither fornicatours, nor c seruers of Idols, nor aduouterers, nor the effeminat, nor the liers with mankinde,

c εἰδωλολάτραι:

10 Nor theeues, nor the couetous, nor drunkards, nor railers, nor extorsioners shal possesse the kingdome of God.

11 And these things certes you were: but you are washed, but you are sanctified, but you are iustified in the name of our Lord IESVS Christ, and in the Spirit of our God.

12 Al things are lawful for me, but al things are not expedient. Al things are lawful for me, but I wil be brought vnder the power of none.

13 The meate to the belly, and the belly to the meates: but God wil destroy both it and them: and the body not to fornication, but to our Lord, and our Lord to the body.

14 But God both hath raised vp our Lord, and wil raise vp vs also by his power.

15 Know you not that your bodies are the members of Christ? Taking therfore the mẽbers of Christ, shal I make them ỹ members

DAre any of you, hauing busines† with another, be iudged vnder the vniust, and not rather vnder the Saincts? †Or, against

2 Do ye not know that the Saincts shall iudge the world? If the world shall be iudged by you, are ye vnworthy to iudge the smallest matters?

3 Knowe ye not how that we shall iudge the Angels? How much more, things that pertaine to this life?

4 If then ye haue iudgements of things pertaining to this life, set vp them to iudge which are least esteemed in the Church.

5 I speake it to your shame. Is it so that there is not a wise man among you? no not one that shall be able to iudge betweene his brethrẽn?

6 But brother goeth to law with brother, and that vnder the vnbeleeuers?

*7 Now therefore, there is vtterly a † fault among you, because ye goe to lawe one with another: * Why rather suffer ye not wrong? why rather suffer ye not harme?* † Or, want. Mat.5.39. luke 6.29. rom.12.19. 1.Thes.4.6.

*8 Nay, * ye your selues doe wrong, and doe harme, and that to your brethren.*

9 Know ye not that the vnrighteous shall not inherite the kingdome of God? Be not deceiued: neither fornicatours, nor idolaters, nor adulterers, nor effeminate, nor abusers of them selues with mankind,

10 Nor theeues, nor couetous, nor drunkards, nor reuilers, nor † pillers, shall inherite the kingdome of God. † Or, extortioners.

*11 * And some such like you were: but ye are washed, but ye are sanctified, but ye are iustified in the name of the Lord Iesus, and by the spirit of our God.* Titus 3.3.

12 All things are lawfull vnto me, but all things are not profitable: all things are lawfull for me, but I will not be brought vnder the power of any.

13 Meates for the belly, and the belly for meates: but God shall destroy both it and them. Nowe the body is not for fornication, but for the Lord: and the Lord for the body.

*14 And God both hath raised vp the Lord, * and also shall raise vs vp by his power.* Rom.6.5.

15 Know ye not that your bodies are the mẽbers of Christ? Shal I then take the members of Christ, and make them the members of an harlot?

bers of an harlot? God forbid.

Gen.2,24. 16 Or know you not, that he which cleaueth to an harlot, is made one body? *For they ſhall be*, ſaith he, *two in one fleſh.*

17 But he that cleaueth to our Lord, is one ſpirit.

18 Flee fornication. Euery ſinne whatſoeuer a man doeth, is without the body: but he that doth fornicate, ſinneth ‡ againſt his owne body.

‡ Fornication is not onely enemy to the ſoule, but wa-ſteth, weake-neth, corrup-teth and defi-leth the body, more properly and directly then any other ſinnes doe.

19 Or know you not that your members are the temple of the holy Ghoſt which is in you, whom you haue of God, and you are not your owne?

20 For you are bought with a great price. Glorifie and beare God in your body.

lot? God forbid.

*16 What, know ye not that he which is coupled with an harlot, is one † body? * For two (ſaith he) ſhall be one fleſh.*

† With the harlot. Gen 2.24. math.19.5. mark.10.7. epheſ.5.32.

17 But he that is coupled vnto the Lorde, is one ſpirite.

18 Flee fornication: Euery ſinne that a man doeth, is without the bodye: but he that committeth fornication, ſinneth againſt his owne body.

*19 What, * knowe ye not that your body is the temple of the holy Ghoſt* which is *in you, whom ye haue of God, and ye are not your owne?* 1.Cor.6.16.

*20 * For ye are bought with a price: therefore glorifie God in your body, and in your ſpirite, which are Gods.* 1.Pet.1.16.

MARGINALL NOTES. CHAP. VI.

Rhem. 1. 9. Seruers of Idols.) *For this, the Engliſh Bible 1562 falſely tranſlateth*, worſhippers of images.

Fulke 1. All worſhipping of Images is idolatry, though there be ſpirituall Idolatry, which is not worſhipping of Images. But this quarrell is ſufficiently confuted in the Defenſe of our Tranſlations. Cap. 3. Cauilling.

ANNOTATIONS. CHAP. VI.

Rhem. 6. Contendeth in iudgement.) *To be giuen much to brabling and litigiouſnes for euery trifle, to ſpend a pound rather then loſe a peny, the Apoſtle much reprehendeth in Chriſtian men. For a Chriſtian man to draw an other to the iudgements ſeates and courtes of Heathen Princes (which then onely reigned) and not to ſuffer their controuerſies and quarels to be taken vp among them ſelues brotherly and peaceably, was a great fault: as, for one Catholike to draw an other for mere trifles, before ſecular or heretical Officers, is a very vnchriſtian part.* Going to law before heathen or heretical iudges.

7. A fault) *He forbade not al iudgements of controuerſies, but onely ſignified that it was a fault, and that it proceded of ſome iniuries done one to another, and imperfections, that they ſo moleſted one an other: and that it had been more agreable to Chriſtian perfection and charitie, rather to tolerate and ſuffer a ſmal iniurie, then to draw his fellow to iudgement ſeates.* Going to law not forbidden: but to agree otherwiſe, better.

CHAP. VII.

Rhem. 1. The 3. part. Of Mariage and continencie. *That maried folke may aske their debt, and muſt pay it, though it be better for them to conteine,* 8 *as alſo for the vnmaried and widowes to continew ſingle, though they may marrie.* 10 *That the married may not depart from one an other (nor in any caſe marrie an other, during the life of the former)* 12 *vnles it be from one that is vnbaptized, which yet he diſſuadeth:* 17 *counſeling alſo euery one to be content with his ſtate wherein he was Chriſtened.* 25 *Virginitie is not commaunded, but counſeled as the better and more meritorious then Mariage,* 39 *as alſo widowhod.*

Fulke 1. Virginitie is not counſailed, as more meritorious, but as a more free ſtate to ſerue God in. Merite.

AND concerning the things wherof you wrote to me: It is good for a man not to touch a woman.

2 But becauſe of fornication let euery man haue ‖ his owne wife, and let euery woman haue her owne husband.

c debitum reddat

3 ‖ Let the husband c render his dette to the wife: and the wife alſo in like maner to her husband.

4 The woman hath not power of her owne body: but her husband. And in like maner the man alſo hath not power of his owne body: but the woman.

5 Defraude not one another, except perhaps by conſent for a time, ‡ that you may ‖ giue your ſelf ¶ to praier: and returne againe together, leſt Satan tempt you for your incontinencie.

¶ to faſting and praier:

6 But I ſay this ‖ by indulgence, not by commaundement.

NOW as concerning the things whereof ye wrote vnto me: It is good for a man not to touch a woman.

2 Neuertheleſſe, to auoid fornication, let euery man haue his owne wife, and let euery woman haue her owne husband.

*3 * Let the husband giue vnto the wife due beneuolence: Likewiſe alſo the wife vnto the husband.* 1.Pet.3 7.

4 The wife hath not the power of her owne body, but the husband: And likewiſe alſo the husband hath not the power of his owne body, but the wife.

5 Defraud you not the one the other, except it be *with both your conſents for a time, that ye may giue your ſelues to faſting and praier: and afterward come together againe, that Satan tempt you not for your incontinencie.*

6 This I ſay ‖ of fauour, and not of commandement. † Or, by way of ſuffe-rance.

7 For

7 For

7 For I would al men to be as my ſelf: but euery one hath ‖ a proper gift of God: one ſo, and an other ſo.

‡ Before he treated of the continencie of ſuch as were married, now he giueth leſſons for the vnmarried alſo.

8 ‡ But I ſay to the vnmaried and to widowes: it is good for them if they ſo abide euen as I alſo.

9 But ‖ if they doe not conteine them ſelues, let them marie. For it is ‖ better to marie then c to be burnt.

c vri. πυρῶσθαι

10 But to them that be ioyned in matrimonie, not I giue commaundement, but our Lord, * that the wife depart not from her husband.

Mt.5,32.19,9. Mr.10,9. Lu.16,18.

11 And if ſhe depart, ‖ to remaine vnmaried, or to be reconciled to her husband. And let not the husband put away his wife.

12 For to the reſt, ‖ I ſay, not our Lord. If any brother haue a wife an infidel, and ſhe conſent to dwel with him: let him not put her away.

13 And if any woman haue a husband an infidel, and he conſent to dwel with her: let her not put away her husband.

14 For the man an infidel is ſanctified by the faithful woman: and the woman an infidel ‖ is ſanctified by the faithful husband: otherwiſe your children ſhoulde be vncleane: but now they are holy.

15 But if the infidel depart, let him depart. for the brother or ſiſter is not ſubiect to ſeruitude in ſuch. but in peace hath God called vs.

16 For how knoweſt thou woman, if thou ſhalt ſaue thy husband? or how knoweſt thou man, if thou ſhalt ſaue the woman?

17 But to euery one as our Lord hath deuided, as God hath called euery one, ſo let him walke, and as in al Churches I teach.

18 Is any man called being circumciſed? let him not procure prepuce. Is any man called in prepuce? let him not be circumciſed.

19 Circumciſion is nothing, and prepuce is nothing: but the obſeruation of the commaundements of God.

20 Euery one in the vocation that he was called, in it let him abide.

21 Waſt thou called being a bond man? care not for it: but and if thou canſt be made free, vſe it rather.

22 For he that in our Lord is called, being a bond man, is the c franchiſed of our Lord. likewiſe he that is called, being free, is the bondman of Chriſt.

c libertus

23 You

7 For I woulde that all men were euen as I my ſelfe: but euery man hath his proper gift of God, one after this maner, another after that.

8 I ſay therefore to the vnmaried and widowes, it is good for them if they abide euen as I:

9 But if they cannot abſtaine, let them marry: for it is better to marry then to burne.

*10 Vnto the maried commaund, not I, but the Lord, * Let not the wife depart from her husband:* Mat.5.32.& 19.9.

11 But and if ſhe depart, let her remaine vnmarried, or be reconciled to her husband againe: And let not the husband put away his wife.

12 But to the remnant ſpeake I, not the Lord, If any brother haue a wife that beleeueth not, and ſhe conſent to dwel with him, let him not put her away.

13 And the woman which hath to her husband an infidel, and he conſent to dwell with her, let her not put him away.

14 For the vnbeleeuing husband is ſanctified by the wife, and the vnbeleeuing wife is ſanctified by the husband: els were your children vncleane, but now are they holy.

15 But if the vnbeleeuing depart, let him depart. A brother or a ſiſter is not made ſubiect in ſuch things: *but God hath called vs in peace.*

16 For how knoweſt thou, O woman, whether thou ſhalt ſaue thy husband? or howe knoweſt thou, O man, whether thou ſhalt ſaue thy wife?

17 But as God hath diſtributed to euery man, as the Lorde hath called euery one, ſo let him walke, and ſo ordaine I in all Churches.

18 Is any man called being circumciſed? let him not adde vncircumciſion: *Is any called in vncircumciſion, let him not be circumciſed.*

19 Circumciſion is nothing, and vncircumciſion is nothing, but the keeping of the commandements of God.

*20 * Let euery man abide in the ſame calling wherein he was called.* Ephe.4.1.

21 Art thou called a ſeruant? care not for it: neuertheleſſe, if thou mayeſt be made free, vſe it rather.

22 For he that is called in the Lord being *a ſeruant, is the Lordes free man: likewiſe alſo he that is called* being *free, is Chriſtes ſeruant.*

23 You were bought with price, be not made the ‡ bondmen of men.

24 Euery ‖ brother wherein he was called, in that let him abide before God.

25 And as concerning virgins, a commaundement of our Lord I haue not: but ‖ counſel I giue, as hauing obteined mercie of our Lord to be faithful.

26 I thinke therfore that this is good for the preſent neceſsitie, becauſe it is good for a man ſo to be.

27 Art thou tied to a wife? ſeeke not to be looſed. Art thou looſe from a wife? ſeeke not a wife.

28 But if thou take a wife, † thou haſt not ſinned. And ‖ if a virgin marie, ſhe hath not ſinned. neuertheleſſe ‖ tribulation of the fleſh ſhal ſuch haue. but I ſpare you.

29 This therfore I ſay brethren, the time is ſhort, it remaineth, that they alſo which haue wiues, be ‖ as though they had not:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that bye, as though they poſſeſſed not.

31 And they that vſe this world, as though they vſed it not. for the figure of this world paſſeth away.

32 But I would haue you to be without carefulnes. He that is without a wife, is ‖ careful for the things that pertaine to our Lord, how he may pleaſe God.

33 But he that is with a wife, is careful for the things that pertaine to the world, how he may pleaſe his wife: and he is deuided.

34 And the woman vnmaried and the virgin, thinketh on the things that pertaine to our Lord: that ſhe may be holy both in body and in ſpirit. But ſhe that is maried, thinketh on the things that pertaine to the world, how ſhe may pleaſe her husband.

35 And this I ſpeake to your profit: not to caſt a ſnare vpon you, but to that which is honeſt, and that may giue you power without impediment to attend vpon our Lord.

36 But if any man thinke that he ſeemeth diſhonoured vpon his virgin, for that ſhe is paſt age, and if it muſt ſo be, let him doe that he wil. He ſinneth not if ſhe marie.

37 For he that hath determined in his hart being ſettled, not hauing neceſsitie, but hauing power of his owne wil, and hath iudged this in his hart, to keepe his virgin, doeth wel.

38 Therefore both he that ioyneth his virgin

‡ You muſt not ſerue men ſo that you obey & pleaſe them more then God. The Epiſtle for holy Virgins and Martyrs.

‖ one, brethren.

‡ Virginitie counſeled as the better: Mariage not forbidden, becauſe it is no ſinne.

† Or, ſpare you.

23 Ye are bought with a price, be not ye the ſeruants of men. 1. Pet. 1. 20.

24 Brethren, let euery man wherein he is called, therein abide with God.

25 Now concerning virgins, I haue no commaundement of the Lord: yet giue I counſell, as one that hath obtained mercy of the Lord to be faithfull.

26 I ſuppoſe therefore that it is good for the preſent neceſſitie, that I ſay, *it is good for a man ſo to be.*

27 Art thou bound vnto a wife? ſeeke not to be looſed. Art thou looſed from a wife? ſeeke not a wife.

28 But and if thou marry, thou haſt not ſinned, and if a virgin marry, ſhe hath not ſinned: neuertheleſſe, ſuch ſhall haue trouble in the fleſh: but I † beare with you.

29 But this ſay I brethren, becauſe the time is ſhort: it remaineth that they alſo which haue wiues, be as though they had none:

30 And they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that bye, as though they poſſeſſed not:

31 And they that vſe this world, as not abuſing it: for the faſhion of this worlde goeth away.

32 I woulde haue you without care. He that is vnmarried, careth for the thinges that belong to the Lorde, howe hee may pleaſe the Lord:

33 But he that hath married, careth for the things that are of the world, how he may pleaſe his wife.

34 There is difference betweene a virgine and a wife: the vnmarried woman careth for the thinges that are of the Lorde, that ſhe may be holy both in bodie and in ſpirite: but ſhe that is married, careth for the thinges that pertaine to the worlde, howe ſhee maye pleaſe her huſband.

35 This ſpeake I for your profite: not that I may caſt a ſnare vpon you, but for comelines ſake, and ſiting faſt vnto the Lord without ſeparation.

36 But if any man thinke that it is vncomely for his virgin if ſhe paſſe the time of mariage, and neede ſo require, let him doe what he will, he ſinneth not: let them be married.

37 Neuertheleſſe, he that ſtandeth ſtedfaſt in his heart, hauing no neede, but hath power ouer his owne will, and hath ſo decreed in his heart that hee will keepe his virgine, doeth well.

38 So then he that giueth in marriage doeth

virgine in matrimonie, doeth well: and he that ioyneth not, doeth better.

Rom.7,2. 39 * A woman is bound to the lawe so long time as her husband liueth: but if her husband sleepe, she is at libertie: let her marie to whom she will: onely in our Lord.

c The state of widowhood more blessed, then the state of matrimonie. 40 But c more blessed shall she be, if she so remaine, according to my counsell. and I thinke that I also haue the Spirit of God.

eth well: but he that giueth not in mariage, doeth better.

*39 * The wife is bound to the † law as long as her husband liueth: but if her husband be dead, she is at libertie to be maried to whom she will, onely in the Lord.* Rom.7.1. †Or by the law of mariage.

*40 But she is happier if she so abide, after my iudgement: *and I thinke verily that I haue the Spirit of God.* 1.Thes.4.8.

MARGINALL NOTES. CHAP. VII.

Rhem.2. 5. That you may.) *If the lay man cannot pray, vnlesse he abstaine from his wife: the Priest that alwayes must offer sacrifices, and alwayes pray, must therefore alwayes be free from matrimonie.* Hiero.li.1.c.19.aduer.Iouin.

Fulke.2. Hierome was an immoderate extoller of virginitie, to the reproch and dishonour of matrimonie, as appeareth by his sayings in the same booke. *Si bonum est &c. If it be a good thing not to touch a woman,* ergo, *it is an euill thing to touch a woman: for nothing is contrary to good but euill.* This was S. Hieromes logike, in his heate against Iouinian. To touch a woman and not to touch a woman, be contraries, which euery childe knoweth to be otherwise. Againe he saith in deprauing the goodnesse of Matrimonie. *Oro te quale &c. I pray you what good thing is that which forbiddeth to pray? which permitteth not the body of Christ to be receiued. So long as I fulfill the duetie of an husband, I fulfill not the office of a Christian. The same Apostle commaundeth in an other place, that we should pray alwaies. If we must alwayes pray,* ergo *we must neuer serue mariage: for so often as I render debt to my wife, I cannot pray.* I omit what he writeth against second and third mariages, which afterward he was driuen to retract. You see if we must stand to his auctoritie, all men must absteine from mariage, as from an euill thing: as that forbiddeth to pray or to communicate with the Lordes body: as in doing the duetie whereof, they cannot doe the duetie of Christian men. And seeing that maried men also ought alwayes to pray, euen maried men must neuer yeelde to the duetie of mariage, which causeth that they cannot pray. These opinions are farre worse then that Iouinian held, of the equall worthinesse of virginitie with mariage. Therefore leauing his auctoritie, let vs examine his reason. If the lay man cannot pray vnlesse he absteine from his wife, then the priest must alwayes absteyne from mariage. This antecedent is false, for a lay man may not onely pray, but ought to pray alwayes, as Hierome also confesseth, though he doe not alwayes absteine from his wife. S. Paul willeth maried men not to defraude one another, except it be for a time with consent, that they may giue them selues to fasting and prayer, which kinde of prayer with fasting, is not alwayes necessarie, but sometimes conuenient, vpon some speciall occasion, that requireth most feruent prayers, with humiliation by fasting, and abstinence from all worldly delightes: and yet in such occasion, consent is necessarie for abstinence from matrimoniall companie, as it is plaine by the text. Yet it is so farre of, that the lay man cannot pray, vnlesse he absteine from his wife, that often times he prayeth more quietly and purely, then he that hath no wife, or absteyneth from her, if he haue not dominion ouer bodily lust. Wherefore matrimonie shall no more hinder ỹ priest to offer sacrifice and prayer, then it doeth the lay man, who is bound alwayes to offer sacrifice & prayers as much as the priest. And therefore we must oppose against S. Hieromes auctoritie, the auctoritie of Paphnutius, and the whole Councell of Nice that condescended vnto his reason, alledging that the companie of prieftes and deacons, as well as of all other Christian men with their lawfull wiues, is chastitie. Socrates lib.1.cap.11.

Virginitie.

Mariage of Prieftes.

ANNOTATIONS. CHAP. VII.

Rhem.3. 2. His owne wife.) *He sayth not, as the Protestants here pretend to excuse the vnlawfull coniunction of Votaries,* Let euery one mary: *but, let euery one haue, keepe or vse his owne wife to whom he was maried before his conuersion. for the Apostle answereth here to the first question of the Corinthians, which was not, whether it were lawfull to mary, but whether they were not bound vpon their conuersion, to absteine from the companie of their wiues married before in their infidelitie, as some did persuade them that they ought to doe.* Hiero.li.1.cont.Iouin.c.4.Chrys.in hunc locum hom.19.

The Apostle biddeth not all to marie, but to keepe their wiues before maried.

Fulke.3. The Apostles wordes are generall, that to auoide fornication, euery man and woman ought to liue chastly in holy matrimonie. Hierome in deede more iniurious to matrimonie, then a Catholike doctor ought to haue beene, sayth thus: *Non dixit autem &c. He said not, let euery man mary a wife to auoide fornications: for then by this excuse he shoulde haue let loose the bridle to lust, that as often as the wife dyeth, so often another wife must be maried, that we doe not commit fornication: but let euery man haue his owne wife.* You see plainely, if Hieromes auctorie be good in this place, it is good to condemne seconde or thirde mariages, after a mans wife be dead, which is litle better then Heresie, and therefore Hierome reuoked his opinion therein. Chrysostome sayeth nothing to restreyne the wordes onely to maried men, but sayeth, that this saying: It is good for a man &c. is not restreyned to prieftes, but extendeth to all men. *For hee woulde not vniuersally haue admonished onely prieftes, if hee had written these things for them, but haue saide, it is good for a teacher not to touche a woman: but nowe hee hath spoken vniuersally, when hee sayeth, it is good for a man. Therefore this is not saide onely to a Priest. And againe, Art thou loose from a wife, seeke not a wife: he sayeth not, thou Priest and Teacher, but generally, and so throughout all the Epistle, his speache goeth generally: but when he sayeth, for fornication let euery man haue his wife, by the very cause of indulgence, he bringeth into continencie.*

Prieftes mariage.

Rhem.4. 3. Let the husband render.) *These wordes open the Apostles intention and talke to be onely of such as are al-*

ready maried, and to inſtruct them of the bond and obligation that is betweene the maried couple for rendring of the dette of carnall copulation one to another: declaring that the maryed perſons haue yeelded their bodies ſo one to another, that they cannot without mutuall conſent, neither perpetually, nor for a time, defraude one the other.

Fulke. 4. Theſe wordes doe not reſtraine the vniuerſalitie of the Apoſtles former wordes, ſeeing auoiding of fornication, is the ſame cauſe in them that are vnmaried to take wiues, and in them that are maried, to vſe the company of their wiues.

Rhem. 5. 5. Giue your ſelfe to prayer.) *This time, and the Heretikes doctrine, and high eſtimation of matrimoniall actes, are farre from the puritie of the Apoſtolike and primitiue Church, when the Chriſtians to make their prayers and faſtings more acceptable to God, abſtained by mutuall conſent euen from their lawfull wiues. our newe Maſters not much abſteining (as it may be thought) from their wiues for any ſuch matter. And yet S. Auguſtine ſayth, the Prelate ſhould paſſe other in this caſe, and thinke that not to be lawfull for him, that may be borne in others, becauſe he muſt dayly ſupply Chriſtes roome, offer, baptize, and pray for the people. So ſayth he* li.1.q.ex vtroque teſt.q.127. in fine. *See* S.Hiero.li.1.c.19.aduerſ.Iouin.S.Ambr.li.1.Offic.c.vlt. *But alas for the people, whoſe maried Paſtors are in this point farre worſe then the vulgar folke, neither teaching continencie, nor giuing good example.*

Continence in maried folkes for prayer ſake.

Fulke. 5. We haue none other eſtimation of the matrimoniall act, then the Apoſtle doth teach. And it may well be thought, that many of our miniſters vſe more continencie in lawfull mariage, then popiſh prieſtes doe that are not lawfully maried, yet vſe other wicked meanes to ſatisfie their vnlawfull luſtes, as the world knewe too well, when they liued at eaſe amongſt vs. That it is lawfull for a Biſhop to be maried, the auctoritie of the Scripture is more to be regarded then of any mortal man. S. Paul (as euen S. Hierome confeſſeth) deſcribeth a Biſhop, the husband of one wife, and hauing children in all chaſtitie, as Samuel, who was brought vp in the tabernacle, and as many prieſts in his time were maried: cont. Iou. lib. 1. That you cite for the contrary out of S. Auguſtine, lib. quæſt. &c. is neither of Auguſtines, neither of any learned mans writing, but of a late brabler, as his barbarous phraſes doe declare. in many places alſo, confuting that which S. Auguſtine doeth earneſtly defend, as in the cenſure of Eraſmus before that treatiſe, euery man may ſee. S. Ambroſe for ſuch puritie as is required of the miniſters ſayth, *De caſtimonia &c. Of chaſtitie what ſhould I ſpeake, when one onely mariage is permitted, and not repeated? Euen in mariage it ſelfe, there is a lawe not to marie againe, nor to haue the communion of a ſeconde wife.* You ſee therefore, that mariage with one wife in his time was compted chaſtitie, and lawfull for a miniſter of the Church: yea he addeth moreouer, that the ſecond wife was not forbidden as a fault, but as againſt a lawe, which was, that he which had one wife before baptiſme, and another after, was not admitted into the miniſterie. *In coniugio &c. In the mariage there is no fault but a lawe.* Finally by the councell of Gangra, *If any man make difference of a maried prieſt, as though through occaſion of his mariage he ought not to offer, and therefore doeth refraine him ſelfe from his oblation, he is accurſed, Cap. 4.*

Prieſtes mariage.

Rhem. 6. By indulgence, not commandement.) *Leſt ſome might miſconſtrue his former wordes, as though he had preciſely commanded maried perſons not to abſteine perpetually from carnall copulation, or not to giue their conſent one to another of continencie but for a time onely: he declareth plainely that he gaue no rule or precept abſolutely therein, but that he ſpake all the foreſaid, condeſcending to their infirmities onely, inſinuating that continencie from carnal copulation is much better, and that him ſelfe kept it continually,* Aug de bon.coniug.c.10.Enchirid.c.78.

Perpetual continencie, euen in maried folks, better then carnall copulation.

Rhem. 6. 7. A proper gift.) *To ſuch as may lawfully mary, or be already maried, God giueth not alwayes that more high and ſpeciall gift or grace of continencie, though euery one of them all that duely aske and labour for it, might haue it: but ſuch are not bound to endeuour or ſeeke for it alwayes, and therefore cannot be commaunded to abſtaine further then they like. but whenſoeuer a man is bound to abſtaine, either by vowe or any other neceſſarie occaſion (as if one of the parties be in priſon, warre, baniſhment, ſickneſſe, or abſent perpetually by lawfull diuorce) the other muſt needes in paine of damnation abſtaine, and cannot excuſe the want of the gift of chaſtitie. for *he is bound to aske it and to ſeeke for it of God by faſting, prayer, and chaſtiſing his body: and ſo labouring duely for it, God will giue the grace of chaſtitie. So had S. Paul it, and ſo had all the holy men that euer liued chaſt. Therefore deteſt the doctrine of the Proteſtants in this point, that when they liſt not faſt nor pray for it, ſay they haue not the gift. And it were a great maruell why ſo fewe of the newe Sectes or rather none now a dayes haue that gift, but that we ſee it is obtained by thoſe meanes which our forefathers vſed, and they vſe not at all. To liue in mariage continently without the breach of coniugall fidelitie, is a gift of God alſo, but men muſt not breake their faith of wedlocke for want of it, but muſt knowe that God giueth that gift to ſuch as humbly aske it of him.* Auguſt.de grat.& lib. arbitrio.c.4.de continent.cap.1.

Who are boũd to liue continently: and that God giueth this gift to all that aske it.
*See S. Auguſtine li.2.c.19. 20.de Adult. Coniug to.6.

Fulke. 6. It cannot be called a proper gift, if euery one that labour for it, may haue it. Our Sauiour Chriſt teacheth, that all men cannot take it, but let him (ſayth he) that can take it, take it and vſe it, Mat.19.11.12. They that bind them ſelues by a raſh and vnaduiſed vow, before they were ſure of the gift, haue no promiſe to be heard in their prayer for continencie. But where there is ſuch neceſſitie, as they neither are cauſe of them ſelues, nor can otherwiſe auoide, as in long or perpetual ſicknes, it is certaine, ỹ God will giue the gift, being ſought for by ſuch meanes as it is conuenient, becauſe he hath promiſed al things neceſſarie for our ſaluation: as for impriſonment, baniſhment, warre, &c. I doe not take to be ſuch neceſſitie, but the husband is bound to followe his wife in them, and the wife her husband. As for abſence by lawfull diuorce, which is onely for fornication, doth not reſtraine matrimonie, ſeeing that caſe is excepted by our Sauiour Chriſt, and there is no reaſon but that the exception ſhould extend as well to the ſecond mariage, as to the diuorce. There is no cauſe therefore to deteſt the Proteſtants doctrine, when they ſay they haue not the gift of continencie, but rather to deteſt both the doctrine, and the doings of the papiſts, which ſay they haue the gift, and teach that all men may haue it if they will, and yet leade a filthy and abominable life out of mariage. Whether we vſe prayer and faſting, to trie whether it will pleaſe God to giue that gift, it is vnknowen to you. Some I am ſure haue vſed it, & many among vs, both in the miniſterie, and out of it, haue the gift of continencie, though they make no raſh vowes of it, nor deſpiſe them that haue it not. Howe well you keepe your vowes that liue abroad, we knowe not, but your forefathers the popiſh Clergie, that liued here amongſt vs, we knowe, that as fewe of them liued chaſtly, as of vs doe liue out of mariage continently.

All cannot haue the gift of continencie.

Rhem.7. 9. If they conteine not.) *He meaneth of such as be free: for if they marry after they haue made vowe or promes to God of chastitie, they are worthely damned, such being bound to conteine, and so may conteine if they list.* Auguſt de bono.viduit.c.8.9.& de adul.coniug.li.1.c.15.& de fide ad Petrum c.3.in fine. Ambroſ.ad virg. lapſam c.5.

The Apoſtle permitteth mariage to thē that be free, not to vowed perſons.

Fulke.7. He ſpeaketh generally, and therefore his precept extendeth alſo to them that haue made raſh vowes of continencie, if they doe not conteyne: and if they may conteyne if they liſt, the fault of many popiſh prieſtes is the greater, that they doe not conteyne. S. Auguſtine *de bono viduitatis*, although he compt it a ſinne, to forſake continencie in them that haue vowed it, yet he condemneth not the mariage of ſuch as haue vowed. *Non quia ipſe nuptiæ vel talium &c. Not that the mariage it ſelfe, euen of ſuch perſons, is iudged to be condemned Cap.9.* and in the next Chapter he proueth, that ſuch mariages are not to be diſſolued: for though he condemne ỹ breaking of that vow to be euill, yet he affirmeth the mariage to be good. S. Ambroſe in the place quoted, although he affirmeth, that ſuch as haue vowed, ought not to marry, yet he compteth it more intollerable for ſuch to commit fornication. Epiphanius teſtifieth what the iudgement of the Church was in his time. *Contra apoſtolicos, Her.61. Melius eſt itaq; &c. It is better to haue one ſinne, and not many: It is better for him that is fallen from his courſe, openly to take vnto him a wife according to the lawe, and to repent a long time from his virginitie, and ſo to be brought againe vnto the Church, as he that hath wrought euill, as he that is fallen and broken, and hath neede to be bound vp, and not to be dayly wounded with ſecret dartes of that improbity, which is offered to him by the deuil: ſo knoweth the Church to preach. Theſe are the medicines of healing &c.* Contrary to this doctrine, ſome papiſtes haue preached, that it is leſſe ſinne for a vowed prieſt to keepe many concubines, then to mary a wife: and as you affirme in the next ſection.

Rhem.8. 9. Better to marry.) *It is better to marry for the ſaid perſons that be free, then to be ouerthrowen and fall into fornication. for,* to burne, *or,* to be burnt, *is not to be tempted onely (as the Proteſtants thinke that picke quarels eaſely to mary) but it ſignifieth * to yeelde to concupiſcence either in mind or externall worke. We ſay alſo, for ſuch as be free. for concerning others lawfully made prieſtes, and ſuch as otherwiſe haue made vow of chaſtitie, they cannot marry at all, and therefore there is no compariſon in them betwixt mariage and fornication or burning. for their mariage is but pretenſed, and is the worſt ſort of incontinencie and fornication or burning.*

Theodoret in hunc locum.

Fulke.8. By Epiphanius iudgement, it is better for vowed perſons to mary, then to burne: which is not onely to be tempted, as you falſly ſlander vs to thinke, but to be ſo continually inflamed with luſt, that the will doeth conſent, and deſire quenching, which cannot be auoided in them that haue not the gift of continencie, whether they be vowed, or free from vowes. That you affirme the mariage of vowed prieſtes to be but pretenſed, and to be the worſt ſort of incontinencie, and fornication, and burning, you are contrary to Auguſtine *de bono viduitatis Cap.9.* who ſayth, *That the mariage euen of ſuch is not to be condemned.* And moreouer he ſayth. *Damnantur tales &c. Such are condemned, not becauſe they haue entred into the faith of mariage afterward, but becauſe they haue made voide the firſt faith of continencie, which thing that the Apoſtle might briefely inſinuate, he would not ſay, that theſe widowes haue damnation which marry after the purpoſe of greater holineſſe, not becauſe they are not condemned, but leſt the mariage it ſelfe in them might be thought to be condemned.* And in the 10. chapter he ſayeth. *Therefore they which ſay, that the mariage of ſuch is no mariage, but rather adulteries, ſeeme to me, not to conſider throughly and diligently what they ſay: for a ſimilitude of trueth doeth deceiue them.* Againe, *Fit autem &c. There commeth to paſſe by this inconſiderate opinion (whereby they thinke that the mariage of women that are fallen from their holy purpoſe, if they be maried, to be no mariage) no ſmall euill, that wiues are ſeparated from their husbands, as though they were adultereſſes, and not wiues. And when they will reſtore them to continencie after they be ſeparated, they make their husbands adulterers, when they mary other women, while their owne wiues are aliue. Wherefore I cannot ſay, that if women that are fallen from a better purpoſe doe mary, that they are no mariages but adulteries: But plainely I would not doubt to ſay, that their fallings and ruines, from more holy chaſtitie, which is vowed vnto God, are worſe then adulteries.*

Mariage of votaries. Slander.

You ſee therefore by his hard iudgement, that the mariage is true and not pretenſed, ſuch as cannot be diſſolued, though the breach of the vow be a grieuous ſinne, and more grieuous then adulterie.

Epiphanius alſo is cleane contrary to your filthy cenſure againſt marying, as is ſhewed before: and further he ſayth againſt thoſe apoſtolike Heretikes, that profeſſed continencie and kept it not, as many popiſh prieſts doe and haue done. *Qui virginitatē &c. He that hath corrupted virginitie, is reiected out of that courſe, and depriued of crowne and reward: but yet iudgement is better then condemnation. For they that commit fornication priuilie, leſt they ſhoulde be aſhamed before men, and exerciſe filthy luſt vnder ſhewe of ſolitarineſſe and continencie, haue not confeſſion before men, but with God, which knoweth all ſecretes, and reproueth all fleſh at his comming, as euery man hath ſinned. Therefore it is better to haue one ſinne, and not many &c.* as in the former ſection, and in the end concludeth. *Theſe be the medicines of healing, theſe be the ſpices for confection of the oyntment, this is the preparation of the holy oyle in the Lawe, this is good faith giuing ſmell of ſweete odours, binding in deede the champion to his battell, and preaching vnto him to continue his courſe that he may be crowned. This is Gods marchandize, gathering all men to his royall ordinance, both purpule out of the ſea, and wooll from the ſheepe, and flaxe from the earth, and fine linnen, and ſilke, and ſkins dyed redde, and the precious Emeralde, and the pearle, and the Agate, ſtones differing in colours, but equall in price: But yet not reiecting golde, and ſiluer, wood that rotteth not, braſſe and yron, no nor Goates haire. And this was then the tabernacle, but nowe the building of the tabernacle is eſtabliſhed in God, and the foundation in trueth. And let all Hereſie ceaſe, which is rayſed vp againſt the trueth, or rather which chaceth it ſelfe from the trueth.* Thus it is manifeſt by the iudgement of the Church in Epiphanius time, that that was accompted Hereſie, which you deliuer for wholeſome doctrine.

After diuorce not to marie.

Rhem.9. 11. To remayne vnmarried.) *Neither partie may dimiſſe the other and mary an other for any cauſe. for though they bee ſeparated for fornication, yet neither may marry againe.* Auguſtine de adulte. coniug. lib. 1. cap. 8.9. *and* lib.2.cap.5.19. See Annotations Math.19. *and S. Auguſtine in his whole bookes* de adulter. coniugiis tom.6.

Mariage after diuorce.

Fulke.9. It is manifeſt, that the Apoſtle ſpeaketh of ſuch departings as were not lawfull diuorces, and ſo doeth S. Ambroſe vnderſtand the place ſaying, *Subauditur autem excepta fornicationis cauſa. You muſt vnderſtand excepe this departure be for the cauſe of fornications, Quia viro licet &c. Becauſe it is lawfull for the husbande to mary a wife,*

if he haue put away his wife offending. In which place although hee thinketh the woman haue not the like right, if ſhe forſake her husband for adulterie, yet in deede the caſe is all one. Chryſoſtome vnderſtandeth the text of ſuch departings, as are not for the cauſe of fornication, and ſo doth Theodoret.

Rhem.10 12. I ſay, not our Lord.) *By this we learne, that there were many matters ouer and aboue the things that Chriſt taught or preſcribed, left to the Apoſtles order and interpretation: wherein they might, as the caſe required, either command or counſell, and we bound to obey accordingly.* The Apoſtles precepts.

Fulke.10 The Apoſtles had not particular precepts for euery caſe, but they had generall rules in Chriſtes doctrine, which they were bound to followe in their precepts and counſels. The precepts of the Apoſtles.

Rhem.11 14. Sanctified.) *When the infidell partie is ſaide to be cleane or ſanctified by the faithfull, or the children of their mariage to be cleane, we may not thinke that they be in grace or ſtate of ſaluation thereby, but onely that the mariage is *an occaſion of ſanctification to the infidell partie and to the children. for S. Auguſtine* (lib.3.de pec.mer.& remiſ.c.12.) *concludeth againſt the Pelagians, as we may doe againſt the Caluiniſts, holding Chriſtian mens children to be holy from their mothers wombe and not to neede baptiſme, that what other ſanctification ſoeuer it be that is here meant, it cannot be enough to ſaluation without faith, Baptiſme, &c.* How the infidell, or infidels childe, are ſanctified by the Chriſtian. *Hiero.li.1 c.5. aduerſ Iouin.*

Fulke.11 It is an impudent ſlander, ỹ the Caluiniſts holde Chriſtian mens children to be ſo holy from their mothers wombe, that they neede not Baptiſme. For Caluine cleane contrariwyſe doeth argue againſt the Anabaptiſts vpon S. Pauls wordes: They are holy, *ergo* they are to be baptized. And the Sacrament is not to be denied vnto them that are therefore called holy, becauſe they are comprehended in Gods couenant: where he ſaith, I will be thy God, and the God of thy ſeede after thee. Gen.17.7. Slander.

Rhem. 19. But the obſeruation) *Neither to bee Iewe nor Gentile, bond or free, maried or ſingle, nor the faith it ſelfe which is proper to Chriſtian men, will ſerue to ſaluation, without good workes and keeping the commaundements. S. Hierome* adu.Iouin.lib.1.cap.16.

25. Counſell I giue.) *A counſell is one thing, a commaundement is an other. To doe that which is counſelled, is not neceſſarie, becauſe one may be ſaued notwithſtanding. but he that will doe that which he is counſelled vnto, ſhal haue a higher degree of glory. He that fulfilleth not a commaundement, except he doe penance, cannot eſcape puniſhment.* Auguſt.lib.de virg.cap.13.&14. The difference of counſels & precepts.

Rhem.12 28 If a virgine marie.) *He ſpeaketh not of that virgine which hath dedicated her ſelfe to God, (for if any ſuch mary, ſhe ſhal be damned for breaking her firſt vowe) but onely of yong maides vnmaried in the worlde.* Hiero. adu. Iouin.lib. 1.cap.7..Chryſoſtome Hom 20. *Theodorete, Photius, and the other Greeke Doctors vpon this place* apud Oecum. Epiph. hæreſ.61. A profeſſed virgine may not marrie.

Fulke.12 If a virgine, or any other that is vowed marry, ſhe ſinneth not in mariage, as S. Auguſtine ſayth, *De bono vid. Cap.9.*10. but in breaking her vowe. So meane the reſt of the Doctors, and we agree thereunto, if ſhe be able to liue continently, ſhe ſinneth grieuouſly to breake her vowe: but if ſhe be not able to conteyne, then that hath place which I cited before out of Epiphanius, Hæreſ.61. And that which S. Hierome writeth *ad Demetr. Sanctum virginum propoſitum &c. The name of certeyne women, which behaue not them ſelues well, doeth defame the holy purpoſe of virgins, and the glory of the heauenly and angelike familie: to whom it muſt be ſaide openly, that eyther they ſhould marry, if they cannot conteyne, or conteyne if they will not marry.* Mariage of votaries.

Rhem.13 28. Tribulation of the fleſh.) *They are meruelouſly deceiued (ſayeth S. Auguſtine* lib.de virg. cap.13) *that thinke the Apoſtle counſelleth virginitie rather then mariage, onely for that mariage hath many miſeries and moleſtations ioyned vnto it, which by virginitie ſhalbe auoyded. and not in reſpect of the greater reward in heauen. for the Apoſtles prouident counſeling to virginitie, is for the next life, and he alleageth theſe troubles of mariage in that ſenſe ſpecially as they be a hinderance from the ſeruice of God heere, and therefore an impediment to vs toward the next life, and the more ample ioyes thereof.* Virginitie coũſeled as more meritorious.

Fulke.13 S. Auguſtines wordes, if they were graunted to be as true as the Goſpel, yet proue not, that virginitie is couſelled as more meritorious. Merite.

Rhem. 29. As though they had not.) *He exhorteth that ſuch as haue wiues, ſhoulde not wholy beſtowe them ſelues in the vaine tranſitorie pleaſure and voluptuouſneſſe of their fleſh, but liue in ſuch moderation, that their mariage hinder them as litle as may be, from ſpirituall cogitations. Which is beſt fulfilled of them that by mutuall conſent doe wholy conteyne, whether they haue had children or none, contemning carnal iſſue for the ioyes of heauen. And theſe mariages be more bleſſed then any other, ſaith S. Auguſtine* de Ser:Do.in monte lib.1.cap.14. The continencie of maried folke. Their perpetuall continencie, beſt.

Rhem.14 32. Carefull for the things of our Lord.) *The Proteſtants might here learne if they liſt, firſt that virginitie is not onely preferred before maraige, for that it is a more quiet ſtate of life in this world, but for that it is more conuenient for the ſeruice of God. Secondly that virginitie hath a grateſull puritie and ſanctitie both of body and ſoule, which mariage hath not. Thirdly, they may learne the cauſe why the Church of God requireth chaſtitie in the clergie, and forbiddeth not onely fornication, bnt all carnall copulation euen in lawfull wedlocke: Which is not onely to the ende that Gods Prieſtes be not diuided from him by the clogges of mariage, but alſo that they be cleane and pure from the fleſhly actes of copulation.* Virginitie preferred, & why. Why continencie is required in the clergie.

Fulke.14 We acknowledge, that virginitie in them that haue the gift, is more conuenient for the ſeruice of God, then mariage: but hereof it followeth not, that mariage which God hath permitted to all miniſters of the Church, ſhould be forbidden them by the popiſh Church, as clogges and prophanation of ſacred orders: for ſo doth Gregorie Martin terme it, Diſcou.cap.15.ſect.11. This is not with the Apoſtle to counſaile virginitie as conuenient, but to commaund it as neceſſarie, and to forbid mariage as prophane, which is the doctrine of deuils, and a right badge of Antichriſtian apoſtaſie. 1.Tim.4. Mariage of prieſtes.

CHAP. VIII.

He rebuketh the learned who in pride of their knowledge did eate Idolothyta, that is things offered to Idols, vſing (as they ſaid) their libertie: but not conſidering that the ignorant tooke their doing as an example for them to frequent ſuch meates ſo, as they did before in their Paganiſme, with opinion that they did ſanctifie the eaters. The 4.part. Of meates ſacrificed to Idols.

And

AND concerning thoſe things that are ſacrificed to Idols, we know that ‖we al haue knowledge. ‡ Knowledge puffeth vp: but charitie edifieth.

‡ Knowledge without charitie puffeth vp in pride, and profiteth nothing at al. when it is ioyned with charitie, then it edifieth. *Aug. li. 9. ciu. Dei c. 20.*

2 And if any man thinke that he knoweth ſomething, he hath not yet knowen, as hee ought to know.

3 But if any man loue God, the ſame is knowen of him.

4 But as for the meates that are immolated to Idols, we know that an Idol is nothing in the world, and ỳ there is no God, but one.

5 For although there be that are called gods, either in heauen, or in earth (for there are many gods, and many lordes)

6 Yet to vs there is one God, the Father, of whom all things, and we vnto him: and one Lord, IESVS Chriſt, by whom al things, and we by him.

7 But there is not knowledge in all. For ‖ ſome vntil this preſent with a conſcience of the Idol, eate as a thing ſacrificed to Idols: & their conſcience being weake, is polluted.

8 But meate doeth not commende vs to God. For neither if we eate, ſhal we abound: nor if we eate not, ſhal we lacke.

9 But take heede leſt perhaps this your libertie be an offenſe to the weake.

10 For if a man ſee him that hath knowledge, ſit at table ‖ in the Idols temple: ſhal not his conſcience, being weake, be edified, to eate things ſacrificed to Idols?

11 And through thy knowledge ſhal the the *weake brother periſh, for whom Chriſt hath died?

Ro.14,15.

12 But ſinning thus againſt the brethren, and ſtriking their weake conſcience: you ſinne againſt Chriſt.

13 Wherfore if *meate ſcandalize my brother: I wil neuer eate fleſh, leſt I ſcandalize my brother.

Ro.14,21.

AS touching things offered vnto idols, wee know that we all haue knowledge. Knowledge maketh a man ſwell: but charitie edifieth.

2 If any man thinke that hee knoweth any thing, hee knoweth nothing yet as hee ought to know.

3 But if any man loue God, the ſame †is knowen of him. †Or, taught.

4 As concerning therefore the eating of thoſe things that are offered in ſacrifice vnto idols, we knowe that an idol is nothing in the worlde, and that there is none other God but one.

5 And though there bee that are called gods, whether in heauen or in earth (as there bee gods many, and lords many:)

6 Yet vnto vs is there but one God, which is *the father, of whom are all things, and we in him,* *and one Lorde Ieſus Chriſt, by whome are all things, and we by him.*

Iohn 13.13. 1.cor.12.3.

7 But there is not in euery man that knowledge: for ſome hauing that conſcience of the idol vnto this houre, eate as a thing offered vnto idols, and their conſcience being weake, is defiled.

8 But meate doeth not commend to God: For neither if we eate, haue wee the more: neither if we eate not, haue we the leſſe.

9 But take heede leaſt by any meanes this libertie of yours become a ſtumbling to them that are weake.

10 For if any man ſee thee which haſt knowledge, ſit at meate in the idols temple: ſhall not the conſcience of him which is weake, be boldened to eate thoſe things which are offered to idols?

11 And through thy knowledge ſhall the weake brother periſh, for whom Chriſt died?

12 But when ye ſinne ſo againſt the brethren, and wound their weake cõſcience, ye ſinne againſt Chriſt.

*13 Wherefore, *if meate offend my brother, I will eate no fleſh while the world ſtandeth, leaſt I ſhould offend my brother.*

Rom.14.21.

ANNOTATIONS. CHAP. VIII.

Rhem. 1. We al haue knowledge.) *The ſpiritual and perfectly inſtructed Chriſtians knew no meates, now to be vncleane, neither for ſignification, as in the Law of Moyſes: nor alwaies by nature and creation, as the Manichees thought: nor by any other pollution, as in that they were offered to Idols: and therefore they did eate boldly of ſuch meates as were ſacrificed, contemning & condemning their Idols as mere nothing, and the worſhip of them as the honour of things imaginarie. which their facte, for their want of diſcretion and charitie, and for the vſe of that their libertie to the offenſe & ſcandal of the weake, the Apoſtle doth here reprehend.*

No meates vncleane.

Giuing of ſcandal reprehended.

Rhem. 1. 7. Some with a cõſcience.) *The perfecter mens fault was, that they gaue offenſe by their eating, to the weaker Chriſtians, who ſeeing them whom they reputed wiſe and learned, to eate the meates offered to Idols, conceiued that there was ſome vertue and ſanctification in thoſe meates, from the Idol to which they were offered: and thought that ſuch things were or might be eaten with the ſame conſcience and deuotion as before their conuerſion.*

Therefore the caſe ſtanding thus, and the Apoſtles diſcourſe of eating or not eating meates being ſo as is declared (a thing ſo euident that it admitteth no other interpretation) if the Proteſtants apply any of this admonition againſt our faſtes in the Cath. Church, they be to to ridiculous.

The heretikes ridiculouſly apply S. Paules words againſt the Churches faſtes and abſtinence.

Fulke 1. Your Popiſh faſts, which are abſtinence from fleſh as accurſed, and for Religions ſake, we condemne as antichriſtian apoſtaſie, by the plaine teſtimonie of the Apoſtle, 1. *Tim.* 4. and not as meat offred to Idoles, although there is in your ſuperſtitious faſting, that, which in ſome caſes hath reſemblance to the Apoſtles wordes in this place.

Popiſh faſtings.

10. In

Rhem. 2. 10. In the Idols temple.) *Like as now, ſome Catholikes haue ſaid, they know that Caluins communion is but as other bread and wine. But yet the ignorant ſeing ſuch goe to the Communion, thinke that it is a good act of Religion. Yea whatſoeuer they pretend, it muſt needes ſeeme an honour to Caluins Communion, when they are ſeen in the Idols temple ſolemly ſitting or communicating at the abominable table.* Going to the Communion, what a ſinne in Catholikes.

Fulke 2. I hankes be to God, our Temples are purged from Popiſh idoles, wherewith by you they were ſtuffed. Our table is the Lords table, and our Cõmunion his holy Supper, according to his owne inſtitution. And therefore your blaſphemous rayling is meete for your owne idol ſeruice and ſacrifice, & ſacriledge which hath no word of holy Scripture to warrant it, but hath bene lately deuiſed, to ouerthrow the onely and ſingular ſacrifice of Chriſts death, which is the price of our full redemption. Slander.

CHAP. IX.

Rhem. 1. *To them that ſo vaunted their libertie about Idolothyta, he bringeth his owne example, to wit, that he alſo had libertie to liue by the Goſpel, but yet that he vſed it not, ſo to auoid ſcandal of the infirme, and becauſe it was more meritorious. 24 Declaiming againſt their ſecuritie, and ſhewing them by ſimilitudes and examples, 24 both of himſelf, 1 And of the Iſraelites, that ſaluation is not ſo lightly come by: 14 and ſo concludeth againe againſt eating of Idolothyta, becauſe it is alſo to commit idolatrie, 22 and not only to giue ill example to the infirme.*

Fulke 1. S. Paul abſteined not to liue by the Goſpel becauſe it was more meritorious, but to auoyde offence, and to declare that he did it freely, and not as an hireling. Merits.

AM I not free? Am I not an Apoſtle? Haue I not ſeen Chriſt IESVS our Lord? Are not you ‖ my worke in our Lord?

2 And if to others I be not an Apoſtle, but yet to you I am. for you are the ſeale of my Apoſtleſhip in our Lord.

3 My defenſe to them that examine me is this:

4 Haue not we power to eat and drinke?

5 Haue we not power to lead about ‖ a womã a ſiſter, as alſo the reſt of the Apoſtles, and our Lords brethren, and ‡ Cephas?

6 Or I onely and Barnabas haue not we power to doe this?

7 ‖ Who euer plaieth the ſouldiar at his owne charges? who planteth a vine, & eateth not of the fruit therof? who feedeth a flocke, and eateth not of the milke of the flocke?

8 Speake I theſe things according to mã? Or doth not the Law alſo ſay theſe things?

9 For it is written in the Law of Moyſes, *Thou ſhalt not mooſel the mouth of the oxe that ‡ treadeth out the corne.* Why, hath God care of oxen?

Deut. 25, 4. ‡ In that countrie they did tread out their corne with oxen, as we do threſh it out.

10 Or for vs certes doth he ſay it? For they are written for vs. becauſe he that eateth, ought to eate in hope: and he that treadeth, in hope to receiue fruite.

11 If we haue ſowen vnto you ſpirituall things, is it a great matter if we reape your carnal things?

12 If other be partakers of your power: why not we rather? Howbeit we haue not vſed this power: but we bear al things, leſt we ſhould giue any offenſe to ỹ Goſpel of Chriſt.

Deu. 18, 1. 13 Know you not* that they which worke in the holy place, eate the things that are of the holy place: and they that ſerue c the altar, participat with the altar?

* τὰ ἁγια ἐσθιει. 14 So alſo our Lord ordained for them that preach the Goſpel, to liue of the Goſpel.

15 But

AM I not an Apoſtle? am I not free? haue I not ſeene Ieſus Chriſt our Lord? Are not you my worke in the Lord?

2 If I be not an Apoſtle vnto other, yet doubtleſſe am I vnto you: for the ſeale of mine Apoſtleſhip are ye in the Lord.

3 Mine anſwere to them that aske me, is this,

4 Haue we not power to eate and to drinke?

5 Haue we not power to lead about a ſiſter a wife, as well as other apoſtles, and as the brethren of the Lord and Cephas?

6 Is the libertie of not labouring † taken from me and Barnabas onely? †With the hands.

7 Who goeth a warfare any time at his owne coſt? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flocke, and eateth not of the milke of the flocke?

8 Say I theſe things after the maner of men? or ſaith not the lawe the ſame alſo?

9 For it is written in the lawe of Moſes, Thou ſhalt not mooſell the mouth of the oxe that treadeth out the corne. Doth God take care for oxen?

10 Either ſaith hee it not altogether for our ſakes? For our ſakes no doubt this *is written: that hee which eareth, ſhoulde eare in hope: and that he which threſheth in hope, ſhould be partaker of his hope.*

11 If we haue ſowen vnto you ſpiritual things, is it a great thing if wee ſhall reape your carnall things?

12 If others be partakers of their *power ouer you,* wherfore are *not we rather? Neuertheleſſe, we haue not vſed this power: but ſuffer all things, leaſt we ſhould hinder the Goſpel of Chriſt.*

13 Doe ye not know that they which miniſter about holy things, eate of the things of the temple? and they which waite at the altar, are partakers with the altar?

14 Euen ſo hath the Lorde ordained, that they which preach the Goſpell, ſhoulde liue of the Goſpel.

15 But

15 But I haue vſed none of theſe. Neither haue I written theſe things, that they ſhould be ſo done in me: for it is good for me to die rather, then that any man ſhould make my glorie void.

16 For and ‖ if I euangelize, it is no glorie to me: for neceſſitie lieth vpon me: for woe is to me if I euangelize not.

17 For if I doe this willingly, I hane reward: but if againſt my wil, a charge is committed to me.

18 What is my reward then? That preaching the Goſpel, I yeld the Goſpel without coſt, that I abuſe not my power in ỹ Goſpel.

19 For whereas I was free of all, I made my ſelf the ſeruant of al: that I might gaine the moe.

20 And I became to the Iewes as a Iew, that I might gaine the Iewes.

21 To them that are vnder the Law, as though I were vnder the Law (whereas my ſelfe was not vnder the Law) that I might gaine them that were vnder ỹ Law. to them that were without the Law, as though I were without the Law (whereas I was not without the Law of God, but was in the Law of Chriſt) that I might gaine them that were without the Law.

‡ Not by fiction or ſimulation, but by compaſſion of the infirmites of al ſorts. *Aug. ep. 9.*

22 To the weake I became weake, that I might gaine the weake. To al men ‡ I became al things, that I might ſaue al.

23 And I doe all things for the Goſpel, ‖ that I may be made partaker thereof.

The Epiſtle vpon the Sunday of Septuageſme.

24 Know you not that they that runne in the race, al runne in deede, but one receiueth the price? ‖ So runne that you may obteine.

25 And euery one that ſtriueth for the maiſtrie, refraineth him ſelf from al things: and they certes, that they may receiue a corruptible crowne: but we an incorruptible.

26 I therefore ſo runne, not as it were at an vncertaine thing: ſo I fight, not as it were beating the aire:

27 But ‖ I chaſtiſe my body, and bring it into ſeruitude, ‖ leſt perhaps when I haue preached to others, my ſelfe become reprobate.

15 But I haue vſed none of theſe things. Neuertheleſſe, I wrote not theſe things, that it ſhould be ſo done vnto me: For it were better for mee to die, then that any man ſhould make my † *reioycing vaine.* † Or, boaſting.

16 For if I preach the Goſpel, I haue nothing to † *reioyce of: for neceſſitie is layde vpon mee. But woe is vnto me if I preache not the Goſpell.* † Or, boaſt of.

17 For if I doe this thing with a good will I haue a reward: but if againſt my will, the diſpenſation is committed vnto me.

18 What is my reward then? Verily that when I preach the Goſpel, I may make the Goſpell of Chriſt free, that I miſuſe not mine auctoritie in the Goſpell.

19 For though I be free from all men, yet haue I made my ſelf ſeruant vnto all men, that I might winne the more.

20 Vnto the Iewes, I became as a Iewe, that I might winne the Iewes: to them that are vnder the lawe, as vnder the lawe, that I might winne them that are vnder the lawe:

21 To them that are without lawe, as without lawe (when I was not without lawe as pertaining to the lawe of God, but was in the lawe of Chriſt) that I might winne them that are without lawe.

22 To the weake became I as weake, that I might winne the weake: I haue bene made all things to all men, that I might by all meanes ſaue ſome.

23 And this I doe for the Goſpels ſake, that I might be partaker thereof.

24 Know ye not, that they which runne in a race, runne all, but one receiueth the reward? So runne, that ye may obtaine.

25 Euery man that proueth maſteries, abſtaineth from all things: and they do it *to obtaine a corruptible crowne, but we* to obteine *an incorruptible* crowne.

26 I therefore ſo runne, not as at an vncertaine thing: ſo fight I, not as one that beateth the aire:

27 But I tame my body, and bring it into ſubiection: leaſt by any meanes that when I haue preached to other, I my ſelfe ſhoulde be a caſtaway.

MARGINAL NOTES. CHAP. IX.

Rhem. 2. 5. Cephas?) *He nameth Cephas (that is Peter) to proue his purpoſe by the example of the cheefe and Prince of the Apoſtles.* S. Ambro. S. Chryſ. Oecum. *vpon this place.*

Fulke 2. We doe acknowledge that Cephas was in order and promptneſſe chiefe of the Apoſtles, but not in auctoritie or dignitie. Primacie of Peter.

Rhem. 3. 13. The altar.) *The Engliſh bible* (1562) *here and in the next chapter, ſaith thriſe for* altar, temple: *moſt falſely and heretically, againſt holy altars, which about the time of that tranſlation were digged downe in England.*

Fulke 3. This was no corruption of the tranſlators, but a fault of the Printers. For the tranſlatour, (as in the Bible Printed in King Henries time, is to be ſeene) did ſay altars, not Temple. And why ſhould we not ſuffer the Iewiſh altar to ſtand, as well in this place, as in an hundreth places of the Bible beſide. Therefore it is a vaine Cauilling.

and

and ridiculous ſlander to ſay, we corrupted the text, becauſe Popiſh altars were in digging downe when the Bible was in printing. Slander.

ANNOTATIONS. CHAP. IX.

Rhem. 4. 1. My worke.) *As he called him ſelf before Gods coadiutor, ſo here he boldly alſo chalengeth the Corinthians conuerſion to be his handy worke in our Lord: nothing derogating thereby from Chriſt, as the Proteſtants rudely charge the Fathers and Catholike men (vnder pretenſe of Gods honor) for vſing ſuch phraſes or ſpeaches in the Apoſtles ſenſe, of the Saincts or Sacraments.* The Heretikes fonde pretenſe of Gods honour.

Fulke 4. The Proteſtants doe not charge the fathers, for vſing of any ſuch ſpeach of the Saincts and Sacraments as doe ſignifie no more, but that they be appointed miniſters and inſtruments of Gods working to our benefite.

Rhem. 5. 5. A woman a ſiſter.) *The Heretikes peruerſely (as they do al other places for the aduantage of their Sect) expound this of the Apoſtles wiues, and for,* woman, *tranſlate,* wife, *ai belles ſounding wedding to them. Where the Apoſtle meaneth plainely the deuout women that after the maner of Iewrie * did ſerue the preacher of neceſſaries, of which ſort many followed Chriſt, and ſuſtained him and his of their ſubſtance. So doth S. Chryſoſtome, Theodorete, and al the Greekes* (Oecu. in collect ſuper hunc lo.) *take it. So doth S. Auguſtine* De op. Monach. c. 4. *and S. Hierom* li. 1. adu. Iouinianum c. 14. *both diſputing & prouing it by the very words of the text. S. Ambroſe alſo vpon this place. And the thing is moſt plaine, for to what end ſhould he talke of burdening the Corinthians with finding his wife, when him ſelf (c. 7, 7. 8) clerely ſaith that he was ſingle?* Heretical tranſlation. New Teſt. 1580. *Mar. 27, 55.*

Fulke 5. Our tranſlation is according to the plaine words and meaning of the Apoſtle. For firſt, the word is not γυναῖκα ἀδελφὴν a woman ſiſter, but ἀδελφὴν γυναῖκα a ſiſter a wife, for no man would ſay, a ſiſter a woman, becauſe the word ſiſter implieth a woman. Therefore of neceſſitie, the latter word ſignifieth a wife ſpecially, and not a ſiſter generally. Chryſoſtome whome you cite impudently, ſaith neuer a word of the matter in controuerſie, onely rehearſing the wordes of the text. Theodoret ſaith: *Some doe interprete it ſo, that as certaine faithfull women followed our Lord, miniſtring neceſſary foode to his diſciples, ſo ſome ſhewing more feruent faith, followed ſome of the Apoſtles, depending of their doctrine, and helping their diuine preaching.* This interpretation hee doeth neither allow, nor diſalow, and therefore you ſay falſly, that he among the reſt doth take it ſo But *Oecumenius* in deede, doth ſo take it. S. Auguſtine although he allow this 1. interpretation, yet he ſheweth that ſome did interpret the word γυναῖκα *vxorem* a wife, and rehearſing the text he ſaith, not as your vulgar Latine hath *mulierem ſororem*, a woman a ſiſter, but *ſororem mulierem*, a ſiſter a woman, which if he had obſerued, he had not bene ſo lightly deceiued, to reprehend the true interpretation of them that did tranſlate it *ſororem vxorem* a ſiſter a wife. S. Ambroſe leaueth out the worde ſiſter, and readeth *mulieres* in the *plurall* nomber, women: By which corrupt reading, hee might more eaſily be deceiued in the true meaning. As Hierome, who alſo readeth *mulieres*, being ready to take any thing that ſoundeth neuer ſo litle againſt mariage. Adde here vnto, that Tertullian to defende his hereſie of *Monogamy*, doeth ſo take it, againſt the Catholike doctors of his time. But *Clemens Alexandrinus* before him, by this text, doeth proue that the Apoſtles had wiues, and did leade them about, in theſe wordes: *Doe they alſo reiect the Apoſtles? For Peter and Philippe did beget children, Philippe alſo did giue his daughters in marriage, and Paul feareth not in a certaine Epiſtle, to ſpeake to his yokefellow, which he did not lead about with him, becauſe he had no neede of great ſeruice. Therefore hee ſaith in a certaine Epiſtle: Haue we not power to leade about a ſiſter a wife, as the reſt of the Apoſtles? But they truely as it was meete, becauſe they could not ſpare their Miniſterie, attending to preaching, ledde them not about as wiues, but as ſiſters, which ſhould miniſter together with them among the women, which kept the houſes, by whome alſo without any reprehenſion or euill ſuſpition, the doctrine of our Lorde might enter into the cloſet of women. Stromat. lib. 3.* And who would not thinke it agreeable to reaſon, that the Apoſtles which had wiues, would not leade them about, rather then ſtrange women, at leaſt wiſe in the company of ſtrange women? The Apoſtles wiues.

Againe, the word of leading about, declareth that they were their wiues that were ledde about, for the Apoſtles had no auctoritie to leade other women about with them. We reade that certaine women did followe our Sauiour Chriſt, we reade not that he did leade them about. The word ſignifying the auctoritie of the huſband ouer his wife, or of the Maſter ouer his mayde. Finally, the ſcope of the text, is againſt the expoſition of riche women, which ſhould miniſter of their ſubſtance to the Apoſtles neceſſitie, for by them the Church ſhould not haue bene charged, but their duetifull charge releeued. Whereas by the Apoſtles wiues that were poore as their husbands, the Church was charged. But it is a pithy reaſon that is conteined in that your queſtion, *What ſhould he talke of burdening the Corinthians with finding his wife, when him ſelfe clearely ſaith, hee was ſingle?* As though he might not declare what was lawful for him to doe, namely, to haue a wife as wel as other Apoſtles, and to charge the Church with finding of her, although he meant not to vſe that libertie. Our interpretation therefore, is not ſo heretical as yours in the next verſe is ridiculous, *who playeth the ſouldier*, as though to goe a warfare were a play.

Rhem. 7. Who playeth the ſouldier?) *He proueth by the Scriptures and naturall reaſons that Preachers and Paſtors may chalenge their finding of their flocke, though him ſelf for cauſes had not, nor intended not to vſe his right and libertie therein.* Paſtors and preachers due.

Rhem. 6. 16. If I Euangelize.) *If I ſhould preach either of compulſion and ſeruil feare, or mere neceſſitie, not hauing otherwiſe to liue and ſuſtaine my ſelf in this world, I could not looke for reward in heauen. but now doing it, not onely as enioyned me, but alſo as of loue and charitie, and freely without putting any man to coſt, and that voluntarely and of very deſire to ſaue my hearers, I ſhal haue my reward of God, yea and a reward of Supererogation, which is giuen to them that of aboundant charitie do more in the ſeruice of God then they be commaunded, as S. Auguſtine expounedeth it.* De op. Mon. c. 5. Worke of ſupererogation.

Fulke 6. S. Auguſtine hath no ſuch wordes as you faine, neither doeth he name a reward of Supererogation, but he ſaith, *Paul did beſtowe more then was neceſſarie for him to doe, when hee warred at his owne finding, according to the ſaying of the Samaritane to the Innekeper, Whatſoeuer thou ſhalt beſt we more.* But that S. Paules abſtinence of his libertie was his duetie in this caſe, (though generally hee might vſe that libertie) his owne wordes are manifeſt. when he ſheweth. He abſtained that hee ſhould giue no offence, which was neceſſarie for him to auoyde, that hee ſhould not abuſe his power in the Goſpell. Therefore this refrayming of his libertie in this caſe, was of duetie, and not of Supererogation, more then duetie. And of Supererogation of more then we haue receiued grounded vpon the words of the Samaritane, S. Auguſtine ſaith in his Confeſſions to God: *Superogatur* Supererogation.

gatur tibi vtdebeas &c. There is giuen more to thee, that thou mayest be a debter, and who hath any thing, which is not thy owne, By which he sheweth, that God is not properly brought in debt by any superogation, when no man hath any thing but that which is Gods owne, and therefore is dew to him.

Rhem. 7. 23: That I may be partaker.) *A singular place to conuince the Protestants, that wil not haue men worke wel in respect of reward at Goos hand: the Apostle confessing expresly, that al this that he doth either of duety or of Supererogation aloue duety (as to preach of freecost, and to worke with his owne hands to get his owne meate and his fellowes, and to abstaine from many lawful things) al is, the rather to attaine the reward of heauen.*

Doing wel in respect of reward.

Fulke. 7. This place doth rather proue, that the Apostle did willingly abstaine from vsing his libertie, because it was his duty in this case, for otherwise, he could haue no part of the Gospel. Although you sclander the protestants, *that they wil not haue men work wel in respect of reward at Gods hand:* for they would haue men work wel, not only in respect of reward, but also for feare of punishment, due to them that worke not wel, yet not only for these respectes, nor chiefly, but principally of louing obedience, and duety as becommeth children to the glory of God there father, and not only for reward, as hirelings, nor only for feare, as slaues.

Supercrogation.

Slander

Rhem. 24. So runne.) *If such as runne for a price, to make them selues more swift and to winne the game, abstaine from many meates and pleasures: what should we do or suffer to winne the crowne of glorie, purposed and promised to none but such as runne trauel, and endeuour for it?*

Running for the game.

Rhem. 8. 27. I chastise.) *The goale of euerlasting glorie is not promised not set forth for only faith men, for such runne at random: but it is the price of them that chastice & subdue their bodies and fleshly desires by fasting, watching, voluntary pouertie, & other afflictions. Lord, how farre is the carnal doctrine of the Sectaries and the maners of these daies from the Apostoles spirit. Wherein euen we that be Catholikes, though we do not condemne with the Protestants these voluntarie afflictions as superfluous (much lesse as superstitious or iniurious to Christ death,) but much commend them, yet we vse nothing the zeale and diligence of our first Christian auncetors herein, and therefore are like to be more subiect to Gods temporal chastisments, at the least in the next life then they were.*

Penance meritorious.

Fulke. 8.

Slander

Only faite. Merits

This impudent rotten sclander commeth so often, that it woulde make a man cast his gorge, to heare it so lothsomly repeated. We cry out as loud as we can: That faith, which only iustifieth, is not alone, but accompanyed with good workes, is not idle, but worketh by loue. But that the *goale of euerlasting glory, is merited by chastining the body &c.* the Apostle doth not teach. It is a reward, infinitly aboue the value of al mens workes, therfore geuen of grace not deserued of merit. Another impudent sclander it is, to say, that we condemne voluntarie chastising of the body to such end, and in such maner, as the Apostle speaketh, as superfluous and superstitious: As though the Apostle spake, of the counterfect chastising of Popish hypocrites to merite, or satisfie Gods iustice by them, which we condemne as iniurious to Christes death, and not watching to prayer, fasting

Slander

Rhem. 9. laboring in good exercises, to subdue the lusts of the flesh and to serue God in the Gospel.

S. Paul had not the Protestants securitie of saluation.

Aug. apud Tet. Lomb. in hunc locum

27. Least perhaps.) *Here may we lambes tremble (saith a holy father) when the ramme, the guide of the flocke, must so labour and punish him selfe (besides al his other miseries adioyned to the preaching of the Gospel) least perhaps he misse the marke. A man might think: S. Paul should be as sure and as confident of Gods grace and saluation as we poore wretced caitiues: but the Heretikes vnhappy security, presumption, and faithles persuasion of their saluation is not* fides Apostolorum *but* fides dæmoniorum, not the faith of the Apostles, *but* the faith of Diuels.

Fulke. 9.

Certeintie of saluation.

Slander

S. Paule did not presume of the ende without the meanes and waies by which God bringeth vs vnto it. Yet did he not doubt of his saluation, which had bene to doubt of Gods promises. Our security of saluation, is noe vayne presumption, but an assurance vpon the word of God, that through faith in God, and walking in the way that God hath appointed vs, we shal vndoubtedly come to the end of eternal life.

CAHP. X.

See the argument of the 9 Chapter, which comprehendeth the contents of this also.

Exo.13,21. Nu.8,18. FOR I wil not haue you ignorant brethren, that our fathers were al *vnder the cloude, and al * passed through the sea.

2 And al in Moises were baptized in the cloude and in the sea.

Exo.14,22. 3 And * al did eate ‖ the same spirituall foode.

Exo.16,15. Exo.17,6. 4 And all * drunke the same spirituall drinke (and they * drunke of the spirituall rocke that folowed them, and the rocke was Christ.)

Nu.20,10. Nu.26,63. 5 But in the more part of them God was not wel pleased. for they * were ouerthrowen in the desert.

The Epistle vpon the 9 Sunday after Pentecost.

6 And these things were done in a figure of vs, that we be not coueting euil things, as *they also coueted.

Nu.11,4. Exo.32,6. 7 Neither become ye Idolaters, as certaine

BRethren, I would not that ye should be ignorant, how that al our fathers were vnder the cloude, and al passed thorow the sea.

2 And were al baptised ‖ vnto Moses in the cloud, and in the sea.

3 And did all eate the same Spirituall meate.

4 And did all drinke the same spirituall drinke: For they dranke of that spirituall rocke that folowed them, and that rocke was Christ.

5 But in many of them had God noe delight: for they were ouerthrowen in the wildernesse.

6 These thinges verily are our ensamples, that we should not be lusters after euil things, as they also lusted.

7 Neither be ye idolaters, as were *some of*

taine of them: as it is written: *The people ſate downe to eate and drinke, and roſe vp to play:*

8 Neither let vs fornicate, * as certaine of them did fornicate, and there fell in one day three and twentie thouſand.

9 Neither let vs tempt Chriſt: as certaine of them tempted, and * periſhed by the ſerpents.

10 Neither do ye murmure: as * certaine of them murmured, and periſhed by the deſtroyer.

11 And al theſe things chaunced to them in figure: but they are written to our correption, vpon whom the endes of the worlde are come.

12 Therefore he that thinketh him ſelfe to ſtand, let him take heede ‡ leſt he fall.

13 Let not tentation apprehende you, but humane. and God is faithfull, who will not ſuffer you to be tempted aboue that which you are able: but wil make alſo with tentation iſſue, that you may be able to ſuſteine.

14 For the which cauſe, my deereſt, flee from the ſeruing of Idols.

15 I ſpeake ‖ as to wiſe men: your ſelues iudge what I ſay.

16 The chalice of benediction ‖ which we do bleſſe: is it not the communication of the bloud of Chriſt? and the bread which we breake, is it not ‖ the participation of the body of our Lord.

17 For being many, we are ‖ one bread, one body, al that participate of one bread.

18 Behold Iſrael according to the fleſh: ‖ they that eate the hoſtes, are they not partakers of the altar?

19 What then? do I ſay that that which is immolated to Idols', is any thing? or that the Idol is any thing?

20 But the thinges that the heathen do immolate, to deuils they do immolate, and not to God. And ‖ I wil not haue you become fellowes of deuils.

21 You can not drinke the chalice of our Lord, and the chalice of deuils: you can not be ‖ partakers of the table of our Lord, and of the table of deuils.

22 Or do we emulate our Lord? Why, are we ſtronger then hee? ‖ All thinges are lawfull for me, but all thinges are not expedient.

23 Al things are lawfull for me, but al things do not edifie.

24 Let

Ex.32,6.

Nu.25,1.

Nu.21,5. Nu.11,23. 14.37

Tentation hath not apprehended

ἔκβασιν.

*them, as it is written, * The people ſate downe to eate and drinke, and roſe vp to play.* Exo.32.6.

8 Neither let vs commit fornication, as ſome of them committed ‖ fornication, and fell in one day three and twentie thouſand.

9 Neither let vs tempt Chriſt, as ſome of them tempted, and were deſtroyed of Serpentes.

10 Neither murmure yee, as ſome of them murmured, and were deſtroyed of the deſtroyer.

11 All theſe things happened vnto them for enſamples: but they are written for our admonition, vpon whom the ends of the world are come.

12 Wherefore, let him that thinketh he ſtandeth, take heede leaſt he fall.

13 There hath no temptation taken you, but ſuch as foloweth the nature of man: but God is faithful, which ſhal not ſuffer you to be tempted aboue that you are able: but ſhal with the temptation make away to eſcape, that ye may be able to beare it.

14 Wherefore my dearely beloued, flee from idolatrie.

15 I ſpeake as vnto them which haue diſcretion: iudge ye what I ſay.

16 The cup of bleſſing which we bleſſe, is it not the partaking of the blood of Chriſt? The bread which we breake, is it not the partaking of the body of Chriſt?

17 For we that are many, are one bread, and one body, in as much as we all are partakers of one bread.

18 Behold Iſrael which is *after the fleſh, are not they which eate of the ſacrifices, partakers of the altar.*

19 What ſay I then? that the idol is any thing? or that it which is offered in ſacrifice to idols is any thing.

20 But this I ſay *that the things which the Gentiles offer in ſacrifice, they offer to deuils, and and not to God: And I would not that ye ſhould haue felowſhip with the deuils.*

21 Ye cannot drinke the cuppe of the Lord, and the cuppe of the deuils: Ye cannot be partakers of the Lordes table, and of the table of deuils.

22 Either doe we prouoke the Lord to anger? What, are we ſtronger then he.

*23 * Al thinges are lawful for me, but al things are not expedient: Al things are lawful for me, but al things edifie not.* Eccl.37.31.

24 Let

24 Let no man ſeeke his owne, but an other mans.

25 Al that is ſold in the ſhambles, eate: asking no queſtion for conſcience.

Pſa.23,1. 26 *The earth is our Lordes, and the fulnes thereof.*

27 If any inuite you of the infidels, and you wil goe: eate of al that is ſet before you, asking no queſtion for conſcience.

28 But if any man ſay, This is immolated to Idols: do not eate for his ſake that ſhewed it, and for conſcience.

29 Conſcience I ſay not thine but the others. For why is my libertie iudged of an other mans conſcience?

30 If I participate with thankes, why am I blaſphemed for that which I giue thankes for?

31 Therefore whether you eate, or drink, or do any other thing: do al things vnto the glorie of God.

32 Be without offence to the Iewes and to the Gentiles, and to the Churche, of God:

33 As I alſo in al things do pleaſe al men, not ſeeking that which is profitable to my ſelfe, but which is to many: that they may be ſaued.

24 Let no man ſeeke his own: but euery man anothers wealth.

25 Whatſoeuer is ſold in the ‖ market, that eate, asking no queſtion for conſcience ſake.

Pſa.24,1. *26 For the earth is the Lordes, and the plentie thereof.*

27 If any of them which beleeue not, bid you to a feaſt *and ye be diſpoſed to goe, whatſoeuer is ſet before you, eate, asking no queſtion for conſcience ſake.*

28 But if any man ſay vnto you. This is offered in ſacrifice vnto idols, eate not for his ſake that ſhewed it, and for conſcience ſake. The earth is the Lordes, and the plentie thereof.

29 Conſcience I ſay, not of thine owne ſelfe, but of the other: For why is my libertie iudged of another mans conſcience?

30 For, if I by Gods *benefite may be partaker* of the gifts of God, *why am I euil ſpoken of, for that wherefore I giue thankes?*

Col.3.7. *31 *Whether yee eate or drinke, or whatſoeuer ye do, do all to the glory of God.*

32 See that yee giue none offence, neither to the Iewes, nor yet to the Græcians, neither to the church of God.

33 Euen as I pleaſe al men in al thinges, not ſeeking mine owne profite: but the profite *of many, that they may be ſaued.*

MARGINAL NOTES. CHAP. X.

Rhem. 1. 12. Leſt he fall.) *It is profitable to al, or in a maner to al, for to keepe them in humilitie, not to know what they ſhal be: ſaith S. Auguſtine. Which maketh againſt the vaine ſecuritie of the proteſtants.*

Fulke. 1 Seing you cite S. Auguſtine at large, we muſt anſwere you at large, that S. Auguſtine hath no ſuch meaning againſt the certaintie of our final perſeuerance, which he proueth pleintifully in his booke *De bono Perſeuerantiæ.*

ANNOTATIONS. CHAP. X.

Rhem. 2. 3. The ſame.) *The red ſea and the cloud, a figure of our Baptiſme: the Manna from heauen and water miraculouſly drawen out of the rocke, a figure of the holy Sacrament of Chriſtes body and bloud: our Sacraments containing the thinges and graces in truth, which theirs only ſignified. And it is an impudent forgerie of the Caluiniſts, to write vpon this place, that the Iewes receiued no leſſe the truth and ſubſtance of Chriſt and his benefites in their figures or Sacramentes, then we do in ours: and that they and we al eate and drinke of the ſelfe ſame meate and drinke: the Apoſtle ſaying onely, that they among themſelues did al feede of one bread, & drinke of one rocke: which was a figure of Chriſt, therein eſpecially, that out of Chriſts ſide pearced vpon the Croſſe, guſhed owt bloud and water for the matter of our Sacraments.*

Caluc. in hunc loc.

The old figures of our Sacraments.

We receiue greater benefites of our ſacraments then the Iewes did by theirs.

Fulke. 2. The red ſea, the cloud, and Manna, were not onely figures of baptiſme and the Lords Supper, but baptiſme in deede and the ſacramental Communication of the body and bloud of Chriſt, in deed. Therefore the Apoſtle ſaith, they were al baptiſed, they dranke of the ſpiritual rocke, which was Chriſt. And the argument of the Apoſtle, were of no force to proue his purpoſe, if the Iſraelits were not in the Sacraments equal vnto vs, both in ſignes, and in the things ſignified. S. Cyprian Ep. 76. ſaith, Mare illud &c. *That the ſea was the ſacrament of baptiſme, the Apoſtle declareth ſaying: I would not &c.* Where you ſay it is an impudent forgery of the Caluiniſts, to write, that the Iewes receyued no leſſe the truth and ſubſtance of Chriſt, and his benefits in there ſacraments, then we do in ours, and that they and we eate and drinke, of the ſelfe ſame meate, and drinke, it is impudent malice, againſt the truth to denye it: which the Apoſtle doth ſo plainely affirme. For what doe we eate and drinke but Chriſt? ſo did they, for the Apoſtle ſayth, they dranke of the ſpiritual rocke which followed them, and that rocke was Chriſt. But you haue a ſhift to ſay, they among themſelues, did feed of one bread and drink of one rocke, which was a figure of Chriſt: that is true, and ſo do we, but they did eate the ſame ſpiritual meate & drink the ſame ſpiritual cupp that we do. And ſo ſaith S. Auguſtine expreſly. *Eundem inquit cibum ſpiritualem &c. The ſame ſpiritual meate (ſaith the Apoſtle) what meaneth the ſame? but the ſame which we do eate.* Again. *They did eate the ſame ſpiritual meate* (ſaith he) *It had ſufficed to haue ſaid, they did eate a ſpiritual meate, but he ſaith the ſame, I cannot finde how I ſhould vnderſtand the ſame, but the ſame that we do eate?* De vtilitate Pænitent. Cap. 1. why do you not ſay, it is an impudent forgery of S. Auguſtin, ſo to write? yet he is bold to write it more at large Cap. 2. of the ſame booke. *Quicunque &c. Whoſoeuer in manna vnderſtood Chriſt, did eate the ſame ſpiritul meate that we doe. But* who-

Sacraments

The fathers did eate the body of Chriſt

whoſoeuer ſought only to fil there bellies of Manna, which were the fathers of the vnfaithfull, they haue eaten and are dead, ſo alſo the ſame drinke, for the rocke was Chriſt. Therefore they dranke the ſame drinke that we do, but ſpiritual drinke, that is which was receyued by faith, not which was drawen in with the body. The ſame iudgement he declareth in Pſ.77. In Ioan Tr.26. and in many other places of his workes, by which the groſſe maner of eating, of the natural body of Chriſt defended by the Papiſts is vtterly ouerthrowne: and conſequently the ſacrifice for which you fight ſo ſtoutly in this Chapter, is declared to be none ſuch as you would haue it, but a ſacrifice of praiſe, and thankes giuing.

Rhem. 3. 15. As to wiſe men.) *To cauſe them to leaue the ſacrifices and meates or drinkes offered to Idols, he putteth them in minde of the onely true Sacrifice and meate and drinke of Chriſtes body and bloud: of which and the ſacrifice of Idols alſo, they might not be in any caſe partakers. Vſing this terme.* vt prudentibus loquor, *in the ſame ſenſe (as it is thought) as the Fathers of the primitiue Church did giue a watch word of keeping ſecrete from the Infidels and vnbaptized, the myſterie of this diuine Sacrifice, by theſe wordes,* Norunt fideles, norunt qui initiati ſunt. Auguſt. in Pſ.39. & 33. Conc.1.2. & Pſ.109 Ho.42.c.4. in lib.50.hom. Orig. in Leuit.ho.9. Chryſ. ho.27. in Gen. in fine. ho.58. ad po. Antioch. ho.5. in 1. Tim. *S.Paul ſaith, I ſpeake to you boldly of this myſterie as to the wiſer and better inſtructed in the ſame.* The Apoſtle and auncient fathers ſeake couertly of the B.Sacrament.

Fulke. 3 The Apoſtle ſpeaketh not one word, of the ſacrifice of the body & bloud of Chriſt in the ſacrament, but ſheweth, that it is the nature of al ceremonies, to declare them that vſe them, to be partakers of that religion, whereof they be ceremonies, as the ſacrifices of the Iewes, the ſacraments of Chriſtians, and the execrable ſacrifices & ceremonies of the gentils, declared the ſeueral vſers of them, to be partakers of theſe ſeueral religions. Therfore the Chriſtians, which were conſecrated to Chriſt, ought to haue nothing to do, w̄ the wicked ceremonies of the gentils, Wherby they ſhould partake with deuils, & not with Chriſt. Becauſe noman can be partaker of Chriſt that is partaker of y̆ deuils. The fathers in there admonition, *Norunt fideles &c.* The faithful know &c. ſpeak not of the ſacrifice of the Maſſe, but of the myſterie of the Lords Supper, which they called a ſacrifice, becauſe therein is offred a ſacrifice of praiſe & thanks giuing not of the natural body of Chriſt. *Hoc eſt &c. This is* (ſaith *S.Auguſtine*) *the ſacrifice of the Chriſtians, we being many are one body in Chriſt, which thing alſo in the ſacrament of the Aultar, knowen vnto the faithful, the Church doth frequent, where it is ſhewed vnto her, that in that oblation which ſhe offreth, ſhe her ſelfe is offred.* De ciuit lib 10. Cap.6. In the ſame Chapter, he intreateth of ſpiritual ſacrifices of praiſe & thankes giuing which are the works of mercie and mortification of our bodies, vnto which he referreth this ſacrifice of the Chriſtians, wherein the Church is offred. In the 20. Chapter of the ſame booke, he writeth, ſpeaking of the ſacrifice of Chriſts death and of the ſacrament thereof. *Per hoc &c. By this he himſelfe is the preeſt that offreth and he himſelfe is the oblation. A ſacrament of which thing he would haue the daylie ſacrifice of the Church to be, ſeing he is the head of his owne body, and ſhe is the body of her owne head, aſwel ſhe by him, as he by her, being accuſtomed to be offred.* Here we ſee, the ſacrifice of the Church is a ſacrament of the death of Chriſt, in which Chriſt is none otherwiſe offred by the Church, then the Church is offred by Chriſt, that is ſpiritually and figuratiuely, in praiſe and thankeſgiuing, not properly or propitiatorily. So ſaith Chriſoſtome. *We offer the ſame ſacrifice alwaies, or rather, we celebrate the remembrance of that ſacrifice. In Ep. ad Heb. Cap.10 Hom.17. Againe Ieſus died. If Ieſus did not die, whereof or of whom is this ſacrifice a ſigne or token?* In Math. Hom.83. As for Origen, he doth not ſo much as name the ſacrament a ſacrifice, but ſpeaketh of it, as a memorial of the death of Chriſt, by which we are redeemed, like as the ſacrifices of the lawe were figures of the death of Chriſt before he ſuffred. Sacrifice of the Maſſe.

Rhem. 4. 16 Which we bleſſe.) *That is to ſay, the Chalice of Conſecration which we Apoſtles and Prieſts by Chriſtes commiſſion do conſecrate, by which ſpeach as well the Caluiniſtes (that vſe no conſecration of the cuppe at al, blaſphemouſly calling it magical murmuration, and peruerſely referring the benediction to thankes giuing to God) as alſo the Lutherans be refuted, who affirme Chriſtes body and bloud to be made preſent by receiuing and in the receiuing onely. For the Apoſtle expreſly referreth the benediction to the chalice, and not to God, making the holy bloud and the communicating thereof the effect of the benediction.* The Apoſtles bleſſed the Chalice, & ſo conſecrated. *Calix cui benedicimus.* ὁ εὐλογοῦμεν.

Fulke. 4. We confeſſe, that to bleſſe ſignifieth here, to ſanctifie or to conſecrate, and that the cupp is bleſſed or conſecrated by vs, to be a ſacrament of the bloud of Chriſt, not by magical murmuration of wordes ouer it, but by the whole action according to Chriſtes inſtitution, in which receiuing is a neceſſary parte, Therefore Chryſoſtome ſaith. *He called it the cupp of bleſſing, becauſe, when we haue it in our hands, with admiration and a certeyne horror of that vnſpeakable gift, we praiſe and bleſſe him, becauſe he hath ſhed his bloud, that we ſhould not remaine in error, and hath not onely ſhed it, but made vs al partakers of it.* So did Photius and Oecumenius expound this word: *Which wee bleſſe, which hauing in our hands, we bleſſe him, which hath gratiouſly giuen vs his bloud, that is we giue him thankes, or which we prepare, when we bleſſe or giue thankes.* You ſee therefore, by the iudgement of the ancient fathers, how the Apoſtle referreth the benediction to the cuppe and to God alſo, when they ſhew that by giuing praiſe and thankes to God, and receiuing it accordingly, the cuppe is bleſſed, and not by ſaying, the wordes of conſecration (as you terme them) ouer it. Where you ſay, the Caluianiſts vſe no conſecration of the cuppe at all, it is an impudent ſlander, which is true of you, when you miniſter the cuppe to the lay people. Conſecration

Rhem. 5. 16. The participation of the body.) *The holy ſacrament and Sacrifice of Chriſts body and bloud being receiued of vs, ioyneth vs in ſoul and body & engraffeth vs into Chriſt him ſelfe, making vs partakers and as a peece of his body and bloud.* For not by loue or ſpirit only (*ſayth S.Chryſoſtome*) but in very deede we are vnited in his fleſh, made one body with him, members of his fleſh and bones. *Chryſ.ho.45 in Io. ſub finem.* *And S.Cyril,* Such is the force of myſtical benediction that it maketh Chriſt corporally by communicating of his fleſhe to dwel in vs. *Cyril. li. 10. in Io. c. 13.* Our vniting to Chriſt by the B.ſacament

Fulke. 5. The ſacrament worthily receiued by faith, ioyneth vs with Chriſt, in ſoul and body, and engraffeth vs vnto him, after a ſpiritual maner of coniunction. Therefore the words of Chryſoſtome be theſe: *Vt autem non ſolum &c. But that not only by loue, but in very deed, we be turned into that fleſh, it is brought to paſſe, by that meate, which he hath giuen vs. For when he would declare his loue towardes vs, he hath myngled him ſelfe vnto vs by his body, and brought himſelfe into one with vs, that the body might be vnited with the head.* Theſe wordes muſt needes be vnderſtood of a ſpirituall coniunction, whereby we are made members of Chriſtes bodye, for we are not corpo- Communion of Chriſt.

corporally turned into the ſubſtaunce of Chriſt his fleſh, neyther doth Chriſt corporally mingle himſelfe to vs by his body, but ſpiritually after an vnſpeakeable maner. So meaneth Cyrillus that Chriſt dwelleth in vs corporally by participation of the fleſh of Chriſt, that is, by the meane that Chriſt hath geuen his fleſh to be in deed our nouriſhment vnto eternall life, whereof we are made partakers in the holy ſacrament, not after a carnall maner, but after a diuine and ſpirituall maner of participation.

Rhem.6. 17 One bread and body.) *As we be firſt made one with Chriſt by eating his body and drinking his bloud, ſo ſecondly are we conioyned by this one bread which is his body, and cup which is his bloud, in the perfect vnion and fellowſhip of all Catholike men, in one Church which is his body Myſtical. Which name of body myſtical is ſpecially attributed and appropriated to this one commonwealth and Societie of faythful men, by reaſon that al the true perſons & true members of the ſame, be maruelouſly knit together by Chriſtes owne one body, and by the ſelfe ſame bloud in this diuine Sacrament.* See S. Auguſt. li. 21, c. 25. de ciu. Dei. Hilar. li. 8. de Trin. circa med.

Our vnion among our ſelues by the B. Sacrament.

Fulke.6. Our myſticall vnion with Chriſt, and with his Church is teſtified and ſealed vnto vs by this Sacrament, not firſt made or wrought by receyuing this Sacrament, but by the ſpirite of God, whereby alſo in baptiſme, we are made one with Chriſt, and doe verily eate and drinke the fleſh and bloud of Chriſt, and are incorporated into his myſticall body the Church. And this place ſheweth playnely, that the maner of our communication with the naturall body of Chriſt, is ſpirituall, as it is of our participation with the myſticall body of Chriſt. S. Auguſtine in the place by you quoted, prooueth and playnely affirmeth, that wicked men although they receyue the Sacrament, yet receyue not the body and bloud of Chriſt. Becauſe they be not members of his body. *Nec iſti duo, &c. Neyther are theſe two ſortes of men to be ſayd to eate the body of Chriſt, becauſe they are not to be accompted the members of Chriſt. For that I ſpeake not of other things, they cannot at once be both the members of Chriſt, and the members of an harlot. Finally, he himſelfe ſaying: He which eateth my fleſh & drinketh my bloud, dwelleth in me, and I in him, ſheweth what it is not only in a Sacrament, but in very deed, to eate the body of Chriſt & to drinke his bloud, that is, that he may dwell in Chriſt and Chriſt may dwell in him. For ſo he ſpake it, as though he had ſayd, he that dwelleth not in me, and in whom I dwell not, let him not ſay or thinke, that he eateth my body or drinketh my bloud.* This ſaying of S. Auguſtine, being contrary to your hereſie (which affirmeth that wicked men eate the body of Chriſt, & drinke his bloud) doeth alſo ouerthrow your doctrine of tranſubſtantiation by which you are driuen to this abſurd error.

Communion with Chriſt & his Church.

Spiritual communication of the body of Chriſt.

The wicked eate not the body of Chriſt in deed.

Tranſubſtantiation.

To the ſame effect ſaieth Hilary, *De Trinit. lib. 8. That we doe truly receyue the fleſh of Chriſtes body vnder a myſterie, and thereby we ſhall be one with him:* but the wicked ſhall neuer be one with him, therefore they neuer truly eate the fleſh of Chriſt vnder a myſterie.

Rhem. 18 They that eate the hoſtes.) *It is playne alſo by the example of the Iewes in their Sacrifices, that he that eateth any of the hoſte immolated, is partaker of the Sacrifice, and ioyned by office and obligation to God, of whoſe ſacrifice he eateth.*

Rhem.7. 20 I will not haue you.) *I conclude then (ſayth the Apoſtle) thus: that as the Chriſtian which eateth and drinketh of the Sacrifice or Sacrament of the altar, by his eating is participant of Chriſtes body, and is ioyned in fellowſhip to all Chriſtian people that eate and drinke of the ſame, beyng the hoſt of the new Law: and as all that did eate of the hoſtes of the ſacrifices of Moyſes Law, were belonging and aſſociated to that ſtate and to God: to whom the Sacrifice was done: euen ſo who ſoeuer eateth of the meates offered to Idols, he ſheweth and profeſſeth himſelfe to be of the Communion and Societie of the ſame Idols.*

Participation in Sacrament or ſacrifice, ſheweth of what ſocietie we are.

Fulke.7. The Apoſtle ſaith not, that the Sacrament is the ſacrifice or hoſt of the new law, for then he would haue ſayd. The cup which we offer, & the bread which we offer, but now he ſayth, which we bleſſe, which we breake. And although ſome of the fathers call it an oblation of the bread and cup, yet they ſpeake figuratiuely, and vnproperly, meaning an oblation of prayſe and thankſgiuing, in remembrance of the onely ſacrifice of Chriſt his body and bloud once offred on the croſſe, and neuer to be repeated: ſeeing by that one oblation once offred, he hath made perfect for euer, them that are ſanctified. Heb. 10. 14.

Sacrifice of the Maſſe.

Rhem.8. 21 You cannot drinke.) *Vpon the premiſſes he warneth them playnely, that they muſt eyther forſake the ſacrifice and fellowſhip of the Idols and Idolaters, or els refuſe the Sacrifice of Chriſtes body and bloud in the Church. In all which diſcourſe we may obſerue that our bread and chalice, our table and altar, the participation of our hoſt and oblation, be compared or reſembled point by point, in all effects, cordicions, and proprieties, to the altars, hoſtes, ſacrifices and immolations of the Iewes and Gentils. Which the Apoſtle would not, nor could not haue done in this Sacrament of the Altar, rather then in other Sacraments or ſeruice of our religion, if it only had not bene a Sacrifice and the proper worſhip of God among the Chriſtians, as the other were among the Iewes and Heathen. And ſo doe all the Fathers acknowledge, calling it onely and continually almoſt by ſuch termes as they doe no other Sacrament or ceremonie of Chriſtes religion:* The lambe of God layd vpon the table: *Conc. Nic.* The vnbloudy ſeruice of the Sacrifice, *In Conc. Epheſ. ep. ad Neſtor. pag. 605.* The Sacrifice of ſacrifices: *Dionyſ. Ec. Hier. c. 3.* the quickening holy ſacrifice: the vnbloudy hoſte and victime: *Cyril. Alex. in Conc. Epheſ. Anath. 11.* the propitiatorie ſacrifice both for the liuing and the dead: *Tertul. de cor. Milit. Chryſ. ho. 41 in 1. Cor. Ho. 3. ad Philip. Ho. 66. ad po. Antioch, Cypr. ep. 66. & de cœn. Do. nu. 1. Auguſt. Ench. 109. Queſt. 2 ad Dulcit. tom. 4. Serm. 34. de verb. Apoſt.* The Sacrifice of our Mediator: the ſacrifice of our price: the ſacrifice of the new Teſtament: the ſacrifice of the Church: *Auguſt. lib. 9. c. 13. & li. 3. de bapt. c. 19.* the one onely inconſumptible victime without which there is no religion: *Cypr. de cœn. Dom. nu. 2. Chryſ. ho. 17. ad Hebr.* *The pure oblation, the new offering of the new Law: the vitall and impolluted hoſt: the honorable and dreadfull Sacrifice: the Sacrifice of thankſgiuing or Euchariſticall: and the Sacrifice of Melchiſedec. *Which Melchiſedec by his oblation in bread & wine, did properly and moſt ſingularly prefigurate this office of Chriſtes eternall Prieſthood, and ſacrificing himſelfe vnder the formes of bread and wine: which ſhall continue in the Church throughout all Chriſtian Nations in ſtead of all the offerings of Aarons Prieſthood, as the * Prophet Malachie did foretel, as S. Cyprian, S. Iuſtine, S. Irenæus and others the moſt auncient Doctors and Martyrs doe teſtifie.* Cypr. epiſt. 63. num. 2. Iuſtin. Dial. cum Trypho. poſt med. Irenæus lib. 4. cap. 32. *And S. Auguſtine* lib. 17. cap. 20. de Ciu. Dei, & lib. 1. cont. aduer. leg. & proph. cap, 18. & lib. 3. de bapt. cap.

The ſacrifice of the altar is proued by the Apoſtles compariſon with the ſacrifices of Iewes and Gentiles.

It is proued to be a ſacrifice out of the fathers.

*Cypr. Iuſtin. Irenæ. infra.

*Malac. 1, 11.

19: *S. Leo* ſer. 8. de Paſſione: *and others doe expreſly auouch that this one Sacrifice hath ſucceeded all other and fulfilled all other differences of ſacrifices, that it hath the force and vertue of all other, to be offered for all perſons and cauſes that the others, for the liuing and the dead, for ſinnes and for thankeſgiuing, and for what other neceſſitie ſo euer of body or ſoule* **Which holy action of Sacrifice they alſo call the* MASSE *in plaine wordes.* Auguſt ſer. 251. 91. Con. Carthag. 2, c. 3. 4. c. 84. Mileuit. c. 12. Leo ep. 88. 81. c. 2. Greg. li. 2. ep. 9. 93. &c. *This is the Apoſtles and Fathers doctrine. God grant the Aduerſaries may find mercy to ſee ſo euident and inuincible a truth.*

* *Ambroſ. ep.* 33. The fathers called this ſacrifice, the MASSE.

Fulke. 8. The Apoſtle ſpeaketh not of refuſing the ſacrifice of Chriſtes body and bloud in the Church, but of the cuppe of the Lord, and of the table of the Lord. Neyther doth he in all this diſcourſe, ſpeake of our altar, hoſte, or oblation, or compare our Sacrament in any point, effect, condition or propertie, to the altars, hoſtes, ſacrifices or immolations of the Iewes or Gentiles, which is proper or peculiar to altar, hoſt, ſacrifice or immolation: but onely in that there is a feaſt in thoſe ſacrifices of the Iewes and Gentiles, as there is in our Sacrament: and in that point which is common to all ceremonies, to declare them that vſe them, to be partakers of that religion, whereof they be ceremonies. And therefore the Apoſtle might in this reſpect haue vſed the example of our other Sacrament, which is baptiſme, by which alſo we haue participation with Chriſt and his Church, but he did rather chooſe the Sacrament of the Lordes ſupper, becauſe it being a ſpirituall feaſt of our religion, doeth more reſemble the curſed feaſts of the Gentiles, from which he doth diſſwade them. Whereas if this Sacrament had bene alſo a ſacrifice, he would not haue ſpared to enforce the compariſon alſo in that reſpect, which thing ſeeing he hath not done, there is no reaſon to gather a ſacrifice out of this diſcourſe. In deed many of the fathers doe call it by the name of a ſacrifice or oblation figuratiuely, as I haue ſayd before. But where you ſay all the fathers doe acknowledge it, calling it onely and continually almoſt by ſuch names as ſignifie a ſacrifice, it is falſe. For Iuſtinus, Clemens Alexand. Origen, Tertullian, Epiphanius, Hilarius, Baſilius, and diuers other doe not at all, or elſe very ſeldome call it a ſacrifice. That the fathers call this Sacrament as they doe none other Sacrament or ceremonie of Chriſtian religion, what meruaile is it? ſeeing it hath a proper difference, as euery thing hath, whereby it is diſtinguiſhed from all other things.

The councell of Nice ſayth not, that the very naturall body of Chriſt is offered vpon the aultar, but that the Sacrament which is figuratiuely called the Lambe of God, (as it is called the body of Chriſt) is layd on the table. And therfore they ſay alſo, that *Chriſt is ſacrificed, without ſacrifice*, becauſe Chriſt is not properly ſacrificed, but the remembraunce of his ſacrifice celebrated in the Sacrament. The councell of Epheſus ſayth: *We celebrate in the Churches the vnbloudy ſeruice of ſacrifice*, But how, they declare in the wordes going immediately before, *Shewing or preaching the death according to the fleſh, of the onely begotten ſonne of God, that is of Ieſus Chriſt, and likewiſe confeſſing his reſurrection and aſcenſion into heauen.* By which wordes, they ſhew playnly that the ſeruice of the ſacrifice, which they did celebrate, was onely a memoriall of the death, reſurrection and aſcenſion of Chriſt. Dionyſius calleth it τελετὴν τελετὴ, that is, the myſterie of myſteries, or the chiefe myſterie, or the chiefe ceremonie, for ſo doth the word ſignifie any myſterie or ceremonie of religion, and not ſacrifice properly.

So doeth Pachymere expound it, comparing this Sacrament with baptiſme, which he calleth alſo τελετὴ. Therefore this terme is vnlearnedly alleaged out of a partiall tranſlation, for to prooue this Sacrament to be called a ſacrifice. That which you cite out of Cyrill, *Anath.* 11. is an impudent forgerie: For there is no word of quickening holy ſacrifice, vnbloudy hoſt, or victime. But when you haue ſo notably paſt the bonds of modeſtie, what marueile, if you paſſe your ſelfes in greater impudencie? As when you ſay, it is called the propitiatory ſacrifice for the quicke and the dead, by Tertullian, Chryſoſtome, Cyprian, Auguſtine, which is ſo monſtrous a lye, as none but ſuch as had ſold themſelues to mainteine falſhood, durſt for ſhame affirme vnto the world. Firſt Tertullian *De corona mil.* hath nothing that ſoundeth toward ſuch a matter, but *oblationes pro defunctis, pro natalitijs annua die facere*, to make oblations for the departed, for the birth-day on the yeerely day. He ſayth not, that the Sacrament, or Chriſt in the Sacrament was offered. But what oblations were offred, it is eaſie to gather, by that he ſayeth, They were offred for mens birth dayes, which could be none other but prayſe and thankſgiuing, both for the departure of men out of the world, and for their birth into the world.

Chryſoſtome in the firſt place ſayth, That prayer was made for all that ſleepe in Chriſt, at the celebration of the myſteries, which was the error of his time, but that the ſacrament is a ſacrifice propitiatory, he ſaieth not, one word. He ſayeth that ſome comfort may come to them that ſleepe if we offer for them. But how he would haue vs to offer for them, he expreſſeth, ſaying: *Offring prayers for them, prayers are the common ſacrifice of the whole world.* In the ſecond place he nameth the Sacrament a ſacrifice, & ſpeaketh of prayer for the dead, vſed at the celebration thereof, but a ſacrifice propitiatory, or offred for the dead, he calleth it not. In the third place, he doth not once ſpeake of the Sacrament or ſacrifice. But how he doth vnderſtand the terme of ſacrifice, which he vſeth diuers times, he declareth in Ep. Heb. Hom. 17. ſaying: *This ſacrifice is an exemplar of that ſacrifice.* And agayne, *This that we doe, is in remembrance of that which was done. For doe ye this (ſaieth he) in remembrance of me. We offer not another ſacrifice, as the high prieſt, but the ſame we doe alwayes, but rather we celebrate the remembrance of a ſacrifice.* Cyprian Ep. 66. ſpeaketh not a word of the Sacrament, but ſayth that foraſmuch as Geminius Victor, had made a prieſt his executor contrary to the decree of a councell, there ſhould be no oblation celebrated for his falling a ſleepe, which is meant of prayſe and thankſgiuing. For if they had held the popiſh opinion of purgatory, it had bene to extreme puniſhment, to deny him prayers, or the ſacrifice of the maſſe. But in what ſenſe he called the Sacrament a ſacrifice, he doth beſt expound himſelfe. *Becauſe we make mention of his paſſion in all our ſacrifices, for the ſacrifice which we offer, is the paſſion of our Lord, we ought to doe nothing but that which he did.* The Sacrament is called a ſacrifice, as it is called the paſſion of Chriſt, which it is not properly, but figuratiuely: becauſe we celebrate a memory of his paſſion and ſacrifice in it. And becauſe the Sacrament beyng receiued woorthily, is a ſure ſeale and pledge of the vertue of Chriſtes ſacrifice, once offered

offered to be continually applied vnto vs by faith for remiſſion of our ſinnes. Therefore ſaith Cyprian, *When we doe theſe things we doe not prepare our teeth to bite, but with ſyncere faith we breake and deuide the holy bread. De cœna Dom.*

S. Auguſtine *Enchir. cap.* 110. calleth the Sacrament the ſacrifice of our mediator, and ſaieth that it was offered for the dead, as almes were, meaning onely prayers and thankeſgiuing that were offered at the celebration of the Sacrament, and at the gathering of almes, and that he declareth in few lines after, when he ſaieth, *Cum ſacrificia, &c. when ſacrifices either of the aultar, or of any almes, are offered for all the departed that are baptiſed, for very good perſons they be thankeſgiuing, for not very euill perſons, they be propitiations or prayings of mercy: for very euill perſons, although they be no helpe of the dead, yet are they ſome comfort of the liuing.* You ſee that he matcheth the ſacrifices of almes, with the ſacrifices of the aultar, both in name and in effect. Therefore he meaneth not that the body of Chriſt is a ſacrifice propitiatorie offered in the Sacrament: which were no wayes to be matched with almes. *Qu. 2. ad Dulcit.* he hath the ſame wordes that are before ſet downe out of Enchir. and in the ſermon *De verbis Apoſt.* The like of prayer for the dead in the celebration of the ſacrifice. What you meane by *lib. 9. cap.* 13. I know not, but *lib. 3. c. 19. De Baptiſm.* S. Auguſtine ſaieth, *That our Sauiour Chriſt, did ſend thoſe whom he cleanſed of leproſie, to the ſacraments of the old lawe, that they ſhould offer a ſacrifice for them, to the prieſtes, becauſe as yet there had not come in their place, that ſacrifice, which afterward he would haue to be offred for them all.*

In theſe wordes, he ſpeaketh doubtleſſe of a ſacrifice of thankſgiuing, as that was, which the lepers by the law were bound to offer for their cleanſing. But to make this matter moſt cleare, that he meaneth not a ſacrifice propitiatory, but a Sacrament of remembraunce for prayſe and thankeſgiuing, he writeth thus *Cont. Fauſt. Manichæum, lib. 20. c. 21. Sed quid agam, &c. But what ſhall I doe, and when ſhall I ſhew to ſo great blindneſſe of theſe heretikes, what force that hath which is ſung in the Pſalmes? The ſacrifice of prayſe ſhall glorifie me, and there is the way where I ſhall ſhew my ſaluation. The fleſh and bloud of this ſacrifice was promiſed before the comming of Chriſt by ſacrifices of ſimilitudes, in the paſſion of Chriſt it was giuen in the very trueth it ſelfe, after the aſcenſion of Chriſt it is celebrated by a Sacrament of remembraunce.* Likewiſe epiſt. 23. he ſaieth. *Was not Chriſt offered once in himſelfe? and yet in a Sacrament, not onely at euery ſolemnitie of Eaſter, but alſo enery day he is offered to the people. And he that being asked, doth anſwere that he is ſacrificed, doth not lye. For if Sacraments had not a certaine likeneſſe of thoſe things whereof they be Sacraments, they ſhould be no Sacraments at all.* Theſe places are ſufficient to ſatiſfie any reaſonable man, that the auncient fathers in calling the Sacrament a ſacrifice, did not meane that Chriſt was properly and really ſacrificed: but in a figuratiue ſpeach: as Sacraments are called by the names of thoſe things whereof they be Sacraments.

And therefore Gratian doth well conclude this matter out of S. Auguſtine, as he ſaith, *Sicut ergo, &c. Therefore as the heauenly bread, which is the fleſh of Chriſt, is called after the proper maner thereof, the body of Chriſt, when in deed and trueth it is the Sacrament of the body of Chriſt, of that body, I ſay, which beyng viſible, which beyng palpable and mortall, was put on the croſſe, and the ſame oblation of the fleſhe, which is made by the handes of the prieſt, is called the paſſion, death, and crucifying of Chriſt, not in trueth of the thing, but in a ſignifying myſterie, ſo the Sacrament of faith, which is vnderſtood to be baptiſme, is faith. De Con. diſt. 2. c. Hoc eſt.*

Cyprian de Cœn. Num. 2. doeth not call this Sacrament *The onely inconſumptible victime, without which there is no religion,* but ſpeaketh of the groſſe imagination of the Capharnaites, who thought, *That if the fleſhe of Chriſtes perſon, were cut in pieces, it could not ſuffice all mankind, which beyng once conſumed, it might ſeeme that religion were loſt, to whome remayned no more any ſacrifice. But in ſuch cogitations, fleſhe and bloud profiteth nothing, for as the maſter himſelfe hath expounded, theſe wordes are ſpirite and trueth, neither doeth carnall ſenſe pearce to the vnderſtanding of ſo great depth, except fayth come to it.* In theſe wordes is nothing for your propitiatory ſacrifice, but rather agaynſt it. How Chryſoſtome vnderſtandeth the Sacrament to be a ſacrifice. *Homil.* 17. *ad Heb.* I haue ſhewed before by his owne wordes out of the ſame homilie. Now we come to the ſacrifice prefigured by Melchiſedech, and prophecied by Malachie: which the fathers doubleſſe doe vnderſtand of a ſacrifice of prayſe and thankes giuing, and not of the naturall body of Chriſt. Firſt Cyprian ſaieth, *Epiſt. 63. That Chriſt offered the ſame thing which Melchiſedech had offered, that is bread and wine, that is to ſay, his body and bloud.* It Chriſt offered bread and wine, which is the ſame thing that Melchiſedech offered, he offered not his naturall body and bloud, but a type thereof in bread and wine. But according to your hereſie he offered not bread and wine, but his body and bloud.

In the ſame epiſtle Cyprian ſaieth, *The ſacrifice which we offer is the paſſion of Chriſt.* Agayne, *He ſpeaketh agaynſt them which thought that onely water was to be offered in the Lordes cuppe.* Agayne, *we finde that the cuppe was mixed which our Lord offered, and that it was wine which he called his bloud.* Agayne, *That the cuppe which is offered in remembraunce of him, be offered mixt with wine. For when Chriſt ſaieth, I am the true vine, the bloud of Chriſt, is not water but wine.* What can be more euident, to declare? that he vſeth the terme offering figuratiuely, in reſpect of the ſacrifice of prayſe and thankeſgiuing, which is offered in the celebration of the ſupper, in remembrance of the onely ſacrifice of Chriſt. And when he ſaith ſo often, that Chriſt offred wine, and that his bloud is wine, it is manifeſt that the Sacrament is called by the name of that whereof it is a ſigne, not properly but figuratiuely.

Iuſtinus dial. Cum Tryphon. ſpeaketh yet more plainly to prooue that the Church in his time knew no ſacrifice, but the ſacrifice of thankſgiuing, which he ſayth was offered by all Chriſtians, that are ſpirituall prieſts in the celebration of the Lordes ſupper. ὅτως ἡμεῖς, &c. *So we, which by the name of Ieſus (as all ſhall be one man in God the worker of all things) being ſtript out of our filthy garments, that is our ſinnes, by the name of his firſt begotten ſonne, and being ſet on fire by the word of his calling, are a right kind of high prieſts of God, as God himſelfe doth witneſſe. That in all places among the Gentiles, acceptable and pure ſacrifices, are offered to him. But God receyueth no ſacrifice of any, but of his prieſtes. Wherefore God ſheweth before hand, that he doth accept all them that offer by this name, the ſacrifices which Ieſus Chriſt hath deliuered to bee made, that is in the Euchariſt or thankes giuing of the*

bread and the cuppe, which are done in euery place of Chriſtians. Agayne, *As concerning thoſe ſacrifices which are offered to him by vs Gentiles in euery place, that is, of the bread of thankeſgiuing, and likewiſe of the cup of thankeſgiuing, he foreſheweth, then ſaying: that we doe glorifie his name, and that you doe profane it.* And yet more playnly following the ſame matter, he ſayth: Ὅτι μέ, &c. *For I my ſelfe doe affirme, that prayers and thankeſgiuing, made by worthy perſons, are the onely perfect and acceptable ſacrifices to God. For theſe are the onely ſacrifices that Chriſtians haue haue receyued to make, to be put in mind by their dry and moyſt nouriſhment, of the paſſion which God, the ſonne of God, is recorded to haue ſuffered for them.* Thus Iuſtinus by theſe wordes, hath acquited himſelfe and all the Catholike fathers, that call the Sacrament by the name of a ſacrifice, of the ſacrifice propitiatory wherewith you vniuſtly burden them. Irenæus alſo, *lib.4.c.32.* ſpeaketh manifeſtly of a ſacrifice of thankeſgiuing, wherein the bread and wine are dedicated to God, to become the Sacrament of the body and bloud of Chriſt, his words are theſe. *Giuing counſaile to his diſciples, to offer to God the firſt fruites of his creatures, not as though he had need, but that they themſelues ſhould neither be vnfruitfull nor vnthankefull, he tooke that bread which is of the creature, and gaue thanks, ſaying, this is my body. And the cup likewiſe which is of the creature, that is with vs, he confeſſed to be his bloud, and taught the new oblation of the new Teſtament, which the Church receyuing from the Apoſtles, offreth in all the world to God the firſt fruites of his gifts in the new Teſtament, euen to him which giueth nouriſhment vnto vs, of which in the twelue Prophets, Malachie foreſhewed, &c.* And in the next chapter expounding that incenſe and pure ſacrifice, which the Prophet nameth, he ſayth: *Seeing therefore the name of the ſonne pertayneth to the father, and the Church offereth in God almightie by Ieſus Chriſt, he ſayd well in reſpect of both: In euery place incenſe is offered to my name and a pure ſacrifice. But the incenſe ſaith Iohn in the Apocalypſe, are the prayers of the ſaincts.* And chap.34. he ſaith, *That theſe ſacrifices, doe not ſanctifie a man, becauſe God hath no need of ſacrifice, but the conſcience of him that offreth, being pure, doth ſanctifie the ſacrifice and cauſeth God to accept it, as of a friend.* You ſee therefore moſt clearely, he ſpeaketh not of the body of Chriſt ſacrificed, but of prayers and thankeſgiuing, and of bread and wine offered to be the Sacrament of thankſgiuing. S. Auguſtine as we haue ſhewed already, vnderſtandeth the name of ſacrifice, for a Sacrament of remembraunce, when he calleth the celebration of the Lordes ſupper a ſacrifice of the new Teſtament, after the order of Melchiſedech, that ſucceeded the ſacrifices of the old lawe, as he doeth, *lib.17. cap.20. De Ciuitate & lib.10. c. 5.* he ſaieth: *The viſible ſacrifice is a Sacrament, that is an holy ſigne of the inuiſible ſacrifice.* That which he writeth *lib.1. Cont. aduerſ. leg. & Proph. cap.18.* of the onely true and ſingular ſacrifice, ſignified by many figures of ſacrifices in the law, is the ſacrifice of Chriſtes death: but that which followeth, of the ſacrifice of prayſe and thankeſgiuing out of the 50. Pſalme, he referreth to the Sacrament, as appeareth in theſe wordes. *Of the ſaluation of God, that it is Chriſt himſelfe, I haue made mention and ſhewed before, But what ſacrifice of prayſe is more holy then in thankeſgiuing? And for what are greater thankes to be giuen to God, then for his grace by Ieſus Chriſt our Lord. All which matter, the faithfull doe know in the ſacrifice of the Church, whereof all thoſe former kindes of ſacrifices were ſhadowes.* See you not playnely, that the ſacrifice of the Church, is the ſacrifice of prayſe and thankſgining for the ſaluation of God by Chriſt? who offered that onely true and ſingular ſacrifice, whereby he redeemed vs from our ſinnes. Thus without iudgement, you quote as well that which is directly againſt you, as that which ſeemeth to haue ſome ſhew for you. The next place *lib.3, De Bap. cap.19.* We haue declared already what it is. *Leo ſer.8. De paſſ.* ſpeaketh of the ſacrifice of Chriſt his body and bloud vpon the croſſe, as I haue ſhewed plainly vpon Luke 22. *ſect.25.*

Now for the name of *Miſſa*, although it be not greatly materiall what it was called when we know what was meant by that name: Firſt you quote S. Ambroſe in the margent, *epiſt.33.* where he writeth, that as he was inſtructing certain perſons that deſired baptiſme in the baptizing place of the Church, word was brought him that a certaine Church in the citie was taken by the heretikes, for which he had had great ſtrife: whereupon he ſaith: *Ego tamen manſi in munere, miſſam facere cæpi,* which is in Engliſh, *Yet I taried in my office, I began to let it goe,* for that ſignifieth *Miſſam facere:* or els you muſt ſay, to make maſſe, which is abſurd. Therefore the name of maſſe is not ſo auncient as S. Ambroſe. Next to him you quote two counterfeict ſermons vnder the name of S. Auguſtine, which the phraſe ſheweth to be of much later time, and the matter alſo. As that *Serm.251.* he ſaieth: That the mightie men of the world, when they come to Church, compell the prieſt to make ſhort his maſſe, which maner agreeth not with S. Auguſtines age. In the 91. ſermon, the auctor ſpeaketh of a leſſon that was to be read *ad Miſſas,* in the plurall number, maſſes. Neuertheleſſe, about S. Auguſtines time, the name of *Miſſæ* began to be in vſe as it ſeemeth by *Concil. Mileuitan. Can.12.* ſignifying rather prayers then ſacrifices. But howſoeuer the name was afterward receyued and vſed for the celebration of the Lordes ſupper, the auncient fathers knew no ſacrifice of Chriſtes naturall body and bloud, offered really in the Sacrament, but onely a ſacrifice of prayer, of prayſe and thankeſgiuing, in remembraunce of the ſacrifice of Chriſtes death, which is the onely true ſingular and vnſacrificable ſacrifice, as it is called by S. Auguſtine, *contr. aduerſ. leg. & Prophet. lib.1. cap.18.* and by *Gregor. Nazianz. in ſanct. paſc. orat.4.* See *Luc.22. ſect.5.* Therefore in all your quotations, you haue gained nothing but a litle droſſe out of Chryſoſtome and Auguſtine, touching prayer for the dead: which errour being firſt brought in by the Montaniſts, although it had gotten ſome liking in thoſe times, yet was it far from the ſuperſtition and blaſphemie of purgatory, which in later times as Antichriſt drew neerer to his full manifeſtaion, preuailed in the Romiſh church, without all ground or warrant out of the holy Scriptures.

The name of Maſſe.

Rhem.9. 21 Partakers of the table.) *Though the faythfull people be many wayes knowen to be Gods peculiar, and be ioyned both to him and among themſelues, and alſo ſeuered and diſtinguiſhed from al others that pertayne not to him, as wel Iewes and Pagans, as Heretikes and Schiſmatikes, by ſundry other external ſignes of Sacraments, doctrine and gouernment: yet the moſt proper and ſubſtantial vnion or difference conſiſteth in the Sacrifice and Altar: by which God ſo ſpecially bindeth his Church vnto him, and himſelfe vnto his Church, that he acknowledgeth none to be his, that is not partaker of his one onely Table and Sacrifice in his Church: and acquitteth himſelfe of all ſuch as ioyne in fellowſhip with any of the Heathen at their Idolatry, or with the Iewes at their Sacrifices, or with Heretikes and Schiſmatikes at their prophane and deteſtable table. Which becauſe it is the proper badge of their ſeparation from Chriſt and his Church, and an altar purpoſely erected,*

The diſtinction of Chriſtian Catholikes frō the reſt, is by not communicating with them, ſpecially in their ſacrifices, and at the Communion table.

*erected against Christes Altar, Priesthod, and Sacrifice, is in deede a very sacrifice, or (as the Apostle here speaketh) a table and cuppe of Diuels, that is to say, wherein the Diuel is properly serued, and Christes honour (no lesse then * by the altars of Ieroboam or any prophane superstitious rites of Gentilitie) defiled. And therfore al Catholike men, if they looke to haue felowship with Christ and his members in his body and bloud, must deeme of it as of Idolatrie or sacrilegious superstition, and abstaine from it and from al societie of the same, as good Tobie did from Ieroboams calues and the altars in Dan and Bethel: & as the good faithful did from the Excelses, and from the temple and sacrifices of Samaria. Now in the Christian times we haue no other Idols, but heresies, nor Idolothytes, but their false seruices shifted into our Churches in steede of Gods true and onely worship.* Cypr. de vnit. Ec. nu. 2. Hiero. in 11 Osee. & 8. Amos. & in 2. Habac. Aug. in ps. 10. De Ciu. Dei li. 18. c. 51.

The heretikes Communion is the very table and cup of Diuels. 3. reg. 12. Tob. 1. 3. reg. 12.

Fulke. 9. In the popish sacrifice of the masse consisteth no vnion of Christian men, neither doth the most proper and substantiall vnion or difference consist in the sacrament of the Lords supper. But there is as proper and as substantiall difference of true Christians from other sects, and vnion with Christ and his church in baptisme: or els they that are baptised should not be properly & substantially Christians. For although baptisme as the other sacrament may be receiued out of the church, yet haue they no vertue but in the church. Where you blaspheme the celebration of the Lords supper, which we keepe after the institution of Christ most purely, saying it is an altar erected against Christes altar, priesthood and sacrifice, beside that it is most impious, it is most ridiculous that you say. For we haue none altar, sacrificing priesthood, or sacrifice propitiatory, but only the altar of the crosse, the eternall priesthood of Christ, the only sacrifice of his death once offered by himselfe, and vnpossible to be repeated by any other. Whereas you to ouerthrow that altar haue erected manie thousands of popish altars, consecrated infinite priests after the order of Melchisedech, which is proper only to Christ: and blasphemously affirme that euery priest may daily offer vp Christ to his father. Further, where you say we haue a table and cuppe of deuils, wherein the deuill is properly serued: what colour of truth hath this blasphemous slander? seeing there is nothing done about our table and cuppe (that is the table & cuppe of the Lord) but that which Christ himselfe commanded to be done, & to that end he appointed it to be done: wheras your masse neither obserueth the forme nor the end of his institution, but peruerteth both, not only by your idol of transubstantiation, but also by robbing the people of the cuppe of the Lords bloud, and by turning the sacrament of remembrance to a sacrifice of propitiation. And how can it be said that we serue the deuill properly in our celebration? when all things are done according to the word and commandement of Christ, without adding or detracting any thing from his holy institution. What resemblance haue we with Ieroboams calues and altars, or any heathenish idolatrie which are expresly forbidden by Gods commandement? which doe square all our forme of celebration and worship of God according to the streight line of Gods word and commandement. Where you say that now in the Christian times you haue none other idols but heresies, nor idolothytes but their false seruices, it is to make your ignorant adherents beleeue, that your grosse worshipping of images (contrarie to the expresse commandement of God) is no idolatry. And how impudently you doe quote the fathers, to proue that there can be none other idols nor idolothytes, but heresies and their seruices, it may be manifest to your owne consciences, when in Cyprians time the world was full euen of these idols and idolothytes of the Gentils that were in the apostles time, beside heresies and their heretical seruices. S. Augustine also condemneth professors of the Christian name, that were worshippers of pictures, of superstition and idolatrie, and void of true religion. *De mor eccles cath. lib. 1. c, 34.* S. Ambrose saith, it is heathenish error and vanitie of the vngodly to worship the crosse whereon Christ died: *De obitu Theodos.* What would he haue said if he had seene creeping to an idoll of the crosse? Epiphanius saith, it is a deuilish attempt to make images of the virgine Mary or other saincts departed, and to worship them: as the Collyridian heretikes did their image of the virgine Mary. *Hær. 79.*

Slander.

The popish masse.

Idolatrie.

Rhem. 22. Al things are lawful.) *Hitherto the Apostles arguments and examples whereby he would auert them from the meates offered to Idols, seeme plainly to condemne their fact as Idololatrical, or as participant and accessory to Idolatrie, and not onely as of scandal giuen to the weake brethren: and so no doubt it was in that they went into the very temple of the Idols, and did with the rest that serued the Idols, eate and drinke of the flesh and libaments directly offered to the Idol, yea and feasted together in the same bankets made to the honour of the same Idols: which could not but defile them & entangle them with Idolatrie: not for that the meate it self was iustly belonging to any other but to God, or could be defiled, made noisome or vnlawful to be eaten, but for and in respect of the abuse of the same & detestable dedicating of that to the diuel, which belonged not to him, but to God alone. Of which sacrilegious act they ought not to be partakers, as needes they must, entering and eating with them in their solemnities. to this end hath S. Paul hitherto admonished the Corinthians. Now he declareth that otherwise in prophane feasts it is lawful to eate without curious doubting or asking whether this or that were offered meates, and in markettes to bye whatsoeuer is there sold, without scruple and without taking knowledge whether it be of the Idolothytes or no. with this exception first, that if one should inuite him to eate, or bye this or that as sacred and offered meates, that then he should not eate it, lest he should seeme to approue the offering of it to the Idol, or to like it the better for the same. Secondly, when the weake brother may take offence by the same. For though it be lawful in it self to eate any of these meates without care of the Idol: yet al lawful things be not in euery time and place expedient to be done,*

How by participatiō with idolaters, idolatrie is committed.

How to auoid scandal in things indifferent.

CHAP. XI.

Rhem. 1. *He commendeth them for keeping his Traditions generally. 3 and in particular for this, that a man praied and prophecied bareheaded, a woman veiled, he bringeth many reasons. 17 About another, he reprehendeth the riche that at the Charitable supper supped vncharitably, 23 telling them that they receiued therfore vnworthely the B. Sacrament, & shewing them what an heinous sinne that is, seeing it is our Lordes body and the representation of his death, as he by tradition had taught them.*

The 5. part. Of his Traditions.

Fulke. 1. S. Paules traditions which he deliuered, were either concerning matters of doctrine and faith, which are perpetuall, and they be all expressed in the scriptures, or els of ceremonies which are mutable by auctority of the church, according to times, places, and persons, obseruing the generall rules prescribed by the apostle, that all things be done in order and comlinesse, and to edification.

BE

BE ye folowers of me, as I alſo of Chriſt.
2 And I praiſe you brethren, that in al things you be mindeful of me: and as I haue
c In ỹ greeke, *Traditions*, παραδόσεις. deliuered vnto you, you keepe ‖ my c precepts.
3 And I wil haue you know, that the head of euery man, is Chriſt: and the head of the woman, is the man: and the head of Chriſt, is God.
4 Euery man praying or prophecying ẅ his head couered: diſhoneſteth his head.
5 But ‖ euery woman praying or prophecying with her head not couered: diſhoneſteth her head: for it is al one as if ſhe were made balde.
6 For if a woman be not couered, let her be polled. but if it be a foule thing for a woman to be polled or made balde: let her couer her head.
7 The man truely ought not to couer his head, becauſe he is the image and glorie of God, but the womã is the glorie of the man.
8 For the man is not of the woman, but the woman of the man.
Gen.2,21. 9 For * the man was not created for the woman, but the woman for the man.
10 (Therfore ought the woman to haue power vpon her head for the Angels.)
11 But yet neither the man without the woman: nor the woman without the man, in our Lord.
12 For as the woman is of ỹ man, ſo alſo the man by the womã: but al things of God.
13 Your ſelues iudge: doth it become a woman not couered to pray vnto God?
14 Neither doth nature it ſelf teache you, that a man in deede if he nouriſh his heare, it is an ignominie for him:
15 But if a woman nouriſh her heare, it is a glorie for her, becauſe heare is giuen her for a veile?
16 But if any man ſeeme to be contentious, we haue no ſuch cuſtome nor the
*churches. ‖ CHVRCH of God.
17 And this I commaund: not praiſing it that you come together not to better, but to worſe.
The Epiſtle vpon Maundy Thurſday. 18 Firſt in deede when you come together into the Church, I heare that there are ſchiſmes among you, and in part I beleeue it.
19 For ‖ there muſt be hereſies alſo: that they alſo which are approued, may be made manifeſt among you.
20 When you come therfore together in one, it is not now to eate ‖ our Lordes ſupper.
21 For euery one taketh his owne ſupper before to eate. And one certes is an hungred,

BE * *ye folowers of me, euen as I* am *of Chriſt.* 2.Theſ.3.9.
2 I commend you brethren, that ye remember al my ‖ *things, and keèpe the ordinances, as I deliuered them to you.* ‖ Or, preachings.
3 * *But I will that ye know, that Chriſt is the head of euery man: and the man is the womans head, and God is Chriſtes head.* Ephe.5.23.
4 Euery man praying or prophecying, hauing any thing on his head, ſhameth his head.
5 But euery woman that prayeth or prophecieth bareheaded, diſhoneſteth her head: for that is euen all one as if ſhe were ſhauen.
6 If the woman be not couered, let her alſo be ſhorne: if it be a ſhame for a woman to be ſhorne, or ſhauen, let her be couered.
7 A man ought not to couer his head, * *for as much as he is the image and glory of God: but the woman is the glory of the man.* Gen.1.26. col.3.10.
8 For the man is not of the woman: but the woman of the man.
9 **Neither was the man created for the woman: but the woman for the man.* Gen.2.23.
10 For this cauſe ought the woman to haue power on her head. for the angels ſakes.
11 Neuertheleſſe, neither is the man without the woman, neither the woman without the man, in the Lord.
12 For as the woman is of the man, euen ſo is the man alſo by the woman, but all thinges of God.
13 Iudge in your ſelues, whether it be comely that a woman pray vnto God bareheaded?
14 Doth not nature it ſelfe teach you, that it is a ſhame for a man, if he haue long heare?
15 But if a woman haue long heare, it is a praiſe for her: for her heare is giuen her for a couering.
16 If any man luſt to ſtriue, we haue no ſuch cuſtome, neither the churches of God.
17 This I warne you of, and commend not, that ye come together not for the better, but for worſſe.
18 For firſt of all, when ye come together in the church, I heare that there be diſſentions among you, and I partly beleeue it.
19 For there muſt be alſo hereſies among you, that they which are ‖ *approoued among you, might be knowen.* ‖ Or tried.
20 When ye come together therefore into one place, ‖ *you cannot eate the Lords ſupper:* ‖ Or, this is not to eate.
21 For euery one preuenteth other, in eating his owne ſupper: and one is hungrie, and an o-

the

gred, and another is drunke.

22 Why, haue you not houſes to eate & drinke in? or contemne ye the Church of God: and confound them that haue not? What ſhal I ſay to you? praiſe I you in this? I do not praiſe you.

The Epiſtle vpon CORPVS Chriſti day.

23 For I receiued of our Lord that which alſo ‖ I haue deliuered vnto you, ‡ that our Lord IESVS ‖ in the night that he was betraied, ‖ tooke ‖ bread:

Mat.26,26. Mr.14,22. Luc.22,19.

24 And giuing thankes brake, and ſaid: Take ye and eate, ‖ THIS IS ‖ MY BODY WHICH SHAL BE DELIVERED FOR YOV: ‖ this doe ye for the commemoration of me.

25 In like maner alſo the chalice after he had ſupped, ſaying, THIS CHALICE IS THE NEW TESTAMENT IN MY BLOVD. this doe ye, as often as you ſhal drinke, for the commemoration of me.

26 For as often as you ſhal eate this bread, & drinke the chalice, ‖ you ſhal ſhew the death of our Lord, vntil he come.

27 Therfore whoſoeuer ſhal eate this bread, or drinke the chalice of our Lord vnworthily, he ſhal be ‖ guilty of the body and of the bloud of our Lord.

28 But let a man proue him ſelf: and ſo, let him eate of that bread, and drinke of the chalice.

29 For he that eateth and drinketh vnworthily: eateth and drinketh iudgement to him ſelf, ‖ not diſcerning the body of our Lord.

30 Therfore are there among you many weake and feble, and ‖ many ſleepe.

31 But if we did ‖ iudge our ſelues: we ſhould not be iudged.

32 But whiles we are iudged, of our Lord we are chaſtiſed: that with this world we be not damned.

33 Therfore my brethren, when you come together to eate, ‖ expect one an other.

34 If any man be an hungred, let him eate at home: that you come not together vnto iudgement. And the reſt ‖ I wil diſpoſe, when I coue.

ther is drunken.

22. What, haue ye not houſes to eate and to drinke in? Or deſpiſe ye the church of God, and ſhame them that haue not? What ſhall I ſay vnto you, ſhall I praiſe you? in this I prayſe you not.

23 That which I deliuered vnto you, I receiued of the Lord, that the Lord Ieſus the ſame night in which he was betrayed, tooke bread:

*24 And when he had giuen thanks, he brake it, and ſaid, * Take ye, eate ye, this is my body which is broken for you: this doe ye in remembrance of me.* Mat.26.26. mar.14.22. luke 22.17.

25 After the ſame maner alſo he tooke *the cup when he had ſupped, ſaying, This cup is the new Teſtament in my bloud: this doe ye, as oft as ye drinke it, in remembrance of me.*

26 For as often as ye eate this bread, and drinke this cup, ye doe ſhew the Lordes death till he come.

27 Wherfore, whoſoeuer ſhall eate this bread, and drinke this cuppe of the Lord vnwoorthilie, ſhall be guiltie of the bodie and blood of the Lord.

*28 * But let a man examine himſelfe, and ſo let him eate of this bread, and drinke of this cuppe.* 2.Cor.13.1.

29 For hee that eateth and drinketh vnwoorthilie, eateth and drinketh damnation vnto him ſelfe, making no difference of the Lordes bodie.

30 For this cauſe many are weake and ſicke among you, and many ſleepe.

31 For if we would iudge our ſelues, we ſhould not be ‖ iudged. ‖ Or, puniſhed.

32 But when we are ‖ iudged, we are ‖ chaſtened of the Lord, that we ſhould not be damned with the world. ‖ Or, puniſhed. ‖ Or, inſtructed.

33 Wherefore my brethren, when ye come together to eate, tary one for another.

34 If any man hunger, let him eate at home, that ye come not together vnto condemnation. The reſt will I ſet in order, when I come.

MARGINALL NOTES. CHAP. XI.

Rhem. 2. 23. That our Lord.) *The Apoſtles drift in al that he ſaith here of the Sacrament, is againſt vnworthy receiuing (as S. Auguſtine alſo noteth* Ep.118.c.3.) *& not to ſet out the whole order of miniſtration, as the heretiks do ignorantly imagine.*

Fulke. 2. The apoſtles drift being againſt vnworthy receiuing, and to teach men how to receiue worthily, he could not otherwiſe atteine to his drift and purpoſe, except he did ſet downe whatſoeuer is neceſſare to be obſerued in the adminiſtration of this ſacrament, according to Chriſts inſtitution, after which he reformeth their abuſe, and teacheth how all abuſes may likewiſe be reformed. S. Auguſtine noting that the apoſtle teacheth in this place who receiueth vnworthily, doth not deny but that he ſetteth forth the whole order of miniſtration in all neceſſarie and ſubſtantiall parts of Chriſts inſtitution. Chryſoſtome ſaith: *How doth he ſay that he receiued it of the Lord? for he was not then preſent, but he perſecuted Chriſt, that thou maiſt vnderſtand, that this table had nothing more afterward, for euen at this day it is he that worketh all things & deliuereth as he did then.* S. Cyprian reproueth the error of

The inſtitution of the Sacrament expreſſed in the ſcriptures.

of them that vſed only water in the cup by the inſtitution of Chriſt: ſaying that in the celebration of this myſtery *we ought to do nothing els, but that which he did. For the ſcripture ſaith, as often as you ſhall eat this bread, and drinke this cuppe, you ſhall ſhew the Lords death vntill he come. Therefore ſo often as we offer the cuppe in remembrance of our Lord and his paſſion, let vs doe that which it is certeine that our Lord did.* Againe he ſaith, that our Lord by his example and inſtitution hath taught vs what to doe. *ep.63. Cæcilio.* S. Ambroſe ſaith, *That they might correct their errour & know that to be true which they learned at the firſt, he repeteth the forme which was giuen by our ſauiour in this matter.* Therefore the whole order of miniſtration for the ſubſtance of the ſacrament, is expreſſed in the inſtitution of Chriſt, deſcribed by three Euangeliſts, and the Apoſtle Paule. As for matters of ceremony and circumſtance, which are not materiall or eſſentiall parts of the ſacrament, they are neither all expreſſed, nor all that be expreſſed ar neceſſary to be obſerued.

ANNOTATIONS. CHAP. XI.

Rhem. 3. 2. My precepts.) *Our Paſtors and Prelates haue authoritie to commaund, and we are bound to obey. And the Gouerners of the Church may take order and preſcribe that which is comely in euery ſtate, as time and place require, though the things be not of the ſubſtance of our religion.*

Fulke. 3. In things that be of the ſubſtance of religion, the gouernors of the church may command nothing but that which hath warrant of Gods word. In matters of ceremonie, which be not of the ſubſtance of religion, they muſt alſo haue reſpect that they be agreeable to order, decency, and edification, and ſo they are to be obeyed. And though they doe ſomewhat decline from theſe rules, yet ſo long as the ſubſtance of religion remaineth whole, no ſchiſme muſt be made for matters of ceremony and externall rites. Auctoritie of the church.

Rhem. 5. Euery woman.) *What gifts of God ſo euer women haue, though ſupernatural, as ſome had in the Primitiue Church, yet they may not forget their womanly ſhamefaſtnes, but ſhew them ſelues ſubiect and modeſt, and couer their heads with a veile.*

Rhem. 4. 16. Cuſtome.) *If women or other, to defend their diſorder and malipertnes, diſpute or alleage Scriptures and reaſons, or require cauſes of their preachers why and by what authoritie they ſhould be thus reſtrained in things indifferent, make them no other anſwer but this, This is the cuſtome of the Church, this is our cuſtome. Which is a goodly rule to repreſſe the ſaucineſſe of contentious ianglers, which being out of al modeſtie and reaſon, neuer want wordes and replies againſt the Church. Which Church if it could then by preſcription of twenty or thirty yeres, and by the authority of one or two of their firſt preachers, ſtoppe the mouthes of the ſeditious: what ſhould not the cuſtome of fiftene hundred yeres, and the decrees of many hundred Paſtors, graue of reaſonable, modeſt, and humble men?* The Cuſtome of the church, is a good anſwer againſt al wranglers.

Fulke. 4. S. Paule ſaith the apoſtles and church haue no ſuch cuſtome to be contentious. (*Chry. hom. 27. in ep. 1. Cor.*) for matters of externall order, yet doth he giue reaſons for that order of couering womens heads. By whoſe example the preachers are likewiſe to endeuour to ſatiſfy by reaſon both men and women, that humbly deſire their reſolution for quiet of their conſcience, and not to beat them downe with the clubbe of cuſtome onely. For ſo the Apoſtle doth not. As for the preſcription of 1500 yeeres that you bragge of, for your popiſh ceremonies and cuſtomes, it is vaine and falſe. For either you haue nothing of that antiquitie, or if you haue, you haue cleane peruerted the vſe of it. Cuſtome.

Rhem. 5. 16. There muſt be hereſies.) *When the Apoſtle ſaith,* Hereſies muſt be: *He ſheweth the euent, and not that God hath directly ſo appointed it as neceſſarie. for, that they be, it commeth of mans malice and free wil: but that they be conuerted to the manifeſtation of the good and conſtant in faith and the Churches vnitie, that is Gods ſpecial worke of prouidence that worketh good of euil. And for that there ſhould fall Hereſies and Schiſmes, ſpecially concerning the Article and vſe of the B. Sacrament of the Altar, whereof he now beginneth to treat, it may make vs maruel the leſſe, to ſee ſo great diſſenſions, Hereſies, and Schiſmes of the wicked and weake in faith concerning the ſame. Such things then wil be, but wo to him by whom ſcandals or Sectes do come.* Let vs vſe Heretikes, *ſaith S. Auguſtine,* not to that end to approue their errours, but that by defending the Catholike doctrine againſt their deceites, we may be more watchful and wary: becauſe it is moſt truely written, There muſt be hereſies that the tried and approued may be manifeſted or diſcouered from the holow hartes among you. Let vs vſe this benefite of Gods prouidence for Heretikes be made of ſuch as would erre or be naught, though they were in the Church: but being out, they profit vs exceedingly, not by teaching the truth which they know not, but by ſtirring vp the carnal in the Church to ſeeke truth, & the ſpiritual Catholikes, to cleere the truth. for there be innumerable holy approued men in the Church, but they be not diſcerned from other among vs, nor manifeſt, ſo long as we had rather ſleepe in darkenes of ignorance, then behold the light of truth. therfore many are raiſed out of their ſleepe by Heretikes to ſee the day of God, and are glad thereof. *Auguſt. c. 8. de vera relig.* That hereſies ſhal come, and wherfore. What commoditie we may make of hereſies.

Fulke. 5. Though God be not auctor of hereſies, which are contrarie to his reuealed will, yet they are according to his ſecret ordinance and appointment, for the vſe and end mentioned in the text. And ſeeing the Apoſtle not only foreſhewed that there ſhould be hereſies concerning the B. ſacrament, but alſo hath ſhewed the meanes how they ſhould be confuted and beaten downe, namely by the pure and ſincere inſtitution of Chriſt, as he doth the ſchiſme and abuſe of the Corinthians: we maruell not that papiſts continue ſo obſtinate, becauſe there muſt be hereſies, but we maruell they are ſo impudent to defend them againſt ſo plaine and manifeſt inſtitution of Chriſt. Iuſtitution of Chriſt.

Rhem. 6. 20. Our Lords ſupper.) *The Chriſtians at or about the time of the Churches onely Sacrifice and their communicating thereof, kept great feaſtes: which continued long, for that the reliefe of the poore vpon the common charges of the richer ſort, and the charitie & vnitie of al ſortes were much preſerued thereby, for which cauſe they were called ἀγάπαι, that is* Charities, *of the auncient Fathers, and were kept commonly in Church houſes or porches adioyning, or in the body of the Church (whereof ſee Tertullian* Apolog. c. 39. *Clemens Alexand. S. Iuſtine, S. Auguſtine* cont. Fauſt. li. 20 c. 20.) *after the Sacrifice and Comunion was ended, as S. Chryſoſtom* ho. 27, in 1 Cor. in initio *iudgeth. Thoſe feaſtes S. Paul here calleth* Cœnas Dominicas, *becauſe they were made in the Churches which then were called* Dominicæ, *that is,* Our Lordes houſes. *The diſorder therfore kept among the Corinthians in theſe Church-feaſtes of Charitie, the Apoſtle ſeeketh here to redreſſe, from the foule abuſes expreſſed here in the text. And as S. Ambroſe* in hunc locum, *and moſt good authors now thinke* Agapæ or ſuppers of charitie. *Conc. Gang. can. 11. Conc. Laodic. can. 27. 28.* Whether the apoſtle meane by *our Lords ſupper*, the B. Sacrament.

thinke, this which he calleth Dominicam cœnam, *is not meant of the B. Sacrament, as the circumſtances alſo of the text do giue, namely, the reiecting of the poore, the rich mens priuate deuouring of al, not expecting one an other, glottony and drunkenneſſe in the ſame, which can not agree to the holy Sacrament. And therfore the Heretikes haue ſmal reaſon, vpon this place, to name the ſaid holy Sacrament, rather,* the Supper of the Lord, *then after the maner of the Primitiue Church, the* Euchariſt, MASSE, *or* Liturgie *But ly like they would bring it to the ſupper againe or Euening ſeruice, when men be not faſting, the rather to take away the old eſtimation of the holines thereof.*

Fulke 6. The feaſtes of louc, that were vſed after the celebration of the Lordes Supper, were abuſed to matter of ſchiſme, and to the prophanation of the Lordes Supper, which ought to be celebrated of all the Church together, according to Chriſts inſtitution. As for Church houſes, porches, or bodies of Churches, there was no ſuch diſtinction in the Apoſtles time, nor long after, before Churches were builded, but they were kept in the ſame place, where the Lords Supper was celebrated, but yet after ỹ celebration where they were rightly kept, as Chryſoſtome affirmeth *Hom 27 in 1. Cor.* And it may be gathered out of Tertullian, *Apologetico*, where he ſheweth, that the Chriſtians were defamed, after the murthering of an infant to keepe a riotous feaſt. By murthering of the infant, they meant the celebration of the Sacrament of the body and bloud of Chriſt. Photius alſo ſayth, they were after the participation of the holy myſteries. Neither doth S. Paule cal thoſe feaſtes, the Lords Supper, but ſayth, that their comming together in that ſchiſmaticall maner, was not to eate the Lords Supper, which was no feaſt of the belly, but of the ſoule, as he proueth by the inſtitution. Therefore S. Paule calleth the Sacrament the Lords Supper, as we doe. Neither doth S. Ambroſe ſay, that the Sacrament is not called the Lordes Supper, but vpon the inſtitution, he ſayth, the Apoſtle *ſheweth that the myſterie of the Euchariſt, which was celebrated at ſupper, is not a ſupper, but a ſpirituall medicine.* That is, it is not a prophane ſupper to feede the body, but the Lords Supper, to heale the ſoule.

The Communion rightly called the Lordes Supper.

Chryſoſtome vpon this place, vnderſtandeth the Lords Supper to be ſpoken of the holy Sacrament, ſaying: *The Apoſtle teacheth them farre more terribly, in theſe wordes: This is not to eate the Lordes Supper, referring them to that night in which our Lord deliuered thoſe wonderfull myſteries. Therefore he called it by the name of the beſt Supper, for that Supper comprehended all in generall.* Theodoret ſayth: *He calleth the Lords Sacrament the Lords Supper.* Photius *apud Oecumenium*, agreeth hereunto, ſaying: *He calleth it the Lordes Supper, according to the imitation of that fearfull and myſtical Supper, when our Lord did eate together with his Diſciples: as if he ſhould ſay, that which was inſtituted and ordeined by our Lord. You come together to eate our Lords Supper, but you doe it not.* The like writeth Theophylact: *He calleth the Lords Supper, a common feaſt, where many eate together, as an imitation of that fearfull and wonderfull Supper, in which our Lord did eate together with his Diſciples.* Hierome, or the auctor of the Comment vnder his name, ſayth: *The Lordes Supper ought to be common to all, becauſe he deliuered the Sacraments equally, to all his Diſciples, that were preſent.* Beda vpon this text, ſayth: *He calleth the receauing of the Euchariſt the Lordes Supper.* So doth S. Auguſtine *Ep.* 118. *Et de ſer. Dom. in mont. lib.* 2. Finally, S. Cyprian. or the auctor of that worke, in time not much inferiour to Cyprian, by entituling his booke of the Sacrament, *De Cana Domini*, of the Supper of the Lord, declareth, that it was ſo taken and called in his time. And therefore you ſee what newfangled vanitie, occupieth the Papiſts heads at this time, to quarel with vs for vſing that terme, and to ſay we haue ſmal reaſon, to name the bleſſed Sacrament, the Lords Supper, when we haue both the auctoritie of the Apoſtle, and the conſent of the ancient Fathers, which ſo called it. As for the names of Euchariſt & Liturgy, becauſe they be Greeke, and not vnderſtood of the people, we vſe not in Engliſh ſpeach. And your horrible ſacrilege of the Maſſe, is the cauſe why we vſe not that terme, which alſo but lately in a maner, came into the Church.

Rhem. 7. 23. I haue deliuered.) *As al other partes of religion were firſt deliuered by preaching and word of mouth to euery Nation conuerted, ſo this holy order and vſe of the B. Sacrament was by S. Paul firſt giuen vnto the Corinthians by tradition. Vnto which as receiued of our Lord he reuoketh them by this Epiſtle, not putting in writing particularly al things perteining to the order, vſe, and inſtitution, as he afterward ſaith: but repeating the ſumme and ſubſtance thereof, and leauing the reſidue to his returne. But his wordes and narration here written we wil particularly proſecute, becauſe the Heretikes make profeſſion to folow the ſame in their pretended reformation of the* MASSE.

Tradition without writing.

Whether the Catholikes or Proteſtants do more imitate Chriſts inſtitution of the B. Sacrament.

Fulke 7. The Apoſtles did not deliuer their doctrine, only by word of mouth, but deliuered the holy Scriptures alſo, of the old Teſtament, and added their owne writings, conteining that which they had preached. So doth S. Paul in this place by your owne confeſſion, deliuer the ſumme and ſubſtance of Chriſtes inſtitution, as for other variable orders and circumſtances, ſo the ſumme and ſubſtance be reteined, and ſo there be obſerued in thoſe orders, the rule of edification and decencie, we would not greatly contend, but in your Maſſe there is neither of both obſerued, for the end and vſe, (which is of the ſumme and ſubſtance,) is altogether peruerted, and your forme of celebration vtterly voyd of edifying.

Tradition of Apoſtles.

Rhem. 8. 23. In the night.) *Firſt the Aduerſaries may be here conuinced that al the circumſtances of time, perſon, and place which in Chriſtes action are noted, neede not to be imitated. As, that the Sacrament ſhould be miniſtred at night, to men onely, to onely twelue, after or at ſupper, and ſuch like: becauſe (as S. Cyprian* ep 63. nu. 7. *and S. Auguſtine* ep. 118. c. 6. *note) there were cauſes of thoſe accidents in Chriſt that are not now to be alleaged for vs. He inſtituted then this holy act: we do not. he made his Apoſtles Prieſts, that is to ſay, gaue them commiſſion to do and miniſter the ſame: we do not. he would haue this the laſt act of his life and within the bounds of his Paſſion: it is not ſo with vs. he would eate and make an end of the Paſchal to accompliſh the old Law: that can not be in our action. therfore he muſt needes doe it after ſupper and at night: we may not do ſo. he excluded al women, al the reſt of his Diſciples, al lay men: we inuite al faithful, men and women. In many circumſtances then, neither we may imitate Chriſtes firſt action, nor the Heretikes as yet do: though they ſeeme to encline by abandoning other names ſauing this (calling it Supper) to haue it at night and after meate. though (as is before noted) they haue no iuſt cauſe to cal it ſo vpon Chriſts fact, ſeeing the Euangeliſts do plainely ſhew * that the Sacrament was inſtituted after Supper, as the Apoſtle him ſelf here recordeth of the later part in expreſſe ſpeach. And moſt men thinke, a long ſermon and the waſhing of the Apoſtles feete came betwene, yea and that the ſupper was quite finiſhed, and grace ſaid. But in al theſe and ſuch like things, the Catholike Church onely, by Chriſtes Spirit can tel, which things are imitable, which not, in al his ctions.*

Al circumſtances in our Sauiours action about the B. Sacrament, neede not be imitated.

Io. 13, 2.

Fulke 8. We were neuer ſo madde, to thinke, that all circumſtances of Chriſts action, were neceſſary to be followed, or conuenient to be vſed at all times, and in all places. And yet by this example we learne, that the Sacrament may be miniſtred at night, if iuſt occaſion require, and after ſupper, and to men alone, if no women be preſent, &c. Although you can not proue, that only twelue were preſent, or that no women were preſent: ſeeing it was miniſtred in ſuch an houſe, wherein were other men and women, which were doubtles pertakers of the Paſcall Lambe. For a ſheepe of a yeare old, could not be eaten of 13. perſons, and another ſupper alſo (as appeareth by the broth, wherein the ſoppe was dipped) whom there is no reaſon to exclude from the inſtitution of the Sacrament, ſeeing they were Chriſts diſciples. Where you ſay, we ſeeme to incline, by calling it Supper, to haue it at night, and after meate, it is a vaine conceite, when you ſee our vſuall and ordinarie practiſe, to the contrary. Where you ſay, we abandon other names, ſauing this, you declare what conſcience you haue to lye, when we doe commonly vſe, the name of Communion of the body and bloud of Chriſt, which the Apoſtle alſo teacheth vs, 1. Cor. 10. 16. and in our ſermons and writings, the Sacrament of the body and bloud of Chriſt, the Euchariſt, and ſuch like. What iuſt cauſe we haue to call it the Lords ſupper, I haue ſhewed before. And it is a vaine argument, to proue, that it is not called the Lordes ſupper, becauſe it was inſtituted after ſupper: ſeeing there were three ſuppers that night: the firſt of the Paſchall Lambe, the ſecond, for a free ſupper to ſatisfie the body, and the third, the Lords ſupper, which was the holy Sacrament, to feede the ſoule, inſtituted after that ſupper, wherein the body was fed. Now what is to be followed of neceſſitie, & what not, the Church knoweth by the ſpirit of Chriſt, and by his word. For to challenge his ſpirit without his word, is plaine Antichriſtian arrogance.

Circumſtances not neceſſary.

Slander.

Auctoritie of the Church.

Rhem. 9. 23. Tooke.) *Chriſt tooke bread into his hands, applying this ceremonie, action, and benediction to it, and did bleſſe the very element, vſed power and actiue word vpon it,* * *as he did ouer the bread and fiſhes which he multiplied: and ſo doth the Church of God: and ſo do not the Proteſtants, if they folow their owne booke and doctrine, but they let the bread and cuppe ſtand a loofe, and occupy Chriſtes wordes by way of report and narration, applying them not at al to the matter propoſed to be occupied: and therfore howſoeuer the ſimple people be deluded by the rehearſal of the ſame wordes which Chriſt vſed, yet conſecration, benediction, or ſanctification of bread and wine they profeſſe they make none at al. At the firſt alteration of religion, there was a figure of the Croſſe at this word,* He bleſſed: *and at the worde,* He tooke, *there was a gloſſe or rubrike that appointed the Miniſter to imitate Chriſts action, and to take the bread into his hands: afterward that was reformed and Chriſtes action aboliſhed, and his bleſſing of bread turned to thankes giuing to God.*

Luc 9, 16.

The Proteſtãts imitate not Chriſt in bleſſing the bread and wine.

Fulke 9. Chriſt tooke bread into his handes, and did bleſſe or conſecrate the ſame element, to the vſe of this holy myſtery. So doe we. But you ſay, we *let the bread and cup ſtand a loofe*, whereas we take it, and deliuer it as Chriſt did: You ſay, *we occupy Chriſts wordes, by way of report and narration, applying them not at all to the matter propoſed to be occupied*, which is vtterly falſe: for we pray, that we receiuing theſe creatures of bread and wine, according to Chriſts holy inſtitution, which is rehearſed in theſe words of the Euangeliſt, in remembrance of his death and paſſion, may be pertakers of his moſt bleſſed body and bloud: which is a manifeſt applying of them, to the matter propoſed to be occupied. Againe, it is a monſtrous lie, when you ſay we *profeſſe that we make no conſecration, benediction, or ſanctification of the bread and wine at all*, for we profeſſe the contrary: that by praiſe & thankes giuing, for the death of Chriſt, & by praier vnto God, that we may be partakers of the body & bloud of Chriſt, we conſecrate, bleſſe, and ſanctifie the bread and wine, to be the holy and bleſſed Sacraments of the body and bloud of Chriſt Neither had the firſt alteration, any other meaning, though there was a Croſſe vſed, and a rubricke appointed the Miniſter, to take the bread into his hand when the words of inſtitution were read, which needles ceremonies are altered, ſeeing Chriſt vſed not the one, and the other is ſufficiently imitated, when we take bread, breake it, and deliuer it, as Chriſt did.

Slanders.

Rhem. 10 23. Bread.) *Chriſt made the holy Sacrament of vnleauened bread, and al the Latin Church imitateth him in the ſame, as a thing much more agreable to the ſignification both in it ſelf and in our liues, then the leauen. Yet our Aduerſaries neither folow Chriſt, S. Paul, nor the weſt Church, in the ſame: but rather purpoſely make choiſe of that kind that is in it ſelf more vnſeemely, and to the firſt inſtitution leſſe agreeable. In the other part of the Sacrament they contemne Chriſt and his Church much more impudently and damnably. For Chriſt and al the Apoſtles and al Catholike Churches in the world haue euer mixed their wine with water, for great myſterie and ſignification, ſpecially for that water gu ſhed together with bloud out of our Lordes ſide.* This our Lord did (*ſaith S. Cyprian* Ep. 63. ad Cæcilium. nu. 4. 7.) and none rightly offereth, that foloweth not him therein. *Thus Irenæus* (li 5. c. 1.) *Iuſtine* (Apolog. 2. in fine.) *and al the Fathers teſtifie the Primitiue Church did, and in this ſort it is done in al the* MASSES *of the Greekes, S. Iames, S. Baſils. S. Chryſoſtoms: and yet our Proteſtants pretending to reduce al to Chriſt, wil not doe as he did, and al the Apoſtles and Churches that euer were.*

They imitate him not in vnleauened bread and mingling water with wine.

Fulke 10. Chriſt vſed vnleauened bread, becauſe it was the vſuall bread at that time: ſo doe we vſe that, which is the vſual bread in our time. S. Paule ſpeaketh of that bread, which was vſual among the Gentils, when he ſaith: The bread which we breake, and in this chapter: As often as you eate of this bread, &c. which ſeeing it was the ſame bread, which was vſed in the feaſts of loue, it was doubtles leauened bread. And although you ſay, all the Latin Church imitateth Chriſt in vnleauened bread, it is true perhaps of the Popiſh Church, but not of all the Weſt Church, nor of the Latine Church of old time, who in their celebration did not vſe ſuch thinne wafer cakes, as you doe. *Greg. lib. Dial. 4. Cap. 55.* ſheweth, that they were loaues or cakes of great quantitie, ſeeing two of them were giuen to a poore man (as it was ſuppoſed by the Prieſt that gaue them) in almes, and for reward of his ſeruice in diuers daies Epiphanius *in Anchorato*, teſtifieth, that they were of a long ſhape, as it were rolles of bread, that were vſed in the Greeke Church. And the Greeke Church hath alwaies vſed leauened bread, as doubtles the Apoſtles did, out of the time of vnleauened bread preſcribed by the lawe, and when they were among the Gentiles. But it is a greater matter, wherein you ſay, we doe impudently and damnably contemne Chriſt and his Church, in that we mixe no water with the wine. Whereto I anſwere, we finde no ſuch mixture vſed by Chriſt, and therefore as not neceſſarie, we vſe it not. In the Primitiue Church, it appeareth by Iuſtinus, Irenæus, & Cyprian, that they vſed to mingle water with their wine: becauſe they vſed commonly ſo to drinke it, ſpecially in hot Countries, where their wines are ſtrong. Cyprian alſo maketh a myſterie of the water, to ſignifie

Bread vnleauened. Wafer cakes.

Water mixed with wine.

ſignifie the people,vnited to the bloud of Chriſt: But that is beſide the word of God,and therefore we are not to receiue it vpon his auctoritie.Chryſoſtome ſaith: *That when Chriſt deliuered this myſterie, he deliuered wine,and after his reſurrection in the bare table of the myſterie, he vſed wine, which truly bringeth forth wine,and not water.* By which wordes,it ſeemeth becauſe of thoſe Heretikes, which in Cyprians time vſed only water, in Chryſoſtoms time the Church ordeined, that water ſhould no more be mixed with the wine: and ſo the Armenians,which of ancient time miniſtred without water,did vnderſtand him, as appeareth by a Canon of the 6. Councell of Conſtantinople,*Can.*32.Theodorus Balſamon teſtifieth alſo,that the Church of the Iberians,being found in al pointes of religion,vſed not to put water into the cup in their miniſtration. The Maſter of the ſentence thinketh,that the water is not of neceſſitie of the Sacrament, for if any man of forgetfulnes,or ignorance,doe omit it,the Sacrament is not fruſtrat.For the Church of the Greekes,doth not put water into the cup,(*lib.*4.*diſt.* 11.) before the ſanctification,but after,& then they put hot water,as Balſamon teſtifieth,*in Can.*32.*Concil. Conſt.*6.And ſo the Doctors of the Canon law hold. *De conſec. Diſt.* 2. *in gloſſa*, That water is to be mingled in the cup,*De honeſtate tantum*,of decencie onely,aud not of neceſſitie. The ſame opinion holdeth Scotus *in* 4.*ſent. Diſt.*11.*quæſt.*6. That to put water to the wine,is not ſimply neceſſary of the neceſſitie of the Sacrament.Wherefore in not mingling water,which we neither read that Chriſt did,and diuers Churches of ancient time did not vſe,we depart not from Chriſtes inſtitution, but come neerer to it then they which mingle water,and are not able to proue,that it was mingled by Chriſt. Although (ſo the opinion of neceſſitie be taken away) we count it an indifferent thing,to mingle water,or to miniſter with wine alone.

as you alledge all the Greeke Liturgies of S.Iames,S.Baſil,S.Chryſoſtome, the Councell of Conſt.6 doth the ſame.But Balſamon Patriarke of Antioch,ſaith,that the Liturgie of S.Iames was not extant in his time,but vtterly worne away.Theſe that we haue at this day, vnder the names of Chryſoſtome, and Baſill,bewray themſelues not to be of ſuch antiquitie,as thoſe Fathers.In the Liturgie that beareth the name of Chryſoſtome, as it was ſet forth by Claudius *du Sanctes*,there is a praier for Pope Nicholas, and the Emperour Alexius,whereof the one was neare 500. yeeres,the other 700. yeeres after Chryſoſtome. The Liturgie bearing the name of S.Baſill,ſheweth it ſelfe to be none of his, becauſe it obſerueth not that forme of Doxologie, that is, giuing praiſe to the holy Ghoſt,with the Prepoſition σὺν,which S.Baſil doeth ſo earneſtly defend to haue come from the Apoſtles tradition,and to haue bene the forme vſed in the Church in his time. *De ſpirit. ſanct.Cap.*27.28.29.

*Rhem.*11 Tract.80,*in Io.*

24. This is.) *Theſe wordes being ſet downe, not in the perſon of the Euangeliſtes or Apoſtles, but expreſſed as in Chriſtes owne perſon,to be ſaid ouer the bread,and the like ouer the wine, are the formes of the Sacrament and wordes of conſecration: neither is it a Sacrament but (as S. Auguſtine ſaith) when the wordes come, that is to ſay, actiuely and preſently be applied to the elements of the ſame. Therfore the Proteſtants neuer applying theſe wordes more then the whole narration of the inſtitution, nor reciting the whole (as is ſaid) otherwiſe then in hiſtorical maner,(as if one would miniſter Baptiſme and neuer apply the wordes of the Sacrament to the childe,but onely read Chriſtes ſpeaches of the ſame) make no Sacrament at al. And that theſe proper wordes be the onely forme of this Sacrament, and ſo to be ſpoken ouer or vpon the bread and wine,S. Ambroſe plainly and preciſely writeth, recording how far the Euangeliſts narratiue wordes do goe,and where Chriſtes owne peculiar myſtical wordes of conſecration begin: and ſo the reſt of the fathers.*Ambro.li 4. de Sacr. c.4.& c.9. de init.Myſter. Iuſti. Apolog.2. in fine. Cypr. de Cœn. Do. nu.1.2.Aug. Ser.28.de verb.Do.ſec.Mat.Tertul.li.4. cont.Marc.Chryſ.ho.2. in 2.ad Tim.in fine.& ho. de prodit.Iudæ to.3. Grego. Nyſſ in orat. Catech. Damaſc.li. 4.c.14.

The wordes of conſecration, to be ſaid ouer the bread and wine,the which the Proteſtants do not.

Fulke 11. We rehearſe theſe wordes, which Chriſt vttered, when he inſtituted this Sacrament, not as a magicall charme,to be ſaid ouer the bread and wine,to conuert their ſubſtances,but as they import in deede,to declare what the bread and wine are made to vs,by Chriſtes inſtitution of this Sacrament, namely, his body & bloud. Neither doth S.Auguſtine meane,your fantaſie of the wordes of conſecration, when he ſaith: *The word muſt come to the element,that it may be a Sacrament:* but that the element muſt haue the word of God,for the inſtitution of it,which maketh it a Sacrament,as appeareth plainly,by his whole diſcourſe,in that place. *Quare non ait, &c.Why doth he not ſay,you are cleane for Baptiſme,wherewith you are waſhed? but he ſaith,for the word which I haue ſpoken vnto you,but that euen in the water, the word doth cleanſe.Take away the word, and what is water but water? The word commeth to the element,and it is made a Sacrament,euen it ſelfe being a viſible word. For this verely he ſaid, when he waſhed his Diſciples feete,he that is waſhed,hath no need, but that he waſh his feete,but is all cleane. Where is this ſo great vertue of the water,that it toucheth the body,and waſheth the hart,but by the word which cauſeth it? Not becauſe it is ſaid, but becauſe it is beleeued,for euen in the word it ſelfe,the ſound that paſſeth away,is one thing,the vertue which remaineth, is another thing.This is the word of faith,ſaith the Apoſtle,&c.* In this ſaying,S.Auguſtine is directly againſt you,that the word ſayd ouer the element,is the forme of the Sacrament,and word of conſecration. Where you ſay,we neuer apply the words to the elements,it is falſe,though we apply them not,after your magicall fantaſie, for we ſo apply the wordes of Chriſtes inſtitution, to confirme our faith, that we following the commaundement of Chriſt, giuen vs in his inſtitution, are aſſured, that the elements of bread and wine, which are before vs, ſhal be the ſame to vs, that they were to the Apoſtles, and that our Sauiour Chriſt by thoſe wordes declared that they were. And therefore, as we apply the wordes of Baptiſme to the childe, ſo doe we apply the wordes of the ſupper, to the Communicants. But if the wordes ſhould be ſo applied to the elements, as the wordes of Baptiſme are to the child, we ſhould not ſay,This is my body,this is my bloud, but this is the body of Chriſt,this is the bloud of Chriſt.But that the wordes of the text, be *the onely forme of this Sacrament,and to be ſpoken ouer,or vpon the bread,* you will beare vs downe,with a multitude of quotations. Firſt S.Ambroſe *De ſacr.lib.* 4. *Cap.* 4. who ſayth no ſuch thing, but that the Sacrament is made by the worde of Chriſt, which we confeſſe. *By what wordes then, and by whoſe ſpeaches is the conſecration? of our Lord Ieſus. For all the reſt that is ſayde, prayſe is giuen to God, prayer is made for the people, for Kinges, for the reſte, when wee come to that, the reuerende Sacrament is to be made, nowe the Prieſt vſeth not his owne wordes, but the wordes of Chriſt. Therefore the worde of Chriſt, doeth make this Sacrament. which worde? namely, that whereby all thinges were made. The Lorde commaunded, and the heauen was made. The Lorde commaunded, and the earth was made.*

Slander.

made. The Lord commaunded, and the ſea was made. The Lord commaunded, and euery creature was brought forth. Doeſt thou ſee therefore, how effectuall the word of Chriſt is? If therefore there was ſo great force in the wordes of our Lorde Ieſus, that thoſe thinges ſhould beginne to be, which were not, how much more effectuall is it, that thoſe thinges which were, ſhould be, and be changed into another thing. How can it be proued, out of this ſaying? that theſe wordes onely, (this is my bodie, this is my bloud,) ſhould be the onely forme of the Sacrament, and to be ſayde ouer the bread and wine: when the wordes of Chriſt are more then theſe: namely, take, eate, drinke ye all of this, Doe this in remembrance of me, This cuppe is the new Teſtament in my bloud. Ambroſe therefore was ignorant of your forme of Conſecration, but ſheweth, that by the commaundement of Chriſt (which is expreſſed in the wordes of the inſtitution) whereby all things were made, when they were not: the bread and wine are the ſame that they were before in ſubſtance, and yet are changed into another thing, namely into the Sacrament of the body and bloud of Chriſt. In the ſecond place, *De iis qui myſt. Cap.* 9. he hath no more but that. *This Sacrament is made by the word of Chriſt, and therefore is verely a Sacrament of his fleſh. Our Lord Ieſus himſelfe crieth out, this is my body. Before the bleſſing of the heauenly wordes, it is named another kinde, after conſecration, the body of Chriſt is ſignified. He him ſelfe ſaith, it is his bloud, before conſecration it is called another thing, after conſecration, it is called bloud.* Thus Ambroſe proueth not your purpoſe, for ſaying of the wordes ouer the creatures, nor, that thoſe onely wordes, are the forme of conſecration, but ſheweth what force the wordes of Chriſt haue, to make of common bread and wine, the Sacraments or myſticall tokens and ſignes, of his bodie and bloud.

Iuſtinus Apol. 2. hath as litle, or leſſe, for your purpoſe. His wordes are theſe. *The foode for which thankes are giuen by the word of praier, which is from him, by which foode our fleſh and bloud by change are nourished, we are taught to be the fleſh and bloud of Ieſus, which was incarnate:* you ſee here, that by word of praier, the conſecration is made, and not by ſaying the wordes of Chriſt only, ouer the bread and wine. And deſcribing the very forme of their adminiſtration, he ſpeaketh of nothing, but praier and thankes giuing. Cyprian *De Cœna Domini*, is directly againſt you, ſaying: *Before thoſe wordes, that common meate was profitable only to nouriſh the body, and did miniſter aide of corporall life, but after it was ſaid of our Lord, Doe this in my remembrance, this is my fleſh, and this is my bloud, ſo often as it is done, with theſe wordes, and with this faith, that ſubſtantiall bread and cuppe being conſecrated with ſolemne benediction, doth profit to the life and ſaluation of the whole man.*

Cyprian therefore, requreth all the wordes of Chriſt, and that to be done, which Chriſt commaunded, and with that faith: therefore, he is cleane contrary to your Popiſh forme of Conſecration. S. Auguſtine ſaith litle to the matter, *Ser.* 28. *De verb. Dom. ſec. Matth. Before the wordes of Chriſt, that which is offred is called bread, after the wordes of Chriſt are uttered, now it is not called bread, but his body.* Why ſhould we not thinke, that he meaneth as Cyprian ſayth? after the wordes of Chriſt: Doe this in remembrance of me, &c? and yet here is neither the forme of Conſecration deſcribed, nor the wordes ſayd ouer the bread, and cuppe. Tertullian *Contr. Marcion. Lib.* 4. ſayth, that *Chriſt made the bread which he tooke and diſtributed to his Diſciples his body, ſaying: This is my body, that is to ſay, a figure of my body.* Here you ſee, he rehearſeth briefly the whole action of Chriſt, and not thoſe wordes onely, then he doth ſo interprete thoſe wordes, as they can make litle for popiſh conſecration.

Chryſoſtome *in* 2. *Tim. Hom.* 2. hath theſe wordes. *The holy oblation, whether Peter or Paule doe offer it, or any other Prieſt, of what worthines ſoeuer he be, is the ſame which Chriſt gaue to his Diſciples, and which the Prieſts doe nowe make. This hath nothing leſſe, then that: why ſo? Becauſe men doe not ſanctifie this, but Chriſt, which did conſecrate that before. For as the wordes which Chriſt ſpake, are the ſame which the Prieſts doe nowe pronounce, ſo the oblation is the ſame, and the ſame reaſon is of Baptiſme, ſo all things conſiſt of faith.* By theſe wordes of Chryſoſtome, you can neuer conclude your purpoſe, but contrary to your doctrine, he ſayth, that the Prieſt doeth not conſecrate nowe, but Chriſt, as he did at the firſt: and by the wordes which then he vttered. As alſo in the *Hom. de prod. Iud. And now Chriſt is alſo preſent, which garniſhed that table, he alſo doth conſecrate this table. For it is not man, which doth make thoſe things, that are ſet forth of the conſecration of the Lordes table, the body and bloud of Chriſt, but euen the ſame Chriſt that was crucified for vs. Wordes are uttered by the mouth of the Prieſt, and by the power of God and grace they are conſecrated. This (ſaith he) is my body, by this word, the things ſet forth, are conſecrated. And as that voice which ſaith: Growe and multiply, and till the earth, was ſpoken but once, but hath alwaies effect, nature working to generation, ſo that voice was once ſpoken, but it performeth continuance to the ſacrifice, throughout all tables of the Church, vnto this day, and vnto his comming againe.* By theſe wordes of Chryſoſtome, Chriſt did conſecrate, by pronouncing thoſe wordes once for all, and not the Prieſt ſo often as he vttereth them ouer the bread. Although we muſt vnderſtand a Synecdoche, in Chryſoſtomes ſpeach, whereby naming a part, he meaneth the whole: or els we may aſwell exclude the conſecration of the cuppe, as the reſt of the wordes of Chriſtes inſtitution. The oration of Greg. Nyſſ. hath many things foyſted in, by Heretikes, as Nicephorus writeth *Lib.* 11. *Cap.* 19. Among which, we may number that which in the 37. Chapter, is ſo often repeated of the tranſmutation of the bread, which is not found in many ancient copies, and yet he ſaith, *it is ſanctified by the worde of God, and by praier.* *Damaſcen. lib.* 4. *Cap.* 14. hath theſe wordes cleane contrarie to your poſition. *God ſaid in the beginning, let the earth bring forth greene hearbes, and euen till this time, being watered with raine, it bringeth forth branches, being aided and ſtrengthened by Gods commaundement. God ſaid, this is my body, and this is my bloud, and doe ye this in my remembrance: and by his Almightie commaundement, it is brought to paſſe vntill he come. For ſo he ſaid vntill I come: and the ouerſhadowing vertue, by inuocation of the holy ſpirit, is made raine to this new husbandry: for as all things which God hath made, he hath made by operation of the holy Ghoſt: ſo he worketh theſe things, by operation of the holy Ghoſt, aboue nature, which faith only can conceiue.* Againe he ſaith: *The bread, wine, and water, that are ſet forth, by inuocation and comming to of the holy Ghoſt, are ſupernaturally changed, into the body and bloud of Chriſt.* Thus not one of the Fathers whome you haue quoted, ſaith, that the wordes are to be ſpoken ouer, or vpon the bread or wine, not one of them ſaith, that thoſe only words that you meane, are the only forme of this Sacrament. I know not alſo how you agree with the elder ſort of your ſect, which define not theſe wordes to be the only forme of the Sacrament,

crament,except they be pronounced by a prieſt,with one breath,and with intention of conſecration,which if it be lacking, though he ſay the wordes neuer ſo often, he maketh no conſecration. In ſo much that if a prieſt intending to conſecrate only twelue finging cakes,there chance to be a thirteenth, they determine that none of them all be conſecrated, becauſe none can be conſecrated without his intention, and ſeeing his intention extendeth not to one,&it is not knowen which that is,ſeeing any one of the thirteene is no more conſecrated then an other of them,they are al vnconſecrated.The intention being therefore ſo neceſſarie to the being,it is meruaile howe you leaue it out of the forme: but with your owne inuentions, you may doe what you liſt, and euery day haue a newe deuiſe,as the maner of Heretikes is.

Rhem.12 24. My body.) *When the wordes of Conſecration be by the ſaid impietie of the Proteſtants, thus remoued from the elements: no maruell if Chriſtes holy body and blood be not there,or that it is nowe no more a Sacrament,but common bread and wine. So they that vniuſtly charge the Cath. Church with defrauding the people of one peece of the Sacrament, haue in very deede left no part nor ſpice of Sacrament, neither folowing Chriſt, as they pretend, nor S.Paul, nor any Euangeliſt, but their owne deteſtable Sect, hauing boldly defaced the whole inſtitution, not in any accident all indifferent circumſtances, but in the very ſubſtance and all.The right name is gone, the due elements both gone, no bleſſing or conſecration, or other action ouer them,the formes be gone: and conſequently the body and blood, the Sacrament and the Sacrifice.*

The Proteſtāts haue taken away the B. Sacrament altogether.

Fulke.12 This note conteyneth nothing but impudent ſlanders, for we reteyne the wordes of Chriſt,the name of the ſacrament, the due elements, the right forme of Conſecration, and therefore are partakers of the very body and blood of Chriſt, after a ſpirituall maner of eating and drinking, to aſſure vs of our perpetuall dwelling in in Chriſt,and Chriſt in vs.

Slander.

Rhem.13 24. This doe.) *By theſe wordes, auctoritie and power is giuen to the Apoſtles, and by the like in the Sacrament of Orders, to all lawfull Prieſtes onely. No maruell then that the newe hereticall Miniſters being lay men, giue the people nothing but bare bread and wine, prophane, naked, and naturall elements voide of Sacrament and all grace. See the Annotation vpon S.Luke chap.22,19.*

The power to conſecrate giuen to prieſtes onely.

Fulke.13 Popiſh prieſtes are ordeyned to ſacrifice for the quicke and the dead,which order is not of Chriſtes inſtitution, but we by lawfull calling are ordeyned to be miniſters of Chriſt, and diſpenſers of the myſteries of God, whereby wee doe as lawfully adminiſter the ſacraments,as the Apoſtles that were of Chriſtes onely election and ordeyning.

Lawfull miniſters of the Sacrament.

Rhem.14 24. Take and eate.) *This pertaineth to the receiuing of thoſe things which by conſecration are preſent and ſacrificed before: as when the people or Prieſtes in the olde Lawe did eate the hoſtes offered or part thereof, they were made partakers of the ſacrifice done to God before. And this is not the ſubſtance, or being, or making of the Sacrament or Sacrifice of Chriſtes body and blood: but it is the vſe and application to the receiuer, of the things which were made and offered to God before. There is a difference betwixt the making of a medicine or the ſubſtance and ingredience of it, and the taking of it. Now the receiuing being but a conſequence or one of the endes why the Sacrament was made, and the meane to apply it vnto vs: the Aduerſaries vnlearnedly make it all and ſome, and therefore improperly name the whole Sacrament and miniſtration thereof, by calling it the Communion. Which name they giue alſo rather then any other, to make the ignorant beleeue that many muſt communicate together: as though it were ſo called for that it is common to many. By which colluſion they take away the receiuing of the prieſt alone, of the ſicke alone, of reſeruing the conſecrated Hoſt and the whole Sacrament. Against which deceite, knowe that this part of the MASSE is not called Communion, for that many ſhould concurre together alwayes in the externall Sacrament: but for that we doe communicate or ioyne in vnitie and perfect felowſhip of one body, with all Chriſtian men in the world, with all (we ſay) that eate it through the whole Church, and not with them only which eate with vs at one time. And this felowſhip riſeth of that, that we be, euery time we receiue either alone or with companie, partakers of that one body, which is receiued throughout all the world.* It is called communion(*ſaith S.Damaſcen*)and ſo in deede it is, for that by it we communicate with Chriſt, and be partakers of his fleſh and diuinitie, and by it doe communicate and are vnited one with another. oncly let vs take heede that wee doe not participate with Heretikes. *And when the Apoſtle ſaith,that all be one bread and one body that are partakers of one Bread, he meaneth not of them onely that communicate at one time and place: but that all be ſo, that communicate in vnitie through the whole Church. Then the name Communion is as ignorantly vſed of them, as the name of Supper.*

The Sacramēt conſiſteth not in ỹ receiuing.

Why the Proteſtants call it the Communion.

Communion, which is a part of ỹ MASSE, what it ſignifyeth.

lib.4.c.14.de orthod.fide.

Fulke.14 The receiuing is as neceſſarie,as the waſhing in Baptiſme to the eſſence of the ſacrament: for not the water,although it be conſecrated by prayer, nor the pronouncing of the wordes, I baptiſe thee &c. doeth make the ſacrament of Baptiſme, except there be one that is baptized. Therefore it is not rightly compared, to the ſacrifices that were offered to God, which conſiſted both of oblation to God, and of participation of that which was offered. But in Chriſtes inſtitution, hee did not offer the ſacrament to God, but to his diſciples: therefore your argument of compariſon, concludeth nothing. And although there be difference betwixt the making of a medicine, and the taking of it, yet can it not bee truely called a medicine, but when it being receiued doeth heale: for of healing, it is called a medicine. And yet this ſimilitude is vnſufficient to declare your purpoſe: for (except it be by petition of principle) you cannot proue that the elements of the ſacrament, haue vertue of healing in them, although they bee not receyued, as medicine hath though it bee neuer taken: for to the participation of the body and blood of Chriſt, faith of the receiuer is neceſſarie, which is not required in a medicine. Therefore your ſimilitude holdeth not in the very point for which it is brought. Where you ſay, wee doe vnlearnedlie make the receiuing,all and ſome, you doe vnſhamefaſtlie belie vs:for as we compt it neceſſarie for the perfection of the ſacrament,ſo we doe acknowledge other things alſo,as neceſſarie vnto it. As for learning whereof you bragge ſo much,condemning vs ſo often of vnleardnednes, thankes be to God, we ſhall be found in triall nothing inferiour to the beſt of you in any kind of knowledge,that euer was taken for good learning: whereas a great number of yon, that make a great ſounde of learning like emptie veſſels, when you are gaged, will be founde to haue more winde of vaine boaſting, then ſubſtance of good literature within you. One high point of your learning you ſhew,when you ſay,we vnproperly name the whole ſacrament & miniſtration thereof,by

Receiuing neceſſarie.

The ſacrament of communiō.

calling it the communion. And why doe we call ẏ ſacrament vuproperly, the communion of ẏ body & blood of Chriſt, when the Apoſtle calleth it ſo? But we call it ſo you ſay, to make ẏ ignorant beleeue, that many muſt communicate together. Verely S. Paul doth giue that reaſon, why it is called communion: becauſe we being many, are made one bread, and one body: for we are all partakers of one bread, 1. Cor. 10. 17. and that excludeth both your ſole receyuing, and reſeruation. But you haue a more learned expoſition of communion, that it is ſo called in your Maſſe, becauſe you cōmunicate with all ẏ eate it, and not ẇ them onely which eate with you at one time. If this be graunted, yet onely they that eate it, doe ſo cōmunicate: for howe are they pertakers of the body of Chriſt, which doe not eate it? And if the prieſt onely doe eate it, as it is vſuall among you, where is the cōmunion ẏ S. Paul ſpeaketh of? when he ſaith: for we being many, are one bread, one body, for we are all partakers of one bread, after he had ſaid, the bread which we breake, is it not the cōmunion of the body of Chriſt, declaring plainely, that he ſpeaketh of ſacramental cōmunion, which is only of them ẏ pertake the ſacrament, and not of the general cōmunion, which al ẏ members of the Church haue one with another, by the ſpirit of Chriſt: yea many ẏ neuer receiued the ſacrament, and they alſo that haue receiued it, not only while they receiue it, but alwayes communicate with the whole Church. Which ſpirituall cōmunion, whether you doe ignorantly, or malitiouſly confound, with the ſacramentall communion, let God iudge, and all good men learne to beware of you. The ſaying of Damaſcen, maketh nothing for your vaine confuſion, but againſt it (if you rightly waygh him) for he admoniſheth vs, neither to receiue ẏ ſacrament of Heretikes, nor to giue the ſacrament to Heretikes, which he ſayth, is voluntarily to communicate with them, therefore he ſpeaketh manifeſtly of ſacramentall communion; and ſo doe al the ancient fathers vnderſtand the text of al them that communicate at one time. Theodoret vpon that text ſayth: *We which receiue the holy myſteries, doe we not communicate with our Lord him ſelfe, whoſe body and blood we ſay that they are? ſeeing we all are pertakers of one bread.* *Chryſoſtome* ſaith. *What is the bread? the body of Chriſt. And what are they made, which receiue the body of Chriſt? not many bodies, but one body.* You ſee then, theſe fathers vnderſtand the text of ſacramentall communion, whereof they onely are partakers which receiue the ſacrament, hauing a ſpirituall communion beſide with all the Church, whereof the ſacramentall is a ſeale. Occumenius and the reſt of the greeke fathers with him, conſent in the ſame matter and wordes, ſo doth Theophylact. Bede out of S. Auguſtine, vnderſtandeth the communion here ſpoken of, to be of them ẏ receiue ẏ ſacrament together &c. *In ſacramēto. In the ſacrament it is ſo done, and the faithfull knowe howe they eate the fleſh of Chriſt. Euery one receiueth his part.* Againe S. Auguſtine ſayth ſer. *ad infant. apud Bedam.* Let vs heare the Apoſtle him ſelfe. *Therefore when he ſpake of this ſacrament he ſayth, we being many are one bread one body, vnderſtand ye, and reioyce ye.* Againe vpon the ſame text ſayth Bede out of Auguſtine. *By his mercie, we are that which we receiue.* Therefore they onely which receiue together, doe communicate in ſacramentall communion at that time, and not all other that cōmunicate with the body of Chriſt in ſpirituall communion. And this difference of ſacramentall communion, and ſpirituall communion of the body of Chriſt. S. Auguſtine in the ſame ſermon *ad infantes*, doth plainely ſet forth in theſe wordes. *Qui accipit &c. He that receiueth the myſterie of vnitie, and keepeth not the bond of peace, receiueth not the myſterie for him ſelfe, but a teſtimonie againſt him ſelfe. No man ought to doubt any thing, that euery man is then made partaker of our Lords body and blood, when in Baptiſme he is made a member of Chriſt, and that he is no ſtranger from that bread and cuppe, although before he eate of that bread and drinke of that cuppe, he depart out of the worlde in the vnitie of the body of Chriſt. For he is not depriued of the participation and benefite of that ſacrament, when he hath found the ſame thing, which the ſacrament doeth ſignifie.* The ſame doth Cyprian *de cœna Dom. So often as we doe theſe things, we doe not whette our teeth to bite, but with ſyncere faith we breake and diuide the holy bread, while we diſtinguiſh and ſeparate that which is diuine, and that which is humane, and likewiſe ioyning together that we haue diſtinguiſhed, we confeſſe one God and man. And wee our ſelues being made his body, are knit and vnited to our head, both by the ſacrament, and by the matter of the ſacrament, being euery one the members of another, ſhewing foorth the miniſterie of loue one for another, we communicate in charitie, we pertake in mutuall carefulneſſe, eating the ſame meate, and drinking the ſame cuppe, which iſſueth and floweth from the ſpirituall rocke, which is meate and drinke, our Lord Ieſus Chriſt.* We ſee therefore moſt cleerely, that the fathers making a difference of communion in ſacrament, from communion in ſpirit, that is in the matter of the ſacrament, did vnderſtand communion in ſacrament, to be of all them that receiued the ſacrament together, of whom ſome perhaps did not communicate in ſpirit. And ſpirituall communion to be generall of all them, that by the ſpirit of Chriſt, were vnited together, although they neuer receiued this ſacrament. Dyoniſius alſo, after he hath ſhewed that this ſacrament is called cōmunion, becauſe it doth moſt ſpecially teſtifie our participation with Chriſt & his Church, doth very often call it communion, of the common diſtribution thereof to all that are preſent. Hierarch. Eccleſ. cap. 3. in that part which is called the myſterie of the collection or communion. *The Biſhop, after he hath prayſed the holy workes of God, he conſecrateth thoſe things that are moſt diuine, and bringeth into ſight, thoſe things that haue beene praiſed, by the ſignes which are ſet foorth after an holy maner. And after he hath ſhewed foorth the gifts of the diuine workes, he him ſelfe commeth to the holy communion of them, and exhorteth the reſt thereunto. And after hee hath receiued and diſtributed the diuine communion, he endeth in holy thankeſgiuing.* This was the forme of celebration of the holy communion in the ancient time, and thus that ancient father vſeth the name of communion. The ſame auctor in that part of the Chapter which is called the contemplation neere the beginning, hath theſe wordes. *That diuine, common, and peaceable diſtribution of one and the ſame bread and cuppe, doth preſcribe and decree a diuine agreement of maners, to them that are ſo fedde together, and bringeth to holy remembrance, that moſt diuine ſupper and firſt paterne of thoſe things which are done: in which the auctor him ſelfe of thoſe ſignes, moſt iuſtly depriueth him of his portion, which at the ſupper receiued with him, the holy things, not holily, nor charitably, teaching purely and diuinely, that the comming to the diuine things which is true in deede, doth giue the communion to them that come to it, like vnto them ſelues.* Georgius Pachymer, the greeke interpreter of Dyoniſius, in the very beginniug of the expoſition of this Chapter ſayth. *He calleth this ſacrament the communion, becauſe at that time, all that were worthy, did communicate, or were partakeys of the myſteries.* Therefore whether we doe ignorantly and vnlearnedly vſe the names of the communion, and the Lords ſupper, let them that be learned iudge, when we vſe them as the ancient fathers vſed them, and vnderſtand them according to the holy Scriptures.

Rhem.15 26. You ſhall ſhewe.) *Vpon this word the Heretikes fondly ground their falſe ſuppoſition, that this Sacrament can not rightly be miniſtred or made without a ſermon of the death of Chriſt: and that this and other Sacraments in the Church, be not profitable, when they be miniſtred in a ſtrange language. As though the grace, force, operation, and actiuitie together with the inſtruction and repreſentation of the things which they ſignifie, were not in the very ſubſtance, matter, forme, vſe, and worke it ſelfe of euery of the ſacraments: and as though preaching were not one way to ſhewe Chriſtes paſſion, and the Sacraments an other way: namely this Sacrament, conteyning in the very kindes of the elements and the action, a moſt liuely repreſentation of Chriſtes death. As wiſely might they ſay, that neither Abels ſacrifice nor the Paſchal lambe coulde ſignifie Chriſtes death without a Sermon.*

How Chriſtes death is ſhewed by the B. Sacrament it ſelfe, without ſermon or otherwiſe.

Fulke.15 We hold no ſuch ſuppoſition, that this ſacrament cannot be rightly miniſtred without a ſermon of ỹ death of Chriſt, (as you vnderſtand a ſermon,) but we doe rightly conclude out of this place, that the ſacrament cannot be rightly miniſtred, except there be a declaration of the Lords death, vntil he come againe. Not onely in the viſible action of breaking & diſtributing of the elements, but alſo in ſhewing ỹ end of Chriſtes death out of the word of God, to ſtirre vp ỹ remembrance of his benefites to confirme ỹ faith of the receiuers, in the participation of the ſame, and to exhort to thankfulnes to God, & vnitie and agreement with our fellow members. For which cauſes principally the ſacramẽt was ordeined, as is manifeſt by ỹ very words of the inſtitution, where it is not only ſaid, that Chriſt tooke bread and brake it, and gaue it &c. but that he gaue thankes & ſaid, take, eate, this is my body which is broken for you, drinke you al of this: this is the cuppe of the new teſtament in my blood which is ſhed for you, and for many, to the remiſſion of ſinnes, doe this in remembrance of me. Therefore we muſt nor ſeparate the preaching of ỹ word, from the ſacrament which is a ſeale of the doctrine, which were as abſurd, as if a man ſhould deliuer a ſeale without any writing: for the worde may be preached without the ſacrament, but the ſacrament may not be adminiſtred without the word. Wherefore though there be not a long ſermon alwayes preached, when the ſacrament is miniſtred, yet there ought to be ſhewing of the Lords death, at the leſt wiſe briefly and ſummarily declaring the inſtitution and vſe of the ſacrament, and that is alwayes obſerued in our Church, though there be not alwayes (as it were to be wiſhed) a ſermon, or more large explication thereof. Where you ſay we might as wiſely ſay, that neither Abels ſacrifice, nor the paſcall lambe could ſignifie Chriſtes death without a ſermon, we anſwere, that ỹ cleare ſacraments of the newe teſtament in this point, of cleare declaration of Chriſtes death are falſly cõpared with the obſcure figures of the old teſtament. And yet they had according to their inſtitution, not only a diuine action, or ſilent ceremonie, but alſo a preaching or declaration of Chriſtes death, and the benefite thereof. For although there be no expreſſe mention of the forme of Abels ſacrifice, yet ſeeing ỹ ſcripture teſtifieth that Abels ſacrifice was offered and accepted by faith: and faith hath alwayes relation to the word and promiſe of God, there is no doubt but Abel preſented his ſacrifice with ſuch wordes, as declared his faith in the worde, whereby he was taught to ſacrifice, and in the ſeede which was promiſed to breake the ſerpents head, and to deſtroy the workes of ỹ deuill. As for the paſcall lambe, hath an expreſſe commandement, that ỹ Iſraelites ſhould declare to their children, the inſtitution & vſe of the ſacrifice, whereby (though obſcurely) yet according to the inſtitution thereof, the Lords death was preached, before he came in the fleſh. And therefore according to Chriſtes inſtitution and expreſſe commandement, his death ought to be preached moſt clearely and plainely, to all that pertake this ſacrament to their edification, which cannot be in a ſtrange tongue, which they vnderſtãd not: therefore this ſacrament ought not to be miniſtred in a ſtrange language, nor any thing els ought to be done in the congregation, but to edifying. Chryſoſtome vpon this text ſayth, there muſt be commemoration of the death of Chriſt, according to his cõmandement, who declared the cauſe why he gaue this myſterie. *For when thou ſhalt vnderſtand* (ſayth he) *what our Lorde ſuffered for thee, thou ſhalt be made wiſer. He that ſheweth the Lords death* (ſaith Oecumenius vpon this text) *ſheweth all his gift, all his gentleneſſe and kindneſſe, & all our ſaluation together.* S. Hierome on the ſame text ſayth. *When we receiue this ſacrament, we are admoniſhed by the prieſtes, that it is the body and blood of Chriſt, that we ſhould not be vnthankefull for his benefites.* Primaſius ſayth, *God our Sauiour gaue example, that ſo often as we doe this, we ſhould haue in mind, that Chriſt dyed for vs all. Therefore it is ſaid vnto vs, The body of Chriſt, that when we remember this thing, we ſhould not be vnthankefull to his grace. Againe, you ſhall ſhew the Lords death in your hartes when you heare, The body of Chriſt.* Therefore according to the iudgement of the fathers, the Lords death muſt be ſhewed, not onely by the action, but alſo by wordes that may be vnderſtood, and ſtirre vs vp to the remembrance of Chriſtes death, and the benefites thereof, and to thankfulneſſe in the ſame. To that effect ſpeaketh S. Baſil, gathering vpon this text *De Baptiſmo. What then doe theſe wordes profite vs? that eating and drinking, we ſhould alwayes call to remembrance, him that dyed and roſe againe for vs, and ſo ſhould be inſtructed of neceſſitie, to obſerue before God and his Chriſt, that leſſon which is deliuered by the Apoſtle, where he ſaith: for the loue of Chriſt doth conſtraine vs, iudging this, that if one haue dyed for all, then all are dead &c.* Wherefore inſtruction is needefull aſwell as the action.

Shewing of ỹ Lords death.

Rhem.16 27. Guiltie of the body.) *Firſt hereupon marke well, that ill men receiue the body and blood of Chriſt: be they infidels or ill liuers. For in this caſe they could not be guiltie of that which they receiue not. Secondly, that it coulde not be ſo heinous an offence for any man to receiue a peece of bread or a cuppe of wine, though they were a true Sacrament. For it is a deadly ſinne to receiue any Sacrament with will and intention to continue in ſinne, or without repentance of former ſinnes: but yet by the vnworthy receiuing of no other Sacrament is man guiltie of Chriſtes body and blood, but here, where the vnworthy (as S. Chryſoſtome ſayth) doth vilanie to Chriſtes owne perſon, as the Iewes or Gentiles did, that crucified it.* Chryſ. ho. de non cõtemn. Ec. &c. Ho. 60. & 61. ad po. Antioch. *Which inuincibly proueth againſt the Heretikes that Chriſt is really preſent.*

The wicked receiue ỹ body and blood. The reall preſence is proued by the heinous offence of vnworthy receiuing.

Fulke.16 It followeth not of the text, that wicked men receiue the body and blood of Chriſt, which vnworthely eate of this bread, and drinke of this cuppe. He that contumeliouſly receiueth the princes ſeale, is guiltie of the maieſtie of the prince, not which he receiueth, but which he deſpiſeth. And we ſee howe heynous an offence it is, to receiue a princes ſeale contemptuouſly, although in ſubſtance, it be but printed waxe: ſo we may ſee, that he which eateth this bread, and drinketh this cuppe vnworthely, being the ſeale of Chriſtes paſſion, cõmitteth an heynous offence, although in earthly ſubſtance, they be but bread and wine. And is not he guiltie of the blood of Chriſt, which deſpiſeth Baptiſme, that he hath receiued as a ſeale of his waſhing in the blood of Chriſt, although

Wicked men receiue not the body & blood of Chriſt.

though he were waſhed with water? Doth not the Apoſtle ſay of wicked men that fall from Chriſtian religion, that they crucifie againe vnto them ſelues the ſonne of God, and make a ſcorne of him? Heb.6.6. That they treade vnder their feete the ſonne of God, and accompt his blood wherewith they haue been ſanctified as vncleane? Heb.10.29. Can this be ſaide onely for receiuing the ſacrament vnworthely? yet doe thoſe vilanie to Chriſtes owne perſon, as the Iewes or Gentiles did that crucified him. Not that his perſon ſuffereth any thing of them in deede, for he is now impoſſible, but that their malice is as great, and their wickedneſſe as heynous in offence againſt him, as that the Iewes or Gentiles did to his body when he ſuffered. And therefore this doth nothing in the world make for the popiſh reall preſence. Neither doeth Chryſoſtome in any place of his writings affirme, that wicked men receiue the body of Chriſt really, as you meane: yea he ſayth expreſly *Hom.60. ad pop. Antioch. Let no Iudas ſtand to, no couetous perſon, if any be a diſciple, let him be preſent: for this table receiueth not ſuch perſons: for Chriſt ſaith, I kepe my paſſeouer with my diſciples.* Nowe it is certaine, that the Lordes table receiueth many wicked men to the participation of the outward ſacrament, but not to the matter, or heauenly ſubſtance of the ſacrament, which is the body and blood of Chriſt. And becauſe the outward ſacrament is called the body of Chriſt, euen the wicked in ſome ſenſe, may be ſaid to eate the body of Chriſt, but in proper ſpeach, and according to your meaning, Chryſoſtome doeth no where ſay, that infidels doe eate the body of Chriſt. Chryſoſtome in Math. hom.83. layth, that the wicked which receiue vnworthely, according to the ſaying of the Apoſtle, doe tread Chriſt vnder feete, and eſteeme the blood of the couenant vncleane: yet he meaneth not, that the naturall body of Chriſt is troden vnder the feete of men: no more doth he meane, that it entreth into the mouth and body of wicked men, that receiueth the ſacrament thereof. Againe in the ſame homily he ſaith: *Let none communicate, except he be of the diſciples, let no man with impure mind as Iudas, take the bread, leſt he ſuffer the like puniſhment. Euen this multitude alſo is the body of Chriſt: wherefore, thou that doeſt miniſter theſe myſteries, muſt take heede, that thou prouoke not the Lord by not purging this body, leſt thou deliuer a ſharpe ſword inſteade of meate.* You ſee Chryſoſtome chargeth the negligent miniſter, to be guiltie of the body and blood of Chriſt, that purgeth not the multitude committed to him, which are the body of Chriſt, deliuering not the body of Chriſt, which is the ſpirituall meate of our ſoules, but a ſword for their deſtruction. Origen in 15. Math. ſayth expreſly, that *No euill man can eate the worde made fleſh.* But S. Auguſtine in many places is moſt plaine in this caſe, that wicked men receiue not the body of Chriſt, and that no man receiueth the body of Chriſt to his damnation. Ep.50. ad Bonifac. he ſayth of the wicked. *They haue the ſacrament of the body of Chriſt outwardly, but the thing it ſelfe, whereof that is a ſacrament, they hold not within, and therefore they eate and drinke their owne iudgement.* In Ioan. T.26. *He that abideth not in Chriſt, and in whom Chriſt abideth not, out of doubt eateth not ſpiritually his fleſh, nor drinketh his blood, although carnally and viſibly he preſſe with his teeth, the ſacrament of the body and blood of Chriſt: but rather he eateth and drinketh the ſacrament of ſo great a thing vnto his iudgement.* Againe in the ſame treatiſe. *The ſacrament of this thing, is prepared on the Lords table, and is receiued from the Lords table of ſome vnto life, of ſome vnto deſtruction, but the thing it ſelfe whereof it is a ſacrament, is receiued of euery man to life, and of no man to deſtruction, whoſoeuer ſhall be partaker of it.* De ciuit. Dei. lib.21. cap.25. *It is not to be ſaid that he receiueth the body of Chriſt, which is not in the body of Chriſt.* Againe. *They are not to be ſaid to eate the body of Chriſt, becauſe they are not to be compted among his members. To omit other things they cannot be at one time the members of Chriſt, and the members of an harlot. Finally he him ſelfe ſaying, he that eateth my fleſh, and drinketh my blood, abideth in me, and I in him, ſheweth what it is, not as in a ſacrament only, but in very deede to eate the body of Chriſt, and to drinke his blood.* This is S. Auguſtines iudgement vttered expreſly, diſtinctly, and dogmatically, not in rhetoricall amplifications or figuratiue formes of ſpeaking: that infidels and wicked men receiue not the body of Chriſt, much leſſe brute beaſtes, as many papiſts doe hold.

Rhem.17 28. Let him proue.) *A man muſt examine his life diligently whether he be in any mortall ſinne, and muſt confeſſe him ſelfe of euery offence which he knoweth or feareth to be deadly, before he preſume to come to the holy Sacrament. For ſo the Apoſtles doctrine here, with the continuall cuſtome of the Cath. Church and the Fathers example, binde him to doe.* Cypr. de lapſ. nu.7. Aug. Eccl.dog.c.53. Confeſſion before receiuing the B. Sacrament.

Fulke.17 S. Auguſtine willeth euery man to examine himſefe, he biddeth him not to ſhew himſelfe to the prieſt. Neither is the neceſſitie of confeſſion laid vpon euery man by the Apoſtles doctrine, or the practiſe of the primitiue Church, for many hundred yeeres after Chriſt. S. Cyprian *de lapſis*, ſpeaketh manifeſtly of them that were to make open confeſſion, becauſe they had openly fallen in time of perſecution, or els of them that of their owne accord, vncompelled, accuſed their owne purpoſe of ſhrinking, though they did not fall in deede. The booke *de Dogmat. Eccleſ.* is none of Auguſtines, and yet in the place quoted, the auctor ſpeaketh of publike confeſſion, & not of priuate or auriculer ſhrift. Chryſoſtome vpon this text ſaith. *He doth not command that one ſhould be examined of an other, but euery man of himſelfe, not making a publike iudgement, but an action without witneſſe.* To the ſame effect writeth Theodorete: but of confeſſion ſee more, Math.3. ſect.3. Shrift.

Rhem.18 29. Not diſcerning the body.) *That is, becauſe he putteth no difference nor diſtinction betwixt this high meate and other: and therefore S. Auguſtine ſaith ep.118.c.3.* that it is he that the Apoſtle ſayth ſhall be damned, that doth not by ſingular veneration or adoration make a difference betweene this meate and all others. *And againe* in Pſal.98. No man eateth it before he adore it. *And S. Ambroſe* li.3.c.12. de Sp.San. We adore the fleſh of Chriſt in the Myſteries *S. Chryſoſtome* ho.24. in 1.Cor. We adore him on the altar, as the Sages did in the manger. *S. Nazianzene* in Epitaph. Gorgoniæ. My ſiſter called on him which is worſhipped vpon the altar. *Theodorete* Dial.2. Inconf. The myſtical tokens be adored. *S. Denys, this Apoſtles ſcholer, made ſolemne inuocation of the Sacrament after Conſecration.* Eccleſiaſt. Hier. cap.3. part 3. in princip. *and before the receiuing, the whole Church of God cryeth vpon it.* * Domine non ſum dignus, Deus propitius eſto mihi peccatori. Lambe of God that takeſt away the ſinnes of the worlde, haue mercie on vs. *And for better diſcerning of this diuine meate, wee are called from common prophane houſes to Gods Church: for this, wee are forbidden to make it in vulgar apparell, and are appointed ſacred ſolemne veſtiments.* Hierome in Epitaph. Nepot. & lib. 2. adu. Pelag. cap.9. Paulinus Epiſt. 12. ad Scuer. Ioan. Diaco. in vita D. Grogor. lib. 3. Cap. 59. *For this, is the halowing of Corporalles and Chalices*, Ambroſe 2. Offi. cap.28. Nazianzene Orat. ad Arianos. Optatus lib.6. in initio. *for this prophane tables are remoued and altars conſecrated:* Auguſtine Ser. de temp. 255. *for this, the very Prieſtes themſelues* Adoration of the B. Sacrament.

See the Annot. Mat 8,8. The manifold honour and diſcerning of Chriſtes body in the Catholike Church.

them ſelues are honorable, chaſt, ſacred, Hierom ep.1.ad Heliodorũ c.7.Li.1.adu.Iouin.c.19.Ambroſ.in 1.Tim.3.*for this, the people is forbidden to touch it with common hands.* Nazianz.orat.ad Arianos in initio.*for this, great care and ſolicitude is taken that no part of either kinde fall to the ground,* Cyril.Hieroſ.myſtag.5.in fine. Orig.ho. 13 in c.25 Exod. *for this, ſacred proceſſion is made that if any hoſts or parts of the Sacrament do remaine vnreceiued, they be moſt religiouſly reſerued with al honour & diligence poſſible. and for this, examination of conſciences, confeſſion, continencie, and (as S. Auguſtine ſaith) receiuing it faſting. Thus do we Catholikes and the Church of God diſcerne the holy Body & bloud by S. Pauls rule, not onely from your profane bread & wine (which not by any ſecret abuſe of your Curats or Clerkes, but by the very order of your booke, the Miniſter, if any remaine after your Communion, may take home with him to his owne vſe, and therfore is no more holy by your owne iudgement then the reſt of his meates) but from al other either vulgar or ſanctified meates, as* the Catechumens bread, and our vſual holy bread. If al this be plaine and true, and you haue nothing agreable to the Apoſtles nor Chriſts inſtitution, but al cleane contrary: then* imperet vobis Deus *and cõfound you for not diſcerning his holy Body, and for conculcating the bloud of the new Teſtament.*

Ep.118.c.6.

The Profane bread of the Proteſtants.

**Aug. de pec. merit. li.2.c. 26. Ep. Iudæ.*

Holy bread.

Fulke 18 S. Auguſtine ſpeaketh not of adoration of the Sacrament, ſuch as is vſed in Popery, with kneeling & holding vp of hands to it, as though Chriſt were cõteined within the compaſſe of that which is ſeene, but of a reuerent eſtimation, ſpecially due to the Sacrament aboue all other meates, becauſe it is a ſeale and pledge of our ſpiritual nouriſhment by the body and bloud of Chriſt. The like reuerent eſtimation is to be had of Baptiſme, aboue all other waſhings, becauſe it is a ſeale and pledge of our ſpiritual waſhing by the bloud of Chriſt, and of our regeneration by the ſpirit of God. S. Auguſtine therefore ſpeaking of two, whereof one (according to the cuſtome of the Church where he liued) receiued the Sacrament euery day, Another following likewiſe the cuſtome of his Church, receiued only at certaine times in the yeere. *Neither of both* (ſaith he) *d ſhonoureth the body and blood of our Lord, if they ſtriue which of them may moſt honour the moſt holſome Sacrament. For Zacheus and the Centurion did not contend one with the other, or the one of them preferre himſelfe before the other, when the one with ioy receiued the Lord into his houſe, the other ſaid, I am not worthy that thou ſhouldeſt enter vnder my roofe. Both of them honouring our Sauiour after a diuers, and as it were a contrary maner, both being miſerable through ſinnes, both obteined mercie. It auayleth alſo vnto this ſimilitude, that in the firſt people* Manna *did taſte in euery mans mouth according to his owne will: ſo in the mouth of euery Chriſtian man, that Sacrament is to be eſteemed as it is taken. For the one in honouring it, dare not take it euery day, and the other in honouring it, dare not pretermit any day. Only contempt that meate cannot abide, as* Manna *loth-ſommes. For hereof the Apoſtle ſaith, that it is vnworthely receiued of them, which did not diſcerne it frõ other meates, (Veneratione ſingulariter debita) by reuerence ſpecially due vnto it. For immediatly after he had ſaid: he eateth and drinketh iudgement to himſelfe, he addeth and ſaith, Not diſcerning the body, &c.* The Sacrament therefore is to be honoured, reuerenced & highly eſteemed, as a certaine and vndoubted pledge of the body and blood of Chriſt giuen and ſhed for vs, and to vs, but not to be adored or worſhipped as Chriſt were perſonally preſent in it. But by this verſe it is inuincibly proued, that wicked men eate not the body of Chriſt. For the Apoſtle ſaith: That which they eate and drinke is iudgement to themſelues. The body of Chriſt is not iudgement to any, but life to all that receiue it, Therefore that which they eate and drinke, is not the body and bloud of Chriſt. The ſame Auguſtine in Pſal 98. plainly ſheweth, that the naturall body of Chriſt is not in the Sacrament, and therefore the Sacrament is not to be adored as Chriſt were preſent there, but the fleſh of Chriſt (that is the humanitie of Chriſt,) is to be adored and acknowledged, as ioyned in perſonal vnion with the Sonne of God, of euery Chriſtian man before he can eate the fleſh of Chriſt, either in the Sacrament or otherwiſe by faith. *Quæro, &c. I enquire what is his footeſtoole, and the Scripture ſaith vnto me, The earth is my footeſtoole. Wauering, I conuert my ſelfe to Chriſt, becauſe I ſeeke him here, and I finde how without impietie earth may be adored, his footeſtoole may be adored without impietie. For of the earth he tooke earth, becauſe fleſh is of the earth, and of the fleſh of Mary he tooke fleſh. And becauſe hee walked here in the ſame fleſh, and gaue vs the ſame fleſh to be eaten vnto ſaluation, and no man eateth that fleſh, except hee firſt adore it, it is found out how ſuch a footeſtoole of the Lord may be adored, and we doe not only not ſinne in adoring, but we ſinne in not adoring it.* In theſe wordes, he ſheweth that the naturall body of Chriſt is to be adored. Now that the ſame is not really preſent in the Sacrament, he ſheweth in theſe wordes: After he had ſhewed how vniuſtly the *Capernaites* were offended, he declareth how Chriſt inſtructed his diſciples that remained with him, when he ſaid. *It is the ſpirit which quickeneth, the fleſh profiteth nothing. The words which I haue ſpoken to you, be ſpirit and life. Vnderſtand ye ſpiritually, that which I haue ſpoken. You ſhall not eate this body which you ſee, and drinke this bloud, which they ſhall ſhed which ſhall crucifie me, I haue commended to you a certaine Sacrament, which being ſpiritually vnderſtoode ſhall quicken you. And albeit it be neceſſary that the ſame be celebrated viſibly, yet it muſt be vnderſtood inuiſibly.* There can nothing be ſpoken more plainely and directly againſt the groſſe and carnall maner of preſence, which they call the real preſence of Chriſtes body and bloud in the Sacrament, then that which Auguſtine here affirmeth, as in the perſon of Chriſt. We eate not that body which his diſciples ſaw, nor drinke that bloud which the Iewes did powre out, but that was the natural body and bloud of Chriſt, therefore we doe not eate the naturall body and bloud of Chriſt really, but Sacramentally, ſpiritually, in a myſterie by faith, not corporally with our mouth. Whereof it followeth, we ought not to worſhip the Sacrament, but Chriſt which is ſignified and repreſented by the Sacrament. S. Ambroſe ſaith in effect, as S Auguſtine of adoring the footeſtoole, *We adore the fleſh of Chriſt in the myſteries,* which he ſpeaketh not onely of this Sacrament, but of all the myſteries of Chriſtian Religion, as it appeareth plainely within three lines after, where he gathereth of that he ſaid before. *Cum igitur incarnationis adorandum ſit Sacramentum. Therefore ſeeing the Sacrament of his incarnation is to be adored, &c.* Therefore S. Ambroſe ſpeaketh not of adoration of the Sacrament, as Chriſt and God, no more then the myſterie of the incarnation is God and Chriſt in proper ſpeach, but of worſhipping Chriſt in the myſteries of his Supper, of Baptiſme, of his incarnation, of his death and reſurrection, &c. Chryſoſtomes words *Hom.24.in Cor.10.* are both falſified and wreſted cleane from his meaning, for he exhorteth his hearers to come reuerently and worthely to the participation of the body and bloud of Chriſt, by example of the ſages, and not to adore the Sacrament, but Chriſt himſelfe in heauen. *As we receiue the greater benefit* (ſaith he) *ſo much more we ſhalbe puniſhed, when we ſhall appeare vnworthy. This body the wiſe men did reuerence in the manger, being both*

The Sacrament not to be adored.

Real preſence.

both vngodly men and barbarous men, after they had taken a long iourney, they adore him with feare and trembling. Therefore at leſt let vs which are citizens of heauen, follow theſe barbarous men. For they when they ſaw that manger and cottage only, and ſaw none of thoſe things which thou doeſt now beholde, came to him with great reuerence and trembling. But thou ſeeſt it not in the manger but in the altar, not a woman which holdeth him in her armes, but the Prieſt preſent, and the ſpirit moſt aboundantly powred out vpon the ſacrifice, which is ſet forth. Neither doeſt thou beholde his ſimple body as they did, but alſo his power, and knoweſt all his adminiſtration, and art ignorant of none of thoſe things which were done by him, and art diligently inſtructed in all things. Let vs be ſtirred vp therefore and tremble, and ſhewe greater pietie then thoſe barbarous men, that we come not barely and coldly, and ſo offer our head to a more vehement fire.

Theſe wordes (as euery man may ſee plainely) make nothing for adoration of the Sacrament, but for ſpiritual reuerence to be giuen to Chriſt, of them that come to receiue the Sacrament, by which we are aſſured (if we come worthely) that we are made partakers of the very body and bloud of Chriſt, after a ſpiritual maner, by faith on our behalfe, and by the working of the holy Ghoſt, on the behalfe of Chriſt. I omit other emphatical ſpeaches which Chryſoſtome vſeth, of aſcending vp to the gates of heauen, and of ſhewing Chriſt him ſelfe to be ſeene, handled, eaten, &c. Which declare manifeſtly, that he ſpeaketh of a ſpiritual and myſticall beholding, handling, eating by faith, not of a carnal ſight, handling, eating with the eyes, handes and mouth. *Gregory Nazianzenes* words are likewiſe falſified, and racked out of ioynt, for he ſaith: *When his ſiſter had any reſpit from her ſickenes in the night, ſhe fel downe before the altar with faith, calling vpon him which is honoured at it.* He ſaith not that ſhe praied to the Sacrament, but to God which was worſhipped at the altar or Communion table: for ſuch one it was, made of bords, and ſo placed, as men might ſtand round about it. And concerning the Sacrament, he ſheweth further how ſhe behaued her ſelfe towarde it. *καὶ εἶτα, &c. And if her hand had layd vp any where any part of the figures of the precious body, or of the bloud, that ſhe mingled with teares, O marueilous thing! And immediatly departed feeling health.* You ſee ſhe came not to the altar to worſhip the Sacrament hanging ouer it, or lying on it, but ſhe brought theſe fragments of the Sacrament with her, and ſhe vſed them to ſtirre vp her zeale in prayer: ſuperſtitiouſly (I graunt) and ſo I thinke wil you. For you will not ſuffer women to touch your Chalice with their hands, much leſſe the Sacrament it ſelfe, and to blubber it with their teares, which behauiour of hers was nothing like Popiſh adoration. To omit, that Gregorie calleth the Sacrament not the very body and bloud of Chriſt, but the figures and tokens thereof.

Theodoret ſaith: *The myſtical ſignes after ſanctification, doe not depart from their nature. For they remaine in their former ſubſtance, forme and ſhape, they may both be ſeene and touched as before. But they are vnderſtood to be thoſe things which they are made to be, and are beleeued & reuerenced, as thoſe which are the ſame things that they are beleeued to be. Compare therfore the image with the exemplar or paterne. For the figure ought to be like the trueth.* In theſe wordes *Theodoret* denieth both tranſubſtantion and the real preſence. Therefore you may eaſily vnderſtand what kinde of reuerence or eſtimation, he would haue to be giuen to the outward Sacrament, namely ſpiritual and by faith. Not that the ſubſtance of bread and wine which is the image not the paterne, the figure not the trueth of Chriſt, ſhould be adored as Chriſt himſelfe.

S. *Denis* an ancient writer, (though no immediate ſcholer of S. Paul) is impudently ſlandered to haue made ſolemne inuocation of the Sacrament after conſecration. For if you reade the whole Chapter (in which he ſheweth all the forme of celebration of the Communion in his time) you ſhall neuer finde that the ſymboles or tokens were adored as Chriſt, but according to Chriſts inſtitution diſtributed and receiued. That which hath any ſhew of your ſlander, is neither before nor after conſecration, but in the contemplation of the myſterie of the Lords Supper, which he vndertaking by the helpe of Ieſus to ſet forth more at large, breaketh out into a Rhetorical exclamation (or if you wil ſo haue it) an inuocation of the myſterie which is Chriſt himſelfe: ſaying, *ἀνάσχου θεότατε, &c. But thou, (O moſt diuine and holy myſterie, reueyling or laying open the couerings of darke ſpeaches, which are compaſſed about thee by ſignes,) ſhew thy ſelfe clerely vnto vs, and fill the eyes of our minde with that ſingular light which cannot be hidde.* You ſee hee doeth manifeſtly diſtinguiſh the moſt diuine myſterie, which is Chriſt himſelfe, from the ſignes which are the outward elements, to whom he maketh no prayer, but to Chriſt himſelfe: ſo doeth *Pachymeres* expound him, ſaying, *He ſpeaketh to the myſterie it ſelf, as to a liuing thing, and worthely. Euen as the great diuine Gregorie. But thou, O great and holy Paſſeouer. For our Paſſeouer, & ſo ſuch an holy myſterie, is Ieſus Chriſt our Lord himſelf, and to him the holy man maketh his ſpeach, that he would vncouer the couerings, and fill him with ſingular light.* Therefore this ſpeach of *Dionyſe* doth no more proue that he prayed to the Sacrament, then the like of *Gregory*, that he prayed to the Paſchal lambe. And although ỹ Popiſh Church do cõmit moſt deteſtable idolatrie in praying to it, yet the Church of Chriſt did neuer make any ſuch prayer to the Sacrament, but only to God through Ieſus Chriſt, whoſe Sacrament it is. Where you adde further, ỹ for diſcerning of Chriſts body, you are called from prophane houſes to Churches, from tables to altars, from vulgar apparell to holy veſtments to Corporals & chalices, frõ mariage to chaſtitie, &c. You offer heinous iniurie to our Sauiour Chriſt himſelfe, and to his Apoſtles & to the Primitiue Church, for many hundred yeres after Chriſt, who knew none of theſe meanes, to diſcerne the Lords body, nor any ſuch preſcribed or vſed. But let vs examine them particularly. *For better diſcerning of this diuine meate* (you ſay) *you are called from cõmen prophane houſes, to Gods Church.* Who hath called you for ſuch ende? or who hath taught you to cal thoſe, cõmon & prophane houſes, in which Chriſt miniſtred, and his Apoſtles & the Primitiue Church for many hundred yeres, and where Chriſt himſelf is preſent? *Mat.* 18.20. Who hath taught you to diſcerne the Lords body better then Chriſt, then his Apoſtles, then the Primitiue Church? We are called by S. Paul frõ priuat houſes, to ỹ place of publike aſſembly, for order, comlines, & more conuenience to edifying, but for better diſcerning of the Lords body, or for any greater holines of ỹ place, we are neuer called by Chriſt, nor his ſpirit in his Apoſtles & Euangeliſts. You adde further, *That for this, you are forbidden to make it in vulgar apparel, and are appointed ſacred ſolemne veſtments.* From whom came this prohibition? By whõ are you appointed? You quote *Hiero in ep. Nepot.* where there is no ſuch matter, nor any thing ſounding toward ſuch a matter, except you meane thoſe words, which *Nepotianus* ſpake immediatly before his death, to his Vncle, ſaying, *Send this coat which I did wear in the ſeruice of Chriſt, to my beſt beloued father by age &c.*

Diſcerning of Chriſtes body.

Churches.

Veſtments.

Which

Which coate by the circumſtance of the place could be none other, then ſuch as he then ware at that inſtant, or had preſent before him, peraduenture his hearen coate, whereof Hierome ſpake before, that he ware it vnder his cloke and white linnen, while he was a Courtier. What garment ſoeuer it was, you ſhall neuer proue that it was your masking veſtments, except you can proue that *Tunica* ſignifieth an *Albe*, a *Cheſible*, and ſuch like trumpery, and moreouer that there is none other miniſterie or ſeruice of Chriſt, but ſaying of Maſſe. In the ſecond place: Hierom ſaith, *The Prieſtes of the myſtical temple, which is interpreted the Church, the ſonnes of Sadoch goe not forth vnto the people with the garments of their miniſtery, leſt being ſanctified, they ſhould be defiled with humane conuerſation. And thou in the mideſt of the common people, and one of the people, doeſt thou beleeue that thou art cleane?* Whe is ſo blinde not to ſee that all true Chriſtians are Prieſtes of the myſtical temple, which is the Church, and muſt haue care not to defile their garments? Therefore Hierom ſpeaketh nothing of apparell worne by the Miniſters of the Church in the celebration of this Sacrament, but ſheweth by the charge giuen to the Prieſt, Ezech 44. that no man liuing in this world can be cleane. In the Epiſtle of *Paulinus*, I know not what you imagine ſhould make for your purpoſe, except it be two verſes written ouer a certaine Cloſet, that was in the great Church or minſter of *Nola*.

Hic locus eſt veneranda penus qua conditur, & qua
Promitur alma ſacri pompa Miniſterij.

This is the place where the venerable ſtore is layed vp, and from whence the reuerend pompe of the holy Miniſtery is brought forth. This you imagine to be the Veſtrie where all Popiſh veſtments are kept. But *Paulinus* meaneth, that all ſuch things as were occupied about the holy Miniſterie, except bookes (for they were in another cloſet) were kept and brought out of this place: as bread and wine and veſſels for both, and ſuch other things as they occupied in their ceremonies, among which if there were any garments appointed for the celebration of the Lords ſupper, it foloweth not that they were ſo many, and ſuch maner of Veſtments as you vſe in your Maſſe. By Chryſoſtome it may be gathered, they had none other apparel in his Church but a white veſture. *In Matt. Hom.* 85. nor in the Church of Rome, by Hierom *cont. Pelag. li.* 1. But it will neuer be proued that they vſed any garments to diſcerne the Lords body by them, as you pretend. As for the fables of *Iohn Diacon*, that wrote the life of Gregorie almoſt 900. yeeres after Chriſt, deſerue ſmall credite with wiſe men, to proue what garments and for what ende, were worne in the Primitiue Church, fiue hundred yeres before he was borne.

Corporals and chalices.

But you proceede and tell vs, that for this, namely, for diſcerning our Lords body, is the hallowing of Corporals and chalices, calling to witnes Ambroſe *Off.* 2. *c.* 28. who ſpeaketh neuer a worde of Corporals, but of golden veſſels dedicated to the miniſterie of the Sacrament, which as he himſelfe had broken and melted to redeeme captiues, ſo he iudgeth that it is the beſt vſe that they can be put to: If they be giuen to the poore, if they be employed for redeeming of captiues, or for building of Churches and enlarging the burial places. *In theſe three kindes* (ſaith he) *it is lawfull to breake, melt, and ſell the veſſels of the Church, euen after they be dedicated. It is needfull that the forme of the myſticall cup goe not out of the Church, leſt the Miniſterie of the holy cup be transferred to wicked vſes. Therefore within the Church firſt there were ſought out veſſels that were not dedicated: then being broken, and laſt of all melted, they were diſpenſed to the poore by ſmall portions, alſo they helped for the redemption of captiues. But although there want new veſſels, and ſuch as ſeeme not to be dedicated, I thinke they may be all conuerted with pietie to ſuch vſes, as I haue ſaid before.* The Church in his time therefore had golden veſſels dedicated for the holy vſe of the Sacrament, but not to diſcerne the Lords body, which might be diſcerned ſufficiently without them, and neuer a whit by them. *Exuperius* biſhop of *Tholoſa*, is commended by Hierom to be ſo rich, as no man was richer then he, which caried the Lords body in a wicker basket, and his bloud in a glaſſe, becauſe he beſtowed all vpon reliefe of the poore: Yet there is no doubt, but he diſcerned the Lords body better with his wicker basket and brittle glaſſe, then Papiſts doe with their golden Corporals and chalices.

Nazianzen purging himſelfe of prophaning the myſteries of Chriſtian religion, allegorically alludeth to the prophanation of the veſſels of the Iewiſh temple by *Nabuzardan* and *Balthaſar*, as his wordes doe plainely declare: ſaying, *What min ſtring veſſels not to be touched of many, or the multitude, haue I deliuered to the handes of the wicked, either to Nabuzardan or to Balthaſar, which rioted wickedly in holy things, & ſuffred puniſhment worthy of his madnes?* Where is hallowing of Corporals & chalices for diſcerning of the Lords body? *Optatus lib.* 6. ſpeaking againſt the rage of the *Donatiſts*, ſaith, that beſide their breaking and ſcraping of the Cõmunion tables or altars, which were tables of wood, *You haue doubled your wickednes, while you haue broken alſo the Cuppes, the cariers of the blood of Chriſt.* What hallowing of cuppes or Corporals (to ſuch ende as you affirme) can be concluded out of theſe wordes? We know they had Cuppes ſpecially appointed, (or if you will) conſecrated, as we haue to the vſe of the holy Sacrament, but without any Popiſh hallowing, or as neceſſary to diſcerne the Lords body and bloud by them. The auctour of the imperfect worke vnder the name of Chryſoſtome *Hom.* 11. ſaith: *If it be a ſinne and danger to transferre the ſanctified veſſels vnto priuate vſes, as Balthaſar doeth teach vs, who drinking in the hallowed Cuppes, was depoſed out of his kingdome and his life. If therefore it be ſo dangerous to transferre to priuate vſes, theſe ſanctified veſſels, in which is not the true body of Chriſt but a myſterie of his body is conteined, how much more the veſſels of our body, which God hath prepared for an habitation for himſelfe, we ought not to giue as a place for the deuil, to doe what he will with them.* You ſee they had ſanctified veſſels, and yet confeſſed that the true body of Chriſt was not in them.

The Real preſence.

Altars.

But you proceede and ſay, *For this prophane tables are remoued, and altars conſecrated.* Chriſt and his Apoſtles were to blame (if it be as you ſay,) to miniſter vpon prophane tables, without conſecrating of altars. But who ſhall beare witnes for conſecration of altars? Who but S. Anguſtine *Sermo.* 255. *de tempore?* And who ſhall warrant vs that this Sermon is not falſly intituled to S. Auguſtine, (as a great nomber of thoſe Sermons are?) But admit it be Auguſtines owne auctoritie, yet he ſpeaketh onely of conſecrating of altars, not for this ende to diſcerne the Lords body and bloud. For that their tables & altars were dedicated to the holy vſe of miniſtration, it is not the matter we ſtand vpon, but whether they were conſecrated for this end. They were called altars vnproperly, as the Sacrament was called a Sacrifice, the Miniſters ſacrificing Prieſts & Leuites, yet were they neither in matter, forme, nor vſe, like vnto your Popiſh altars of ſtone, that were ſet againſt a wall. For

they

they were tables of wood,and ſo commonly were called,as it is manifeſt by S.Auguſtine *Ep.*50. *Bonifacio.* And *Optatus lib.*6. both ſpeaking of the rage of the *Donatiſts*,which brake, or ſhaued,or ſcraped the boardes of the altar or table. It ſtood in the middeſt, that the people might ſtand round about it. *Euſeb.lib.*10.*c.*4.*ad Paulin.Tyr. ep.Aug. de verb. Dom.ſecund.Ioan. ſer.*46. It was remoueable and caried by the clearkes. *Auguſt.Quæſt.vet.& nou teſt.Qu.*101. Or otherwiſe,as appeareth by *Optatus lib.*6. Therefore it was nothing like Popiſh altars. But you goe on,and ſay: *That for this, the very Prieſts themſelues, are honourable,chaſt,ſacred.* The Lords body may be diſcerned of the receiuers,though the Prieſt be a very varlet, vnchaſte, and vnholy. For the dignitie of the Sacrament, dependeth not vpon the worthines of the Miniſter. We confeſſe that the Miniſter ought to be chaſte,and holy, that in reſpect of himſelfe,he may diſcerne the Lords body,and that his Miniſterie is honourable,both in this Sacrament, and in the other. And ſo ſaith Hierome *ad Heliodorum. Farre be it from me, that I ſhould ſpeake any thing amiſſe of them, which ſucceeding the order of Apoſtles, doe make the body of Chriſt with their holy mouth,by whom alſo we are made Chriſtians.* By making the body of Chriſt,he meaneth the celebration of the Sacrament of his body,as by making vs Chriſtians,the Sacrament of Baptiſme. For otherwiſe in proper ſpeach, they neither make the body of Chriſt,nor vs Chriſtians, but onely Miniſter the Sacraments, whereby the bodie of Chriſt is repreſented vnto vs, and by vſe of them we are aſſured that we are by Gods grace and ſpirituall regeneration,become Gods children,that is,Chriſtians. In the other place againſt Iouinian, Hierome in deede and Ambroſe *in* 1.*Tim.*3. thinketh it moſt conuenient, that Miniſters of the Sacraments ſhould be continent,either vnmarried or abſteining from their wiues. But the Councel of Nice that decreed the contrary,is of greater auctoritie. *Socrat.lib.*1.*Cap.*11. And *Athanaſius ad Dracontium.* Yet S. Ambroſe denieth not, but that it is lawfull to haue wife and children,as the Apoſtle ſaith: *For theſe are the ſignes* (ſaith he) *of Biſhoplike dignitie. But if any man following better things, and hath dedicated both his body and ſoule to God,that he couple not himſelfe in Matrimonie, he ſhalbe made ſo much the more worthy.* And in the 2.Corinth.11. He ſaith,that *All the Apoſtles except Iohn and Paul had wiues.* Yet you proceede and ſay, *For this the people is forbidden to touch it with their common handes. Nazianzen.Or. ad Arianos.* What Gregorie ſaith of the veſſels of the Iewiſh temple, I haue ſhewed before. But that the people were not forbidden to touche the Sacrament, it is manifeſt by that which hee writeth of his ſiſter *Gorgonia*, which did not onely touche it with her handes, but alſo bewette it with her teares. And by that which S.Baſile of the ſame time writeth vnto *Cæſarea Patritia* of the very caſe of the people handling the Sacrament, and putting it to their owne mouthes. And *Cyrill Hier. Myſtag.* 5. biddeth them take it in the hollow of their hande. That care is had that no part fall to the ground, it is of reuerence to the holy myſteries, not as though the Sacrament were the naturall body and bloud of Chriſt, for no part can fall to the ground from his body and bloud, though crummes of bread and droppes of wine may fall. *Cyrill Hieroſ.* ſaith: *Take heede leaſt any part of it fall from thee. For what ſoeuer thou ſhouldeſt looſe, (as it were a part of thine owne member,) thou ſhouldeſt leeſe it. For if any man ſhould giue thee graines of golde, wouldeſt thou not holde them with great diligence,taking heede leſt any part of them ſhould be loſt,and thou ſhouldeſt ſuffer damage? And wilt thou not prouide much more diligently for this which is more precious then golde or precious ſtones, that no crumme of it doe fall away?*

Chaſtitie of Prieſtes.

Touching of the Sacrament.

Falling of crummes or drops.

Theſe wordes declare, that although the Sacrament was highly eſteemed by him, yet not taken to be the very bodie and bloud of Chriſt, for then hee woulde haue ſaide, that euery crumme is a part of his bodie, or his whole bodie. The like is to be ſaide of that ſuperſtitious conſecrating of their eyes, forehead, and organes of their ſenſes, with the moyſter that remaineth on their lippes, after they haue drunke of the Cuppe, which he preſcribeth, declaring that he tooke it not for the natural bloud of Chriſt,as you perſwade men.

Origen alſo ſaith: *In* 27.*Ex. I will admoniſh you by examples of your Religion, You knowe that are accuſtomed to be preſent at the diuine myſteries, how when you receiue the Lords body,with all heede and reuerence you keepe it, that neuer ſo ſmall a piece fall from it, leſt any part of the conſecrated gift doe fall away. For you thinke you are blame worthy, and you thinke rightly if any part fall from it by negligence. And if you vſe, and worthely vſe ſo great heede to keepe his body, howe doe you thinke it is a matter of leſſe heinous offence, to neglect his word then his body?* Thus the neglect of the word (by Origens iudgement) is as great an offence, as the neglect of the Sacrament. But that he eſteemed not thoſe parts that by negligence might fall to be the natural bodie of Chriſt (although he called it the body of Chriſt, which is a Sacrament thereof) hee declareth moſt plainely in his Commentarie vpon Matthewe Chap.15. Where he affirmeth,that the material part of the Sacrament, goeth into the belly, and is caſt foorth into the draught: *Quod ſi,&c. If whatſoeuer enter into the mouth goeth into the belly,& is caſt out into the draught,euen the meate alſo which is ſanctified by the word of God and by prayer, according to that which it hath materiall, goeth into the belly, and is caſt out into the draught: but according to prayer which is added vnto it,according to the portion of faith it is made profitable,cauſing that the minde is made of cleare ſight, looking to that which is profitable. Neither doeth the matter of bread, but the word that is ſaide vpon it, profite him which receiueth it not vnworthely. And theſe things are ſaid of the figuratiue or ſignificatiue bodie. Many things alſo may be ſaid of the word himſelfe which was made fleſh and very meate,whom whoſoeuer ſhall eate,he ſhall doubtleſſe liue for euer, whome no euill man can eate. For if it could be that he which continueth ſtill an euill man, might eate the word made fleſh, (ſeeing he is the word and bread of life,) it ſhould not haue bene written, Whoſoeuer ſhall eate this bread ſhall liue for euer.* You ſee therefore how Origen and other fathers meane, when they call the Sacrament the body of Chriſt, (as our Sauiour himſelfe doeth) namely, that it is the typical, ſymbolical,that is,figuratiue and ſignificatiue body of Chriſt, not his true and naturall body in deede,but onely by faith to the worthy receiuer.

But ſtill you goe on and ſay: *For this ſacred prouiſion is made,that if any hoſtes or parts of the Sacrament doe remaine vnreceiued,they be moſt religiouſly reſerued, with all honour and diligence poſſible.* Here come in all cautels and prouiſions of ỹ Maſſe,if it be eaten by a mouſe,a dogge,an hogge,if a ſpider or a flie fal into the cup,if it be poyſoned, if it be vomitted vp by a Prieſt,or a lay man: if it be mouldie and corrupt(ſo that wormes breede of it,)with an hundred like caſes,which Chriſt & his Apoſtles did not prouide for,nor the Primitiue Church did know,there is ſacred prouiſion made by the Church of Antichriſt,who as in al things aduanceth himſelfe aboue Chriſt,ſo in wiſe and holy prouiſion,farre exceedeth Chriſt & his ſpirit in the Goſpel. As for examination of cõſciences, confeſſion

Reſeruation.

confeſſion of ſinnes, continence from vncleane luſtes, we confeſſe ought to be preparations, for men to receiue worthely, but not Popiſh excarnification of conſciences, auricular confeſſion, and a more ſcrupulous preſcription of continence in maryed perſons, then the ſcripture doth require, As for receiuing faſting, is a thing indifferent, of conuenience according to the order of the Church, but not of neceſſitie, neither doth S. Auguſtine teach otherwiſe. Ep. 118. For euen in his time, on the day of the inſtitution of the ſupper, the cuſtom of the Church was, to receiue after dinner, as he ſheweth in that Epiſtle, and it appeareth by the councel of Carthage 3. C. 29. Matiſcon. 2. C. 6.

Receiuing faſting

But now after you haue ſhewed, how you Papiſts diſcerne the Lords body, you wil proue, that we diſcerne it not, becauſe after the order of our booke, if any thing remaine after our Communion, the Curate or clarke may take it home to his owne vſe. A ſubſtantial argument, I promiſe you. But we diſcerne the Lords body, as the Apoſtle hath here taught vs. Let a man therefore examine himſelfe &c. not by making ſuperſtitious prouiſions, for the bread and wine, which remaineth after the Communion: whereof there is no greater account, to be made, then of the water after baptiſme, for the conſecration extendeth to no more bread and wine, then is beſtowed according to Chriſts inſtitution. Therefore Euagrius teſtifieth, that by an olde cuſtome of the Church of Conſtantinople, that which remayned after the Communion, was geuen to yong children that went to ſchoole. In the Church of France by the Matiſcon 2. Councel Cap. 6. it was decreed, that the remnants of the ſacrament, on wedneſday or friday ſhould be giuen to yong children faſting, ſprinkled with wine. And the church of England by as good auctoritie, hath appointed, for auoiding of ſuperſtition, and al other inconueniences, that the miniſter, ſhal haue the bread and wine to his priuate vſe. As for the ceremony of bread, that was giuen to the *Catechumeni* in S. Auguſtines time, we haue no more to doe with it, then you, and leſſe with your ſuperſtitious holy bread.

That which remaineth after the communion.

Holy bread

But ſeeing in our celebration of the Lodes ſupper, we haue al thinges material and eſſential, according to the inſtitution of Chriſt, and the doctrine and practiſe of his Apoſtles, and you do manifeſtly peruert the end of his inſtitution, by your blaſphemous ſacrifice, and Idolatrous worſhiping of the creatures, by not ſhewing the Lordes death, by your ſacrilegious depriuing of the people of the one halfe of the ſacrament, and other your ſuperſtitious prophanations, if any of you, that gathered theſe notes, pertaine to Gods election, I beſeech him in his good time, to cal you to his knowledge & acknowledging of his truth. To the reſt I ſay with the Apoſtle, the Lord reward you according to your workes.

Vnworthy receiuing

Rhem. 19 30. Many ſleepe.) *Wee ſee here by this, it is a feareful caſe and crime to defile by ſinne (as much as in vs lyeth) the body of Chriſt in the Sacrament, ſeeing God ſtrooke many to death for it in the Primitiue Church, and puniſhed others by greeuous ſicknes. No maruel that ſo many ſtrange diſeaſes and deathes fal vpon vs now in the world.*

Defiling of Chriſts body.

Fulke. 19 The body of Chriſt, is not ſo in the ſacramenr, that it can be defiled by any mans ſinne, or otherwiſe be abuſed, by any act of man or beaſt. For Chriſt is now in heauen glorified, and can ſuffer no more of wicked men. Yet it is an heynous offence, to defile by ſinne, the Sacrament of the body and bloud of Chriſt.

Penance and ſatiſfaction.

Rhem. 20 31 Iudge your ſelues.) *We may note here that it is not ynough, onely to ſinne no more, or to repent lightly of that which is paſt: but that we ſhould puniſh our ſelues according to the weight of the faults paſt and forgiuen: and alſo that God wil puniſh vs by temporal ſcourges in this life or the next, if we do not make our ſelues very cleane before we come to receiue his holy Sacrament, whoſe heauy hands we may eſcape by puniſhing our ſelues by faſting and other penance.*

Satisfaction.

Fulke. 20 He that ſinneth no more, doth not lightly, but earneſtly repent of his ſinnes paſt. As for popiſh ſatisfaction by puniſhment of our ſelues, otherwiſe then by harty ſorrow for our ſinnes, (which yet is no ſatisfaction for them) there can none be concluded out of this text. Nor that god doth puniſh his children, in the next life, although he chaſtiſe them with temporal ſcourges in this life to bring them to repentance & amendment, not to make ſatiſfaction for there ſinnes forgiuen. By true and faithful repentance therefore, with prayer, faſting, almes and other workes by God allowed, as the fruites of repentance and faith, we may auoide Gods heauy iudgement which our ſinnes haue deſerued, through the merits of Chriſt, and not by the merit or ſatiſfaction of our workes, but by the mere mercy of God.

Rhem. 21 33. Expect one an other.) *Returning now to their former fault and diſorder for the which he tooke this occaſion to talke of the holy Sacrament, and how great a fault it is to come vnworthely to it: he exhorteth them to keepe their ſaid ſuppers or feaſtes in vnitie, peace, and ſobrietie the riche expecting the poore &c.*

Communion of the Church together not priuate maſſe.

Fulke. 21 The wordes that follow, (If any be an hungred, let him eate at home,) do declare moſt manifeſtly, that this expectation, and tarying one for an other, is to receiue the communion of the Lords ſupper together, & not to the eating of there loue ſuppers: which were cheefely to releeue the poore, that were hungry. Photius vpon theſe wordes ſaith. *Tary one for another. Wherefore? leſt you be proued to receiue the Lordes body and bloud vnworthely, leſt partaking vnworthely, being made guiltie of the murder of his body, and the ſhedding of his bloud, you receiue iudgement vnauoydable.* S. Ambroſe vpon this text ſaith, *He ſaith that they muſt tary one for an other, that the oblation of many be celebrated together, and that all may be ſerued, and if any be impatient, he may be fed with earthly bread at home. That you come not together to iudgement, that is that you keepe not the myſterie ſo, as you be worthy to be reprehended, with offence.* S. Hierome or the auctor of the coment in his name, vpon this place ſayth. *Becauſe none taryed for other, that the offring might be made in common, therefore they came together, not vnto ſanctification but vnto iudgement.* To the ſame effect writeth Primaſius. *Becauſe it was offred to him which came firſt, and he did eate and went his way, they came together vnto iudgement and not to ſanctification.* Chryſoſtome and Theoplylact referre it, both to the ſacrament, & to the loue ſupper. So that a communion can by no meanes be auoyded, nor a priuate maſſe eſtabliſhed.

The Maſſe is agreable to the Apoſtles vſe & tradition the Communion is not.

Rhem. 22 34. I wil diſpoſe.) *Many particular orders and decrees, moe then be here or in any other booke of the new Teſtament expreſly written, did the Apoſtles, as we ſee here; and namely S. Paul to the Corinthians, ſet downe by tradition, which our whole miniſtration of* MASSE *is agreable vnto, as the ſubſtance of the Sacrifice and Sacrament is by the premiſſes proued to be moſt conſonant: Caluins ſupper and Communion in al pointes wholy repugnant to the ſame. And that it agreeth not to theſe other not written traditions, they eaſely confeſſe. The * Apoſtles deliuered vnto the Church to take it onely faſting: they eare not for it. The Apoſtles taught the Church to conſecrate by the worder and the ſigne of the Croſſe, without which*

Aug. ep. 118. c. 6.

ſaith S. Auguſtine tract.in Io.118.Ser.55.in append.Chryſo.ho.55.in 16.Mat.) *no Sacrament is rightly perfited: the Proteſtants haue taken it away. The Apoſtles taught the Church to keepe * a Memorie or inuocation of Saincts in this Sacrifice: the Caluiniſts haue none. The Apoſtles decreed that in this ſacrifice there ſhould be ſpecial praiers for the dead,* Chryſ. ho.3.in ep. ad Philp. Aug.de cur.pro mort.c.1 *they haue none. Likewiſe that water ſhould be mixed with the wine, and ſo forth. See* Annot in c.11. v. 23. Bread. *Therefore if Caluin had made his new adminiſtration according to al the Apoſtles written wordes, yet not knowing how many thinges beſide, the Apoſtle had to preſcribe in theſe wordes,* Cætera cum vero diſponam (*the reſt I wil diſpoſe, when I come*) *he could not haue ſatisfied any wiſe man in his new chaunge. But now ſeeing they are fallen to ſo palpable blindnes, that their doing is directly oppoſite to the very Scripture alſo, which they pretend to follow only, and haue quite deſtroied both the name, ſubſtance, and al good accidents of Chriſtes principal Sacrament we truſt al the world wil ſee their folly and impudencie.* Aug.tract.84 in Io.& Chryſo. ho.21.in Act.

Fulke.22 It your laſt note be true, he ſpeaketh not here of matters pertaining to the celebration of the ſacrament, but concerning ordering of the feaſts of loue. And in deed S. Ambroſe, Chryſoſtome, Photius, Theophylact, do vnderſtand theſe matters generally of other thinges, to be reformed, and which needed his preſence rather then wordes But admit that he ſpeaketh ſpecially, of the order of celebration of the ſacrament, how can you proue any part of your popiſh maſſe to haue bene ſet downe, by tradition from the Apoſtles. Greg. confeſſeth, that it was the cuſtome of the Apoſtles to conſecrate the hoſt of oblation, at the onely ſaying of the Lordes prayer Lib.7.Ep.63. And yet you are not aſhamed to ſay, the whole adminiſtration of your maſſe, is agreable thereto, and ours wholy repugnant vnto the ſame. Yet you ſay, we do confeſſe, that it doth not agree vnto theſe vnwritten traditions. In deede we acknowledge, that we are not bounde to any vnwritten traditions, but that the forme of your maſſe, commeth from the Apoſtles tradition, we doe vtterly denye, and your owne auctors doth teſtifie, that euery patch of it, was thruſt in, by popes of later tyme then the Apoſtles. But let vs ſee what you can confirme out of the ancient writers, to haue bene of the Apoſtles tradition, which we obſerue not. Firſt to take it onely faſting. Auguſt.Ep.118. Wherein I haue diſcouered your falſehood before. For it was not in Auguſtines time, nor long after, appointed to be taken onely of them that were faſting. Secondly we haue taken away conſecration, with the ſigne of the croſſe, without which S. Auguſtine ſaith, no ſacrament is rightly perfited. In deede S. Auguſtine in Io Tr.118. ſaith, that the ſigne of the croſſe, was a ceremony vſed in al the ſacramentes, which if it were not vſed, *nihil eorum rite perficitur*, nothing is performed or done according to rite or cuſtome, but that this ſigne, was neceſſary vnto the conſecration, or that it was of the Apoſtles tradition, he ſayeth not. Chyſoſtome likewiſe ſaith that the ſigne of the croſſe, was vſed to put men in minde of the death of Chriſt, but neyther that it was neceſſary to conſecration, nor that it was taught by the Apoſtles to be vſed in ſuch maner. And the forming of it with the finger in the body, he accounteth litle worth, except it be formed in the minde, with great fayth. Therefore that which Chryſoſtome requireth, we haue in our adminiſtration, the ſhewing of the Lordes death and paſſion, though we haue not that which in his time, was vſed as a bare ſigne, to put men in remembrance of it. Thirdly you ſay, the Apoſtles taught to keepe a memory or inuocation of Saints in this ſacrifice, which we haue not, for which you quote *Aug. tract.84. in Ioan & Chryſo.Hom.21. in act.* of which neither of both ſayth, that the Apoſtles taught the Church to keepe any ſuch memory: and Chryſoſtome ſayth neuer a worde of inuocation of Saints. They both indeed ſay, that at the celebration of the Supper, they kept a memory of Martyres. Chryſoſtome ſayth, they offred for them, and that was no diſhonor to them. But what ſhould they offer, but thankeſgiuing? S. Auguſtine ſayth: *We do not ſo make mention of them at the very table it ſelfe, as we do for other that reſt in peace, ſo that we alſo pray for them, but rather that they might pray for vs, that we may followe there ſteppes.* Not that they did properly inuocate the Saintes, but that this commemoration of the Martyrs, might moue them, to pray for them. For the ancient memory, or commemoration as appeareth by Epiphanius Cont.Aerium hær.79. was both for iuſt men and for ſinners, for the Patriarkes, Prophets, Apoſtles, Martyrs, Confeſſors &c. as he ſaith, to ſeparate or diſtinguiſh Chriſt from the order of men: as S. Auguſtine ſaith, to offer thankes for them *Ench.C.*110. In which although, there were neither expreſſe prayers for the dead, nor to the Saints, but a memory and reherſall of there names, yet by litle and litle the errors of prayer for the dead and inuocation of ſaincts, gathered ſtrength, and increaſe.

Laſt of al you ſay, the Apoſtles decreed, that in this ſacrifice, there ſhould be ſpecial praiers for the dead, we haue none. Witnes of this decree *Chryſo.In Phil.Hom.3. Aug.de cur.pro mort.* Chryſoſtome in deede ſayth, *That it was not in vayne decreed by the Apoſtles, that in the celebration of the reuerend myſteries, memory or mention ſhould be made of them, which are departed from hence.* Which he doth interprete, to haue bene for that ende, men ſhould pray for them, to procure ſome litle helpe for them, for ſo he ſayth in his exhortation. *Let vs procure them ſome helpe, ſmal in deede, but let vs helpe them.* S. Auguſtine alledgeth no decree of the Apoſtles, but the cuſtome of the Church in this time. *That in the praiers of the prieſt, which are powred forth to the Lord God, at his altar, the commendation of the dead, alſo hath his place.* Thus haue you but one witnes, who alſo without any good ground, affirmeth this memory to be of the Apoſtles decree. *Iuſtius Martyr* neerer to the Apoſtles times by 200. yeres reherſing the order of celebration according to the Apoſtles writinges, hath no memory or mention of the dead. *Dionyſius*, of whom it is vncertein in what time he lyued, yet certein it is, he is ancient & of ſome thought to be that Dionyſe Biſhop of Alexandria, of whom Euſebius maketh often mention in the 6. and 7. bookes of his hyſtories, declareth that there was none other memory of the dead in his time, but of the Saincts onlie. whoſe commendation was ſet forth, to the prayſe of God, and to the imitation of the liuing. *Eccl.Hier Cap.3. part* 3. who if he were the Apoſtles immediate ſcholler, as you contend, giueth ſentence flatly againſt you, touching inuocation of Saints, and prayer for the dead, to be the doctrine and tradition of the Apoſtles: when handling the whole forme of adminiſtration of the Lords ſupper, ſo diligently & particularly, he can tel vs nothing either of inuocation of the dead, or prayer for the dead, but only of memory or mention, for ſuch endes as I haue ſhewed before. Yea euen in the 7. Chapter where he treateth of burial of the dead, and the ceremonies vſed about that office. He denieth, that any praiers for the dead are profitable to them, but only ſuch as being

being made by the Biſhop or miniſter of the church in faith,gounded vpon Gods promiſes,as by the interpreter of Gods wil, do rather declare what God hath already granted to them that depart in the faith of Chriſt, then deſire any thing to be performed,as there cenſure in pardoning and reteyning of ſinnes, in binding and loſing of ſinners is an interpretation and declaration of the iudgement of God, not that God is miniſter of the corrupt iudgement of men,but that men which are appointed by Gods ſpirit,to enterpret Gods wil,do ſeperate thoſe that are iudged of God, according to there worthines. Therefore in ſuch ſort. *The diuine Biſhop* (ſaith he) *doth aske thoſe thinges,that are promiſed by God,and are acceptable to God, and ſhal doubtles be granted , both ſhewing to God which loueth the good,his owne diſpoſition reſembling the good, and declareth as an interpreter ,or by way of interpretation,to them that are preſent,thoſe rewardes,which ſhalbe to them that are holy.* And this is the reſolution of that queſtion,which he moueth,whether prayers are auaileable for the dead,and in what reſpect they may be profitable. Whereby we ſee,that this error was very yong in his time,and had not yet obteyned ſtrength, when prayers for the dead,were not taken ſimply for praiers,but rather as declarations of the performance of Gods promiſes,to al his elect after this life,namely,that they are pardoned of al there ſinnes committed of frailtie,and are placed in reſt with Abraham,Iſaac and Iacob.For theſe things onely were required in thoſe prayers,which were vttered by the Biſhop,for them that were buryed. Concerning the mixing of water with wine,I haue anſwered before in the notes of this Chapter,Sect. 10.That it is neyther of Chriſtes inſtitution, nor of the general practiſe of the Church,but a thing indifferent ſo it be vſed without ſuperſtition. Caluine therefore and the reformed Churches in theſe dayes made no new adminiſtration according to the Apoſtles vnwritten wordes, but reformed the new adminiſtration of the popiſh Church according to the moſt ancient inſtitution, and practiſe of Chriſt and his Apoſtles,and of the primitiue Church,in al neceſſarie and eſſential points ſet forth in the worde written. And as for thoſe thinges which the Apoſtle did diſpoſe at his preſence, we know, that eyther they perteyned not to the adminiſtration of the ſacrament. or elſe they were accidental orders , mete for the Church of Corinth , which are not neceſſary to bethe ſame,in all times and places. How agreable our doctrine and practiſe of this ſacrament , is to Chriſtes inſtitution, ſet forth in the ſcripture,in name,ſubſtance,and al eſſential poynts, let the world ſee, & God iudge.

CAHP. XII.

The 6.part Astouching the Gifts of the Holy Choſt.

They muſt not make their diuerſitie of Gifts an occaſion of Schiſme,conſidering that al are of one Holy Ghoſt,and for the profit of the one body of Chriſt which is the Church: 12 *Which alſo could not be a body , without ſuch varietie of members:* 12 *Therefore neither they that haue the inferiour gifies, muſt be diſcontent, ſeing it is Gods diſtribution: nor they that haue the greater, contemne the other, conſidering they are no leſſe neceſſarie:* 25 *but al in al ioyne together:* 28 *And euery one know his owne place.*

The Epiſtle vpon the 10 Sunday after Pentecoſt.

AND concerning ſpirituall things, I wil not haue you ignorant,brethren.

2 You know that when you were heathen,you went to dumme Idols according as you were ledde.

3 Therefore I doe you to vnderſtand that no man ſpeaking in the Spirit of God, ſaith Anáthema to IESVS. And no man can ſay, Our Lord IESVS: but in the holy Ghoſt.

4 And there are diuiſions of graces, but one Spirit.

5 And there are diuiſions of miniſtrations:but one Lord.

6 And there are diuiſions of operations, but one God,which worketh al in al.

7 And the manifeſtation of the Spirit is giuen vnto euery one to profit.

8 To one certes by the ſpirit is giuen ‡ the word of wiſdom:and to an other, the word of knowledge according to the ſame Spirit.

9 To an other‖,faith in ỹ ſame ſpirit:to an other,the grace of doing cures in one Spirit.

10 To an other,the working of miracles: to an other,prophecy:to an other,diſcerning of ſpirites:to an other,kindes of tongs: to an other,interpretation of languages.

11 And al theſe things worketh one and the ſame Spirit,diuiding to euery one according as he wil.

Ro.12,4. Ephe.4,7

12 For *as the body is one,& hath many mem-

CONcerning ſpiritual gifts,*brethrẽ, I would not haue you iguorant.*

2 Ye know that ye were Gentils, caried away vnto dumbe idols,euen as ye were led.

3 Wherefore I declare vnto you,that no man ſpeaking by the ſpirit of God‖ deſieth Ieſus: alſo no man can ſay‖ that Ieſus is the Lord,but by the holy ghoſt.* Or calleth Ieſus accurſed. Mar.9 39. Ro.13.13. Phil.2.10.

4 There are diuerſities of giftes , but it is the ſelfe ſame ſpirit.

5 And there are differences of adminiſtrations,but it is the ſelfe ſame Lord.

6 And there are diuers maners of operations,but it is the ſelfe ſame God,which worketh all in all.

7 The manifeſtation of the ſpirit, is giuen to euery man to profit withall.

8 For to one is giuen‡ by the ſpirit the word of wiſedom, to another the word of knowledge by the ſame ſpirit.

9 To another is giuen *faith by the ſame ſpirit to another the gift of healing by the ſame ſpirit .*

10 To an other power to do *miracles,to an other prophecie,to another diſcerning of ſpirits, to an other diuers kinds of tongues , to another the interpretation of tongues.*

*1 *But theſe al worketh euen that one and the ſelfe ſame ſpirit , diuiding to euery man ſeuerally euen as he wil.* Rom.12.3. Ephe.4.7.

12 For as the body is one , and hath many

members, and al the members of the body whereas they be many, yet are ‡ one body: ſo alſo Chriſt.

‡ A maruelous vnion betwixt Chriſt and his Church & a great comfort to al Catholikes being members therof, that the church and he, the head & the body, make & be called one Chriſt. *Aug. de vnit. Ec.* *One body.*

13 For in one Spirit were we al baptized into one, whether Iewes, or Gentiles, or bondmen, or free: and in one Spirit we were al made to drinke.

14 For the body alſo is not one member, but many.

15 If the foote ſhould ſay, becauſe I am not the hand, I am not of the body, is it therfore not of the body?

16 And if the eare ſhould ſay, becauſe I am not the eie, I am not of the body: is he therefore not of the body?

17 If the whole body were the eie: where is the hearing? If the whol were the hearing: where is the ſmelling?

18 But now God hath ſet the members, euery one of them in the body as he would.

19 And if al were one member, where were the body?

20 But now there are many members in deede, yet one body. And the eie can not ſay to the hand: I neede not thy helpe, or againe the head to the feete, You are not neceſſarie for me.

21 But much more thoſe that ſeme to be the more weake members of the body, are more neceſſarie:

22 And ſuch as we think to be the baſer members of the body, vpon them we put more aboundant honour: and thoſe that are our vnhoneſt partes, haue more aboundant honeſtie.

23 And our honeſt partes neede nothing: but God hath tempered the body, giuing to it that wanted, the more aboundant honour.

24 That there might be no ‖ ſchiſme in the body, but the members together might be careful one for an other.

25 And if one member ſuffer any thing, al the members ſuffer with it. or if one member do glorie, al the members reioice with it.

26 And you are the body of Chriſt, and members of member.

Eph.4.11. 27 And *ſome verily God hath ſet in the Church firſt Apoſtles, ſecondly prophetes, thirdly doctors, next miracles, then the graces of doing cures, helpes, gouernementes, kindes of tonges.

28 Are al Apoſtles? are al prophets? are al doctors?

29 ‡ Are al miracles? haue al the grace of doing cures? do al ſpeake with tonges? do al interpret?

30 But

members, and al the members of that one body, being many, are one body: euen ſo is Chriſt alſo.

13 For by one ſpirit are we al baptized into one body, whether we be *Iewes or Gentils, whether* we be *bond or free: and haue all drunke of one ſpirit.*

14 For the body is not one member, but many.

15 If the foote do ſay, Becauſe I am not the hand, I am not of the body: is it therefore not of the body?

16 And if the eare do ſay, Becauſe I am not the eye, I am not of the body: is it therefore not of the body?

17 If all the body were *an eye, where were then the hearing? If all* were *hearing, where were the ſmelling?*

18 But now hath God ſet the members, euery one of them ſeueral in the body, as it hath pleaſed him.

19 If they were all one member, where were the body?

20 Now are there many members, yet but one body.

21 And the eye can not ſay vnto the hand, I haue no neede of thee: nor againe, the head to the feete, I haue no neede of you.

22 Yea rather a great deale thoſe members of the body which ſeeme to be more feeble, are neceſſary:

23 And vpon thoſe members of the body which we thinke to be leſſe honourable, we beſtow more honour: and our vncomely partes *haue more comelineſſe.*

24 For our comely members *neede it not: but God hath tempered the body together, hauing giuen the more honour to that* part *which lacked.*

25 That there ſhould be no ſtrife in the body: but that the members ſhould haue the ſame care one for another.

26 And if one member ſuffer, all the members ſuffer with it. If one member be honoured, al the members reioyce with it.

27 Ye are the body of Chriſt, and members in part.

*28 * And God hath ordained ſome in the Church, firſt Apoſtles, ſecondarily, Prophetes, thirdly, Teachers, then them that doe miracles: after that, the gifts of healing, helpers, gouernors ‖ diuerſities of tongues.* Eph.4:11. ‖ Or kindes.

29 Are al Aoſtles? are all Prophets? are all Teachers? are all doers of miracles?

30 Haue all the gift of healing? do al ſpeake with tongues? doe all interprete?

31 Comet

30 But purſue the better gifts. And yet I ſhew you a more excellent way.

31 Couet after the beſt giftes: And yet ſhew I vnto you a more excellent way.

MARGINAL NOTES. CHAP. XII.

Rhem. 1. 8 The word of wiſedome.) *All theſe giftes be thoſe which the learned call* Gratias gratis datas: *which be beſtowed often euen vpon ill liuers, which haue not the other graces of God whereby their perſons ſhould be gratefull, iuſt and holy in his ſight.*

Fulke. 1. This is an vnlearned diſtinction of the popiſh learned, which ſheweth no difference betweene things of diuers natures. For all Gods graces be freely geuen, as well thoſe that are beſtowed vpon the elect, as vpon the reprobate, neither are men gratefull, iuſt, and holy in Gods ſight, by any gifts of iuſtice or holineſſe inhærent, but onely by Ieſus Chriſt. Eph.1.6. Eph.2.7.8. *Diuiding to euery man as he will,* (ſaith Ambroſe) *He ſaith as he will not as it is due. Exhort. ad virg.* Iuſtice inhærent.

Rhem. 2. 29 Are al miracles? *S. Auguſtine* ep. 137. *giueth the ſame reaſon, why miracles and cures be done at the memories or bodies of ſome Saincts more then at others: and by the ſame Saincts in one place of their memories rather then at other places.*

Fulke. 2. S. Auguſtine ſaith not, that any miracles are done by any Saincts, at any place of their memories, but by God where it pleaſeth him. *Is not Africa (ſayth he) full of the bodies of the holy Martyrs? And yet we know not that any ſuch things are done here in any place. For as that which the Apoſtle ſaith: all the Saincts haue not the gifts of healing, neyther haue all the diſcerning of ſpirites: So neyther in all memories of the Saincts it is not his will, that theſe things ſhould be done, which deuideth his owne to euery man as he will.* Therefore when it is certaine, that God hath or doth worke miracles in any place, we muſt not call him to account, why he doth not the ſame in all places. But hereof it foloweth not, that fayned and lying miracles of popery, be wrought by God or by his Saincts, but ſeeing they tend to maintaine hereſie and Idolatry, we muſt ſay ſtill with S. Auguſtine. *Away with theſe fayned miracles of lyeing men, or wonders wrought by deceiuing deuils. De vnit. Eccl. c. 16.* Myracles.

ANNOTATIONS. CHAP. XII.

Rhem. 3. 9 Faith in the ſame.) *This faith is not another in ſubſtance then the common faith in Chriſt, but is of an other accidental qualitie onely, that is, of more feruor, deuotion, zeale, and confident truſt, ſpecially for doing of miracles.* Zealous faith.

Fulke. 3. Fayth of doing miracles may be in wicked men as you confeſſe, *ſect.* 1. therefore differeth in ſubſtance, from iuſtifying fayth, which worketh by loue. *He calleth fayth here, not this common fayth, but that whereof he ſpeaketh a litle after: If I haue all faith, ſo that I can remooue mountaines.* Theodoret vpon this place. Photius and Oecumenius ſay: *Abuſiuely he calleth the effect, by the name of the thing.*

Rhem. 13 If the foote.) *The Church is of exceeding great diſtinction of members, gifts, orders, and offices: yet of great concord, concurrence, mutual communion and participatiõ in al actions of her members among themſelues, and with Chriſt the head of the Body.* Vnitie.

25 Schiſme in the body.) *As Charitie and vnitie of ſpirit, is the proper bond and weale of the common Body: ſo is diuiſion or Schiſme, which is the interruption of peace and mutual Societie betwene the partes of the ſame, the ſpecial plague of the Church, and as odious to God as rebellion to the temporal Soueraine.* Schiſme.

CHAP. XIII.

That aboue al other Giftes they ſhould ſeeke after Charitie: as that without which nothing profiteth, 4 and which doth al as is to be done, and remaineth alſo in heauen.

The Epiſtle vpon the Sunday of Quinquageſme, called Shrouеſunday.

IF I ſpeake with the tonges of men and of Angels, and haue ‖ not charitie: I am become as ſounding braſſe, or a tinkling cymbal.

2 And if I ſhould haue prophecie, and knew al myſteries, and al knowledge, and if I ſhould ‡ haue al faith ſo that I could remoue mountaines, and haue not charitie, I am nothing.

3 And if I ſhould diſtribute al my goods to be meat for the poore, and if I ſhould ‖ deliuer my body ſo that I burne, and haue not charitie, it doth profit me nothing.

4 Charite is patient, is benigne: Charitie enuieth not, dealeth not peruerſly: is not puffed vp,

5 Is not ambitious, ſeeketh not her own, is not prouoked to anger, thinketh not euil:

6 Reioyceth not vpon iniquitie, but reioyceth with the truth:

THough I ſpeake with the tongues of men, and of angels, and haue not charitie, I am as *ſounding braſſe, or* as *a tinckling Cymbale.*

2 And though I haue prophecie, and vnderſtand all ſecrets, and all knowledge: yea if I haue all faith, ſo that I can remooue mountaines, and haue not charitie, I am nothing.

3 And though I beſtow all my goods to feed the poore, and though I giue my body that I ſhould be burned, and haue not charitie, it profiteth me nothing.

4 Charitie ſuffereth long, and is courteous: Charitie enuieth not, charitie doth not frowardly, ‖ ſwelleth not, ‖ Or, is not puft vp.

5 Dealeth not diſhoneſtly, ſeeketh not her owne, is not bitter, thinketh not euil,

6 Reioyceth not in iniquitie, but reioyceth in the trueth:

7 Suffereth al things,beleeueth al things, hopeth al things,beareth al things.

8 Charitie neuer falleth away: whether prophecies ſhall be made voyd, or tongues ſhal ceaſe,or knowledge ſhall be deſtroyed.

9 For in part we know, and in part we prophecie.

10 But ‡when that ſhal come that is perfect,that ſhal be made void that is in part.

11 When I was a litle one,I ſpake as a litle one,I vnderſtood as a litle one,I thought as a litle one. But when I was made a man, I did away the things that belonged to a litle one.

12 We ſee now by a glaſſe in a darke ſort: but then face to face. Now I know in part: but then I ſhall know as alſo I am knowen.

13 And now there remayne,faith, hope, charitie, ‖theſe three. but the ‡ greater of theſe is charitie.

7 Suffereth all things, beleeueth all things hopeth all things,endureth all things.

8 Though that prophecyings faile, eyther, tongues ceaſe, or knowledge vaniſh away, yet *charitie falleth neuer away.*

9 For our knowledge is ‖ *vnperfect, and our prophecying is vnperfect:* ‖Or,in part.

10 But when that which is perfect is come, then that which is vnperfect ſhalbe done away.

11 When I was a childe, I ſpake as a childe, I vnderſtood as a child, I imagined as a childe: but as ſoone as I was a man, I put away childiſhneſſe,

12 Now we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall we ſee *face to face. Now I know vnperfectly: but then ſhall I know, euen as I am knowen.*

13 Now abideth faith, hope, and charitie, theſe three,but the chiefe of theſe is charitie.

MARGINALL NOTES. CHAP. XIII.

Rhem.1. 2 Haue al faith.) *This proueth that faith is nothing worth to ſaluation without workes,and that there may be true fayth without charitie.*

Fulke.1. That fayth which is voyd of good workes, is nothing worth vnto ſaluation. Yet a man is iuſtified by fayth without workes, but yet by ſuch a fayth as worketh by loue, Rom.3. for a iuſtifying fayth cannot be without charitie. *Good life* (ſaieth *S. Auguſtine*) *is inſeparable from fayth, which worketh by loue. De fide & oper.c.23.* S.Ambroſe vpon this text ſayth: *To worke wonders,and to caſt out deuils by fayth,is nothing worth,except a man be an earneſt follower of good converſation.* Gennadius apud Oecumium,ſayth: *He doth not now ſpeake of that fayth of the beleeuers which is common and generall, but of the gift of fayth. For there was a certayne kind of gifies, that was called by the ſame name of fayth, which was giuen to many at that time, for the manifeſtation of the preſence of this ſpirite. Of this gift alſo, our Lord ſayth in the Goſpell,If you ſhall haue fayth as a graine of muſtard ſeed,you ſhall ſay to the mountaine, remoue and be caſt into the ſea and it ſhall be done vnto you. For our Lord ſpake not of the common fayth, to them as vnbeleeuers, but his ſpeach was to his diſciples: that is, if you ſhall haue the gift of fayth: And that which our Lord in the Goſpell ſayd, to be the greateſt,namely,to remoue mountaines, the Apoſtle ſaith,is nothing without charitie.* Iuſtification by faith only.

Rhem.2. 10 When that ſhal come.) *By this text S. Auguſtine* li.22 Ciu.c.29.*proueth that the Saincts in heauen haue more perfect knowledge of our affaires here,then they had when they liued here.*

Fulke.2. S. Auguſtine ſpeaketh in that place neuer a word of the Saincts that are in heauen knowing our affaires here in earth, but of the perfect knowledge, that all the Saincts ſhall haue after the reſurrection. If the Prophet Helizæus being abſent in body,ſaw his ſeruaunt Giezi,taking the gifts which Naaman the Syrian,whom the Prophet had clenſed from his leproſie, gaue him,which the wicked ſeruaunt thought to haue done cloſely,becauſe his maſter ſaw him not: *How much more in the ſpirituall body* (ſaith he) *the Saincts ſhall ſee all things,not onely if they ſhall ſhut their eyes, but alſo if they be abſent in body. For then ſhall that be perfect whereof the Apoſtle ſpeaketh,&c.* Therfore either ignorance or impudencie,was the auctor of this note. Saincts in heauen know not our affaires.

Rhem.3. 13 Greater of theſe.) *Charitie is of all the three the greateſt: How then doth onely fayth, being inferior to it, ſaue and iuſtifie,and not Charitie?*

Fulke. 3. Charitie is greateſt, becauſe it is of longeſt continuance. Iuſtification is attributed to faith onely, becauſe fayth onely doeth apprehend the mercy of God promiſed in Chriſt, and not charitie, though it continue, when fayth and hope ceaſe, becauſe that is obteined which is beleeued and hoped. And that in reſpect of continuance, the Apoſtle ſayth,that charitie is greateſt,the ancient fathers doe conſent. Chryſoſtome ſaieth vpon this text. *The greateſt of theſe is charitie, namely in this poynt,becauſe they paſſe away. Charitie continueth,* In 1. Cor.Hom.34. Primaſius ſaith: *In this preſent life, there are three,in the life to come onely the loue of God and his Angels, and of all Saincts. Therefore that is greater which is alwayes needfull,then that which ſhall once haue an end.* S. Auguſtine *De doct.Chriſt.lib.1.cap.39.* ſaieth vpon this text. *The greateſt of theſe is charitie,becauſe when euery one ſhal come to eternall life,the other two departing,charitie ſhal continue more encreaſed,and more certaine.* Iuſtification by fayth.

ANNOTATIONS. CHAP. XIII.

Rhem. 1 Not Charitie.) *Without Charitie,both toward euery particular perſon,and ſpecially toward the common body of the Church,none of all the giftes and graces of God be profitable.* Charitie,

Rhem.4. 3 Deliuer my body.) Beleeue (*ſaith S. Auguſtine*) aſſuredly and hold for certaine, that no Heretike and Schiſma-

Schiſmatike, that vniteth not himſelfe to the Catholike Church agayne, how great almes ſo euer he giue, yea or ſhed his bloud for Chriſtes name, can poſſibly be ſaued. For, many Heretikes by the cloke of Chriſtes cauſe, deceyuing the ſimple, ſuffer much. But where true faith is not, there is no iuſtice, becauſe the iuſt liueth by faith. So it is alſo of Schiſmatikes, becauſe where charitie is not, iuſtice can there be none: which if they had, they would neuer plucke in pieces the body of Chriſt which is the Church. *Auguſt. ſeu Fulg. de fid. ad Pet. c. 39. So ſaith S. Auguſtine in diuers places, not onely of Heretikes that died directly for defence of their hereſie, as the Anabaptiſts and Caluiniſts now a dayes doe (for that is more damnable:) but of ſome Heretikes and Schiſmatikes that may die amog the Heathen or Turkes for defence of truth or ſome Article of Chriſtes religion.* Aug. de verb. Do. ſer. 50. c. 2. & in Pſ. 34. conc. 2. prope finem. Cypr. de vnit. Ec. nu. 8.

False Martyrs.

Fulke. 4. Put in papiſts, in ſtead of Caluiniſts, and this note is true. Adde alſo, that papiſts ſuffring death for treaſon, agaynſt their prince and countrey, are no martyrs though they ſhould repent at their death, and renounce their falſe fayth: much leſſe continuing Antichriſtian heretikes.

Martyrs.

Rhem. 5. 13 Theſe three.) *Theſe are the three vertues Theological, each one by nature and definition diſtinct from an other. and faith is by nature the firſt, and may be and often is before, and without Charitie: and truly remayneth in diuers after they haue by deadly ſinne loſt Charitie. Beware therefore of the Heretikes opinion, which is, that by euery mortal ſinne fayth is loſt no leſſe then charitie.*

The 3. vertues Theological. Charitie is loſt by mortall ſinne, not faith.

Fulke. 5. The gift of fayth to doe myracles, ſpoken of in the beginning of the chapter, may be without charitie, but a iuſtifying fayth which worketh by loue, cannot poſſibly be without loue. *A good life* (ſayth Auguſtine) *is inſeperable from faith. De fid. & oper c. 23.* Bede vpon this text, out of S. Auguſtine, ſaieth: *Pia fides, &c. A godly faith will not be without hope and without charitie?* And therefore though all ſinne be againſt fayth and charitie, yet we doe not hold that either fayth or charitie in them that are iuſtified, is vtterly loſt by deadly ſinne, though both be much weakened and diminiſhed thereby.

Iuſtifying faith.

CHAP. XIIII.

Againſt their vayne childiſhnes, that thought it a goodly matter to be able to ſpeake (by miracle) ſtrange Languages in the Church, ‖ preferring their languages before prophecying, that is, opening of Myſteries: he declareth that this Gift of languages is inferior to the Gift of prophecie. 26 Giuing order alſo how both giftes are to be vſed, to wit, the Prophet to ſubmit himſelfe to other Prophets: and the Speaker of languages not to publiſh his inſpiration, vnles there be an interpreter. 34 Prouided alwayes, that women ſpeake not at all in the Church.

‖ Much like to ſome fond Linguiſts of our time, who thinke themſelues better then a Doctor of Diuinitie that is not a Linguiſt.

FOlow Charitie, earneſtly purſue ſpirituall things: but ‖ rather that you may prophecie.

2 For he that ſpeaketh with tongue, ſpeaketh ‖ not to men, but to God: for no man heareth. But in ſpirite he ſpeaketh myſteries.

3 For he that prophecieth, ſpeaketh to men vnto edification, and exhortation, and conſolation.

4 He that ſpeaketh with tongues, edifieth himſelfe: but he that prophecieth, edifieth the Church.

5 And I would haue you al to ſpeake with tongues, but rather to prophecie. For greater is he that prophecieth, then he that ſpeaketh with tongues: vnleſſe perhaps he interprete, that the Church may take edification.

6 But now brethren ‖ if I come to you ſpeaking with tongues: what ſhall I profite you, vnleſſe I ſpeake to you either in reuelation, or in knowledge, or in prophecie, or in doctrine?

7 Yet the things without life that giue a ſound, be it pipe or harpe, vnleſſe they giue a diſtinction of ſoundes, how ſhall that be knowen which is piped, or which is harped?

8 For ‖ if the trumpet giue an vncertaine voice,

FOllow after charitie, and couet ſpirituall giftes: *but moſt chiefly that yee may prophecie.*

2 For he that ſpeaketh with an vnknowen *tongue, ſpeaketh not vnto men, but vnto God: For no man heareth* him: *Howbeit, in the ſpirit he ſpeaketh myſteries.*

3 But he that prophecieth, ſpeaketh vnto men to edifying, and exhortation, and comfort.

4 Hee that ſpeaketh with an vnknowen *tongue edifieth himſelfe: but he that prophecieth, edifieth the Church.*

5 I would that ye all ſpake with tongues, but rather that ye prophecied: For greater is he that prophecieth, then he that ſpeaketh with tongues, except hee expound it, that the Church may receiue edifying.

6 Now brethren, if I come vnto you ſpeaking with tongues, what ſhall I profite you, except I ſhall ſpeake to you either by reuelation, or by knowledge, or by prophecying, or by doctrine?

7 And euen things without life, giuing ſound, whether it be *a pipe, or an harpe, except they giue a diſtinction in the ſounds, how ſhall it be knowen what is piped or harped?*

8 For if the trumpet giue an vncertain ſound,

voice, who ſhal prepare himſelfe to battel?

9 So you alſo by a tongue vnleſſe you vtter manifeſt ſpeach, how ſhal that be knowen that is ſaid? for you ſhal be ſpeaking into the aire.

10 There are (for example) ſo many kindes of tongues in this world, and none is without voyce.

11 If then I know not the vertue of the voyce, I ſhal be to him to whom I ſpeake, barbarous: and he that ſpeaketh, barbarous to me.

12 So you alſo, becauſe you be emulators of ſpirites: ſeeke to abound vnto the edifying of the Church.

13 And therefore he that ſpeaketh with the tongue, ‖let him pray that he may interpret.

14 For if I pray with the tongue, ‖my ſpirit prayeth, but my vnderſtanding is without fruit.

15 What is it then? I wil pray in the ſpirite, I wil pray alſo in the vnderſtanding: I wil ſing in the ſpirit, I wil ſing alſo in the vnderſtanding.

16 But if thou bleſſe in the ſpirit: he that ſupplieth the place [c] of the vulgar how ſhal he ſay, Amen, vpon thy bleſſing? becauſe he knoweth not what thou ſayeſt.

17 For thou in deed giueſt thanks well: but the other is not edified.

18 I giue my God thankes, that I ſpeake ‖with the tongue of you al.

19 But in the Church I wil ſpeake fiue wordes with my vnderſtanding that I may inſtruct others alſo: rather then tenne thouſand wordes in a tongue.

20 Brethren, be not made children in ſenſe, but in malice be children: and in ſenſe be perfect.

Eſ.28,11. 21 In the Law it is written, *That in other tongues and other lippes I wil ſpeake to this people: and neither ſo will they heare me, ſaith our Lord.*

22 Therefore languages are for ‖a ſigne not to the faithfull, but to infidels: but prophecies, not to infidels, but to the faithful.

23 If therefore the whole Church come together in one, and al ſpeake with tongues, and there enter in vulgar perſons or ‖infidels, will they not ſay that you be madde?

24 But if al prophecie, and there enter in any infidel or vulgar perſon, he is conuinced of al, he is iudged of al.

25 The ſecrets of his hart are made manifeſt,

who ſhalbe prepared to the warre?

9 So likewiſe you, except ye vtter wordes by the tongue eaſie to be vnderſtood, how ſhall it be knowen what is ſpoken? For ye ſhall ſpeake in the ayre.

10 There are happily ſo many kinds of voyces in the world, and none of them *are without ſignification.*

11 Therefore if I know not the meaning of the voyce, I ſhall be vnto him that ſpeaketh an aliant, and he that ſpeaketh ſhall be an aliant vnto me.

12 Euen ſo ye, for as much as ye couet ſpirituall gifts, *ſeeke that ye may excel, vnto the edifying of the Church.*

13 Wherefore, let him that ſpeaketh with tongue, pray that he may interprete.

14 For if I pray with an vnknowen *tongue, my ſpirit prayeth, but my vnderſtanding is vnfruitfull.*

15 What is it then? I will pray with the ſpirit, and will pray with the vnderſtanding alſo: I will ſing with the ſpirit, and wil ſing with the vnderſtanding alſo.

16 For when thou ſhalt bleſſe with the ſpirit, how ſhall he that ‖occupieth the roome of the vnlearned ſay Amen, at thy giuing of thanks, ſeeing he vnderſtandeth not what thou ſayeſt?

17 Thou verily giueſt thankes well, but the other is not edified.

18 I thanke my God, I ſpeake with tongues more then ye all.

19 Yet had I rather in the Church to ſpeake fiue wordes with my vnderſtanding, that by my voyce I might teach other alſo, then ten thouſand words in an vnknowen *tongue.*

20 Brethren, be not children in vnderſtanding: howbeit, as concerning ‖naughtineſſe be ye children, but in vnderſtanding be perfect.

*21 In the law it is written, *With* men of *ſundry tongues and ſundry lips, will I ſpeake vnto this people: and yet for all that, will they not heare me, ſaieth the Lord.* Eſ.28.11.

22 Wherefore tongues are for a ſigne, not to them that beleeue, but to them that beleeue not: but prophecying ſerueth *not for them that beleeue not, but for them which beleeue.*

23 If therfore all the Church be come together into one place, and all ſpeake with tongues, and there come in they that are vnlearned, or they which beleeue not, will they not ſay that ye are mad?

24 But if all prophecie, and there come in one that beleeueth not, or one vnlearned: he is rebuked of all men, he is iudged of all men.

25 And ſo are the ſecrets of his heart made manifeſt,

‖ Or, filleth.

‖ Or, malice.

[c] By this word are meant al rude vnlearned men, but ſpecially the ſimple which were yet vnchriſtened, as the Catechumens, which came in to thoſe ſpiritual exerciſes, as alſo infidels did at their pleaſures. [c] *idiota.*

‖ with tongues more then you all.

and ſo falling on his face he wil adore God, pronouncing that God is in you in deede.

26 What is it then brethren? when you come together, euery one of you hath ‖ a pſalme, hath a doctrine, hath a reuelation, hath a tongue, hath an interpretation: let all things be done to edification.

27 Whether a man ſpeake with tongue, by two, or at the moſt by three, and ‖ in courſe, and let one interpret.

28 But if there be not an interpreter, let him hold his peace in the Church, & ſpeake to himſelfe and to God.

29 And let prophets ſpeake two or three, and let the reſt iudge.

30 But if it be reuealed to an other ſitting, let the firſt hold his peace.

31 For you may al prophecie one by one: that al may learne, and al may be exhorted.

32 And the ſpirites of prophets are ſubiect to prophets.

33 For God is not the God of diſſenſion, but of peace: as alſo in all the Churches of the ſaincts I teache.

1.Tim.2,12. Gen.3,16. 34 ‖ Let * women hold their peace in the Churches: for it is not permitted them to ſpeake, but to be ſubiect, as alſo * the Law ſaith.

35 But if they learne any thing, let them aske their owne husbands at home. For it is a foule thing for a woman to ſpeake in the Church.

36 Or did the word of God proceede from you? came it vnto you onely?

37 If any man ſeeme to be a prophet, or ſpiritual, let him know the things that I write to you, that they are the commaundements of our Lord.

38 But if any man know not, he ſhal not be knowen.

39 Therfore, brethren, be earneſt to prophecie: & to ſpeake with tongues prohibit not.

40 But let al things be done honeſtly and according to order among you.

manifeſt, and ſo hauing fallen downe on his face, he will worſhip God, ſaying that God is in you of a truth.

26 How is it then brethren? When ye come together, euery one of you hath a Pſalme, hath a doctrine, hath a tongue, hath a reuelation, hath an interpretation: Let all things be done vnto edifying.

27 If any man ſpeake with tongue, let it be by two, or at the moſt by three, and that by courſe, and let one interpret.

28 But if there be no interpreter, let him keepe ſilence in the Church, and let him ſpeake to himſelfe, and to God.

29 Let the Prophets ſpeake two or three, and let the other iudge.

30 If any reuelation be made to another that ſitteth by, let the firſt hould his peace.

31 For ye may all prophecie one by one, that all may learne, and all may be comforted.

32 And the ſpirits of the Prophets are ſubiect to the Prophets.

33 For God is not the authour *of confuſion, but of peace, as in all Churches of the ſaincts.*

*34 * Let your women keepe ſilence in the Churches: for it is not permitted vnto them to ſpeake, but* they are commanded *to be vnder obedience, * as ſaith the law.* 1.Tim. 2.12. Gene. 3. 16.

35 If they will learne any thing, let them aske their husbands at home: For it is a ſhame for a woman to ſpeake in the Church.

36 Sprong the word of God from you? either came it vnto you only?

37 If any man thinke himſelfe to be a Prophet, either ſpirituall, let him know that the things that I write vnto you, are the commandements of the Lord.

38 But if any man be ignorant, let him be ignorant.

39 Wherefore brethren, couet to prophecie, and forbid not to ſpeake with tongues.

40 Let all things be done ‖ honeſtlie, and in order. ‖ Or, comly.

ANNOTATIONS. CHAP. XIIII.

Rhem. 1. Rather prophecie.) *The gift of prophecying, that is, of expounding the hard points of our religion, is better then the gift of ſtrange tonges, though both be good.*

A paraphraſticall expoſition of this Chapter concerning vnknowen tongues.

Rhem. 1. 2. Not to men.) *To talke in a ſtrange language, vnknowen alſo to him ſelf, profiteth not the hearers, though in reſpect of God who vnderſtandeth al tonges and thinges, and for the myſteries which he vttereth in his ſpirit, and for his owne edification in ſpirit and affection, there be no difference: but the Prophet or Expoſitor treating of the ſame matters to the vnderſtanding of the whole aſſemblie, edifieth not him ſelf alone but al his hearers.*

Fulke. 1. The Apoſtle by occaſion of the abuſe of the gift of tongues, ſheweth that in the congregation, all thinges that are preached, prayed, or ſong, muſt be vttered in a language knowne vnto the people, that they may vnderſtand and be edified by that which is preached, prayed and ſong. But where you ſay, to talke in a ſtrange language, vnknowne alſo to himſelfe, profiteth not the hearers, Chryſoſtome ſaith, Such an one profiteth not himſelfe, nor his hearers, & that the apoſtle in this place ſpeaketh of him that vnderſtandeth what he ſaith in a toong vnknowne to others. *In ep. 1. Cor. Hom. 35. Thou wilt ſay thē doth the toong edifie no mā? not ſo. For he ſaith, He that ſpeaketh*

Prayers in an vnknowen tongue.

ſpeaketh with tongues edifieth himſelf, which verilie cannot be, except he know what he ſpeaketh. And hitherto he ſpeaketh of them which vnderſtand what they ſpeake, they vnderſtand themſelues, but they are not able to vtter them vnto others. So ſaith Photius, when the apoſtle ſaith, he that ſpeaketh with the tongue edifieth himſelfe. *He ſpeaketh of them which vnderſtand thoſe things which they ſpeake, but cannot interpret them to other.* S. Ambroſe ſaith vpon the ſame wordes: *By that he perhaps alone knoweth what he ſpeaketh, he edifieth himſelfe alone.* Whereby it is manifeſt that he which ſpeaketh in a tongue which he vnderſtandeth not himſelfe, doth not edifie himſelfe, much leſſe others. But if there were any that ſpake myſteries in a tongue which they themſelues vnderſtood not (as ſome of the fathers thinke) therfore they ſpake to God myſteries in the ſpirit, becauſe they vttered to God their ſpeech according to their ſpirituall gift, yet was this gift (if any ſuch were) both to themſelues and to others vnprofitable, without interpretation, and ought not to be vſed in the church, where all things are to be done vnto edification. Wherfore, theſe words are no protection for him which hath not the ſpirituall gift of tongues, to pray or ſing in a tongue which he vnderſtandeth not, whereby he cannot be edified himſelfe, much leſſe ought to be tollerated in the church, where others are not edified by him.

Rhem. 2. 6. If I come.) *That is, If I your Apoſtle and Doctor ſhould preach to you in an vnknowen tongue, and neuer vſe any kinde of expoſition, interpretation, or explication of my ſtrange wordes, what profite could you take thereby?*

Fulke. 2. What if he read to them the ſcriptures, and the interpretation and exhortations of the doctors vpon them as the Papiſts doe often times in their nine leſſons? Is it not all one caſe, and as little profit to be taken by the one as by the other? Reading in an vnknowen tongue.

Rhem. 3. 8. If the trumpet.) *As the Trumpeter can not giue warning to or from the fight, vnles he vſe a diſtinct & intelligible ſound or ſtroke knowen to the ſouldiars: euen ſo the preacher that exhorteth to good life, or dehorteth from ſinne, except he doe it in a ſpeach which his hearers vnderſtand, can not attaine to his purpoſe, nor doe the people any good.*

Fulke. 3. Euen ſo, he that readeth the ſcriptures of the olde or new teſtament, the homilies of the ancient fathers, conteining exhortation to good life, and dehortation from ſinne, except he doe it in a ſpeech which his hearers vnderſtand (if he meane that his people ſhould profit thereby) cannot atteine to his purpoſe, nor doe the people any good at all: ſuch is the reading of popiſh ſeruice which hath any good matter in it, the reſt doth leſſe hurt, becauſe it is not vnderſtood. Reading in an vnknowen tongue.

Rhem. 13. Let him pray that) *He that hath onely the gift of ſtrange tonges, let him pray to God for the gift of interpretation: that the one may be more profitable by the other. For, to exhort or preach in a ſtrange tongue was not vnlawful nor vnprofitable, but glorious to God, ſo that the ſpeach had bene either by him ſelf, or by an other, afterward expounded.*

Rhem. 4. 14. My ſpirit praieth.) *Alſo whē a man praieth in a ſtrange tongue which him ſelf vnderſtandeth not, it is not ſo fruitful for inſtruction to him, as if he knew particularly what he praied. Neuerthles the Apoſtle forbiddeth not ſuch praying neither, confeſſing that his ſpirit, hart, and affection praieth wel towardes God, though his minde and vnderſtanding be not profited to inſtruction, as otherwiſe it might haue bene if he vnderſtood the wordes. Neither yet doth he appoint ſuch an one to get his ſtrange praier traſlated into his vulgar tongue, to obteine thereby the foreſaid inſtruction. See the Declaration folowing of this Chapter.*

Fulke. 4. If a man pray in a tongue which he himſelfe vnderſtandeth not, (as I haue prooued before) it is nothing fruitfull to his owne inſtruction, he edificth not himſelfe: no although he had a miraculous gift to pray in the tongue which he vnderſtandeth not: for if ſuch perſon doe vtter words of prayer, his ſpirit, that is, his ſpirituall gift prayeth, and not he. But if a man haue not the gift, neither he nor his ſpirit prayeth: for the ſpirit heere ſignifieth the ſpirituall gift of tongues: as witneſſeth S. Chryſoſtome vpon this text, in 1. Cor. hom. 35. *My ſpirit prayeth, that is, the gift granted to me, and mouing my tongue.* The ſame words hath Theophylact. So ſaith Theodoret vpon this place: *He calleth the gift, the ſpirit.* Photius ſaith vpon theſe words: *My ſpirit prayeth, that is, my ſpirituall gift to ſpeake with tongues.* Then, what prayeth in them that are void of this gift, if they pray in a tongue that they vnderſtand not? not their ſpirit which they haue not. Therefore theſe wotds are no approbation of ſuch prayers as are vttered in a tongue vnknowne to him that vttereth them. But you ſay, *the apoſtle forbiddeth not ſuch praying, confeſſing that his ſpirit, hart and affection prayeth well toward God, though his minde and vnſtanding be not profited to inſtruction.* Verely God himſelfe abhorreth ſuch praying, where men come neere him with their lips, when their heart is farre from him, and the apoſtle forbiddeth in the church all that is not edifying or inſtructing, both him that prayeth, and the church that is preſent. And where you ſay the apoſtle confeſſeth that his ſpirit, heart, and affection, prayeth well, without his minde and vnderſtanding: it is falſe. For he ſpeaketh not of his ſpirit, heart, & affection, but of his ſpirituall gift, as I haue proued by the interpretation of the ancient fathers, and the text is plaine, that the word ſpirit in this place ſo ſignifieth, and not the heart or affection. You adde further moſt impudently, that he doth *not appoint ſuch an one to get his ſtrange prayer tranſlated into his vulgar tongue, to obteine thereby the foreſaid inſtruction.* But yet he willeth ſuch one that hath the gift of tongues, to pray that he may interpret his ſtrange tongue himſelfe, or that ſome other ſhould enterpret what he ſaith, or if neither he nor any other be preſent that can interprete it, he willeth him to keepe ſilence in the church. ver. 13. 28. And if ſpirit were to be taken for heart and affection, without minde and vnderſtanding (as you doe newly and abſurdly expound it) the apoſtle willeth ſuch to pray not only with ſpirit, but alſo with minde and vnderſtanding, ver. 15. therefore he willeth them, to get the interpretation of their prayer. Therefore Chryſoſtome, vpon this place, ſheweth that prayers not vnderſtood, of him that vttereth them, are altogether vnprofitable, although he vtter them by a miraculous gift. Hom. 35. *Thou ſeeſt* (ſaith he) *how by little and little, he is come to this point, that he declareth him to be vnprofitable, not only to others, but euen alſo to himſelfe, ſeeing the mind of ſuch a man (ſaith he) is void of fruite. For if a man ſpeake onely in the Perſians language, or in any other ſtrange tongue, and doe not vnderſtand thoſe things which he ſpeaketh, he ſhall be euen to himſelfe a ſtranger, as he which vnderſtandeth not the meaning of the voice. For there were many of olde time which had the gift of praying & of the tongue ioyned together, and they prayed and ſounded, vſing the tongue of the Perſians or the Romans, but with their minde they did not vnderſtand what they had ſaid. Therefore (ſaith he) if I pray with the tongue, my ſpirit, that is the gift granted to me, and mouing my tongue, prayeth, but my minde is void of fruite. What then is beſt and moſt profitable to be done? ye what*

ought

ought he to doe, and what thinges to pray for? he ought to pray both with ſpirit and minde. I will pray (ſaith he) with ſpirit, I will pray with minde, I will ſing with ſpirit, I will ſing alſo with minde. Alſo he teacheth here, that he ought to ſpeake with the tongue, and that his minde alſo ought to vnderſtand the wordes. For except that be done, another confuſion muſt needes riſe of it. This ſaith Chryſoſtome of them that had the gift of tonguss (as he ſuppoſeth) without vnderſtanding of that they ſpake: what would he haue ſaid, if he had heard the vnlearned Papiſts, both men and women, babling on their beades and primars, that which they vnderſtand not? and for want of vnderſtanding, are not able to vtter it, but miſerably, ſhamefully, and ridiculouſly choppe and change, clippe and mangle the wordes, the accents, the quantity, the diſtinction of thoſe thinges which they found in their barbarous tongue, ſo that they haue either no ſenſe at all, or ſometime contrary or ridiculous ſenſe. The clearke of S. Michaels is not yet out of remembrance in Cambridge, who founded a dirge leſſon after this maner: *Homo natus de mulĕre breui ninens tenipŏre repeletur multis miſterijs. Peccam, peccaiu, peccani, peccain, peccaui.* Nor the prieſt in Cambridge ſhire that read in the goſpell *Rundit* for *Reſpondit*, *Bumpizas* for *Baptizus*. It is not ſo notorious but as true that an vnlearned olde woman ſaid her Aue Marie, after this ſound: *Aui mari gratia plinam damſticcum, benedittatu in mulabs yeth benedictus frictus frentris tui ſweet Ieſus Amen*. And though ſome women hitte better vpon the ſound of the wordes, yet you ſhall hardly heare any one that is vnlearned, which readeth, and much leſſe which ſaith by roate their ordinary prayers aright. Therefore if you were not paſt all ſhame, and void of remorſe of conſcience, you would neuer ſay that the apoſtle alloweth ſuch lippe labour for prayers.

Rhem. 22. A ſigne.) *The extraordinarie gift of tonges was a miraculous ſigne in the primitiue Church, to be vſed ſpecially in the Nations of the Heathen for their conuerſion.*

Rhem. 5. 23. Infidels.) *In the primitiue Church, when Infidels dwelt neere or among Chriſtians, and oftentimes came vnto their publike preaching and exerciſes of exhortation and expoſition of Scriptures and the like: it was both vnprofitable and ridiculous to heare a number talking, teaching, ſinging Pſalmes and the like, one in this language, and another in that, al at once like a blacke ſaunts, and one often not vnderſtood of an other, ſometime not to them ſelues, and to ſtrangers or the ſimple ſtanders by, not at al. Where otherwiſe if they had ſpoken either in knowen tongues, or had done it in order, hauing an expoſitor or interpreter withal, the Infidels might haue bene conuinced.*

Fulke. 5. Although it appeareth by the text, that there was ſome diſorder in the Church of the Corinthians, yet you doe leudly charge the Primitiue church generallie with this diſorder. Alſo by your blacke ſaunts, you charge the Corinthians with greater diſorder then you are able to prooue them guiltie of. But if I euer heard a blacke ſaunts in the church, it was in Paules church on S. Paules day, when in time of Proceſſion, a great multitude of hornes blowing the death of the bucke, which the hunters brought into the Church with them, and the great Organes playing together with the confuſe ſhowting of the people, made a noyſe meete for the triumph of the Popiſh Church. What edifying the vnlearned, faithfull or vnfaithfull may haue by your Latine ſeruice, your owne tongue confeſſeth while you deſcribe the diſorder of the Corinthians. Slander.

Rhem. 6. 26. A Pſalme.) *We ſee heere that thoſe ſpiritual exerciſes conſiſted ſpecially, firſt, in ſinging o giuing forth new Pſalmes or praiers and laudes: ſecondly, in Doctrine, teaching or reading lectures: thirdly, in Reuelation of ſecret things either preſent or to come: fourthly, in ſpeaking Tonges of ſtrange Nations: laſtly, in tranſlating or interpreting that which was ſaid, into ſome common knowen language, as into Greeke, Latin, &c. Al which gifts they had among them by miracle from the holy Ghoſt.* Of what ſpiritual exerciſe the Apoſtle ſpeaketh

Fulke. 6. Whether the Pſalme were new or olde, the concluſion is that all things in the church muſt be done to edifying. And ſo were Pſalmes and Hymnes ſung in the Primitiue church, by the whole congregation together. *In olde time* (ſaith Chryſoſtome) *they ſung Pſalmes altogether, ſo doe we.* In Cor. Hom. 36. The ſame teſtifieth Dionyſius Hier. cap. 3. par. 2. *The whole fulneſſe of the church* (ſaith he) *ſing a generall confeſſion of praiſe. The biſhop beginneth to ſing the Pſalmes, and all the orders of the church ſing with him.* Singing of Pſalmes by the whole church.

Rhem. 7. 27. In courſe.) *Al theſe things they did without order, of pride and contention they preached, they prophecied, they praied, they bleſſed, without any ſeemely reſpect one of an other, or obſeruing of turnes and entercourſe of vttering their Giftes. Yea women without couer or veile, and without regard of their ſexe or the Angels or Prieſts or their owne husbands, malepartly ſpake tonges, taught, or prophecied with the reſt. This was then the diſorder among the Corinthians, which the Apoſtle in this whole chapter reprehendeth and ſought to redreſſe, by forbidding women vtterly that publike exerciſe, and teaching men, in what order and courſe as wel for ſpeaking in tonges, as interpreting and prophecying, it ſhould be kept.* The diſorders in the ſame.

Fulke. 7. It was not only againſt order, but againſt edifying, that ſome of them prayed, bleſſed, ſung Pſalmes in a tongue which the people did not vnderſtand. And ſo much worſe it is in the Popiſh church, where praying, bleſſing, curſing, ſinging, ſaying, reading, and all other rites of the church are done in a ſtrange language, whereunto the people cannot ſay amen by S. Paules doctrine, becauſe they know not what is ſaid or ſung. But the Papiſts wiſer then the Holy ghoſt, haue inuented how they may not onely ſay Amen where they vnderſtand not, but alſo pray in a tongne that they vnderſtand not, namely of intention proceeding of faith *implicit*, of I cannot tell what ſpirit, heart, and affection, though his minde and vnderſtanding be not profited to inſtruction. Popiſh Latine ſeruice.

A MORE AMPLE DECLARATION OF THE ſenſe of this 14 Chapter.

Rhem. 8. *This then being the ſcope and direct drift of the Apoſtle, as is moſt cleere by his whole diſcourſe, and by the record of al antiquitie: let the godly, graue, and diſcrete Reader take a taſt in this one point, of the Proteſtants deceitful dealing, abuſing the ſimplicitie of the popular, by peruerſe application of Gods holy word, vpon ſome ſmal ſimilitude and equiuocation of certaine termes, againſt the approued godly vſe and truth of the vniuerſal Church, for the ſeruice in the Latin or Greeke* That S. Pauls place maketh nothing againſt the ſeruice in the latin tongue.

Greeke tongue: which they ignorantly, or rather wilfully, pretend to be againſt this diſcourſe of S. Paul touching ſtrange tonges. Know therfore, firſt, that here is no word written or meant of any other tongues but ſuch as men ſpake in the Primitiue Church by miracle, and that nothing is meant of thoſe tongues which were the cõmon languages of the world or of the Faithful, vnderſtood of the learned and ciuil people in euery great citie, and in which the Scriptures of the Old or new Teſtament were written, as, the Hebrew, Greeke, and Latin. for though theſe alſo, might be giuen by miracle & without ſtudy, yet being knowen to the Iewes, Romans, or Greekes in euery place, they be not counted among the differences of barbarous and ſtrange tongues here ſpoken of, which could not be interpreted commonly, but by the miraculous gift alſo of interpretation. And therfore this Apoſtle (as the Euangeliſts alſo and others did their bookes) wrote his Epiſtles in Greeke to the Romans and to al other Churches. Which when he wrote, though he penned them not in the vulgar language peculiar to euery people, yet he wrote them not in Tongue, that is, in any ſtrange tongue not intelligible without the gift of interpretation, whereof he ſpeaketh here: but in a notable knowen and learned ſpeach interpretable of thouſands in euery countrie. No more did S Auguſtine our Apoſtle, ſpeaking in Latin, and bringing in the Scriptures and Seruice in Latin, preach and pray in Tonges according to the Apoſtles meaning here, for the Latin was not, nor is not, in any part of the Weſt, either miraculous or ſtrange, though it be not the National tongue of any one countrie this day. And therfore S. Bede ſaith, (li. 1. hiſt. Angl. c. 1.) *that being then foure diuers vulgar languages in our countrie, the Latin was made common to them al. And in deede of the two (though in truth neither ſort be forbidden by this paſſage of S. Paul) the barbarous languages of euery ſeueral prouince in reſpect of the whole Church of Chriſt, are rather the ſtrange Tonges here ſpoken of, then the common Latin tongue, which is vniuerſally of al the Weſt Church more or leſſe learned, and pertaineth much more to vnitie and orderly coniunction of al Nations in one faith, Seruice, and worſhip of God, then if it were in the ſundry barbarous ſpeaches of euery Prouince. Wherein al Chriſtians that trauel about this part of the world or the Indes either, where ſo euer they come, ſhal finde the ſelf ſame Maſſe, Mattins, and Seruice, as they had at home. Where now, if we goe to Germanie, or the Germans or Geneuians come to vs, eche others Seruice ſhal be thought ſtrange and barbarous. Yea and the Seruice of our owne language within a few hundreth yeres (or rather euery age) ſhal wholy become barbarous and vnknowen to our ſelues, our tongue (as al vulgar) doth ſo often change.*

By ſtrange tonges the Apoſtle meaneth not the latin, Greeke, or Hebrue.

S. Auguſtine our Apoſtle brought in the latin tongue.

The latin ſeruice one and the ſame in al countries and ſtrange to none.

The ſeruice in vulgar tongue ſtrange and barbarous to euery ſtranger.

Fulke. 8. What conſent you haue of antiquitie, that prayers not vnderſtood of him that vttereth them, are profitable to edifie him, I haue ſhewed by the teſtimony of ancient writers, whereas you haue not ſo much as one blinde and dumbe quotation for your aſſertion. And let the indifferent reader in Gods name examine our dealing, in applying the authoritie and arguments of the Apoſtle againſt popiſh Latine ſeruice, which is not vnderſtood of the common people. And where you ſay it is the approued godly vſe of the vniuerſall church, for the ſeruice in the Latine or Greeke tongue, you vtter many vntrueths together. For the primitiue church for more then ſixe hundred yeers after Chriſt, neuer approued any vſe of ſeruice in a tongue vnknowne to the common people. Origen *cont. Celſ. lib. 8. num. 13.* anſwering the blaſphemer which charged the Chriſtians to call the angels by barbarous names in their publike prayers: *Forgetting* (ſaith he) *that he hath to doe with Chriſtians which offer their prayers to God onely by Ieſus, he mingleth ſtrange matter, rather confounding them with the affaires of Chriſtians, and ſaying (whom if a man call by barbarous names they haue vertue, if by Greeke or Latine names they haue not) For whome doe we call vpon by a barbarous name? wherefore let all men be perſuaded, that Celſus doth obiect theſe things to vs vndeſeruing, and let them know that true Chriſtians doe not vſe in their prayers the names of God, which are vſed in the holy ſcripture, but Greekes doe vſe Greeke names. Romans vſe Latine names, and men of euery nation doe pray and praiſe God with all their might in their owne mother tongue. And the Lord of all tongues doth heare them praying in all tongues, vnderſtanding them that ſpeake ſo diuerſlie none otherwiſe then if they were men of one ſpeach or language.* This teſtimony of Origen doth plainly declare what was the approued vſe of the vniuerſall church in his time, that all nations had their publike prayers in their mother tongue, and alſo that their prayers were not made to angels or ſaincts, but only to God by Ieſus Chriſt.

Popiſh Latine ſeruice.

Prayers to angels & ſaincts.

Baſil *in ep. 62.* to the clergie of Neocæſarea ſpeaking of the vigils and publike exerciſe of prayers and ſinging of pſalmes in true faith, ſaith: *While it is yet night, the people riſeth early with vs vnto the houſe of prayer, and in labour and affliction, and continuall teares, making their confeſſion to God: at laſt riſing from their prayers, they come to ſinging of Pſalmes. And one while being diuided into two parts, they ſing by courſe, one ſide ouer againſt another, confirming thereby their meditation of the diuine ſentences together, and alſo ſeruing one another for attention, and intention of the heare ſeparated from other things. Then againe ſuffering one to beginne the ſong, the reſt doe follow, and ſo in diuerſitie of ſinging of Pſalmes, and praying betweene: after they haue paſſed ouer the night, when the day beginneth to ſhine, altogether as it were out of one mouth, and one heart doe offer to the Lord a Pſalme of confeſſion, euery one of them making proper, or applying to himſelfe the words of repentance. Therfore, if for theſe things ye flee from vs, you ſhall flie from the Egyptians, from both the Lybians, the Thebanes, the Paleſtines, the Arabians, the Phœniceans, the Syrians, and thoſe that dwell by Euphrates, & generally from all them that haue watchings & prayers, and common ſinging of Pſalmes in honor.* This teſtimony of Baſil proueth that all nations, of what language ſoeuer they were, had their common prayers and ſeruice in their vulgar tongue: for els they could not apply vnto themſelues the words of repentance that were in the Pſalmes, nor meditate vpon the diuine ſentences. And it cannot be thought that all nations vnderſtood the Latine or Greeke tongues, ſpecially the Arabians, Syrians, Phœnicians, and inhabiters of Euphrates. S. Hierome teſtifieth that at the buriall of Paula, whereunto *the whole multitude of the cities of Paleſtine reſorted. The Pſalmes were ſong in order, in the Hebrue, Greeke, Latine, and Syrian languages.* In Epitaph. As there were people of theſe diuers nations and languages preſent. So he ſaith in Epitaph. Nepotiani: *Now both the voices and letters of all nations doe ſound the paſſion of Chriſt, and his reſurrection. I ſpeake not of the Hebrues, Greeks, and Latins, which nations our Lord hath dedicated in the title of his croſſe. The ſauage nature of the Beſſes, and the multitude of people that were skinnes, which ſometime offered men in ſacrifice to the ghoſts of the dead, haue now broken their harſh language into the ſweet ſong of Chriſt.* So that there was no nation ſo barbarous which did not in their naturall language praiſe God, & ſing pſalmes to Chriſt. Bonfinius teſtifieth, that there is a nation of the Sclauonians inhabiting the region called Lipna, to whom S. Hierome framed an order of ſeruice, wherein they continue to this day, although Ludouicus 2 laboured to bring them from it. *Dec. 2. lib. 10.* Nicholas the firſt allowed the Sclauonians that were conuerted to haue their ſeruice in their mother tongue. *Aene. Syl. hiſt. Boem. c. 13.*

The

The Armenians,Ruſſians,Syrians,Aethiopians, at this day haue their Seruice in their ſeuerall languages, as their ſeuerall Churches and ſtories declare. Yea the Pope alloweth ſome of them in Rome,to celebrate in their owne language. The Councell of Laterane vnder Innocentius the third,decreed Cap.9. *That for as much as in many places,within the ſame Citie and Dioceſſe,there be nations mingled of diuers tongues, hauing diuers rites and maners,vnder one faith,we ſtraightly command,that the Biſhops of ſuch cities or dioceſſes, prouide meete men, which according to the diuerſitie of their rites and tongues,may celebrate the diuine ſeruice vnto them,and miniſter the Sacraments of the Church.* It is not long therefore, ſince euen the Church of Rome approued Seruice in other languages,then the Greeke and Latine,and ſo doth the Pope him ſelfe this day at Rome. And this diſcourſe of S.Paule,touching ſtrange tongues,toucheth alſo the Greeke and Latine tongues, vſed in ſuch aſſemblies, where the people doe not vnderſtand them.But let vs heare,what reaſon you haue to the contrary. Firſt you ſay, we muſt know,that here is no word written or meant,but only of ſuch tongues,as men ſpake by miracle.That graunted, it followeth more ſtrongly,vpon S.Paules arguments,that ſtrange tongues not ſpoken by miracle,nor vnderſtoode of the people,ought not to be vſed in the Church,when ſuch as were ſpoken by miracle,might not be vſed,becauſe they did not edifie.Secondly you ſay, *that nothing is meant of the common languages of the world,or of the faithfull,vnderſtood of the learned,or ciuill people in euery great citie, and in which the Scriptures were written,as Hebrue, Greeke, and Latine.* I anſwere,the Apoſtles wordes and meaning are manifeſt, of all tongues not vnderſtoode of the vnlearned in the Congregation,verſ. 16.23.24.Where the vulgar,by your owne note,ſignifieth all rude and vnlearned men: which in Corinth vnderſtood neither Hebrue, nor Latine, although the Greeke language was their mother tongue. The Scriptures alſo were firſt written,moſt in Hebrue & Greeke, and ſome part in Chaldee,but in Latine,no part was firſt written. But they were tranſlated,aſwell into the Syrian, Arabike, Aethiopian,and other tongues, as into Latin.Wherfore,euen the Latine, and Hebrue tongues, were forbidden to be ſpoken in the Corinthian Church, except they were interpreted, that the Congregation might be edified.And therefore you ſay impudently,that only ſuch tongues are ſpoken *againſt here, as could not commonly be interpreted,but by the miraculous gift of interpretation*. For although,ſome had the miraculous gift of interpretation, yet if any could interprete without that gift, it was ſufficient for S. Paules purpoſe, that all thinges in the Church might be done to edification. Therefore he ſayth, let one interprete, but if there be not an Interpreter, let him holde his peace in the Church. For what skilleth it, whether he interprete by miraculous gift, or by learning in that tongue, in reſpect of the edifying and inſtruction of them that vnderſtande not the tongue? Therefore S. Paule, and the reſt of the Euangeliſtes, and Apoſtles, did write in the Greeke tongue, which was moſt vniuerſally vnderſtoode, not of euery Romane, Arabian, Aegyptian, &c. but becauſe there were in all thoſe places, either men that had the miraculous gift of interpretation, or that by learning, and common vſe, vnderſtanding the Greeke tongue, coulde expounde their writings to men of all languages. And yet euen the Greeke tongue, to him that vnderſtoode it not, was barbarous and ſtrange, as the Apoſtle ſayth: for of all tongues that be in the world,generally, and of euery one of them,he ſayth: *If I vnderſtand not the vertue of the voyce, I ſhall be to him to whome I ſpeake barbarous, or ſtrange, and he that ſpeaketh barbarous to me,verſ.* 10. 11. Whereupon Primaſius ſaith: *Euery language, that is not vnderſtoode, is barbarous or ſtrange, to him that heareth it.* Therefore euen the Hebrue, Greeke, and Latine tongues, are barbarous and ſtrange to them which heare them, and vnderſtand them not. So Greeke Seruice and Latine Seruice,muſt needes for all your wrangling, be barbarous and ſtrange, to them that vnderſtand them not, and therefore forbidden by the Apoſtle.And if Auguſtine brought in the Latine Seruice,(as you ſay without proofe,)to the Saxon nation that vnderſtood it,it was not barbarous or ſtrange to them. But to them that vnderſtand it not,it is ſtrange and barbarous. And though in ſtudie and meditation of the Scriptures, as Bede ſayth, the Latine tongue was made common to all the foure tongues of this Iſland, yet to the Saxons, Britanes, Pictes, and Scots, which vnderſtood it not, it was ſtrange and barbarous,according to the ſaying of S. Paule,and Primaſius. Therefore,aſwell learned tongues,as barbarous tongues, that are not vnderſtoode, are forbidden by the Apoſtle to be vſed in the Church, not becauſe they were miraculous, but becauſe the Church was not edified by them:and ſuch tongues are commaunded to be vſed, as ſerue to edifying. Let all be done to edification,therefore the barbarous tongues of euery nation, in the Church of that nation where they ſerue to edifying, are commaunded to be vſed. For this rule is perpetuall, Let all things be done vnto edification, as well as this: Let all thinges be done decently, and according to order: and is not to be reſtreyned to miraculous tongues, more then the other. Therefore your vayne reaſons,of vnitie and orderly coniunction of all nations in one faith, muſt giue place to the expreſſe commaundement of the Holie Ghoſt. Although it is a wretched ſignification of the coniunction of all nations in one faith by ſeruice in one tongue,ſeeing you allow Seruice in Greeke alſo,and perhaps in Hebrew,as your Comperes doe,which by the ſame Logike,muſt argue,the vnitie of all nations in two or three faithes,rather then in one faith. And what if the Seruice of the Germaines, or French men, be as barbarous to vs,as our Engliſh, Welſhe, and Iriſhe Seruice is to them? The Seruice of euery Nation, is framed to the vnderſtanding and edifying of the Church of the ſame Nation: and it is ſufficient, if it be not barbarous to them, for whome it is ordeyned. And I pray you, what is Latine Seruice to Græcians, or Greeke and Hebrew Seruice, to Papiſtes that vnderſtande them not? And if after certeyne hundred yeeres, our Engliſhe tongue bee altered, (as it is not ſo eaſily altered, when religion is continued in it, example of the Syrian tongue, which is nowe the ſame vulgar language, that it was one thouſande fiue hundred yeeres agoe) yet I ſay, if it be altered, our Seruice may eaſily bee reduced, to any Dialect or alteration, that our tongue can receiue.

Rhem.9. *And for edification,that is,for increaſe of faith,true knowledge,and good life,the experience of a few yeres hath giuen al the world a ful demonſtration whether our fore fathers were not as wiſe, as faithful,as deuout, as feareful to breake Gods lawes, and as likely to be ſaued, as we are in al our tongues, tranſlations, and Engliſh praiers. Much vanitie,curioſitie contempt of Superiors,diſputes,emulations,contentions,Schiſmes,horrible errors,profanation and diuulgation of the ſecrete* Whether the Seruice in vulgar tongue doe more edifie.

ſecrete Myſteries of the dreadful Sacraments, which of purpoſe were hidden from the vulgar (as S.Denys* Eccl.Hier.c.1. *and S.Baſil* de Sp.Sanct.c.27. *teſtifie) are fallen by the ſame, but vertue or ſound knowledge none at al.* See Annot.1. Cor 10.15.

Fulke 9. That ſeruice in a knowne tongue doth not edifie, you goe about to proue, by the great vertues of our fore-fathers vſing Latine ſeruice, and the manifold vices of theſe times, vſing praiers and tranſlations in Engliſh, as though the vices of theſe times, were the effects of Engliſh tranſlations and praiers, and the former vertues were the effects of Latine ſeruice or ignorance. Which if it were true, S.Paul did amiſſe, to require vnderſtanding in praiers and Pſalmes, that they might ſerue to edifying, ſeeing better edification vnto faith and good life, commeth by praiers and Pſalmes not vnderſtoode, and all vices proceede of prayers and Pſalmes and tranſlations of the Scriptures, that are vnderſtood. Are not theſe perilous learned Clearkes of Rhemes, that thus doe argue? Although, (God be thanked,) there ſhineth more vertue in the life and conuerſation of true Chriſtians that haue knowledge, then in the ignorant of former times, who, as they knew not God, and his lawes, ſo they could not truely ſerue him according to his will, though many of them were ſuperſtitiouſly religious, and ciuilly honeſt, as many are among the Turkes and Pagans. The vices, errors, and enormities, that are riſen ſince knowledge hath bene enlarged, proceede not of knowledge, but of the wickednes of men that abuſe knowledge, as they doe all other good giftes of God. Where you cite Dionyſe and Baſill, to proue that the myſteries of the Sacraments, were of purpoſe hid from the vulgar or common people, you doe ſhamefully abuſe both their names. For Dionyſe chargeth Timothy, not to communicate the myſteries of Chriſtian religion, to vnholy perſons, that were heathen men, or vnperfect Chriſtians, ẏ were not yet baptiſed. But it appeareth by his whole booke, that all perfect Chriſtian men of the common people, were preſent, & did ſee and heare, whatſoeuer was ſayd or done, about either of the Sacraments, and al rites vſed in the Church in his time. S. Baſill ſayth, that many things are vſed in the Church, which are not expreſſed in the Scriptures, naming diuers ceremonies, that are not neceſſary, and formes of praiers, confeſſions of faith, and praiſes, which yet are grounded on the Scripture, but are deliuered by vſe and tradition. In which diuers things are not eaſie to be vnderſtoode, for what cauſe they be vſed, as praying toward the Eaſt, praying ſtanding, and not kneeling one Sunday and in Pentecoſt, &c. But that the myſteries of the Sacrament were hidden from the common people, by vttering them in a ſtrange tongue, or otherwiſe of purpoſe, that they ſhould not be knowne. S. Baſill ſayth not.

Seruice in a knowne tongue doth edifie.

Rhem.10 *Wherein this alſo is a groſſe illuſion and vntruth, that the force and efficacie of the Sacraments, Sacrifice, and common praier, dependeth vpon the peoples vnderſtanding, hearing, or knowledge: the principal efficacie of ſuch thinges and of the whole miniſterie of the Church, conſiſting ſpecially of the very vertue of the worke, and the publike office of the Prieſts, who be appointed in Chriſtes behalfe to diſpoſe theſe Myſteries to our moſt good: the infant, innocent, idiote and vnlearned, taking no leſſe fruite of Baptiſme and al other diuine offices, meete for euery ones condition, then the learnedſt Clerke in the Realme: and more, if they be more humble, charitable, deuout, and obedient, then the other, hauing leſſe of theſe qualities and more learning.* The vertue of the Sacramēts and Seruice conſiſteth not in the peoples vnderſtanding.

Fulke 10. This is both a groſſe illuſion, petition of principle and falſe coniunction of things not to be matched together. For firſt we acknowledge no ſuch ſacrifice, as you vſurpe. Secondly, the force or efficacie of the Sacrament, and of common praiers, or the forme of adminiſtration of the Sacraments, is vnfitly and ſophiſtically matched together. For though the force of the Sacraments, depend not vpon the peoples vnderſtanding, yet the forme of adminiſtring them, & of common praiers, requireth the peoples vnderſtanding, or els it edifieth them not by S. Paules doctrine. For although we ſhould yet grant another beggerly principle, that the effect of the Sacraments, conſiſteth eſpecially of the worke wrought, & the office of the Prieſt, as it doth not, but of the grace & worke of Gods ſpirite: yet it followeth not, that praiers doe edifie, by the vertue of the worke wrought, & the publike office of the Prieſt, though they be not vnderſtood. S. Paule ſayth, that praiers and Pſalmes, vttered by him ſelfe, in a tongue not vnderſtood, ſhould not profite a whit, by vertue of the worke wrought, or of his publike office, verſ. 6. 11. 14. 15. 16. for of theſe fine points of Popiſh diuinitie, S. Paule was ignorant, or els forgetful, by which, it might be replied vnto him, that his praying and praiſing of God, yea his preaching alſo, might be profitable to edifying, by vertue of the worke wrought, & his publike office, though neuer a word that he ſpake were vnderſtood of his hearers. But although the vertue of the Sacraments, conſiſteth not in the peoples vnderſtanding, yet the Sacraments ought to be miniſtred in a tongue that the people vnderſtandeth, that they may be taught, what is the vertue of them, & wherin it conſiſteth, that being edified & inſtructed in faith, they may be ſtirred vp to be thankful, & bleſſe God with the Miniſter, for thoſe his benefites, & to ioine in praier to God with the Miniſter, that the outward ſignes, by his grace, may be effectual to the receiuers, and ſo may ſay Amen, to that which the Miniſter ſayth, which S. Paule ſaith, they can not doe, except they vnderſtand what he ſaith, verſ. 16.

Sacraments not to be miniſtred in an vnknowne tongue.

Rhem.11 *Which we ſay not, as though it were inconuenient for the people to be wel inſtructed in the meaning of the Sacraments and holy ceremonies and Seruice of the Church (for, that to their comfort and neceſſarie knowledge, both by preaching, Catechizing, and reading of good Catholike bookes, Chriſtian people do learne in al Nations much more in thoſe countries where the Seruice is in Latin, then in our Nation, God knoweth:) But we ſay that there be other waies to inſtruct them, and the ſame leſſe ſubiect to danger and diſorder, then to turne it into vulgar tongues. We ſay, the ſimple people and many one that thinke them ſelues ſome body, vnderſtand as litle of the ſenſe of diuers Pſalmes, Leſſons, and Oraiſons in the vulgar tongue, as if they were in Latin: yea and often take them in a wrong, peruerſe, and pernitious ſenſe, which lightly they could not haue done in Latin. We ſay, that ſuch as would learne in deuotion and humilitie, may and muſt rather with diligence learne the tongue that ſuch Diuine things be written in, or vſe other diligence in hearing ſermons and inſtructions: then for a few mens not neceſſary knowledge, the holy vniuerſal order of Gods Church ſhould be altered. For if in the kingdom of England onely, it be not conuenient, neceſſarie, nor almoſt poſſible, to accommodate their Seruice booke to euery prouince and people of diuers tongues: how much leſſe ſhould the whole Church ſo do, conſiſting of ſo many differences? Neither doth the Apoſtle in al this Chapter appoint any ſuch thing to be done, but admoniſheth them to pray and labour for the grace of vnderſtanding and interpretation, or to get others to interprete or expound vnto them. And that much more we may doe concerning* The people is to be taught the meaning of Sacraments and ceremonies, and are taught in al Catholike countries.

cerning the Seruice in Latin,which is no ſtrange nor miraculouſly gotten or vnderſtood tongue, but common to the moſt and cheefe Churches of the world,and hath bene,ſince the Apoſtles time,daily with al diligence throughout al theſe partes of Chriſtendom,expounded in euery houſe,ſchoole,Church,and pulpit: and is ſo wel knowen for euery neceſſarie part of the diuine Seruice,that by the diligence of parents,Maiſters,and Curates, euery Catholike of age almoſt,can tel the ſenſe of euery ceremonie of the Maſſe,what to anſwer,when to ſay Amen *at the Prieſtes benediction, when to confeſſe,when to adore,when to ſtand,when to kneele,when to receiue,what to receiue,when to come,when to depart, and al other dueties of praying and ſerving,ſufficient to ſaluation. And thus it is euident that S. Paul ſpeaketh not of the cõmon tonges of the Churches Seruice.*

Catholike people in euery Countrie. vnderſtandeth euery ceremonie,and can behaue them ſelues accordingly.

Fulke 11. You thinke it not inconuenient,that the people ſhould be wel inſtructed in the meaning of ỹ Sacraments,& ſeruice,& yet that which is the cheefe & moſt neceſſary meane to inſtruct them,you wil deny them. Your principles & practiſe in this caſe,are ſo monſtrous to be heard in Chriſtian religiõ,that you cannot tell which way to turne you. For in the next ſentence before,(ſaue one,)you complained of maruelous inconueniences,that came of diuulgation of the myſteries of the Sacraments,which you ſay, were of purpoſe hidden from the vulgar. And ſo would you haue all profitable knowledge,by your old principle, *Ignorance is the mother of deuotion*, taken away from the people,that you might exerciſe your old tyranny ouer their blind ſuperſtition. But becauſe you are halfe aſhamed,euen among your owne fauourites,in this cleare light of knowledge,to maintaine that helliſh principle of darkenes,now you gather your ſelfe in againe, and ſay not this,as though it were inconuenient,that the people ſhould be wel inſtructed. And yet you dare not ſay,it is conuenient,it is neceſſary to ſaluation,that the people ſhould be wel inſtructed. What Papiſtes doe learne commonly, in other nations by preaching, catechizing, and reading, pardon vs,if we beleeue not your report,for we know you lie without ſhame. For albeit in ſome fewe cities, where the conuerſion of the people vnto the Goſpel, is feared,there is more paines taken in teaching the people,then hath bene accuſtomed in the daies of deepe Ignorance,and a few in compariſon of the multitude, are more inſtructed in the myſteries of Popiſh religion, then they were wont to be in times paſt,yet in moſt places,both of cities and countrie,where the Goſpell is not preached,the vulgar people are as blind & ignorant,as euer they were,I ſay not of the truth,but euen of the meaning of Popiſh ceremonies,Sacraments,& ſeruice. If you were the onely farre trauelled men in the world,you would tell vs of great wonders. But it is wel,that other haue ſeene France,Flanders,Spaine,& Italy,as wel as you. But you ſay,there be other waies,to inſtruct the people,leſſe ſubiect to danger & diſorder, then to turne the ſeruice into vulgar tongues. O that you had liued in the Apoſtles time,& could haue taught him thoſe other waies. For he commaunded the Pſalmes,praiers,& prophecie,which men had euen by miracle & gift of the holy Ghoſt in ſtrang tongues,to be turned into the vulgar tongue, for inſtruction of the people,or els to be remoued from the publike ſeruice,verſ.26.27.28. No maruaile, for he knew not what danger and diſorder, that interpretation was ſubiect vnto,as the great profound learned Doctors,of the Popes Seminary of Rhemes doe. And therfore you ſay,there be other waies,and this way is ſubiect to danger,& diſorder. But what ſayth the Scripture? read the text,for it is plaine,whatſoeuer you ſay, and muſt haue credite in Gods Church,though you ſay nay. And yet you proceede to ſay,*that the ſimple people,and many that thinke them ſelues ſome body,vnderſtand as litle of the ſenſe of diuers Pſalmes,leſſons,and Oraiſons,in the vulgar tongue,as if they were in Latine.* What an impudent ſaying is this? For albeit,they vnderſtand not the whole ſenſe of ſome hard and obſcure places, by only reading or hearing, yet is there no Pſalme,nor Leſſon,that is read vnto them,in which many things are not plaine and manifeſt to euery mans vnderſtanding. Whereas to them that are ignorant in the Latine tongue, no word is knowne, nor any one ſentence,of the Pſalme or Leſſon. And as for Oraiſons,or praiers, we haue none in our Seruice, that are not playne,and eaſie to be vnderſtood, of euery one that heareth them. Nay but *often times, the ſimple people doe take the Pſalmes and Leſſons in a wrong,peruerſe,and pernicious ſenſe, which lightly they could not haue done in Latine.* In deede,this is a learned reaſon why they ſhould not be in Engliſh, euen as this is. Many abuſe their meate and drinke,by ſurfetting,dronkennes, gluttony,which they could not lightly doe,if they did neuer eate, nor drinke,therefore it were good,that to auoide ſurfetting,dronkennes, and gluttony, men did neuer eate nor drinke. But I pray you Sirs,doe not learned men alſo,that vnderſtand the Scriptures both in Greeke and Latine,often take them in a wronge,peruerſe,and pernicious ſenſe, which they could not lightly doe,if they neuer read them? Therefore it were good,to auoid all hereſies, and errours, that no man either learned or vnlearned,did read the Scriptures. O you ciuill Papiſtes of England, are you not aſhamed to heare theſe learned concluſions of your learned Fathers of Rhemes? If you ſend your children to them to be enſtructed, they ſhall learne ſuch Logike,as they could neuer haue learned in our Vniuerſities of Cambridge and Oxford. But as though you had ſayd litle yet, as you haue proued nothing, you ſay againe, *that ſuch as would learne in deuotion and humilitie, may and muſt rather learne the Latine tongue, or vſe other diligence in hearing Sermons and inſtructions.* A hard peece of worke, for all men and women, olde and yonge, of the Citie,and of the Countrie,Maiſters, and Seruants, one and other, that knowe not the Latine tongue, to be nowe ſet to Schoole to learne it, rather then the Seruice to be turned into Engliſh, which is but one meanly learned mans eaſie labour. Yet you ſay, they both may,and muſt with diligence learne that tongue: which if it be true,you may or muſt ſet vp at leaſt a thouſand more Grammar Schooles,then be in England. Beſide a great many other caſes, that you muſt prouide for,while ſo many hundred thouſand people, giue their diligence to learne the Latine tongue. And if it once be brought to paſſe,that all men and women be learned in that tongue,as you ſay they may and muſt, then will the Latine tongue alſo be as vulgar vnto them, as the French is to many in Flanders, and the Engliſh to many in Wales and Ireland. And as for hearing of Sermons and inſtructions, whereunto you remit ſuch as will not learne Latine, (for all you ſay, may learne) will neuer bring them to the vnderſtanding of all prayers in the Seruice, whereunto they ſhould ſay, Amen. But ſuch knowledge, you ſay, is not neceſſarie, and there are but fewe, that can haue any vſe of it. For you ſay, *The holye vniuerſall order of Gods Church, muſte not bee altered, for a fewe mens not neceſſarye knowledge.* But where was this holye order taken? For the Primitiue Church vſed it not, yea the Romiſhe Churche in generall Councels, as I haue prooued before, tooke a contrarye order: and thought ſuch knowledge neceſſarye for

all men. But ignorance is more for your profite, then knowledge. And compt you all men and women, that vnderſtande not the Latine tongue, to be but a fewe? or are there but a fewe Papiſtes, that would in deuotion and humilitie learne. Verely I feare, that if the Goſpel be now hidden in England, it is hidden from them that periſh, whoſe eyes the God of this world, hath blinded the vnderſtanding of the vnbeleeuers, that the brightnes of the glorious Goſpel of Chriſt doth not ſhine vnto them. But to returne to your reaſon, from the leſſe to the more, I ſay it is both conuenient, neceſſarye, and poſſible, and is already performed, that the ſeruice booke of England, is accommodated to the ſufficient vnderſtanding of all the people of England, and ſo may and ought the ſeruice of euery nation, throughout the whole church of God, to be framed to the vnderſtanding of euery nation, in ſuch language as the people may be edified by their vnderſtanding: although there were ten times as many differences as there are. For this commaundement of God, muſt alwaies ſtand. Let all things in the Church be done to edifying. And therefore you ſay moſt vntruly, that the Apoſtle in all this chapter, doth not appoint any ſuch thing, when it is the whole ſcope of the chapter. For he that commaundeth or appointeth the ende, commaundeth and appointeth all things that are neceſſary to bring vs to that ende. And what other thing doth he meane, *when he admoniſheth them to pray for the grace of vnderſtanding, and interpretation; or to get others to interprete or expound vnto them?* but that you ſay may be obteined without tranſlating of the ſeruice into Engliſh, becauſe the Latine tongue is not ſtrange or miraculouſly gotten. Very well. Then by S. Paules doctrine, the Prieſt that ſaith it, muſt either expound it in Engliſh him ſelfe, if he be able, or ſome other body for him. But if there be no Interpreter, the Prieſt muſt hold his peace in the Church. But why doth the Apoſtle allow any ſtrange tongue, which is not to edifying, to be ſpoken in the Church with interpretion? Verely, becauſe thoſe ſtrange tongues were giuen of God miraculouſly. And therfore when they were interpreted, ſerued to the edifying of the people, that ſaw and heard the wonderful worke of Gods ſpirite, ſpeaking in thoſe tongues. But ſeeing the Latine tongue in theſe daies, is no miraculous gift, it were but loſſe of time, and deluſion of the Church, to ſay the ſeruice firſt in Latine, & then in the vulgar tongue. And therfore, if a marchant or other man learned in the tongues, by ſtudy & practiſe, would haue offred to pray or ſing in a ſtrange tongue, & afterward haue expounded it him ſelfe, the Apoſtle would neuer haue ſuffred, ſuch a vaine and vnprofitable exerciſe. That you ſay the Latine ſeruice, hath bene expounded in euery houſe, ſchoole, Church, pulpit, ſo that the people know all partes of the ſeruice ſufficient to ſaluation, it is vtterly falſe and vntrue, for although the people in Poperie, by long vſe and cuſtome, haue learned to performe certaine dumbe geſtures, and to vtter certaine ſpeaches not vnderſtood, like Pies and Popingayes, yet if S Paule be more to be credited then you, how can they that occupy the place of the vnlearned, ſay Amen to the Prieſts benediction, ſeeing they know not what he ſayth? And therefore, though you burſt for malice, S. Paule ſpeaketh againſt any tongue, vſed in the Church ſeruice, which is not vnderſtood of the vnlearned.

Rhem. 12 *Secondly, it is as certaine, that he meaneth not nor writeth any word in this place of the Churches publike Seruice, praier, or miniſtration of the holy Sacrament, wherein the Office of the Church ſpecially conſiſteth: but onely of a certaine exerciſe of mutual conference, wherein one did open to an other and to the aſſemblie, miraculous giftes and graces of the Holy Ghoſt, and ſuch Canticles, Pſalmes, ſecrete Myſteries, ſorts of Languages, and other Reuelations, as it pleaſed God to giue vnto certaine both men and women in that firſt beginning of his Church. In doing of this, the Corinthians committed many diſorders, turning Gods gifts to pride and vanitie, and namely that gift of tonges: which being in deede the leaſt of al giftes, yet moſt puffed vp the hauers, and now alſo doth commonly puffe vp the profeſſors of ſuch knowledge, according as S. Auguſtine writeth thereof. This exerciſe and the diſorder thereof was not in the Church (for any thing we can reade in antiquitie) theſe foureteene hundreth yeres: and therfore neither the vſe nor abuſe, nor S. Paules reprehenſion or redreſſing thereof, can concerne any whit the Seruice of the Church. Furthermore this is euident, that the Corinthians had their Seruice in Greeke at this ſame time, and it was not done in theſe miraculous tonges. Nothing is meant then of the Church Seruice. Againe the publike Seruice had but one language: in this exerciſe they ſpake in many tonges. In the publike Seruice euery man had not his owne ſpecial tongue, his ſpecial Interpretation, ſpecial Reuelation, proper Pſalmes: but in this they had. Againe, the publike Seruice had in it the miniſtration of the holy Sacrament principally: which was not done in this time of conference. For into this exerciſe were admitted Catechumens and Infidels and whoſoeuer would: in this women, before S. Paules order, did ſpeake and prophecie: ſo did they neuer in the Miniſtration of the Sacrament. with many other plaine differences, that by no meanes the Apoſtles wordes can be rightly and truely applied to the Corinthians Seruice then, or ours now. Therfore it is either great ignorance of the Proteſtants, or great guilfulnes, ſo vntruely and peruerſly to apply them.*

Aug. doct. Chr. li. 2. c. 15. That he ſpeaketh not of the Churches ſeruice, is proued by inuincible arguments.

Fulke 12. It is certaine, that he writeth & meaneth, that all things in the Church, are to be done to edification, verſ. 26. & that there can be no edification, where the tongue is not vnderſtood, verſ. 16. 17. Therefore he writeth, & meaneth, that the Churches publike ſeruice, praiers, and miniſtration of the Sacraments, ought to be done vnto edification, in a tongue that is vnderſtoode of the vnlearned. And it is intollerable impudencie, to reſtraine that general ſentence: (Let all things be done to edifying) to any ſpecial exerciſe, that was peculiar to the Church at that time. Seeing the Apoſtle by neceſſitie of that general rule of edification, conuinceth the abuſe of that particular exerciſe of the gift of tongues. And yet where he ſpeaketh expreſly of praiers, and Pſalmes, vttered openly in the Church, what madnes is it to thinke, he ſpeaketh not of publike praiers, ſeruice, and adminiſtration of Sacraments, ſeeing the people came together ſpecially, for thoſe ends, and for hearing the word of God preached? And you may aſwell ſay, that it is lawfull to preach vnto the people in Latine, and Greeke, as to haue the publike prayers, & adminiſtration of the Sacraments in Latine or Greeke, ſeeing preaching is not now, as it was then, a miraculous gift, but an exerciſe gotten by ordinary meanes of ſtudy, & learning. But ſeeing you note in the margent, *that S. Paul ſpeaketh not of the Churches ſeruice, it is proued by inuincible arguments*, let vs view theſe victorious arguments, *Firſt, this exerciſe was not in the Church theſe 1400. yeeres, that you know of, and therefore neither the vſe, nor abuſe, nor S. Paules reprehenſion or redreſſing thereof, can concerne any whit, the ſeruice of the Church.* I deny this inuincible argument. For who would grant, that which ſhould be the propoſition or maior, if this concluſion ſhould ſtand? What exercife ſoeuer is out of vſe, neither the vſe, nor abuſe, nor any reprehenſion, or redreſſing thereof vttered in the Scriptures, can concerne any whit the ſeruice of the Church.

Publike ſeruice

Church. For hereof I might conclude. The exercise of Iewish sacrifice, hath not beene in the Church this 1500. yeeres, ergo neither the vse nor abuse, nor any reprehension or redressing thereof by the Prophets, or our Sauiour Christ and his Apostles, can any whit concerne the Church seruice, although the same vse, or like abuse be in the Church seruice, which was in the exercise of sacrifice: which conclusion none but a twoe-footed asse will affirme. The second inuincible argument is, *It is euident that the Corinthians had their seruice in Greeke at this same time, and it was not done in these miraculous tongues: Nothing is meant then of the Church seruice.* I denie this mishapen argument. It is euident, the Corinthians ought to haue their ordinarie and publike seruice onely in Greeke at that time, because their vulgar tongue was Greeke: but whether they had any set forme of seruice, it cannot be proued. And it is manifest by the text, that they which abused the gift of miraculous tongues, exercised the same in publike prayers, and singing of Psalmes, which was a part of the Church seruice: therefore some thing is spoken and meant of the Church seruice. The third inuincible reason. *The publike seruice had but one language, in this exercise they spake many tongues.* First it is not certaine, whether they had any set forme of liturgie. Secondly if they had any, the same ought to haue beene in one tongue ordinarily: though extraordinarily, while the gift of tongues continued, some place might be giuen to the exercise of that gift, if there were interpretation. And therefore they might speake two or three at the most in the gift of strange tongues, so there were one to interprete, that the Church might be edified: and this euen in the publike seruice. The fourth inuincible argument. *In the publike seruice euery man had not his owne speciall tongue, his speciall interpretation, speciall reuelation, proper Psalmes, but in this they had.* I denie first the minor: for euery singular man had not all these giftes, euery man had not his interpretation, at lest, when the Apostle willeth some to pray, that they might interprete, but some had one gift, and some an other, and the same they had in the publike seruice, therefore the maior also is false. The fifth inuincible argument: *The publike seruice had in it the ministration of the holy Sacrament principally: which was not done in this time of conference, because Infidels and Catechumens were admitted.* I denie this argument, which is as good, as if a Papist woulde reason thus: Masse is publike seruice principally, ergo Mattens and Euensong, Dirge and Compline, Prime and Houres, and generall Procession, is no publike seruice at all. The first inuincible reason: *In this exercise, women before S. Pauls order, did speake and prophecie: so did they neuer in the ministration of the* Sacrament. This minor may be doubted of, but admit it to bee true, and the conclusion also, that this exercise was not the administration of the Sacrament, doeth it therefore folowe, that it was no publike seruice? And if it were no publike seruice in which S. Paul reprehended and redressed this disorder of women speaking in the Church, then for any thing that S. Paul hath saide, women may speake in the Church seruice, and at high Masse also: for if you saide true before, *Neither the vse nor abuse of that exercise, nor S. Pauls reprehension or redressing, can concerne any whit the seruice of the Church.* Shall I say this is ignorance of the Papistes thus to peruert the Scriptures? I woulde it were not Antichristian impudence and plaine Atheisme, shadowed vnder the name of popish religion.

Rhem. 13 *Neither is here any thing meant of the priuate prayers which deuoute persons of all sortes and sexes haue euer vsed, specially in Latine, as well vpon their Primars as Beades. For, the priuate prayers here spoken of, were Psalmes or Hymnes and Sonnets newely inspired to them by God, and in this conference or prophecying, vttered to one an others comfort, or to themselues and God onely. But the Prayers, Psalmes, and holy wordes of the Christian people vsed priuately, are not composed by them, nor diuersely inspired to them selues, nor nowe to be approued or examined in the assemblies: but they are such as were giuen and written by the Holy Ghost, and prescribed by Christ and his Church for the faithfull to vse, namely the* Pater noster, *the* Auc Maria, *and the* Creede, *our* Ladies Mattins, *the* Litanies, *and the like. Therefore the Apostle prescribeth nothing here thereof, condemneth nothing therein, toucheth the same nothing at all. But the deuoute people in their auncient right may and ought still vse their Latin Primars, Beades and Prayers, as euer before. Which the wisedome of the Church for great causes haue better liked and allowed of, then that they shoulde be in vulgar tongues, though shee wholy forbiddeth not, but sometimes graunteth to haue them translated, and would gladly haue all faithfull people in order and humilitie learne, as they may, the contentes of their prayers: and hath commanded also in some Councels, that such as can not learne distinctly in Latine (specially the* Pater noster *and the* Creede) *should be taught them in the vulgar tongue. And therefore as wee doubt not but it is acceptable to God, and auaileable in all necessities, and more agreeable to the vse of all Christian people euer since their conuersion, to pray in Latine, then in the vulgar, though euery one in particular vnderstand not what he sayth: so it is plaine that such pray with as great consolation of spirit, with as litle tediousnesse, with as great deuotion and affection, and oftentimes more, then the other: and alwayes more then any Schismatike or Heretike in his knowen language.*

The Apostle speaketh not of the peoples priuate prayers in Latine, as vpon primars, beades, or otherwise.

Latine prayers translated, or the people taught the cõtents thereof.

The peoples deuotion nothing the lesse, for praying in Latine.

Fulke. 13 The Apostle speaketh of prayers, and yet by your exposition he speaketh neither of publike prayers, nor priuate prayers. In deede of prayers vpon popish Primars and Beades, he speaketh not: for there were none such in any vse, or abuse in his time. But against all prayers not vnderstood, specially publike prayers, he speaketh expressely, and by consequẽce against priuate prayers, not vnderstood of him that vttereth them. For he sayeth. The vnlearned cannot say Amen, that is, giue his consent to an other mans prayer, which he vnderstandeth not, because he knoweth not what it is, because he is not edified by it, therefore much lesse can hee pray him selfe in such a tongue as he vnderstandeth not, and is not him selfe edified by his prayer. But let vs examine your argument. *The Apostle* (say you) *speaketh not of popish priuate prayers in Latine: for the priuate prayers here spoken of, were Psalmes, Hymnes and Sonets newely inspired, these are not newely inspired, but written by the Holy Ghost, and prescribed by the Church, therefore the Apostle prescribeth nothing of them, condemneth nothing therein, toucheth the same nothing at all.* Admitting your minor as true, which is not true of all popish prayers, as of the *Aue Marie* and *Creede*, which are no prayers, nor of your Latine Mattens and Liturgie, which are full of idolatrous and superstitious prayers: yet your conclusion is a grosse paralogisme, because it conteyneth much more then is in the maior or minor. For the Apostle findeth no fault with those Hymnes, Psalmes, and Sonettes in respect of their inspiration, but because they were not vsed to the right ende, namely, to edification, therefore hee prescribeth generally, that all prayers shoulde be vsed to

Popish prayers.

the edifying of the Church, and priuate prayers, to the edifying of him that vttereth them, and condemneth in all priuate prayers, want of vnderſtanding and edifying: therefore toucheth and condemneth popiſh prayers pronounced in Latine, not vnderſtood of him that pronounceth them. Therefore the people haue no right to vſe any ſuch priuate prayers as they doe not vnderſtand: whereby they edifie not them ſelues, they ſpeake no myſterie in the ſpirite which they haue not, they cannot bleſſe well, nor ſpeake to God, nor them ſelues. For the babling in an vnknowen tongue, is no more to be called ſpeaking, then the pratling of a Dawe, a Pie, or Popingaye, which are taught to vtter the ſouude of ſome wordes, but yet cannot iuſtly be called ſpeaking: for that ſpeaking is an expreſſing of the inward conceipte of the mind, whether it be true or falſe. Therefore the popiſh Church, which taketh vpon her greater wiſedome, then the holy Ghoſt hath reueiled by the Apoſtle, to like of that which he condemneth, ſheweth her ſelfe plainely to be the Church of Antichriſt, and not of Chriſt. But yet you ſay, ſhe doeth not wholy forbid, but ſome times graunteth to haue them tranſlated. The Church of Chriſt is more conſtant in her doctrine, and doth not ſome times denie, and ſome time graunt the knowledge of faith to her children. But the popiſh Church in the laſt blind dayes (as you cannot altogether denie) hath not permitted the articles of the faith, the tenne commaundements, and the Lords prayer to be knowen of the people in their mother tongue. And yet you ſay, your Church would haue all faithfull men knowe the contents of their prayers, which is not poſſible for them, nor meant by you, ſo long as you will not ſuffer them to learne them in that tongue which they doe vnderſtand. But the Church (you ſay) hath commaunded in ſome Councels, that they which cannot learne them diſtinctly in Latine, ſhould be taught them in their vulgar tongue. In deede when the knowledge of the Latine tongue among the common people beganne to decay, in the Weſt Churches of Germany and France, there was ſome care to ſupply that defect by inſtruction, and therefore it was decreed Conc. Tur. 3. cap. 17. *That euery Biſhop ſhoulde haue Homilies, and prouid that they be plainely tranſlated into the ruſticall Latine tongue, or into the Dutch tongue, that all men may more eaſily vnderſtand thoſe things that were ſaide.* Alſo in the Councell of Magunce. Cap. 2. it was decreed, *That there ſhould neuer want a man on the Lordes dayes, and on holy dayes, which ſhoulde preache the worde of God, and ſo as the common people may vnderſtand them.* And in the 45. Chapter of the ſame Councell it was decreed, that hee which cannot otherwiſe, ſhould learne the Creede, and the Lords prayer in his owne tongue. That men were willed to ſend their children to learne in the ſchoole, in Monaſteries, of prieſts, it was becauſe many did then vnderſtand the plaine and rude Latine, as appeareth by the Canon of Turon. before mentioned, and alſo by the 43. of this Councell of Magunce: where it is ſaide, *that no Prieſt (as wee thinke) can rightly ſing Maſſe alone: For howe ſhall he ſay, The Lorde be with you, or admoniſh men to liſt vp their heartes, and many other things like theſe, when there is none other preſent with him?* By this Canon you ſee, not onely priuate Maſſes condemned, but alſo that the people did vnderſtand the Latine which was ſpoken in the Maſſes, or elſe it was all one to ſay theſe wordes alone, or in the hearing of them that vnderſtand them not. As you do in your Maſſe, turne about and ſay: *Orate &c. Pray for me brethren and ſiſters:* when there is none preſent, but a ſeely boy that helpeth you to Maſſe, and perhaps at that time is in the Churchyard or veſtrie.

Yea euen in the Councell of Rhemes, from whence you ſende the contrary doctrine: it was thus decreed in the yeere of our Lorde eight hundred and thirteene: *The firſt Chapter is of the reaſon of faith, that euery man according to the vnderſtanding of ſuch his capacitie as the Lorde giueth, ſhoulde learne and vnderſtand it, and in his workes fully obſerue it. The ſeconde Chapter, that they learne and vnderſtande in ſenſe and meaning, the prayer which our Lorde Ieſus Chriſt taught his Diſciples to pray, becauſe it is lawfull for no Chriſtian man to bee ignorant of it.* And that their people all this while vnderſtood the Latine tongue, beſide theſe Canons, it may appeare by the Councell of Aquiſgran Cap. 133 *Where ſuch are appointed to reade and ſing in the Church, as more deſire in reading and ſinging, the edifying of the people then moſt vaine popular flattering.* Therefore the people vnderſtoode that which was ſung or ſaide in Latine: for without vnderſtanding, there coulde be no edifying. So that although prayer in Latine was alowable when men vnderſtoode Latine, yet when Latine is not vnderſtood, it is not tollerable to pray in Latine, by the elder Churches iudgement, and ſpecially by the doctrine of the Scripture. Wherefore they that pray in a tongue vnknowen, can haue no comfort of ſpirite, no true zeale or affection of prayers (though they haue neuer ſo great ſuperſtition, and blinde deuotion) when it is not poſſible for the heart to thinke, that which the tongue ſoundeth.

Rhem. 14 *Such holy Oraiſons be in maner conſecrated and ſanctified in and by the Holy Ghoſt that firſt inſpired them. and there is a reuerence and Maieſtie in the Churches tongue dedicated in our Sauiours Croſſe, and giueth more force and valure to them ſaide in the Churches obedience, then to others. The children cried* * Hoſanna *to our Sauiour, and were allowed, though they knewe not what they ſaide. It is well neere a thouſand yeeres that* * *our people which could nothing els but* barbarum frendere, *did ſing* Alleluia, *and not*, Prayſe ye the Lord. *and longer agoe ſince the poore husbandmen ſong the ſame at the plough in other Countries.* Hiero. tom. 1. Epi. 58. *And* Surſum corda, *and* Kyrieleiſon, *and the Pſalmes of Dauid ſung in Latin in the ſeruice of the Primitiue Church, haue the auncient and flat teſtimonies of S. Cyprian, S. Auguſtine, S. Hierome and other Fathers.* Gregor. lib. 7. epi. 63. Cypr. exp. orat. Do. nu. 13. * Aug. c. 13. de dono perſeuer. & de bono vid. cap. 16. *and* ep. 178. Hiero. præfat. in pſal. ad Sophron. Auguſt. de Catechiz. rud. c. 9. de Doct. Chr. li. 2. cap. 13. *See* ep. 10. Auguſt. *of S. Hieroms Latin tranſlation read in the Churches of Africa. Prayers are not made to teach, make learned, or increaſe knowledge, though by occaſion they ſometimes inſtruct vs. but their ſpeciall vſe is, to offer our hartes, deſires, and wants to God, and to ſhew that we hang of him in all things: and this euery Catholike doeth for his condition, whether he vnderſtand the words of his prayer or not. The ſimple ſort cannot vnderſtand all Pſalmes, nor ſcarſe the learned, no though they be tranſlated or read in knowen tongues: men muſt not ceaſe to vſe them for all that. when they are knowen to conteyne Gods holy prayſes. The ſimple people when they deſire any thing ſpecially at Gods hand, are not bound to knowe, neither can they tell, to what petition or part of the* Pater noſter *their demaund pertaineth, though it be in Engliſh neuer ſo much. they cannot tell no more what is,* Thy kingdome come, *then* Adueniat regnum tuum *nor whether their petition for their ſicke children or any other neceſſitie, pertaine to this part, or to* Fiat voluntas tua, *or* Næ nos inducas, *or to what other part els. It is ynough that they can tell, this holy Oraiſon to be appointed to vs, to call vpon God in all our deſires. more then this,*

The ſeruice alwayes in Latine through out the weſt Church. *Mat. 24. *Greg. li. 27. Moral. c. 6.*

It is not neceſſarie to vnderſtand our prayers.

How farre is ſufficient for the people to vnderſtand.

is not neceſsarie. And the tranſlation of ſuch holy things often breedeth manifolde danger and irreuerence in the vulgar (as to thinke God is auctor of ſinne, when they reade, Leade vs not into tentation) *and ſeldome any edification at all. For, though when the prayers be turned and read in Engliſh, the people knoweth the wordes, yet they are not edified to the inſtruction of their minde and vnderſtanding, except they knewe the ſenſe of the wordes alſo and meaning of the Holy Ghoſt. For if any man thinke that S. Paul ſpeaking of edification of mans minde or vnderſtanding, meaneth the vnderſtanding of the wordes onely, hee is foully deceiued. for, what is a childe of fiue or ſixe yeeres olde edified or increaſed in knowledge by his* Pater noſter *in Engliſh? It is the ſenſe therefore, which euery man cannot haue, neither in Engliſh nor Latine, the knowledge whereof properly and rightly edifieth to inſtruction. and the knowledge of the wordes onely, often edifieth neuer a whit, and ſome times buildeth to errour and deſtruction: as it is plaine in all Heretikes and many curious perſons beſides. finally both the one and the other without charitie and humilitie maketh the Heretikes and Schiſmatikes with all their Engliſh and what other tongues and intelligence ſo euer, to be* æs Sonans & Cymbalum tinniens, *ſounding braſſe and a tinkling cymbal.* 1.Cor.13.

How the mind or vnderſtanding is edified.

Fulke. 14 If the holy Ghoſt did euer conſecrate and inſpire holy prayers in any language, they are propharied and abuſed by them that pronounce them, and doe not vnderſtand them, as theſe of the Corinthians, which were inſpired doubtles by the holy Ghoſt, yet were prophanely abuſed, when they were vttered of pride and ambition, and not interpreted for the Churches edification. But there is a great reuerence (you ſay) in the Churches tongue dedicated in our Sauiours Croſſe. But why ſhould there not be as great reuerence & Maieſtie in all languages, that were ſanctified by the holy Ghoſt, to expreſſe the great prayſes of God? Act. 2. As for the dedication vpon the Croſſe, is a friuolous reaſon grounded vpon Pilates auctoritie, who ſet vp that inſcription in three moſt notorious languages. And yet for the Hebrue tongue that is there named, it is moſt like it was the Syrian tongue, which in the newe Teſtament is often called the Hebrue tongue, becauſe it was the vulgar tongue of the Iewes that were Hebrues, Act. 22.2. and twiſe in the 19. of S Iohn verſe 13.17. And where you pretend the Churches obedience, to giue force and valure to ſuch ptayers, it is vaine. For the Church hath no power graunted of Chriſt, but to edification, 2.Cor.10.8. therefore can require no obedience, where edification is not ſought but hindred. But yet you will not giue ouer the matter ſo: *for the children cried Hoſanna to our Sauiour, and were allowed, though they knewe not what they ſaide.* Howe dare you affirme they knewe not what they ſaid? for firſt they ſpake in their owne tongue. Secondly they expreſſe plainely, that they did acknowledge our Sauiour Chriſt and his kingdome, and prayſed God for the ſame, and prayed to God in the higheſt to proſper the ſame. Howe then are you not aſhamed to ſay, they knewe not what they ſaid? becauſe they were children? doth not our Sauiour Chriſt acknowledge that they were inſpired of God? what? like Parates to ſound thoſe wordes? or to acknowledge in heart alſo that which they ſpake with their tongues? Moreouer you ſay, it is wel neere a thouſand yeeres ſince our people which could nothing elſe but bray barbarouſly, did ſing *Alleluia*, and not, Prayſe ye the Lord. That the Saxons ſung *Alleluia*, it was when they vnderſtood it to be, prayſe ye the Lord, as we doe nowe vnderſtand *Amen*, to be all one with, So be it. If I ſhould ſtand in contention with you, whether al the Saxons were then altogether ignorant of the Latine tongue, and void of Chriſtianitie, notwithſtanding Gregories auctoritie, I might trouble you to anſwere all that I could obiect, but I will not ſtand vpon that point. But long before that (you ſay) the husbandmen ſung the ſame at the plough in other countries. Hierome telleth you in what countrie, namely in Paleſtine, about Bethlehem, where it was in maner the vulgar tongue of the countrie. And Gregorie telleth you, it was brought from the Church of Hieruſalem, firſt by Hierome in the dayes of Damaſus lib. 7. ep. 63. That *Surſum corda*, and the pſalmes were ſung in Latine in the Weſt Church where they were vnderſtood, becauſe the Latine tongue was then vulgar to all the nations of Italie, Spaine, France, Africa &c. you neede not haue brought ſo many quotations: for we doe eaſily graunt it, as alſo ỹ Hierõmes tranſlation was read in Africa, for then the Latin tongue was cõmonly ſpoken and vnderſtood in all ſuch places as the ſeruice was in Latine. S. Auguſtine confeſſeth, that he learned the Latine tongue from his infancie among the flatterings and playing of his nurces, not teaching him, but ſpeaking to him. Conf. lib. 1. cap. 14. The vulgar people therefore ſpake Latine in Africa, no marueile then if they had Latine ſeruice. And although ſome Biſhops & miniſters of the Church vſed ſoleciſmes and barbariſmes, it was either of purpoſe, as S. Auguſtine himſelfe did, that the people might vnderſtand him the better, who though they ſpake Latine, yet not ſo finely as Cicero, or other learned Romanes, but vnderſtood beſt ſuch barbarous termes and phraſes, as they were beſt acquainted withall, as witneſſeth S. Auguſt. in pſ. 123. 128. de Doct. Chriſt. li. 2. cap. 13. Or if they vſed any ſoleciſmes or falſe Latin of ignorance, ſo that they did not vnderſtand ſome words, which they pronounced and kept not right diſtinctions, S. Auguſtine ſaith: *they were to be reformed, that the people may ſay* Amen, *to that which they vnderſtand plainely.* De Catech. Rud. cap. 9.

All things ſanctified by ỹ holy Ghoſt.

Nowe for *Kyrieleiſon* and *Chriſteleiſon*, which are Greeke wordes ſignifying, Lorde haue mercie vpon vs, Chriſt haue mercie vpon vs: Gregorie acknowledgeth that he was the firſt that brought them into the Latine Church, more then ſixe hundred yeeres after Chriſt, to be ſaid by the Clerkes onely, and not by the people. Yet it is not to be thought but the people did ſufficiently vnderſtand the meaning of theſe wordes, which was eaſily learned. *But prayers were not made* (you ſay) *to teache or encreaſe knowledge, but their ſpeciall vſe is to offer our heart, deſires, and wantes to God.* S. Paul requireth in prayers, that they ſhoulde teache and inſtruct others, if they be publike, and our ſelues at leſt if they be priuate: for wee can no more ſay *Amen* to a prayer pronounced by our ſelues, then we can to a prayer pronounced by an other, if wee vnderſtande it not. Neyther is it the ſpeciall vſe of prayers, to offer our heartes, deſire, and wantes to God, who knoweth them before wee pray, but to ſtirre vp our ſelues in true faith and obediene, to depende vpon Gods promiſes, and to acknowledge his infinite benefites towardes vs: which can not bee by any wordes of prayer, that is not vnderſtoode of vs. For as for offering our heartes, deſire, wantes &c. the ſpirite maketh interceſſion for vs with gronings that can not be vttered. You adde moreouer, *That the ſimple ſort cannot vnderſtande all Pſalmes, nor the learned alwayes in the vulgar tongue.* What then? there are pſalmes ynough that they may vſe as prayers, and ſtudy to vnderſtand the

reſt at more leaſure: yet againe you preſſe vs. *The ſimple people when they deſire any thing of God ſpecially, are not bounde to knowe, neyther can they tell to what petition of their Pater noſter, their demaunde perteyneth.* At the leſt wiſe they are bound to knowe, that all things meete for them to demaund, and God to graunt, are comprehended in that forme of prayer, becauſe Chriſt hath taught them when they pray, to ſay: Our father, &c. And they can according to their owne want & meaning ſay. Lord graunt this or that, although they can not alway tell to which petition their demaund pertaineth: for it may pertaine to diuers petitions. But where you ſay: *They can tell no more what is, Thy kingdome come, then Adueniat regnum tuum.* I thinke the ſimpleſt Papiſts in England, that hath any loue of trueth, will ſay you ſpeake vntruely. For though they knowe not ſo well as learned men, ſpecially if they be not any thing inſtructed wherein the kingdome of God doth chiefely conſiſt: yet common ſenſe teacheth them, that there is great glory, power, and maieſtie wiſhed vnto God by the very worde of kingdome: whereas they can haue no true and certaine concept of the Latine wordes which they doe not vnderſtand. Whether the requeſt for their ſicke children perteine to (*Thy will be done*, or *Leade vs not into temptation:*) you would make them very ignorant that knowe not. Our people (God be thanked) are taught, that all things perteyning to this life, are conteyned in dayly bread, with the condition of Gods will in all things, which goeth before. But whereas you ſay: *There is no more neceſſarie for them to knowe, but that this Oraiſon is appointed to vs to call vpon God in all our deſires:* you affirme boldly as your maner is, without all proofe or reaſon. For our Sauiour Chriſt deliuered this forme of praier, to teach vs what things we ſhould aske at Gods hands, and what not. How we ſhould aske them in faith at our heauenly fathers hands, what things chiefely, namely, ſuch things as perteyne to Gods glory, and what thoſe be: ſuch things as be neceſſarie for our ſelues, & what they be. Theſe and ſuch things by Chriſtes inſtitution, that taught this forme of prayer, are neceſſarie to be knowen, and not onely to knowe, that this orayſon is appointed vs to call vpon God in all our deſires. For we are not ſo bound to this forme of prayer, that we muſt alwayes vſe it, and onely, but we may vſe other formes by the example of the Apoſtles, but this is appointed to be the paterne of all other formes of prayers: therefore there is more neceſſitie for all men to know that ſhall pray aright, or vſe this principall forme of prayer rightly, *then that it is appointed to vs to call vpon God in all our deſires.* Further you ſay, *the tranſlation of ſuch holy things often breedeth manifold dangers and irreuerence in the vulgar, as to thinke God is auctor of ſinne, when they reade, Leade vs not into temptation, and ſeldome any edification at all.* You may as truely ſay, the teaching of theſe holy things by Chriſt, to his vnlearned diſciples, might breede ſuch dangers and irreuerence, as the tranſlation of them, and ſo you ſhould blaſpheme directly, as you doe now couertly. But neither the teaching, nor the tranſlation, breedeth any ſuch danger, but rather keepeth men from ſuch inconueniences: and breedeth properly edification of Gods children: though wicked men both learned and vnlearned, peruert all that good is, to their condemnation. Where you ſay, the people to their right edification, muſt aſwell know the ſenſe, as the wordes, I agree with you: but firſt they muſt knowe the wordes, and after they muſt be taught the ſenſe and meaning, if any thing be obſcure, or hard to be vnderſtood in the wordes. And S. Paul ſpeaking of the edification of mens mindes, will haue both the wordes, and the ſenſe to be vnderſtood, but you by your will, would haue neither: for it is not poſſible to vnderſtand the ſenſe of wordes, before the wordes be vnderſtood. But to haue ỹ words vnderſtood, you haue no care, nor thinke it neceſſarie, howe ſhould then the ſenſe of thoſe wordes be vnderſtood? Children with vs are firſt taught to ſpeake, and then learne to vnderſtand, becauſe the wordes muſt needes be knowen before the ſenſe. And therefore the learning of the Scripture euen from infancie, is commended by S. Paul, though you would malignely cauill and ſay: what? was Timothie being a childe of fiue or ſixe yeeres olde, edified or increaſed in knowledge, by knowing the holy Scriptures? We confeſſe therefore, that the ſenſe is neceſſarie to be had, by teaching of parents and paſtors: but the vnderſtanding of the wordes muſt be had before there can any meaning of them be taught, and both in charitie, humilitie, and faith muſt be practiſed, that men may learne to pray rightly. 1.Tim.3.15.

Rhem. 15 *To conclude, for praying either publikely or priuately in Latin which is the common ſacred tongue of the greateſt part of the Chriſtian worlde, this is thought by the wiſeſt and godlieſt to be moſt expedient, and is certainely ſeene to be nothing repugnant to S. Paul. If any yet will be contentious in the matter, we muſt anſwere them with this ſame Apoſtle,* The Church of God hath no ſuch cuſtome, *and with this notable ſaying of S. Auguſtine,* ep. 118. c. 5. Any thing that the whole Church doth practiſe and obſerue throughout the world, to diſpute thereof as though it were not to be done, is moſt inſolent madneſſe. 1.Cor.11.16. A notable rule of S. Auguſt.

Fulke. 15 Your concluſion therefore, is a moſt beggerly and ſhameles petition of the whole matter in queſtion. That it is thought by you (which are the wiſeſt and godlieſt) that prayers priuate or publike in Latin, be moſt expedient and nothing repugnant to S. Paul. For that the wiſeſt and godlieſt in the primitiue Church, yea of the later Church for 800. or 900. yeeres after Chriſt, were of a contrary iudgement, I haue proued before ſufficiently. And by the very wordes of S. Paul I haue ſhewed, that publike prayer expreſly and principally, and priuate prayer conſequently in a tongue not vnderſtoode, is repugnant to S. Paul. I haue alſo ſhewed, that the Latin tongue is no more holy then any other tongue, ſeeing God by ſending his Spirit in fierie tongues, hath conſecrated all tongues to ſpeake the great and worthie prayſes of God. Act. 2. Therefore for Gods trueth, and the edifying of his Church, it is the cuſtome of Gods Church, to ſtriue euen to the death. And the ſaying of S. Auguſtine doth nothing tonche this caſe, ſeeing prayers in an vnknowen tongue, was neuer practiſed nor obſerued of the whole Church through the whole world, as I haue proued before.

Rhem. 16 34. Let women hold their peace.) *There be, or were, certaine Heretikes in our Countrie (for ſuch euer take the Scriptures diuerſely for the aduantage of time) that denied women to hold lawfully any kingdome or temporall Soueraintie: but that is falſe and againſt both reaſon and the Scriptures. This onely in that ſexe is true, that it is not capable of holy orders, ſpirituall Regiment or Cure of ſoules: and therefore can not doe any function proper to Prieſtes and Biſhoppes: not ſpeake in the Church, and ſo not preache, nor diſpute, nor haue or giue voyce either deliberatiue or definitiue in Councels and publike Aſſemblies, concerning matters of Religion, nor make Eccleſiaſticall lawes concerning the ſame, nor binde, nor looſe, nor excommunicate, nor ſuſpende, nor degrade, nor abſolue, nor miniſter Sacraments,* Women may haue any temporall Soueraintie, but no Eccleſiaſticall function.

other

other then Baptiſme in the caſe of mere neceſsitie, when neither Prieſt nor other man can be had: much leſſe preſcribe any thing to the Clergie, how to miniſter them, or giue any man right to rule, preach, or execute any ſpiritual function as vnder her and by her authoritie: no creature being able to impart that whereof it ſelfe is incapable both by nature and Scriptures. This Regiment is expreſly giuen to the Apoſtles, Biſhops, and Prelates: they onely haue authoritie to bind and looſe, Mat.18: *they only are ſet by the Holy Ghoſt to gouerne the Church,* Act.20: *they only haue cure of our ſoules directly, and muſt make account to God for the ſame,* Heb.13.

Fulke 16 The errour of them that did write againſt the regiment of women, is eaſily confuted by the fifth Commandement, where ciuil auctoritie and gouernment is eſtabliſhed as well to the Mother, Myſtres, Lady and Queene, as to the Father, Maſter, Lord and King, the natural order of ſexe, neuertheles obſerued. But the ſexe of woman kinde is not capable of ſpiritual gouernement, and therefore may not ordinarily exerciſe any Eccleſiaſtical function of auctoritie in the Church, as preaching, miniſtring the Sacraments, excommunication, &c. And yet the Scripture alloweth a miniſterie or ſeruice of women to the Church, Namely to comfort and helpe the poore, as we reade *Rom.*16.1. *Phœbe* a miniſter of the Church of *Cenchris*: aud 1. *Tim.*5. The widowes that ſerued the Church in the ſame office. But when you exclude them from all ſpiritual regiment, Eccleſiaſtical function, and cure of ſoules, I marueile whether the office of an Abbeſſe, or Prioreſſe among you, be compted meere ciuil and temporal functions, and haue no cure of ſoules directly pertayning to them. But howſoeuer they are accompted with you, in the Church of God, to whomſoeuer God committeth auctoritie and gouernment, he committeth alſo directly and ſpecially the care of ſoules, and not of bodies only, yet this cure to be exerciſed according to the diſtinct and ſeueral limits of Eccleſiaſtical and ciuil functions. Therefore the father and mother, maſter and myſtres, Lord and Lady, King and Queene, haue care of the ſoules of their children, ſcholers, ſeruants and ſubiects, and not of their bodies onely. Parents are commanded to bring vp their children in the diſcipline and inſtruction of the Lord, *Epheſ* 6.4. Wherby it is manifeſt they muſt haue care of their ſoules, and ſo muſt all other gouernours, as maſters, Magiſtrates and Princes, euery one in his calling, and according to his auctoritie. Therefore Princes (be they men or women) ought to haue care of their ſubiects ſoules, and to prouide for the ſame by making Eccleſiaſtical lawes, and compelling their ſubiects to ſerue God according to his Lawes. Therefore to denie vnto women all care of ſoules, and to ſay they haue no auctoritie to make Eccleſiaſtical lawes, by which their ſubiects ſhalbe compelled to ſerue God according to his word, is in effect to denie them all auctoritie & gouernement, and not ſpiritual gouernement only. S. Auguſtine compteth him madde that will denie that Princes ought to haue no care of their ſubiects ſoules. *Ep.*50. *Bonifacio. Quis mente ſobrius? &c. Who being in his right wittes would ſay to Kings, Take you no care by whom in your kingdome the Church of your Lord God is defended or oppugned, let it not pertaine vnto you who in your kingdome wilbe religious or ſacrilegious, to whom it cannot be ſaid, Let it not pertaine vnto you, who in your kingdome wilbe chaſte or vnchaſt.* The gouernment of women, and of ciuil Princes.

And concerning their auctoritie and duetie in making Eccleſiaſtical lawes, He ſaith likewiſe: *Aliter enim ſeruit, &c. The Prince ſerueth otherwiſe as a man, and otherwiſe as he is a King. Becauſe he is a man he ſerueth God liuing faithfully, but becauſe he is a King, he ſerueth God by making lawes in conuenient ſtrength, which command iuſt things, and forbid the contrary, as Ezechias ſerued God in deſtroying the groues and temples of Idoles.* Therefore Princes without confuſion of the functions ciuil and Eccleſiaſtical, may command and preſcribe Eccleſiaſtical perſons to execute any ſpiritual function (according to the word of God) and puniſh the neglect of their dueties in them. And this may a Queene doe by her Soueraigne auctoritie, though ſhe may not execute any of thoſe functions in her owne perſon. *Dauid, Salomon, Ioſaphat, Ezechias, &c.* commanded the Prieſtes to execute their office according to the Lawe of God, yet was it not lawfull for them to execute any thing that was proper to the Prieſtes office in their owne perſons. So did *Conſtantine, Theodoſius, Martianus, Iuſtinianus*, make Eccleſiaſtical lawes to compel Eccleſiaſtical perſons to doe their dueties, and called general Councels to decide queſtions of Religion, and gaue order how to proceede in them according to the Scriptures. *Conſtantinus* ſpake thus in the *Nicen* Councel: *The bookes of the Goſpels and Apoſtles, and the Oracles of the ancient Prophets* (ſaith he) *doe plainely inſtruct vs in the vnderſtanding of God. Therefore ſetting all hatefull diſcord aſide, let vs take out of the ſayings of God the explication of the queſtions. Theod. hiſt. lib.* 1. *Cap.*7. *Theodoſius* in the Councel of *Conſtantinople* the firſt, elected *Nectarius* biſhop of that See *Sozom. lib.*7. *c.*8. Alſo when the Councel had decreed among other things that the See of *Conſtantinople* ſhould be in dignitie next to the See of Rome, and in priuiledges and auctoritie equal. *The Emperour gaue his voice of aſſent and made a lawe, that the faith of the Nicene Councel ſhould preuaile. Sozom. lib.*7. *c.*9. *Theodoſius the yonger* (ſaith *Euagrius lib.* 1. *cap.*12.) *made a lawe, whereby he condemned the Neſtorian heretikes, and made other lawes accommodated, or made fit for our Religion. Valentinianus* called the Councel of *Chalcedon*, where *Martianus* himſelfe was preſent, and appointed Iudges and a Senate to order the Councel, by whoſe auctoritie *Dioſcorus* biſhop of *Alexandria*, was commaunded to ſit in the Councel, (contrary to the commaundement of *Leo* biſhop of Rome giuen to his Legates and there vttered,) vntil good cauſe was ſhewed, why he ought not to ſit in Councel. *Conc. Chal. Action* 1. The ſame Iudges with the Councel decreed, that the biſhop of *Conſtantinople* ſhould haue the ſame honour and auctoritie that the biſhop of Rome hath, notwithſtanding the contradiction of the biſhop of Romes Legates. *Act.*16. And the Emperour confirmed the ſame. *Liberat. c.*13. S. Auguſtine teſtifieth, that an Eccleſiaſtical cauſe was committed to the hearing of *Melchiades* biſhop of Rome, by the commaundement of *Conſtantinus* the Emperour. *De vnico baptiſmo cap.*16. *Socrates* witneſſeth that he comprehendeth in his ſtorie the Romane Emperours: *Becauſe vpon them (ſince they began to be Chriſtians) the Eccleſiaſticall matters doe depend, and the greateſt Councels by their decree, haue bene gathered and are gathered, Lib.*5 *in præm.*

Now let vs ſee what ſubſtantial reaſons you bring, to proue that a woman (being a Prince) may not *preſcribe any thing to the Clergie how to miniſter the Sacraments, or giue any man right, to rule, preach, or execute any Spiritual function, as vnder her, and by her auctoritie.* Firſt you ſay, *No creature is able to impart that whereof it ſelfe is incapable, both by nature and Scriptures.* I anſwere, Firſt a woman being a Prince, hath as great auctoritie as a man. But I haue ſhewed before, that godly Kings of the Iſraelites commanded and preſcribed the Prieſts to miniſter the Sacrifices, and Sacraments of the old Teſtament, which it was not lawful for them to do themſelues. And although the

the auctoritie of ordeyning Eccleſiaſtical Miniſters, perteineth not to ciuil Magiſtrates, yet may they cõmand meete perſons to be ordeined, (and being ordeined) to execute all partes of their function according to the word of God, vnder their auctoritie, and by their auctoritie: although the ſpiritual vertue of their office doe depend vpon an higher auctoritie of Chriſt, which is not ſubiect to men. The Prince may commande a biſhop or miniſter to baptiſe a perſon, whom by Gods word it is lawfull for them to baptiſe. But the vertue of regeneration is not ſubiect to the Princes commandement, and ſo of all other partes of their office.

Your ſecond reaſon is: *This regiment is expreſly giuen to the Apoſtles, biſhops and prelates, they only haue auctoritie to binde and looſe.* I anſwere, The auctoritie of ciuil Magiſtrates doeth giue them nothing that is peculiar to Eccleſiaſtical miniſters, yet is it of power to commande them to doe and execute all thoſe things, as they ought to doe by the word of God, and not after the corrupt affection of the Prince. Thirdly you ſay: *They only are ſet by the holy Ghoſt to gouerne the Church, Act.20.* I anſwere, Their gouernment doeth not exclude the auctoritie of the Chriſtian Magiſtrate, which is no way contrary to their ſpirituall gouernment, but is appointed to mainteine it, and to ſee it to be exerciſed, as it ought to be. Fourthly you ſay: *They onely haue cure of ſoules directly, and muſt make accompt to God for the ſame, Heb.13.* The text ſaith not, That they onely haue cure of ſoules, but Princes alſo haue cure of ſoules in their office, and muſt giue accompt to God for the ſame, as parents, maſters, and all that haue any auctoritie committed by God vnto them, haue it for the benefite of mens ſoules, more ſpecially then for their bodies.

CHAP. XV.

The 7. part. Of the reſurrection of the dead.

He proueth the Reſurrection of the dead by the Reſurrection of Chriſt, and with many other arguments: and 31 anſwereth alſo obiections made againſt it. 49 And then exhorteth in reſpect of it, vnto good life.

The Epiſtle vpon the 11. Sunday after Pentecoſt.

AND I doe you to vnderſtand, brethren, the Goſpel which I preached to you, which alſo you receiued, in the which alſo you ſtand,

2 By the which alſo you are ſaued, after what maner I preached vnto you if you keepe it, vnleſſe you haue beleeued in vaine.

ᶜ tradidi παρέδωκα

3 For ᶜ I deliuered vnto you firſt of all which I alſo receiued: that Chriſt died for our ſinnes *according to the Scriptures:

Eſ.53,8. Dan.9,26. Pſ.5,10. Ion.2,2. Lu.24.

4 And that he was buried, & that he roſe againe ỹ third day, *according to ỹ ſcriptures:

5 And that he was *ſeen of Cephas: and after that of the eleuen.

6 Then was he ſeen of mo then fiue hundred brethren together: of which many remaine vntil this preſent, & ſome are a ſleepe.

7 Moreouer he was ſeen of Iames, then of al the Apoſtles.

ᶜ one borne out of time Act.9,3.

8 And laſt of al, as it were of ᶜ an abortiue *he was ſeen alſo of me.

9 For I am the leaſt of all the Apoſtles, who am not worthy to be called an Apoſtle, becauſe I perſecuted the Church of God.

10 But by the grace of God I am that which I am: and his grace in me hath not been ‡ void, but I haue laboured more aboundantly then all they: yet not I, but the grace of God ‖ with me.

11 For whether I, or they, ſo we preach, and ſo you haue beleeued.

12 But if Chriſt be preached that he is riſen againe from the dead: how doe certaine among you ſay, that there is no reſurrection of the dead?

13 And if there be no reſurrection of the dead, neither is Chriſt riſen againe.

14 And if Chriſt be not riſen againe, then vaine is our preching, vaine alſo is your faith.

15 And

*Moreouer, * brethren, I declare vnto you, the Goſpell which I preached vnto you, which alſo ye haue receiued, and wherein ye haue †continued,* Galat.1.11.

†Or, ſtoode.

2 By the which alſo ye are ſaued, if ye keepe the doctrine which I preached vnto you, except ye haue beleeued in vaine.

3 For I deliuered vnto you firſt of all, that which alſo I receiued, howe that Chriſt died for our ſinnes, according to the Scriptures:

*4 * And that he was buried, and that he aroſe the thirde day, according to the Scriptures:* Ion.2.1.

*5 * And that he was ſeene of Cephas, then of the twelue:* Iohn 20.19.

6 After that hee was ſeene of moe then fiue hundred brethren at once: of which, the more part remaine vnto this day, and ſome are fallen aſleepe.

7 And after that he was ſeene of Iames, then of all the Apoſtles.

*8 * And laſt of all hee was ſeene of me, as of one borne out of due time.* Actes 9.4. ephe 3.8.

9 For I am the leaſt of the Apoſtles, which am not worthy to be called an Apoſtle, becauſe I perſecuted the Church of God.

*10 * But by the grace of God, I am that I am, and his grace which is in me, was not vaine: but I laboured more aboundantly then they all, yet not I, but the grace of God which is with mee.* Ephe.3.7.

11 Therefore, whether it were I or they, ſo we preach, and ſo haue ye beleeued.

12 If Chriſt be preached, howe that he roſe from the dead: how ſay ſome amõg you, that there is no reſurrection of the dead?

13 If there bee no riſing of the dead, then is Chriſt not riſen.

14 If Chriſt be not riſen, then is our preaching vaine, and your faith is alſo vaine.

15 Yea,

15 And we are found also ‡false witnesses of God: because we haue giuen testimonie against God, that he hath raised vp Christ, whom he hath not raised vp, if the dead rise not againe.

16 For if the dead rise not againe, neither is Christ risen againe.

17 And if Christ be not risen againe, vaine is your faith, for yet you are in your sinnes.

18 Then they also that are a sleepe in Christ, are perished.

19 If in this life onely we be hoping in Christ, we are more miserable then al men.

20 But now Christ is risen againe frō the
Col.1,18. dead, the *first fruites of them that sleepe:

Ap.1,5. Ro.5,12. 21 For *by a man death: and by a man the resurrection of the dead.

22 And as in Adam al die, so also in Christ al shal be made aliue.

1.Thes.4,15. 23 But *euery one in his owne order: the first fruits Christ, then they that are of Christ, that beleeued in his comming.

24 Then the ende, when he shal haue deliuered the kingdom to God and the Father, when he shal haue abolished al principalitie and authoritie and power.

Ps.109,1. 25 And he must reigne, *Until he put al his enemies vnder his feete.*

26 And the enemie death shalbe destroi-
Ps.8,8. ed last. *For he hath subdued al things vnder his feete.* And whereas he saith,

27 *Al things are subdued to him:* Vndoubtedly, except him that subdued al things vnto him.

28 And when all things shal be subdued to him: then the Sonne also him self shal be subiect to him that subdued all things vnto him, that God may be al in al.

29 Otherwise what shal they do that are baptized for the dead, if the dead rise not againe at al?

30 Why also are they baptized for them? why also are we in danger euery houre?

31 I die daily by your glorie brethren, which I haue in Christ IESVS our Lord.

32 If (according to man) I fought with beastes at Ephesus, what doth it profite me,
Esa.22,13. if the dead rise not againe? *Let vs eate and drinke, for to morow we shal die.*

Menander. 33 Be not seduced, *Euil communications corrupt good maners.*

34 Awake ye iust, and sinne not. for some haue not the knowledge of God, I speake to your shame.

35 But some man saith, How do the dead rise againe? and with what maner of body shal they come.

36 Foole

15 Yea, and we are found false witnesses of God, because we haue testified of God, how that he raised vp Christ: whome he raised not vp, if so be that the dead rise not.

16 For if the dead rise not, then is not Christ risen.

17 If it be so that Christ is not risen, then is your faith vaine, ye are yet in your sinnes:

18 But also they which are fallen a sleepe in Christ, are perished.

19 If in this life onely we haue hope in Christ, then are we of all men most miserable.

20 But nowe is Christ risen from the dead, he is become the first fruites of them that slept.

21 For since by man came *death, euen so by man* came *the resurrection of the dead.*

22 For as by† Adam all die, euen so †by Christ shall all be made aliue, † Or, in Adam. † Or, in Christ.

23 But euery man in his owne order. The first fruites is *Christ, afterward, they that are Christs at his comming.*

24 Then commeth *the ende, when hee shall haue deliuered vp the kingdome to God the father, when he shall haue put downe all rule, and all auctoritie, and power.*

25 For he must reigne *till hee shall haue put all his enemies vnder his feete.* Psal.110.1. actes 2.34. heb.1.13.

26 The last enemie that shall be destroyed, is *death.*

27 *For hee hath put downe all things vnder his feete: But when he saith, All things are put vnder him, it is manifest that hee is excepted which did put all things vnder him.* Psal.8.7. hebr.2.8.

28 When all things shalbe subdued vnto him, then shall the sonne also him selfe be subiect vnto him that put all things vnder him, that God may be all in all.

29 Els what shall they doe which are baptized for the dead, if the dead rise not at all? Why are they then baptized for the dead?

30 And why stande we in ieopardie euery houre?

31 I protest *by our reioycing which I haue in Christ Iesus our Lord, I die dayly.*

32 If I haue fought with beastes at Ephesus, after the maner of men, what aduãtageth it me, if the dead rise not? *Let vs eate and drinke, for to morowe we die.* Esai 22.13.

33 Be ye not deceiued: Euill wordes corrupt good maners.

34 Awake to righteousnesse, and sinne not: for some haue not the knowledge of God, I speake this to your shame.

35 But some man will say, How are the dead raised vp? With what body doe they come?

36 Thou

36 Foole, that which thou ſoweſt is not quickened, vnleſſe it die firſt.

37 And that which thou ſoweſt, not the body that ſhal be, doeſt thou ſow: but bare graine, to wit, of wheate, or of ſome of ỹ reſt.

38 And God giueth it a body as he wil: and to euery ſeede his proper body.

39 Not al fleſh, is the ſame fleſh: but one of men, an other of beaſts, an other of birdes, an other of fiſhes.

40 And bodies celeſtial, and bodies terreſtrial: but one glorie of the celeſtial, and an other of the terreſtrial.

41 One glorie of the ſunne, an other glorie of the moone, and an other glorie of the ſtarres. For ‡ſtarre differeth frō ſtarre in glory:

42 So alſo the reſurrection of the dead. It is ſowen in corruption, it ſhall riſe in incorruption.

43 It is ſowen in diſhonour, it ſhal riſe in glorie. It is ſowen in infirmitie, it ſhall riſe in power.

44 It is ſowen a natural body: it ſhal riſe a ‡ſpiritual body. If there be a natural body, there is alſo a ſpiritual,

Gen.2,7. 45 As it is written, *The firſt man Adam was made into a liuing ſoul:* the laſt Adam into a quickening ſpirit.

46 Yet that is not firſt which is ſpiritual, but that which is naturall: afterward that which is ſpiritual.

47 The firſt man of earth, earthly: the ſecond man from heauen, heauenly.

48 Such as is the earthly, ſuch alſo are the earthly. and ſuch as the heauenly, ſuch alſo are the heauenly.

49 Therfore as we haue borne the image of the earthly, let vs beare alſo the image of the heauenly.

‡ Fleſh and bloud ſignifie not here the ſubſtance of thoſe things, but the corrupt qualitie incident to them in this life by the fal of Adam.

50 This I ſay brethren, that ‡fleſh & bloud can not poſſeſſe the kingdom of God: neither ſhal corruption poſſeſſe incorruption.

51 [b] Behold I tel you a myſterie. We ſhal al in deede riſe againe: but we ſhal not al be changed.

52 In a moment, in the twinkling of an eie, at the *laſt trompet (for *the trompet ſhal ſound) and the dead ſhal riſe againe incorruptible: and we ſhal be changed.

Ap.8,2.11, 15. 53 For this corruptible muſt doe on incorruption: and this mortal doe on immortalitie.

54 And when this mortall hath done on immortalitie, then ſhall come to paſſe the

Oſ.13,14. ſaying that is written, *Death is ſwallowed vp in victorie.*

55 *Death*

36 Thou † foole, that which thou ſoweſt, is not quickened, except it die. † Or, madde man.

37 And that which thou ſoweſt, thou ſoweſt not that body that ſhalbe, but bare corne, it may chaunce of wheate, or of ſome other corne.

38 But God giueth it a body, as it hath pleaſed him, and to euery ſeede his owne body.

39 All fleſh, is not † the ſame fleſh, but there is one maner of *fleſh of men, another fleſh of beaſtes, another of fiſhes, and another of birdes.* † Or one maner of fleſh.

40 There are alſo celeſtial bodies, and bodies terreſtrial: but the glory of the celeſtial is one, and the glory *of the terreſtrial another.*

41 There is one glory of the Sunne, and another glory of the Moone, and another glory of the ſtarres: For one *ſtarre differeth from* another *ſtarre in glory.*

42 So is the reſurrection of the dead. It is ſowen in corruption, it riſeth in incorruption.

43 It is ſowen in diſhonour, it riſeth in honour. It is ſowen in weakeneſſe, it riſeth in power.

44 It is ſowen a naturall body, it riſeth a ſpirituall body: There is a naturall body, and there is a ſpirituall body.

*45 And ſo it is alſo written: The firſt man *Adam was made a liuing ſoule, and the laſt Adam was made a quickening ſpirit.* Gene.2.7.

46 Howbeit, that is not firſt which is ſpiritual, but that which is *naturall, and then that* which is *ſpirituall.*

47 The firſt man is *of the earth, earthy, the ſecond man* is *the Lord from heauen:*

48 As is the earthy, ſuch are *they that are earthy: and as is the heauenly, ſuch* are *they alſo that are heauenly.*

49 And as we haue borne the image of the earthy, we ſhall alſo beare the image of the heauenly.

50 This ſay I brethren, that fleſh and blood can not inherite the kingdome of God: neither doeth corruption inherite incorrruption.

51 Beholde, I ſhewe you a myſterie. We ſhall not all ſleepe, but we ſhall all be changed.

*52 In a moment, in the twinckling of an eye, *at the laſt trumpe (for the trumpe ſhal blow) and the dead ſhall riſe incorruptible, and we ſhall be changed.* Matt. 24.31. 1.theſ.4.16. ioan.5.28.

53 For this corruptible muſt put on incorruption, and this mortall muſt *put on immortalitie.*

54 When this corruptible ſhall haue put on incorruption, and this mortall ſhall haue put on immortalitie, then ſhall be brought to paſſe the ſaying that is written, Death is ſwallowed vp in victorie.

*55 *O death*

55 *Death where is thy victorie? death where is thy ſting?*

56 And the ſting of death, is ſinne: and the power of ſinne is the Law.

57 But thanks be to God that hath giuen vs the victory by our Lord IESVS Chriſt.

58 Therefore my beloued brethren, be ſtable and vnmoueable: abounding in the worke of our Lord alwaies, knowing that your labour is not vaine in our Lord.

55 **O death, where is thy ſting? O hell, where is thy victorie?*

56 *The ſting of death is ſinne, & the ſtrẽgth of ſinne is the law.*

57 *But thankes be vnto God, which giueth vs the victorie through our Lord Ieſus Chriſt.*

58 *Therfore my beloued brethren, be ye ſtedfaſt, vnmoueable, alwaies abounding in the worke of the Lord, for as much as ye know that your labour is not in vaine in the Lord.*

MARGINAL NOTES. CHA. XV.

Rhem. 1. 3 I deliuered vnto you) *This deliuerie in the latin and greeke importeth* tradition, *ſo by Tradition did the Apoſtles plant the Church in al truth, before they wrote any thing.*

Fulke. 1. The text is plaine, which I maruayle not, if your blind eyes cannot ſee, that S. Paul deliuered the doctrine of Chriſtes death and reſurrection, according to the ſcriptures, he deliuered no vnwritten verities. — Vn written verities.

Rhem. 2. 10 Void, but I) *In him Gods grace is not void, that worketh by his free wil according to the motion and direction of the ſame grace.*

Fulke. 2 It hath bene often anſwered, mans will is free from conſtraynt, but not from thraldome vnto ſinne. Therefore I may ſay, with S. Auguſtine. *Why doe men preſume ſo much of the poſsibilitie of nature? it is wounded, it is maymed, it is vexed, it is loſt, it hath neede of a true confeſsion, and not of a falſe defence.* De nat. & grat. Cap. 53. *Free will made captiue or thrall auaileth to nothing but to ſinne, to iuſtice (except it be deliuered and holpen by God) it auayleth not.* Cont. 2. ep. pel. lib. 3. Cap. 8 — Freewill.

Rhem. 3. 15 Falſe witnes of God.) *So may we ſay, If the Cath. faith in al points be not true, then our firſt Apoſtles were falſe witneſſes, then hath our Countrie beleeued in vaine al this while, then are al our fathers dead in their ſinnes and periſhed, which (preſuppoſing Chriſt to be God) were the greateſt abſurditie in the world.*

Fulke. 3. Our firſt Apoſtles, were the Apoſtles of Chriſt and not of Gregorie. But although Gregorie, and Auguſtine, in all pointes did not teach the true fayth to the Saxons, yet ſeeing they taught the true fayth, in all pointes neceſſary to ſaluation, our Countrey hath not beleeued in vayne, nor all our forfathers are dead in there ſinnes. — True Apoſtles

Rhem. 4. 41 Starre differeth.) *The glorie of the bodies of Saincles ſhal not be al alike, but different in heauen according to mens merits.*

Fulke. 4. As the ſtarres differ in glory, not according to there merites, but according to Gods gift in there creation: So the bodies of ſaincts ſhall differ in glory, not according to there merites, but according to Gods free gift in the reſurrection. — Merits

Rhem. 5. 44 Spiritual body.) *As to become ſpiritual doth not take away the ſubſtance of the body glorified: no more when Chriſtes body is ſaid to be in ſpiritual ſort in the Sacrament, doth it import the abſence of his true body, and ſubſtance.*

Fulke. 5. We acknowledge the true body and bloud of Chriſt, to be eaten, and dronke of the worthy receyuer after a ſpiritual maner. But your hereticall deuiſe of the preſence of his body carnally, and corporally in the Sacrament, deſtroyeth the truth and ſubſtance of his naturall body, which though it be now ſince his reſurrection a ſpiritual body, yet it reteyneth all eſſential properties of a true body, and ſo ſhall our bodies after the reſurrection, being made comformable to his glorious body. *Phil.* 3.21. not be incircumſcriptible, inſenſible, without quantity, and dimenſion, and extenſion of place, or in many places at once, as you are inforced to affirme the body of Chriſt to be. Therefore as our bodies, being made ſpiritual, ſhall notwithſtanding be circumſcriptible, ſenſible, reteyning quantitie, and dimenſion, or ſpaces of place, & be in one onely place at once, ſo is the body of Chriſt now glorified. — The real preſence. The body of Chriſt.

ANNOTATIONS. CHAP. XV.

Rhem. 6. 11. With me.) *God vſeth not man as a brute beaſt or a blocke, but ſo worketh in him and by him that free wil may concurre in euery action with his grace, which is alwaies, the principal. The heretikes to auoide this concurrence in working and labouring, tranſlate,* which is with me, *where the Apoſtle rather ſaith,* which laboureth with me. — Free wil with grace. Heret. tranſlation

Fulke. 6. We acknowledge the concurrence of mans will, free from conſtraynt, but not free to conſent to God, before it be enlarged by Chriſt. For our tranſlation, (beſide the right conſtruction, according to the phraſe,) S. Hierome is a warrant, which tranſlateth it *Gratia dei quæ in me eſt.* The grace of God which is in me *lib. 2. adu. Iouinianum,* and *Gratia dei quæ mecum eſt.* The grace of God which is with me, *lib. 2 aduerſ. Pelag. & Ep. ad Principiam.* The reſt of your vaine cauils, are confuted in my defence of our tranſlations. *Chap. 10. ſect. 1. 2. 3. 4. 5. 6.* — Freewill. Caueling

Rhem. 7. 32. Let vs eate and drinke.) *S. Ambroſe applieth theſe wordes to our Chriſtian Epicurians that take away faſting and deny the merite thereof:* How can we be ſaued (*ſaith he*) if we waſh not away our ſinnes by faſting, ſeeing the ſcriptures ſay, faſting and almes deliuer from ſinne? What are theſe new maiſters that exclude al merite of faſting? is not this the very voice of the heathen ſaying. Lett vs eate and drinke to morrow we ſhal die? li. 10. Epiſt. ep. 82. — Faſting is meritorious.

Fulke. 7. An imputent ſlander, we take not away faſting, nor derogate any thing from the due eſtimation thereof, which S. Ambroſe calleth merite. But that he acknowledgeth no merite, or deſert of our workes, to ſtande before Gods iudgement, his wordes are playne, *Exhort. ad virg. Euery one is iuſtified by the Lord, not of workes, but* — Slander. Merits

of faith, for as the euent of deſtiny is not in our power: but ſuch as chance hath brought, ſo the grace of our Lord is giuen, not as of merite of hire, but as of his will. Againe, *Vnde mihi tantum meriti eſt &c. whence haue I ſo great merite, when mercie is my Crowne.* And in the ſame Epiſtle ad Vercellenſes, *he ſaith*, that vnto Gods indgement, *Onely faith ſhal accompany you. Iuſtice alſo ſhal be your companion, if faith go before you.* Theſe places are ſufficient to declare, that he ſpeaketh of the fruits of faith and repentance, not of the proper cauſes of iuſtification and ſaluation, when he ſaith, *we waſh away our ſinnes by faſting &c.*

The 8. part Of the contributions.

CAHP. XVI.

He preſcribeth an order for their contributing to the Chriſtians at Hieruſalem, 3 promiſing to come vnto them. Of Timothie and of Apollos comming thither. 13 and ſo with exhortation, and diuers commendations, he endeth.

AND concerning the collections that are made for the ſainćts, as I haue ordained to the churches of Galatia, ſo do ye alſo.

That is Sunday *Hiero. q. 4. Hedibia.* So quickly did the Chriſtians kepe Sunday, holiday, and aſſembled, to Diuine Seruice on the ſame.

2 In the firſt of the Sabboth let euery one of you put a part with him ſelfe, laying vp what ſhal wel like him: that not whē I come, then collections be made.

3 And when I ſhal be preſent: whom yov ſhal approue by letters, them will I ſend to carie your grace into Hieruſalem.

4 And if it be worthie that I alſo go, they ſhal goe with me.

5 And I wil come to you, when I ſhall haue paſſed through Macedonia. for I will paſſe through Macedonia.

6 And with you perhaps I will abide, or wil winter alſo: that you may bring me on my way whetherſoeuer I goe.

7 For I wil not now ſee you by the way, for I hope that I ſhall abide with you ſome litle time, if our Lord wil permit.

8 But I wil tary at Epheſus vntil Pentecoſt.

9 For a great doore and euident is opened vnto me: and many aduerſaries.

10 And if Timothee come, ſee that he be without feare with you, for he worketh the worke of our Lord, as alſo I.

11 Let no man therefore deſpiſe him, but conduct ye him in peace: that he may come to me. for I expect him with the brethren:

12 And of brother Apollo I do you to vnderſtand, that I much intreated him, to come vnto you with the brethren: [c] and at all it was not his minde to come nowe, but he wil come when he ſhal haue leiſure.

[c] *Gaius.*

13 Watch ye, ſtand in the faith, doe manfully, and be ſtrengthened.

14 Let al your things be done in charity.

15 And I beſeeche you brethren, you know the houſe of Stéphanas, and of Fortunátus, that they are the firſt fruits of Achaia, and haue ordained them ſelues to the miniſterie of the ſainćts:

16 That you alſo be ſubiect to ſuch, and to euery one that helpeth and laboureth with vs.

17 And I reioice in ỹ preſẽce of Stephanas and

*CConcerning the * collection for the ſanctes, as I haue ordained in the Churches of Galatia, euen ſo do ye.* Act. 11, 29.

2 Vpon the firſt of the Sabbothes, let euery one of you put aſide by himſelfe, laying vp as God hath proſpered him, that then there be no gatheringes when I come. ‖Oy, euery firſt day of the weeke.

3 When I am come, whomſoeuer ye ſhall allow by your *letters, them wil I ſend to bring your liberalitie vnto Hieruſalem.*

4 And if it be meete that I goe alſo, they ſhal goe with me.

5 I will come vnto you, after that I ſhal haue gone ouer Macedonia, (For I doe now paſſe thorough Macedonia.)

6 And it may be that I wil *abide, yea, or winter with you, that ye may bring me on my way, whither ſoeuer I goe.*

7 For I wil not ſee you now in my paſſage, but I truſt to abide a while with you, if the Lord ſuffer me.

8 I will tarry at Epheſus vntill Whitſuntyde. ‖Or Pentecoſt.

9 For a great doore and effectuall is opened vnto me, and there are many aduerſaries.

10 If Timotheus come, ſee that he may bee without feare with you: for he worketh the worke of the Lord, as I doe.

11 Let no man therefore deſpiſe him, but conuey him foorth in peace, that he may come vnto mee: for I looke for him with the brethren.

12 A touching our *brother Apollo, I greatly deſired him to come vnto you with the brethren, but his wil was not at all to come at this time: but he wil come when he ſhal haue conuenient time.*

13 Watch ye, ſtand ye faſt in the faith, quite you like men, be ſtrong.

14 Let all your thinges bee done with charitie.

15 I beſeech you brethren, (ye know the houſe of Stephana, that it is the firſt fruits of Achaia, and that they haue addicted themſelues to the miniſterie of the ſainctes.)

16 That ye be alſo obedient vnto ſuch, and to all that helpe with vs, and labour.

17 I am glad of the comming of Stephana, and

and Fortunatus and Achaicus, becauſe that which you wanted, they haue ſupplied.

τὸ ὑμῶν ὑστέρημα.

18 For they haue refreſhed both my ſpirit and yours. Know them therefore that are ſuch.

19 The churches of Aſia ſalute you. Aquila and Priſcilla with their domeſtical church ſalute you much in our Lord.

c See Ro. 16, 16.

20 Al the brethren ſalute you. Salute one an other in a holy kiſſe.

21 The ſalutation with mine owne hand Paules.

c That is, *our Lord is come* Therefore *anathema* to all that loue him not, or beleue not. *Theophyl. vpon this place.*

22 If any man loue not our Lord IESVS Chriſt, be he *Anathema*. c *Maranatha*.

23 The grace of our Lord IESVS Chriſt be with you.

24 My charitie be with you al in Chriſt IESVS Amen.

and Fortunatus, & Achaicus: for that which was lacking vnto me *on your part, they haue ſupplied*

18 For they haue comforted my ſpirit & yours: therefore know ye them that are ſuch.

19 The Churches of Aſia ſalute you: Aquila and Priſcilla ſalute you much in the Lord, with the Church that is in their houſe.

20 All the brethren greete you. * *Greete ye one another with an holy kiſſe.* Rom.16.16 2.cor.13.12. 1.pet.5.14.

21 The ſalutation of me *Paul, with myne owne hand.*

22 If any man loue not the Lord Ieſus Chriſt the ſame be Anathema maranatha.

23 The grace of our Lord Ieſus Chriſt be *with you.*

24 My loue be with you all in Chriſt Ieſus, Amen.

The firſt Epiſtle to the Corinthians, was writtẽ from Philipos, by Stephana, & Fortunatus, & Achaicus, & Timotheus

MARGINAL NOTES. CHAP. XVI.

Rhem. 1. Pentecoſt.) *The Heretikes and other new fangled ſtriue among them ſelues, whether Pentecoſt ſignifie here the terme of fiftie daies, or elſe the Iewes holy day ſo called. But it commeth not to their mindes that it is moſt like to be the feaſt of Whitſontide kept and inſtituted euen then by the Apoſtles, as appeareth by the Fathers.* See S. Aug. ep. 119. c. 15 & 16. Ambr. in c. 17. Lucæ.

Fulke. 1. That the feaſt of Pentecoſt, was not inſtituted and kept by the Apoſtles, as it was in the later time, it is manifeſt by the diſſention, that aroſe betwene *Anicetus and Polycarpus, Victor* and the eaſt Churches, about the celebration of Eaſter, for Whitſontyde, followeth the accompt of Eaſter. If the Apoſtles had kept and inſtituted thoſe feaſtes, they ſhould haue bene vniformly kept of al, but there was no certaine order, of keeping theſe feaſtes, before the councel of Carthage 4. C. 65. Neither do Ambroſe or Auguſtine ſay, that theſe feaſtes were inſtituted by the Apoſtles, as they were obſerued afterwarde. By this place, it can no more be proued, that Whitſontide was inſtituted and obſerued by the Apoſtles, then that the feaſt of vnlearned bread, was inſtituted and obſerued by them, of that which is written Act. 20. 6. or the Iewiſh faſt Act. 27. 9. But the matter of feſtiuities, is not ſo great, that we wil ſtriue, one with another for them, as *Victor* did with the Biſhops of the Eaſt, and was countermaunded by them, and ſharply rebuked by other Biſhops of the Weſt, for his contention about matters vnneceſſary. *Euſeb. lib. 5. C. 25. 26.* The feaſt of Pentecoſt.

THE ARGVMENT OF THE SECOND EPISTLE TO THE CORINTHIANS.

Rhem. 1. *FOR the time when this Epiſtle was written, looke the Argument of the epiſtle to the Romanes: to wit, about the eighteenth yere after his conuerſion, and our Lordes paſſion, becauſe in the 11 Chapter he maketh mention of 14 yeres, not onely after his Conuerſion, as to the Galathians, but alſo after his rapte, which ſeemeth to haue bene when he was at Hieruſalem Act. 9. 26. foure yeres after his Conuerſion (Gal. 1, 18.) in a traunce or exceſſe of minde, as he calleth it, Act. 22, 17. It was written at Troas (it is thought) and ſent by Titus, as we reade Chap. 8.* 1.Cor.11.2. Gal.2.1.

It is for the moſt part againſt thoſe falſe Apoſtles whom in the firſt part of the firſt to the Corinthians, he noted, or rather ſpared, but now is conſtrained to deale openly againſt them, and to defend both his owne perſon which they ſought to bring into contempt, making way thereby to the correption of the Corinthians, and withall to maintaine the excellencie of the Miniſterie and Miniſters of the new Teſtament, aboue which they did magnifie the Miniſterie of the old Teſtament: bearing them ſelues very high becauſe they were Iewes.

Againſt theſe therefore S. Paul auoucheth the preeminent power of his Miniſterie, by which power alſo he giueth a pardon to the inceſtuous fornicator whom he excommunicated in the laſt Epiſtle, ſeeing now his penance, and againe threateneth to come and excommunicate thoſe that had greeuouſly ſinned and remained impenitent. Two chapters alſo he interpoſeth of the contributions to the Church of Hieruſalem, mentioned in his laſt, exhorting them to doe liberally, and alſo to haue all in a readines againſt his comming.

Fulke. 1. The text is playne, that he conſenteth, that the Church ſhould pardon him, that was excommunicated 2. Cor. 2, 10. Pardon.

THE SECOND EPISTLE OF PAVL TO THE CORINTHIANS.

CHAP. I.

By his troubles in Aſia he conforteth them, and (againſt his aduerſaries the falſe Apoſtles of the Iewes) alledgeth to them the teſtimonie of his owne and alſo of their conſcience. 17 anſwering them that obiected lightnes againſt him, for not coming to Corinth according to his promis.

The tranſlation of Rhemes.

PAVL an Apoſtle of IESVS Chriſt by the wil of God, and Timothee our brother: to the Church of God that is at Corinthe, with all the ſainctes that are in al Achaia.

2 Grace vnto you and peace from God our father, and from our Lord IESVS Chriſt.

The Epiſtle for a Martir that is a Biſhop

3 Bleſſed be the God and father of our Lord IESVS Chriſt, the father of mercies, & God of al comfort.

4 Who comforteth vs in al our tribulation: that we alſo may be able to comfort thē that are in al diſtreſſe, [c] by the exhortation wherewith we alſo are exhorted of God.

[c] διὰ τ παρακλήσεως ἧς παρακαλούμεθα.

5 For as the paſſions of Chriſt abound in vs: ſo alſo by Chriſt doth our cōfort abound.

6 And whether we be in tribularion: for your exhortation and ſaluation, whether we be exhorted, for your exhortation and ſaluation, which worketh the toleration of the ſame paſſions which we alſo do ſuffer.

7 And our hope is firme for you: knowing that as you are partakers of the paſſions, ſo ſhal you be of the conſolation alſo.

8 For we wil not haue you ignorant brethren: concerning our tribulation, which hapened in Aſia, that we were preſſed aboue meaſure aboue our power, ſo that it was tedious vnto vs euen to liue.

9 But we in our ſelues had the anſwer of death: that we be not truſting in our ſelues, but in God who raiſeth vp the dead.

10 Who hath deliuered and doth deliuer vs out of ſo great dangers: in whom we hope that he wil yet alſo deliuer vs.

11 You helping ẅal in praier for vs, ẏ by many mens perſons, thankes for ẏ gift which is in vs, may be giuē by many in our behalfe.

12 For our glorie is this, the teſtimony of our conſcience, that in ſimplicity & ſincerity of God, & nor in carnal wiſdom, but in the grace of God wee haue conuerſed in this world: and more aboundantly towards you.

13 For we write no other things to you then that you haue read & know. And I hope that you ſhal know vnto the end.

14 As alſo you haue knowen vs in part, ẏ we are your glory, as you alſo ours in the day of our Lord IESVS Chriſt.

14 And

The tranſlation of the Church of England,

PAul an Apoſtle of Ieſus Chriſt, by the wil of God, & brother Timotheus, vnto the church of god, which is at Corinthus, with al the ſainctswhich are in al Achaia.

2 Grace be *with you, and peace from God the father, and from the Lord Ieſus Chriſt.*

*3 *Bleſſed be God the father of our Lord Ieſus Chriſt,* which is *the father of mercies, and the God of al comfort:* Ephe.1.3. 1.pet.1.3.

4 Which comforteth vs in al our tribulation, that we may be able to comfort them which are in al maner trouble, with the comfort wherewith we our ſelues are comforted of God.

5 For as the afflictiōs of Chriſt are plenteous in vs: euen ſo is our conſolation plenteous by Chriſt.

6 Whether we be troubled, it is *for your conſolation & ſaluation, which* ſaluation *is wrought by the ſuffering of the ſame afflictions which we alſo ſuffer: or whether we be comforted* it is *for your conſolation and ſaluation, and our hope of you is ſtedfaſt:*

7 Knowing ẏ *as ye are partakers of the afflictions, ſo* ye ſhalbe partakers *alſo of the cōſolation.*

8 For we would not, brethrē, haue you ignorāt of our trouble which came vnto vs in Aſia, that we were greued out of meaſure, paſsing ſtrength, in ſo much that we were in great doubt, euen of life.

9 But we receiued the ſentence of death in our ſelues, that we ſhould not put our truſt in our ſelues, but in God, which raiſeth the dead.

10 Who deliuered vs from ſo great a death, and doeth deliuer: in whom we truſt that hereafter alſo he wil deliuer vs.

*11 *You alſo helping together by prayer for vs, that for the benefites* beſtowed *vpon vs by the meanes of many perſons: thankes may be giuen of many on our behalfe.* Rom.15.30.

12 For our reioycing is this, the teſtimony of our conſcience, that in ſimplicitie and godly pureneſſe, not with fleſhly wiſedome, but by the grace of God, we haue had our conuerſation in the world, and moſt of al you towards.

13 For we write none other thinges vnto you then that ye read, and alſo that ye acknowledge: and I truſt you ſhal acknowledge vnto the end.

14 Euen as ye haue acknowledge vs partly, that we are your reioycing, euen as ye are ours in the day of the Lord Ieſus.

14 And

15 And in this confidẽce I would firſt haue come to you, ẏ you might haue a ſecõd grace:

16 And by you paſſe into Macedonia, & againe from Macedonia come to you, and of you be brought on my way into Iewrie.

17 Whereas then I was thus minded, did I vſe lightnes? Or the things that I mind, doe I minde according to the fleſh, that there be with me, *It is* and *It is not?*

18 But God is faithful, becauſe our preaching which was to you, there is not in it, ‖ *It is*, and *It is not*.

19 For the Sonne of God IESVS Chriſt, who by vs was preached among you, by me and Syluanus and Timothee, was not, *It is*, and *It is not*, but *It is*, was in him.

20 For al the promiſes of God that are, in him *It is*: therefore alſo by him, Amen to God, vnto our glory.

21 And he that confirmeth vs with you in Chriſt, and that hath anointed vs, God:

22 Who alſo ‖ hath ſealed vs, and giuen the pledge of the Spirit in our hartes.

23 And I call God to witneſſe vpon my ſoule, that ſparing you, I came not any more to Corinth,

24 ‖ Not becauſe we ouerrule your faith: but, we are helpers of your ioy. for in the faith you ſtand.

15 And in this confidence was I minded firſt to haue come vnto you, that ye might haue had
‖ one pleaſure more: ‖ Or, the ſecond time.

16 And to paſſe by you into Macedonia, and to come agayne out of Macedonia vnto you, and to be led forth of you into Iurie.

17 When I therefore was thus minded, did I vſe lightneſſe? or mind I carnally thoſe things which I mind, that with me ſhould be yea, yea, and nay, nay?

18 Yet God is faithfull, for our preaching to you, was not yea, and nay.

19 For Gods ſonne Ieſus Chriſt, which was preached among you by vs, euen by me, and Syluanus and Timotheus, was not yea and nay, but in him it was yea.

20 For all the promiſes of God in him are yea, and are in him, Amen, vnto the glory of God through vs.

21 And he which ſtabliſheth vs with you in Chriſt, and hath anointed vs, is God:

22 Which hath alſo ſealed vs, and hath giuen the earneſt of the ſpirit in our hearts.

23 I call God for a record vnto my ſoule, that to ſpare you, I came not as yet vnto Corinthus.

24 Not that we be lordes ouer your faith, but are helpers of your ioy: for by faith ye ſtand.

ANNOTATIONS. CHAP. I.

Rhem. 1. 5. Paſſions of Chriſt) *All the afflictions of the faithful be called Chriſtes owne paſſions, not onely becauſe they be ſuffered for him, but for that there is ſo ſtraite coniunction and communion betwixt him being the head, and euery of the liuing members of his body, which is the Church, that whatſoeuer is ſuffered by any one of the ſame, is counted as a peece of his owne Paſſion. As likewiſe whatſoeuer good workes be done to any of them or by any of them, be accepted as done to or by Chriſt himſelf. Which thing if the Proteſtants wel weighed, they would not maruel that the Catholike Church attributeth ſuch force of merite and ſatisfaction to the worke of holy men.*

All our afflictions be Chriſtes afflictions, for the coniunction betwene the head & body. Merite and ſatisfaction.

Fulke. 1. The communion betwene Chriſt & his mẽbers being rightly weighed, proueth not ẏ any force of merite or ſatiſfaction, is to be attributed to the works of holy men. It only proueth ẏ ſuch works are accepted of God for the righteouſnes of Chriſt, which is imputed to all his mẽbers, not that their workes merite, iuſtifie or ſatiſfie.

Merite. Satiſfaction.

Rhem. 2. 5. The comfort abound.) *Worldly men that ſee onely the exterior miſeries and afflictions that Catholikes do ſuffer being perſecuted by the Heathen or Heretikes, deeme them exceding miſerable. but if they felt or could conceiue the abundance of conſolation which Chriſt euer giueth according to the meaſure of their affliction, they would neuer wonder at the voluntary toleration of what torments ſo euer for Chriſtes ſake, but would wiſh rather themſelues to be in any dungeon in England with the comfort that ſuch haue from God, then to liue out of the Church in al the wealth of the world.*

Worldly men feele not the comfort of afflicted Catholikes.

Fulke. 2. The cauſe and not the puniſhment maketh Martyrs of God, and therfore the Papiſts ſuffering in England for horrible treaſon and rebellion, or for their hereſie, may be brought into a fooles paradiſe, but neuer can haue the true comfort of ſpirit, that Gods children haue, which ſuffer for the trueth, and for righteouſnes.

Popiſh martyrs, traitors.

Rhem. 3. 11. You helping in praier.) *S. Paul knew that the helpe of other mens praiers was nothing derogatorie to the office of Chriſtes mediation or interceſſion for him, nor to the hope that he had in God: and therfore he craueth the Corinthians aide herein as a ſupport and ſuccours for him ſelf in the ſight of God. With what reaſon or Scripture then, can the Proteſtants ſay that the praiers of Saincts be iniurious to Chriſt, or not to ſtand with the confidence we haue in him? As though it were more diſhonour to God that we ſhould vſe the aide of Saincts in heauen, then of ſinners in earth: * or that the interceſſion of theſe our fellowes beneath, were more auailable then the prayers of thoſe that be in the glorious ſight of God aboue.*

Interceſſion of Saincts or holy men for vs, no derogation to Chriſt. *Hiero. cont. Vigil.*

Fulke. 3. The prayers of the faithful in this life, haue teſtimony & warrant of the ſcripture, & therfore ought of charitie to be deſired, & granted. So haue we not for inuocatiõ of ſaincts, which is a ſufficient reaſon, why we ought not to cal vpon thẽ. And it is iniurious to Chriſt, to make any more mediators in heauen, then Chriſt. For we haue but one mediator (ſaith S. Paul) the man Ieſus Chriſt, whẽ he ſpeaketh expreſly, of prayers & interceſſiõ, 1. Tim. 2. 5. Agayne, they ſtand not with our confidence in Chriſt, ſeeing we cannot cal vpon them, in whõ we beleeue not, Rom. 10. 14. And our fayth ought to be only in God by Chriſt, 1. Pet. 1. 21. By prayer to Saincts in heauen, we ſhould aſcribe vnto them, that which is proper to the diuinitie, to know our hartes, and to heare ſo many mens prayers at once. Whether they pray for vs, becauſe the Scripture doth not teach vs, we cannot define, we know the mediation, aduocation, and interceſſion of Chriſt, is ſufficient for vs.

Inuocation of Saincts.

Rhem. 4. 11 By many mens.) *He meaneth, that as the prayers of many ioyned together for him, ſhall be rather heard, then of any alone: ſo their common thanks giuing to God for graunting their requeſt, ſhall be more acceptable and glorious to God, then any one mans thanks alone. Which thing doth much commend the holy Churches publike prayers, proceſſions, ſtations, and pilgrimages, where ſo many meete and vniformely ioyne their prayers and laudes together vnto God.* Publike prayers and faſtes.

Fulke 4. The thankeſgiuing of many in the Church, is acceptable to God, but hereof it followeth not, that Idolatrous proceſſions, ſtations and pilgrimage of Papiſts, be acceptable any more, then the like ſolemnities of Paganes and Turkes. Proceſſions, Stations, Pilgrimage.

Rhem. 5. 14 Your glory.) *The Apoſtles, teachers and preachers that conuert countries or particular perſons to Chriſt, and the peoples or parties by them conuerted, ſhal in the day of iudgement haue much mutual ioy and glory of and for each other, one giuing to the other great matter of merite in this life, and of reward in the next.* See 1. Theſſ. 2. v. 19. Their glory in heauen that conuert other.

Fulke 5. The trauell of teachers, and the obedience of their hearers, giueth matter of reward, according to Gods merciful promiſe, but not merite of worke, or reward in reſpect of merite. Merite.

Rhem. 6. 18 It is, it is not.) *As he diſchargeth himſelfe of al other leuitie touching his promis or purpoſe of comming to them, ſo much more of al inconſtancie in preaching Chriſtes doctrine and fayth. Wherein, one day to affirme, another day to deny, to diſſent from his fellowes or from himſelfe, to change euery yere or in euery epiſtle the forme of his former teaching, to come daily with new deuiſes repugnant to his owne rules, were not agreeable to an Apoſtle and true teacher of Chriſt, but proper to falſe prophets and Heretikes. Whereof we haue notorious examples in the Proteſtants: who being deſtitute of the ſpirit of peace, concord, conſtancie, vnitie and veritie, as they varie from their owne writings which they retract, reforme or deforme continually, ſo both in their preachings and forme of Seruice, they are ſo reſtles, changeable, and repugnant to themſelues, that if they were not kept in awe with much a do, by temporall lawes or by the ſhame and rebuke of the world, they would coine vs euery yere or euery Parliament, new Communions, new faiths, and new Chriſtes, as you ſee by the manifold endeuours of the Puritans. And this to be the proper note of falſe Apoſtles and Heretikes,* See in S. Irenæus, li. 1. c. 18. & Tertul. de præſcript. S. Baſil. ep 82. The Proteſtants inconſtancie in chãging their writings, tranſlations, ſeruice bookes, &c.

Fulke. 6. They are not voyd of the ſpirit of peace, conſtancie, and veritie, that retract ſome of their writings, in which they perceiue, that they haue declined from the trueth. But ſeeing they confeſſe themſelues to bee men that may be deceiued, they are indued with the ſpirit of humilitie, that retract their owne writings, and ſubmit them to the trueth. So did S. Auguſtine writing ſpeciall bookes of retractations. But concerning the ſubſtance of doctrine neceſſary to ſaluation, God be prayſed, the Proteſtants continue conſtant without any alteration or change. As for ceremonies and formes of ſeruice, they may be changed ſo often as the Church ſhall ſee cauſe. Yet haue we made no great alteration theſe fortie yeares: and therefore our doctrine beyng alwayes the ſame, agreeable to the Scriptures, the note of falſe apoſtles and Heretikes, doth by no meanes agree to vs, but rather to Papiſtes. Who as their doctrine is contrary to the Scriptures, ſo are they driuen daily to inuent new ſhifts of deſcant to couer their ſhame, as their new doctrine of merite of condignitie, of the firſt and ſecond iuſtification, of the ſhedding of Chriſtes blood in the ſacrifice of the Maſſe, and many other like fantaſies, vnknowen or vnallowed of their teachers the Schoole men, beſide the olde controuerſies of the Schoole men themſelues, and of the Diuines and Cannoniſts, among which, that famous Queſtion is not yet decided: whether the Councell be aboue the Pope, or the Pope aboue the Councell. And whether of them cannot erre, to omit your newe Portoiſes, Primars, Callenders, and alteration of the whole courſe of the yeare, whereby it is manifeſt, that in chaunges and alterations you goe farre beyond vs. Conſtancie in faith. Change in forme and ceremonies.

Rhem. 7. 22 Hath ſealed.) *The learned Diuines prooue by this place, and by the like in the fourth to the Epheſians, that the Sacrament of Baptiſme doth not onely giue grace, but imprinteth and ſealeth the ſoule of the baptized, with a ſpirituall ſigne, marke, badge or token, which can neuer be blotted out, neither by ſinne, hereſie, apoſtaſie, nor other wayes, but remayneth for euer in man for the cogniſance of his Chriſtendome, and for diſtinction from others which were neuer of Chriſtes folde. by which alſo he is as it were conſecrated and deputed to God, made capable and partaker of the rightes of the Church, and ſubiect to her lawes and diſcipline.* See S. Hierome in 4. Epheſ. *S. Ambroſe* lib. 1. de Sp. ſancto, cap. 6. *S. Cyrill Hieroſol.* Catecheſi. 17. *at the ende, and S. Dionyſius Areopag.* cap. 2. Eccl. Hierarch. *The which fathers expreſſe that ſpirituall ſigne by diuers agreeable names, which the Church and moſt Diuines, after S. Auguſtine, call the* character *of Baptiſme. by the trueth and force of which ſpirituall note or marke of the ſoule, he ſpecially conuinceth the Donatiſtes, that the ſayd Sacrament though giuen and miniſtred by Heretikes or Schiſmatikes, or who elſo euer, can neuer be reiterated.* See ep. 57. & lib. 6. cont. Donatiſt. cap. 1. & lib. 2. cont. Parmenianum cap. 13. *As the like indeleble characters giuen alſo by the Sacraments of Confirmation and Orders, do make thoſe alſo irreiterable and neuer to be receiued but once. Whereas all other Sacraments ſauing theſe three, may be often receyued of the ſelfe ſame perſon. And that holy orders cannot be iterated,* See S. *Auguſtine* lib. 2. cont. Parmen. c. 13. li. de bono coniug, c. 24. *and S. Gregorie* lib. 2. Regiſt. ep. 32. *The like of Confirmation is decreed in the moſt ancient Councel Tarracon,* cap. 6. *Finally that this character is giuen onely by theſe ſayd three Sacraments, and is the cauſe that none of them can be in any man repeated or reiterated, ſee the decrees of the Councels Florentine and Trent. Which yet is no newe deuiſe of them, as the Heretikes faiſly affirme, but agreeable (as you ſee) both to the Scriptures and alſo to the auncient fathers and Councels.* Eph. 4. 30. The indeleble character of Baptiſme, Confirmation, Holy Orders. *See Conc. Tarraco. 3. 2. Concil.*

Fulke. 7. The Apoſtle ſpeaketh manifeſtly of the ſpirituall and inward ſeale of Gods ſpirite, whereof baptiſme is an outward ſeale in our bodies, and giueth not grace of the worke wrought, for then the baptiſme of heretikes out of the Church ſhould giue the grace of regeneration, before the baptized come into the Church, which is a foule abſurditie. *Auguſt. ep.* 50. And although the baptiſme of Chriſt is not to be repeated, being giuen in the Church, or out of the Church, yet hauing no vertue but in the Church: yet the popiſh fantaſie of the indeleble character, hath no ground in the Scripture. And it were a monſtrous abſurditie, to hold that hee that hath vtterly, maliciouſly, and aduiſedly, renounced Chriſtianitie, blaſphemed Chriſt, and circumciſed himſelfe to be a Iew, or a Mahometiſt, ſhould ſtill reteine this character of baptiſme, as a cogniſance of his Chriſtendome. In deed there is a difference of him from one that was neuer baptized, for his caſe is more damnable and vnrecouerable, Heb. 6. And in that he was once conſecrated to God, and hath not ignorantly The worke wrought. Indeleble character. Apoſtaſie.

nor

nor of infirmitie, but wilfully and maliciouſly reiected his profeſſion, he hath no intereſt in the right of the Church, neither can he be renewed by repentaunce.

S.Hierome *in 4.ad Epheſ.* doth not referre the ſeale of the ſpirit to baptiſme. In the ſhort Comment. that goeth vnder his name,he ſayth: *You haue receyued the ſeale of the holy ghoſt, in the day of your baptiſme you began to haue a new ſeale*, but that this ſeale is indeleble, he ſayth not. S.Ambroſe proueth,that we are ſealed not onely in body by the water,but alſo in heart by the holy ghoſt, but that the ſeale of baptiſme by water is indeleble,he ſayth not,nor any thing to that effect. Cyrillus hath wordes ſounding to the contrary. *If thou doeſt counterfeit,neuertheleſſe,men doe baptiſe thee, but the ſpirit doeth not baptiſe thee. But if thou commeſt of fayth,men truly do miniſter that which may be ſeene, and with all the holy ghoſt doth worke great things inuiſible.* Againe, *Thou ſhalt receyue armour,terrible to the deuils, which armour if thou ſhalt not caſt away, thou ſhalt haue a ſeale vpon thy ſoule, vnto which the deuill will not come.* Dionyſe hath nothing the purpoſe. Thus you delude your Reader commonly with blind quotations.

S. Auguſtine in deed doth rightly conuince the Donatiſtes, that the ſacrament of baptiſme ought not to be reiterated,becauſe it is the ſeale or character of regeneratiõ, which being once giuen, by Gods ordinance is not to be repeated, the like he ſayth of ordination. But the generall Councell of Nice,decreed contrary to his opinion,of them that came from the Nouatians, that they ſhould be ordeyned agayne,and ſo continue in the Clergie,*Can.*8. Likewiſe of them that were Clerkes among the Paulianiſtes and Cataphyges, if they were found blameleſſe and vnreproueable, that they ſhould be ordained agayne by a biſhop of the Catholike Church. *Can.*19. As for confirmation by impoſition of hands, S. Auguſtine doubteth not, but it might be reiterated,becauſe it was no Sacrament,but prayer ouer a man.*De baptiſm.cont.Donatiſt.lib.*3.*cap.*16. Neither hereof doth follow,nor of any thing that he ſayth,the indeleble character,which a man cannot looſe by any apoſtaſie and wilfull renouncing of Chriſtian religion. For confirmation, you quote the Councell of Tarracon which is of good antiquitie, yet not moſt ancient, for it was holden about 500.yeeres after Chriſt,& yet there is no ſuch matter in the acts of that Councell. Gratian in deed citeth ſuch a decree which is not there to bee found,therefore it is either forged, or els taken out of ſome other Councell of Tarracon of later tyme. And therefore as your conceipt of indeleble character,hath no iote in the Scriptures to maintaine it,ſo hath it no teſtimonie of the ancient fathers and Councels to auow it.

Rhem.8. 24 Not becauſe we ouerrule.) *Caluin and his ſeditious Sectaries with other like* which deſpiſe dominion, *as S. Iude deſcribeth ſuch,would by this place deliuer themſelues from al yoke of ſpiritual Magiſtrates and Rulers: namely, that they be ſubiect to no man touching their faith, or for the examination and trial of their doctrine, but to God and his word only. And no maruel that the malefactors and rebels of the Church would come to no tribunal but Gods, that ſo they may remaine vnpuniſhed at leaſt during this life. for though the Scriptures plainly condemne their hereſies, yet they could writhe themſelues out by falſe gloſes,conſtructions,corruptions,and denials of the bookes to be Canonical,if there were no Lawes or iudicial ſentence of men to rule and repreſſe them.*

The Caluiniſts will be ſubiect to no tribunal in earth,for trial of their religion.

Notwithſtanding then theſe words of S.Paul,whereby onely tyrannical,inſolent, & proud behauior and indiſcrete rigour of Prelates or Apoſtles towards their flocks is noted, as alſo in the firſt of S.Peter c.5. (the Greeke word in theſe places, and in the Goſpel, Mt.20,25. Mr.10,42. *ſignifying lordly and inſolent dominion:) yet he had and exerciſed iuſt rule, preeminence and prelacie ouer them,not only for their life,but alſo and principally touching their faith. for he might and did call them to account for the ſame,and excommunicated heretikes for forſaking their faith.*1.Cor.4,5.2.Cor.10,4.13,10.1.Tim. 1,20. Tit.1,11. *And all Chriſtian men are bound to obey their lawfull Prelates in matters of fayth and doctrine ſpecially, and muſt not vnder that ridiculous pretence of obeying God. word onely (which is the ſhift of all other Heretikes, as Anabaptiſts, Arians,and the like,as well as the Proteſtants) diſobey Gods Church, Councels, and their owne Paſtors and Biſhops, who by the Scriptures haue the regiment of their ſoules,& may examine and puniſh as wel Iohn Caluin as Simon Magus,for falling from the Catholike faith.for though God alone be the Lord,author & giuer of fayth,yet they are his* coperators and coadiutors by whom the faithfull do beleeue and be preſerued in the true faith,and be defended from wolues,which be Heretikes ſeeking to corrupt them in the ſame. And this ſame Apoſtle *chalengeth to be their father as he that begate and formed them by his preaching in Chriſt.*

Tyrannical dominion is forbid in Prelates,not Eccleſiaſtical Soueraintie for examination of faith or maners.

ἀθλαυθρωπίαν.

συνεργοὶ. 1.Cor.3,9.

1.Cor.4,15.

Fulke. 8. This is nothing els but a lewd and ſenſeleſſe ſlander of Caluin and vs, that we deſpiſe lordſhip, becauſe we wil not be ſubiect to the tyranny of Antichriſt: that would be Lord of our fayth,and arrogateth vnto himſelfe auctoritie,to make new articles of fayth,which haue no ground or warrant in the word of God. But Caluine did willingly acknowledge all auctoritie of the miniſters of the Church,which the Scripture doth allow vnto them,and both practiſed,and ſubmitted himſelfe to the diſcipline of the Church,and the lawfull gouernours thereof,although he would not yeeld vnto the tyrannicall yoke of the Pope, who is neither ſoueraigne of the Church,nor any true member of the ſame.Yea,Caluine and we ſubmit our ſelues, not only to the auctoritie of the Church,but alſo of the Ciuile magiſtrates to be puniſhed, if we ſhal be found to teach or doe any thing contrary to the doctrine of fayth,receyued and approoued by the Church,where as the Popiſh clergy,in cauſes of religion,will not be ſubiect to the temporal gouernors,iudgement,and correction.

CHAP. II.

Proſecuting the true cauſe which in the laſt chapter he gaue of his not comming, 6 he pardoneth now after ſome part of penance,him that for inceſt he excommunicated in the laſt epiſtle,requiring them obediently to conſent thereunto. 12 Then, of his going from Troas into Macedonia,God euery where giuing him the triumph.

AND I haue determined with my ſelfe this ſame thing,not to come to you agayne in ſorow.

BVT I determined this in my ſelfe, that I would not come agayne to you in heauineſſe.

2 For if I make you ſorie: and who is it that can make me glad, but he that is made ſory by me?

3 And this ſame I wrote to you: that I may not, when I come, haue ſorow vpon ſorow, of the which I ought to reioyce: truſting in you all, that my ioy is the ioy of you all.

4 For of much tribulation and anguiſh of hart I wrote to you by many teares: not that you ſhould be made ſory: but that you may know what charitie I haue more aboũdantly toward you.

5 And if any man hath made ſorowfull, not me hath he made ſorowful, but in part, that I burden not al you.

6 To him that is ſuch a one, ‖this rebuke ſufficeth that is giuen of many:

7 So that contrarywiſe you ſhould rather pardon and comfort him, leſt perhaps ſuch an one be ſwallowed vp with ouer great ſorow.

8 For the which cauſe‖I beſeech you that you confirme charitie toward him.

9 For therfore alſo haue I written that I may know the experiment of you, whether in al things you be ‖ obedient.

10 And whom you haue pardoned any thing, ‖ I alſo. For, my ſelfe alſo that which ᶜI pardoned, if I pardoned any thing, ‖for you ‖ in the perſon of Chriſt,

11 That we be not ‖ circumuented of Satan. for we are not ignoraunt of his cogitations.

12 And when I was come to Troas for the Goſpel of Chriſt, and a doore was opened vnto me in our Lord,

13 I had no reſt in my ſpirit, for that I found not Titus my brother, but bidding thẽ farewel, I went forth into Macedonia.

14 And thanks be to God, who alwayes triumpheth vs in Chriſt IESVS, and manifeſteth the odour of his knowledge by vs in euery place.

15 For we are the good odour of Chriſt vnto God in them that are ſaued, & in them that periſh.

16 To ſome in deed the odour of death vnto death: but to others the odour of life vnto life. And to theſe things who is ſo ſufficient?

17 For we are not as very many, ‖ adulterating the worde of God, but of ſinceritie, and as of God, before God, in Chriſt we ſpeake.

2 For if I make you ſory, who is he that maketh mee glad, but the ſame which is made ſorie by me?

3 And I wrote this ſame vnto you, leſt when I came, I ſhould take heauines of them of whom I ought to reioyce, hauing confidence in you all, that my ioy, is the ioy *of you all.*

4 For in great affliction and anguiſh of heart I wrote vnto you with many teares: not that yee ſhould be made ſory, but that ye might perceiue the loue which I haue moſt aboundantly vnto you.

5 But if any man hath cauſed ſorow, the ſame hath not made me ſory, but partly, leaſt I ſhould ouergrieue you all.

6 It is ſufficient vnto the ſame man that hee was rebuked of many.

7 So that now contrarywiſe ye ought rather to forgiue him, and comfort him, leaſt that ſame perſon *ſhould bee ſwallowed vp with ouer much heauineſſe.*

8 Wherefore, I pray you, that you would confirme your loue towards him.

9 For to this ende alſo did I write, that I might know the proofe of you, whether ye be obedient in all things.

10 To whom ye forgiue any thing, I forgiue *alſo: For if I forgaue any thing, to whom I forgaue it, for your ſakes* forgaue I it *in the ſight of Chriſt,*

11 Leaſt we ſhould be circumuented of Satan: for we are not ignorant of his deuiſes.

12 Furthermore, when I came to Troada, to preach *Chriſtes Goſpell, and a doore was opened vnto me of the Lord,*

13 I had no reſt in my ſpirit, becauſe I found not Titus my brother, but when I had taken my leaue of them, I went away into Macedonia.

14 Now thankes bee vnto God, which alwayes cauſeth vs to triumph in Chriſt, and openeth the ſauour of his knowledge by vs in euery place.

15 For we are vnto God the ſweete ſauour of Chriſt in them that are ſaued, & in them which periſh.

16 To the one are we *the ſauour of death, vnto death: and vnto the other, the ſauour of life, vnto life: * And who is meete vnto theſe things?* Rom.11.16.

17 For we are not as many are, which chop and change with the word of God: but as of pureneſſe, but as of God in the ſight of God, ſpeake we ‖ in Chriſt. ‖Or, of Chriſt.

MAR-

MARGINAL NOTES. CHAP. II.

Rhem. 1. 10. I pardoned.) Κεχάρισμαι. *Though he did great Penance (saith Theodorete) yet he calleth this pardoning,* χάριν, a grace, *because his sinne was greater then his penance.*

Fulke. 1. Theodoretes words be these: *Saying more abundant sorrow, he sheweth that his repentance was great, yet he calleth the remission grace, shewing that his sinne was greater then his repentance.*

ANNOTATIONS. CHAP. II.

Rhem. 2. 6. This rebuke sufficeth.) *This Corinthian for incest was excommunicated and put to penance by the Apostle, as appeareth in the former Epist c. 5. And here order is giuen for his absolution and pardoning. Wherein first we haue a plaine example and proofe of the Apostolike power, there of binding, and here of loosing: there of punishing, here of pardoning: there of retaining sinnes, here of remission. Secondly we may hereby proue that not onely amendment, ceasing to sinne, or repentance in hart and before God alone, is alwaies ynough to obtaine ful reconcilement, whereas we see here his separation also from the faithful, and the Sacraments, and from al companie or dealing with other Christian men, besides other bodily affliction: al which called of the Apostle before* interitus carnis, the destruction of the flesh, *and named here* Rebuke, *or (as the * Greeke word also importeth) mulct, penaltie, correction, chastisement, were enioyned him by the Apostles commaundement in the face of the Church, and by the offender patiently susteined so long. Thirdly we see that it lieth in the handes of the Apostles, Bishops, and spiritual Magistrates, to measure the time of such penance or discipline, not onely according to the weight of the offence committed, but also according to the weaknes of the persons punished, and other respectes of time and place, as to their wisedom shal be thought most agreable to the parties good, and the Churches edification. Lastly by this whole handling of the offenders case, we may refute the wicked heresie of the Protestants, that would make the simple beleeue, no punishment of a mans owne person for sinnes committed, nor penance enioyned by the Church, nor any paines temporall or satisfaction for our life past, to be necessarie, but al such things to be superfluous, because Christ hath satisfied ynough for all. Which Epicurian doctrine is refelled, not onely hereby, but also by the Prophets, Iohn the Baptistes, Christes, and the Apostles preaching of penance and condigne workes or fruites of repentance, to euery man in his owne person, and not in Christes person onely: and by the whole life and most plaine speaches and penitential canons of the holy doctors and Councels prescribing times of penance, commending penance, enioyning penance, and continually vsing the word satisfaction in this case throughout al their workes, as our Aduersaries them selues can not but confesse.*

The Apostle excommunicateth, enioyneth penance: and afterward pardoneth & absolueth. 1. Cor. 3, 5. ἐπιτιμία.

Pardon or remission of penance enioyned.

Penance and satisfaction euidently proued against the Protestants. Ioel. 2. 12. Mt. 3. & 4. Act. 2. & 26.

Fulke. 2. This Corinthian was excommunicated vntill his repentance should appeare, which when it was sufficientlie declared to the satisfaction of the Church, the Apostle taketh order for his absolution and restitution, reuersing the band of excommunication wherein he stood bound. And this in deede is a plaine example of the power of the Apostles and of the church, in binding and loosing, reteining and remitting of sinne, which is punishing and pardoning, according to the discipline of the Church. We acknowledge also, that in such open and notorious sinnes, whereby the Church is offended, inward repentance is not sufficient for reconcilement, but after sharpe discipline, the penitent must in outward behauiour of sorrow and humble confession, make some peece of satisfaction to the Church. For bodily punishment or pecuniarie mulct, whereby you set the discipline of the Church to sale, it may be laid on by the discretion of the Christian magistrate, but it is not proper to the discipline of the Church, neither can it be gathered by the word ἐπιτιμία, which signifieth rebuke, reprehension, chiding, &c. as the text is plaine.

Satisfaction of the church.

Thirdly, we acknowledge that the gouernours of the Church are to measure the time of correction, as it may be most agreeable to the parties good, and the Churches edification. But your last collection of the whole handling of this offenders case is an impudent and malicious slander of the Protestants, that all ecclesiasticall discipline is superfluous, because Christ hath satisfied enough for all. We affirme in deede, that no punishment laid vpon any mans person, either by himselfe, or by the Church, is any satisfaction to the iustice of God for his sinnes, because Christ onely hath and was able to make such satisfaction: yet temporall punishment for chastisement, ecclesiasticall discipline, for satisfaction of the Church, and amendment of open offenders are necessarie by the ordinance of Gods word, and in our Church are practised by vs.

Slander.

Satisfaction to God.

The doctrine of the Prophets, Iohn Baptist, Christ, and the Apostles, of repentance to be shewed by euery man in his owne person, we acknowledge: but not to satisfie the iustice of God, which was performed onely by Iesus Christ, who in his owne person hath purged vs from our sinnes, and is set downe at the right hand of magnificence in the highest, Heb. 1. 3. and from thence shall come to iudge all them, that vnder hypocriticall colour, goe about to derogate from the glorie of his perfect redemption.

That which the ancient fathers and councels doe speake and prescribe of times of repentance, and enioyning of penance, perteineth to the discipline of the Church, which we acknowledge. And the word satisfaction which they vse, signifieth the performance of the same to the satisfaction of the Church, and not to the iustice of God: as though all punishment due for our sinnes were not satisfied by Christ, who was smitten for our sinnes, and wounded for our transgressions, and by whose stripes we are healed. Esa. 53. 1. Pet. 2. 24.

Rhem. 8. I beseech you.) *They which at the beginning did beare to much with the offender, and seemed loth to haue him excommunicated in so austere maner: yet through their obedience to the Apostle became on the other side so rigorous, and so farre detested the malefactor after he was excommunicated, that the Apostle now meaning to absolue him, was glad to intreat and commaund them also to accept him to their companie and grace againe.*

Zeale against the excommunicate.

Rhem. 3. 9. Obedient.) *Though in the last chapter he discharged him self of tyrannical dominion ouer them, yet he chalengeth their obedience in al things as their Pastor and Superior, and consequently in this point of receiuing to mercie the penitent Corinthian. Whereby we see, that as the power and authoritie of excommunicating, so of absoluing also was in S. Paules person, though both were to be done in the face of the Church: els he would not haue commaunde dor required their obedience.*

The Apostle chalengeth their obedience to his Ecclesiastical authoritie.

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Fulke. 3. The Apoſtle chalengeth their obedience in all things that were agreeable to the commandement of God, and not abſolutely in any thing that he ſhould command of his owne will. For if I my ſelfe (ſaith he) preach an other goſpell, let me be holden accurſed. *Gal.* 1. Obedience.

Rhem. 4. 10. Also.) *The Heretikes and others not wel founded in the Scriptures and antiquitie, maruel at the Popes pardons, counting them either fruitles or vnlawful or no elder then S. Gregorie. But in deede the authoritie, power, and right of them is of Chriſtes owne word and commiſſion, principally giuen to Peter, and ſo afterward to al the Apoſtles, and in their perſons to al the cheefe Paſtors of the Church, when it was ſaid,* Whatſoeuer you looſe in earth, ſhal be looſed in heauen. *By which commiſſion the holy Biſhops of old did cut of large peeces of penance enioyned to offenders, and gaue peace, grace, or indulgence,* before they had accompliſhed the meaſure of their appointed or deſerued puniſhment. and that is to giue pardon. And ſo S. Paul here did towardes the Corinthian, whom he aſſoiled of mere grace and mercie, as the word* donare or condonare *doth ſignifie, when he might longer haue kept him in penance and temporall affliction for his offence. Whereof though he had alreadie before God inwardly repented, yet was he iuſtly holden vnder this correction for ſome ſatisfaction of his fault paſt, during the Apoſtles pleaſure. To remit then the temporal puniſhment or chaſtiſement due to ſinners after the offence it ſelf and the guilt therof be forgiuen of God, is an Indulgence or pardon. which the principal Magiſtrates of Gods Church by Chriſtes warrant and the Apoſties example, haue euer done, being no leſſe authoriſed to pardon then to puniſh, and by imitation of our Maiſter (who forgaue* the adultereſſe and diuers other offenders, not only their ſinnes, but alſo often the temporal puniſhments due for the ſame) are as much giuen to mercie as to iuſtice.* The authoritie of Indulgences wherupon it is grounded. *Mat.* 18. 18. *Cypria. ep.* 13. 14. 15. χαρίζομαι. *See Theodoret in hunc loc.* What is a pardon or indulgence. Io. 8, 11.

Fulke. 4. Al men may worthily maruell at the high pride of Antichriſt, that preſumeth by his bulles to giue pardons of ſo many thouſands yeeres, or els plenarie for all ſinnes *a pœna & culpa* both from the paine and the fault, which is not ſo ancient as S. Gregories time by many hundred yeeres. For the firſt inſtiuutor of Iubely pardons was Boniface the eighth, *Anno* 1300. And not long after, the councell of Vienna, found may abuſes in pardoners, & made orders for them which tooke little place, becauſe their occupation was ſo greatly for the popes profit. But becauſe you goe about to eſtabliſh them by auctoritie of ſcripture: firſt it is manifeſt that the auctoritie of binding and looſing, remitting and retcining of ſinnes, perteineth generallie to all the apoſtles alike, and to euery paſtor in his cure: And therefore Allen himſelfe confeſſeth, that the pope hath no more power to remit ſinnes then euery ſimple prieſt. *Yea we attribute a great deale more power* (ſaith he) *to any ſimple and baſe prieſt in this caſe, and by the force of the ſacrament of penance, then we doe to the higheſt pope or patriarch in the world out of the ſacrament* in his booke of pardons. cap 2. Secondly, concerning the power of binding and looſing in diſcipline, we acknowledge that the church hath power to releaſe or remit and pardon ſuch exerciſe of humiliation and penance, as is appointed by the ſame, for triall of the repentance of notorious offenders. So did Cyprian and the churches of Affrica with him, when they ſaw it moſt conuenient for the edifying of the church, and confirming of the parties to endure perſecution that was at hand. But this maketh nothing for the popes pardons that are bought and ſolde for money, beſide his vſurpation of pardoning not onely the penalties, but alſo the ſinnes, as I haue proued ſufficiently againſt Allen in my confutation of his booke before named. But where you ſay S. Paule might longer haue kept this offender in temporall puniſhment, when his repentance was ſufficiently prooued and declared, you ſpeake beſide the booke. As alſo, when you ſay (he was iuſtly holden vnder correction for ſome ſatisfaction of his fault paſt during the apoſtles pleaſure) you would aſcribe vnto him a tyrannicall power, from which he was moſt free, to holde men in puniſhment during his pleaſure. But he acknowledgeth that his power was to edifie, and not to deſtroy, and therfore fearing leaſt he ſhould be preuented by Satan, to the deſtruction of him whom he deſired to ſaue, he ſheweth that it is high time to reconcile the offender: and ſaith this rebuke is ſufficient that was giuen of many, therefore the church ought to be ſatisfied therwith. Wherfore heere is not properly any pardon of longer time appointed, but releaſe and looſing of the cenſure and bond of excommunication. Yet you will ſay that the apoſtle for his pleaſure, notwithſtanding any doubt of Satans preuention, notwithſtanding this rebuke was ſufficient, might ſtill haue kept him in temporall affliction, which were as great tyranny as any could be. As for ſatisfaction to Gods iuſtice for his fault paſt, the ſcripture knoweth no ſuch, neither doth Theodoret once mention any ſuch matter, but rather the contrarie, as appeareth by his words vpon the ſixt verſe, which I haue ſet downe ſect. 1. He ſheweth that his repentance (though it were great) was no ſatisfaction to God, ſeeing his reconciliation which was in the name of God, is called grace, which muſt be free & without all reſpect of merit or ſatisfection. Therfore a Chriſtian indulgence and pardon is not a remiſſion and pardon of temporall puniſhment due to the iuſtice of God for ſinnes by God forgiuen: but either a declaration and aſſurance of Gods remiſſion of ſinnes, moſt freely for Chriſtes ſake, to all them that are truly penitent: or els a releaſe of the cenſure of the church to them that haue ſhewed tokens of repentance and ſorrow for their ſinnes, ſufficient for the ſatisfaction of the church, that by the euill example was offended. As for ſickneſſe & other temporall ſcourges, wherewith God chaſtiſeth his children for their reformation, and not for ſatisfying of his iuſtice: all the popes pardons that euer were, are not able to releaſe one fitte of an ague, much leſſe any thing due to Gods iuſtice not ſatisfied by Chriſt. Where you ſay Chriſt forgaue the adultereſſe, not only her ſinnes, but alſo temporall puniſhment due for the ſame: firſt it is vnfitly gathered that he forgaue the puniſhment due by the law for adulterie, becauſe he did not condemne her, being not appointed to execute ſuch ciuill and temporall puniſhment. He forgaue the theefe vpon the croſſe, but he did not deliuer him from execution. Secondlie, it is fondly collected of that extraordinarie example, what the ſeruants of Chriſt muſt doe, or may doe at their pleaſure, hauing a rule whom to caſt out, and whom to receiue, whoſe ſinnes to binde, and whoſe to looſe. Pardons. Iubelies. Satisfaction.

Rhem. 5. 10. For you.) *Theodorete vpon this place ſaith that the Apoſtle gaue this pardon to the Corinthian at the interceſſion of the bleſſed men Timotheus and Titus. And we may read in ſundrie places, of S. Cyprian namely, that Indulgences or remiſſions were giuen in the primitiue Church by the mediation of holy Confeſſors or Martyrs, and by communicating the ſatisfactorie workes of one to an other, to which end they gaue their letters to Biſhops in the behalfe of diuers their Chriſtian brethren, a thing moſt agreable to the mutual entercourſe that is betweene the members of Chriſtes myſtical body, and very anſwerable* Indulgences or pardons in the primitiue Church. *Cypr. locis citatis.*

ſwerable to Gods iuſtice, * *which by ſupply of the one ſort that abundeth, ſtandeth entire in reſpect of the other ſort alſo that wanteth. In which kinde the Apoſtle confeſſeth that him ſelf by his ſuffering and tribulations, ſupplieth the wantes of ſuch paſſions as Chriſt hath to ſuffer, not in his owne perſon, but in his body, which is his Church. Whereupon we inferre moſt aſſuredly, that the ſatisfactorie and penal workes of holy Sainctes ſuffered in this life, be communicable and applicable to the vſe of other faithful men their fellow-members in our Lord, and to be diſpenſed according to euery ones neceſſitie and deſeruing, by them whom Chriſt hath conſtituted ouer his familie, and hath made the diſpenſers of his treaſures.* 2.Cor.8. Col.1.24.

Fulke. 5. That remiſſions were granted in the Primitiue church ſometimes at the requeſt of the Confeſſors and Martyrs, it is true, yet ſo, that they were admoniſhed alſo, not to be too pitifull in making ſuch requeſts wherby the rigor of diſcipline without iuſt cauſe might be weakened, as appeareth by Cyprian. Ep.11. where he writeth to the Martyrs and Confeſſors for the ſame purpoſe. But where you ſay thoſe remiſſions and indulgences were granted *by communicating the ſatisfactorie workes of one to another*, citing the epiſtles of Cyprian, it is an impudent forgerie, as many other you commit, for there is no ſuch thing in theſe epiſtles. And where you ſay they *gaue their letters to that end to Biſhops in the behalfe of diuers their Chriſtian brethren:* the trueth is, they gaue their letters of requeſt for the reſtitution of ſuch as had fallen, but not to communicate the ſatisfactorie workes of one to an orher. Ancient pardons and remiſſions. Communicating of ſatisfaction and merits.

Cyprian writing to the Martyrs about their letters, ſaith: *Whereas you directed your leters vnto me, in which you required that your deſires might be examined, and that peace might be giuen to certeine that had fallen, when after the perſecution ſhould be ended, we ſhould begin meto be gathered together againe with the Clergie, they contrarie to the law of the Goſpell, and alſo contrary to your honourable petition before repentance performed, before confeſſion made of a moſt greeuous & extreme offence, before hand was laid on by the biſhop & the clergie vnto repentance, were bold to offer peace to them that were fallen, and to giue them the Euchariſtie, that is, to prophane the holy body of our Lord.* Ep. 11. You ſee plainelie their letters were of petition and deſire, and not of communicating their ſatisfactorie workes. Or if you will needes ſay, without warrant, they were of communicating their ſatisfactorie works, you cannot be ignorant what Cyprian writeth of theſe letters in Ep. 15. which you cite: *that without diſcretion and examination of euery perſon, thouſands of letters were dayly giuen contrary to the law of the goſpell*, by the Martyrs and Confeſſors which were corrupted and drawen to giue them by the ambitious and importunate intreatie of ſuch as had polluted themſelues with wicked ſacrifices. That ſuch communication of ſatisfactorie works is agreeable to the intercourſe of Chriſtes members, and the iuſtice of God, you cite 2.Corinth.8. Where the apoſtle ſpeaketh of the mutuall communication of Gods graces and gifts, not of ſatisfactory works, as we ſhall declare more at large when we come to that text and your note vpon it. But where the apoſtle confeſſeth the want of ſuch paſſions as Chriſt had to ſuffer in his members, he is farre from that blaſphemie that Chriſt ſhould want the ſatisfactorie workes of his ſeruants to ſupply the want of his paſſion. And therefore you can neuer in any lawfull forme of argument inferre either that any works of men are ſatisfactorie to Gods iuſtice, or that they are communicable or applicable to others, or that the pope or any other hath the diſpenſing or application of them. Make your ſyllogiſmes when you dare, you blaſphemous heretiks, and the world ſhall ſee how aſſuredlie you inferre theſe things.

Rhem. 6. 10 In the perſon of Chriſt.) *For that many might of ignorance or pride reproue the practiſe of Gods Church and her Officers, or deny the Apoſtles authoritie to be ſo great ouer mens ſoules as to puniſh and pardon in this ſort, S. Paul doth purpoſely and preciſely tell them that he doth giue pardon as Chriſtes Vicar, or as bearing his perſon in this caſe: and therfore that no man may maruel of his power herein, except he thinke that Chriſtes power, authoritie and commiſſion is not ſufficient to releaſe temporal puniſhment due to ſinners. And this to be the proper meaning of theſe wordes,* In the perſon of Chriſt, *and not as the Proteſtants would haue it (the better to auoyd the former concluſion of the Apoſtles giuing indulgence)* In the face or ſight of Chriſt, *you may eaſily vnderſtand by the Apoſtles like inſinuation of Chriſtes power, when he committed this offender to Satan, affirming that he gaue that ſentence in the name and with the* vertue *or* power of our Lord IESVS CHRIST. *In all which caſes the Proteſtants blindnes is exceeding great, who cannot ſee that this is not the way to extoll Chriſtes power, to deny it to his Prieſts, ſeeing the Apoſtle chalengeth it by that that Chriſt hath ſuch power, and that himſelfe doth it in his name, vertue, and perſon. So now in this, and in no other name, giue Popes and Biſhops their pardons. Which pertaining properly to releaſing only of temporall puniſhment due after the ſinne & the eternall puniſhment be forgiuen, is not ſo great a matter as the remiſſion of the ſinne it ſelfe: which yet the Prieſts* by expreſſe commiſſion doe alſo remit.* All pardon and remiſſion is in the vertue and name of Chriſt. ἐν προσώπῳ χριστοῦ. 1.Cor.5.4. Heretical tranſlation.

Fulke. 6. It is well that you confeſſe that Chriſt hath more vicars in earth then S. Peter and his ſucceſſors. But as for our tranſlation, the circumſtance of the text doth rather require that the apoſtle did pardon, not of any priuate corrupt affection, but ſincerely in the ſight of Chriſt: yet doe we neither condemne your tranſlation, nor miſlike the ſenſe. That the miniſters in the perſon of Chriſt doe binde and looſe, remit and reteine ſinnes. But that our tranſlation is not hereticall, the ancient fathers doe teſtifie which approue it. Theodoret expounding theſe words, ſaith: *I do this* (ſaith he) *Chriſt beholding and ratifying that which is done.* Chryſoſtome ſaith in 2.Corinth. hom.3. *What is in the face of Chriſt? either after God, or vnto the glorie of Chriſt.* Oecumenius vpon this place ſaith: *Doing this according to Chriſt, and doing this as it were in the ſight of Chriſt, or vnto the glory of Chriſt, that his name and perſon may be glorified, ſeeing the benignitie of his diſciples is the glorie of Chriſt.* Theſe fathers of the Greeke church were as like to vnderſtand the Greeke phraſe as any other, at leſt wiſe they diſcharge vs of hereticall tranſlation. That Popes pardons releaſe not onely temporall puniſhment, you ſhall be conuicted by the Popes pardons themſelues. Pope Boniface the eigth in his grand and firſt Iubiley pardon that euer was granted, doth grant, *Non ſolum plenam &c. Not only full and large pardon, but a moſt full pardon of all their ſinnes.* And many other pardons doe teſtifie that the Pope doth grant pardon not onely of many thouſand yeeres and lents of penance, but alſo remiſſion of the ſeuenth parr, or the third part of all their ſinnes, yea the full remiſſion of all their ſinnes. As is to be ſeene in a printed pardon granted by Pope Leo the tenth *Anno* 1513. to the hoſpitall of *S. Spiritus in ſaxia almæ vrbis.* In whoſe name he preſumeth thoſe things it is not materiall, but who gaue him the auctoritie. As for the power to remit all ſinnes granted to euery prieſt, by Allens confeſſion, perteineth nothing to the Popes pardons. Chriſtes vicars. Cauillings. Popiſh pardons.

Rhem.7. 11. Circumuented of Satan.) *We may ſee hereby, that the diſpenſation of ſuch diſcipline, and the releaſing of the ſame, be put into the power and handes of Gods miniſters, to deale more or leſſe rigorouſly, to pardon ſooner or later, puniſh longer or ſhorter while, as ſhal be thought beſt to their wiſdom. for the end of al ſuch correction or pardoning muſt be the ſaluation of the parties ſoul, as the Apoſtle noted* 1. Cor 5, 5. *Which to ſome, and ſome certaine times, may be better procured by rigour of diſcipline then by indulgence, to ſome others, by lenitie and humane dealing (ſo pardoning of penance is called in old Councels) rather then by ouermuch chaſtiſement. for conſideration whereof, in ſome ages of the Church, much diſcipline, great penance and ſatisfaction was both enioyned and alſo willingly ſuſteined, and then was the leſſe pardoning and fewer indulgences, becauſe in that voluntary vſe and acceptation of punſhment, and great zeale and feruor of ſpirit, euery man fulfilled his penance, and few asked pardon. Now in the fall of deuotion and lothſomnes that men commonly haue to do great penance, though the ſinnes be far greater then euer before, yet our holy mother the Church knowing with the Apoſtle the cogitations of Satan, how he would in this delicate time, driue men either to deſperation, or to forſake Chriſt and his Church and all hope of ſaluation, rather then they would enter into the courſe of canonicall diſcipline, enioyneth ſmall penance, and ſeldom vſeth extremitie with offenders as the holy Biſhops of the primitiue Church did, but condeſcending to the weakneſes of her children, pardoneth exceeding often and much, not onely all enioyned penance, but alſo al or great part of what puniſhment temporal ſo euer due or deſerued, either in this world or in the next. As for the Heretikes which neither like the Churches lenitie and pardoning in theſe daies, nor the old rigor of the primitiue Church, they be like to the Iewes* that condemned Iohn the Baptiſt of auſteritie, and Chriſt of to much freedom and libertie: not knowing nor liking in deede either Chriſtes ordinance and commiſſion in binding or looſing, or his prouidence in the gouernemen of the Church.*

All binding & looſing muſt be vſed to the parties ſaluation.

Conc. Nic. can. 12. Ancyran. can. 2. & 5.

The great penance of the primitiue Church.

Why more pardons and Indulgences now then in old time.

Mat. 11. 18.

Fulke. 7. By the circumſtance of the text it is manifeſt, that the earneſt and heartie repentance of the partie bound, being ſufficiently knowne, is the cauſe that ſhould moue the Church to releaſe the bond of excommunication. So decreeth the councell of Nice. *Can.* 11. That chiefly their minde and fruites of repentance muſt be obſerued, and they that ſhew their repentance, not only in wordes, but alſo in truth, the biſhop is appointed to deale more gently with them, then that they ſhould tarie the time of triall inioyned them. So by the ſecond Can. of the Ancyran councell, the biſhop being priuie to the labour, humilitie, and mildneſſe of ſuch Deacons as had fallen in perſecution, may remit ſomewhat of the ſeueritie of the diſcipline toward them. In the firſt Canon it is ſaid: *That the biſhop muſt haue his libertie, that conſidering the conuerſation of euery one of them that had eaten in the idols temples, he appoint vnto them a forme and rule of conuerſation, that is, that he deale more gently, appointing to ſome according to the maner of their life, a ſhorter time of repentance, to other a longer, as ſhall be neceſſarie for their correction: and let their former conuerſation, and their later of all theſe to be conſidered, and let the gentleneſſe of the prieſt moderate it ſelfe about them.* By theſe Canons it appeareth, that the heartie repentance and ſpeedie reformation of the offenders is the onely cauſe that ſhould mooue them to deale more gently, and to grant remiſſion.

Chriſtian abſolution and pardon.

Therefore the practiſe of the popiſh church is prepoſterous, and contrary to the ancient diſcipline of the church, which confeſſing the ſinnes of this time to be farre greater, with the fall of deuotion, and lothſomneſſe that men commonly haue to doe great penance, is ſo free of her pardons in this time to all that will pay for them, and ſometime offereth them when no man will deſire them, nor pay for them. Whereas the generall councell of Nice decreed, *that they which made no great accompt of their ſinne, and thought it ſufficient for them that they came into the church, ſhould in any wiſe fulfill the times appointed, and not be receiued except it were at their death.* Can. 11. & 12. It is not therfore the wiſdome of the popiſh church, but the couetouſneſſe of the pope, that in latter daies hath granted ſuch monſtrous pardons for thouſands and hundred thouſands of yeers, and lents, beſide full remiſſion of all ſinnes. Whoſe inſatiable ſymonie, ſeeing the popiſh church approueth ſhe ſheweth her ſelfe to be rather a baud vnto ſinne, then a fauorable mother, who if ſhe ſpare the rodde, by Salomons iudgement, hateth her children. But all this gloſſe is nothing els but a ſhameleſſe ſhift to colour the pride, couetouſneſſe, and tyranny of Antichriſt, who if he were a biſhop, as he is a biteſheepe, ſhould not arrogate more auctoritie in pardoning then his fellow biſhops. But he limiting them to their fortie daies pardons, is lauiſh himſelfe of his tenne thouſands of yeeres, by what ſcripture? by what example of the primitiue church doth he either reſtraine them, or grant ſuch libertie to himſelfe? ſeeing it was ſaid to all apoſtles of the diſcipline of the church, whatſoeuer you ſhall binde or looſe, ſhall be bound & looſed in heauen. Mat. 18. As for our allowing of ancient rigor, or preſent lenitie, it is according to the ſcripture, and the practiſe of the Primitiue church, whatſoeuer you falſlie auow to the contrary. For that moderation muſt be obſerued, that neither men by too much remiſſion be emboldened to ſinnne, nor by ouermuch ſeueritie be ſwallowed vp of ſorrow, and ſo become a pray for the deuill. But of pardons, who would require at my handes a larger diſcourſe, I remit him to my confutation of Allens booke of pardons.

Popiſh pardon

Slander.

Rhem. 8. 17. Adulterating.) *The Greeke word ſignifieth to make commoditie of the word of God, as vulgar Vinteners do of their wine. Whereby is expreſſed the peculiar trade of al Heretikes, and exceeding proper to the Proteſtants, that ſo corrupt Scriptures by mixture of their owne phantaſies, by falſe tranſlations, gloſſes, colourable and pleaſant commentaries, to deceiue the taſt of the ſimple, as tauerners and tapſters do, to make their wines ſalable by manifolde artificial deceites. The Apoſtles contrariwiſe, as all Catholikes, deliuer the Scriptures and vtter the word of God ſincerely and entirely, in the ſame ſenſe and ſort as the fathers left them to the Church, interpreting them by the ſame Spirit by which they were written or ſpoken.*

καπηλεύοντες.

The Heretikes corrupting of the Scripture.

Fulke. 8. That you ſlander vs with all, is moſt true of your ſelues, as in my defence of our tranſlation, and in the confutation of theſe your ſlanderous and hereticall notes, I haue ſhewed abundantly. That we follow, (beſide the euident wordes of the text) the interpretation of the ancient writers in all places almoſt of difference betwixt vs, it is a good argument that we doe interpret the ſcripture by the ſame ſpirit by which they were written. When you doe nothing els but choppe and change, to deceiue the ignorant with your vaine gloſſes and hereticall annotations, cleane contrarie both to the wordes and meaning of the holie ſcriptures.

Slander.

Interpretation of the ſcriptures.

CHAP.

CHAP. III.

Lest the Iudaical false Apostles should obiect againe that he praiseth himself, he saith that the Corinthians are his commendation: and they in their hartes being iustified by his ministerie, he thereof inferreth that the ministers of the new Testament are farre more glorious then they of the old, 12 and our people more lightened then theirs.

BEGIN we againe to commend our selues? or do we neede (as certaine) Epistles of commendation to you, or from you?

2 Our Epistle you are, written in our hartes, which is knowen and read of al men:

3 Being manifested that you are ‖ the epistle of Christ, ministred by vs, and written not with inke, but with the Spirit of the liuing God: not in tables of stone, but in the tables carnall of the hart.

The Epistle vpon the 12 Sunday after Pentecost.

4 And such confidence we haue by Christ to God:

5 Not that we be sufficient to thinke any thing ‖ of our selues, as of our selues: but our sufficiencie is of God.

6 Who also hath made vs meete ministers of the new Testament: not in the letter, but in the Spirit. For ‖ the letter killeth: but the Spirit quickeneth.

7 And if the ministration of death with letters figured in stones, was in gloric, so that the children of Israël could not behold the face of Moyses, for the glorie of his countenance, that is made voide:

8 How shal not the ministration of the Spirit be more in glorie?

9 For if the ministration of damnation be in glorie: ‖ much more the ministerie of iustice aboundeth in glorie.

10 For neither was it glorified, which in this part was glorious, by reason of the excelling glorie.

11 For if that which is made void, is by glorie: much more that which abideth, is in glorie.

12 Hauing therfore such hope, we vse much confidence:

Exo.34,33. 13 And not *as Moyses put a vele vpon his face, that the children of Israël might not behold his face, which is made voide,

14 But their senses were dulled. For vntil this present day, ‖ the self same vele in the lecture of the old testament remaineth vnreuealed (because in Christ it is made voide)

15 But vntil this present day, when Moyses is read, a vele is put vpon their hart.

16 But when he shal be conuerted to our Lord, the vele shal be taken away.

Ie.4,14. 17 And *our Lord is a Spirit. And where the Spirit of our Lord is, there is ‖ libertie.

18 But we al, beholding the glorie of our Lord

Do we begin to commend our selues againe? Or neede we, as some other, *Epistles of commendation vnto you? or* letters *of commendation from you?*

2 Ye are our Epistle written in our hartes, † *vnderstoode and read of all men:* † Or, knowen.

3 For as much as ye are manifestly declared that ye are the Epistle of Christ ministred by vs, written not with inke, but with the spirit of the liuing God, not in stony tables, but in fleshy tables of the heart.

4 Such trust haue we through Christ to Godward.

5 Not that we are sufficient of our selues, to thinke any thing, as of our selues: but our sufficiencie is *of God:*

6 Which hath made vs able ministers of the new testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giueth life.

7 But if the ministration of death in letters figured in stones, was with glory, so that the children of Israel could not stedfastly behold the face of Moses, for the glory of his countenance, which glory *is done away:*

8 How shall not the ministration of the spirit be much more in glory?

9 For if the ministration of condemnation be glorie: much more doeth the ministration of righteousnesse exceede in glory.

10 For euen that which was glorified, was not glorified in this behalfe, because of the exceeding glory.

11 For if that which is put away was glorious: much more that which remaineth, is glorious.

12 Seeing then that we haue such hope, we vse great boldnesse of speech:

13 And not as Moses, which put a vaile ouer his face, that the children of Israel should not stedfastly looke into the ende of that which is abolished.

14 But their mindes were † *blinded: for vntill this day remaineth the same vaile vntaken away in the reading of the old testament, which* vaile *is put away in Christ.* † Or, hardened.

15 But euen vnto this day when Moses is read, the vaile is laid vpon their heart.

16 Neuertheless, when it shall turne to the Lord, the vaile shall be taken away.

17 * *The Lord is the spirit: and where the spirit of the Lord* is, *there* is *libertie.* Iohn 4.24.

18 But we all beholding as *in a myrrour,*

Lord with face reuealed,are transformed into the ſame image from glorie vnto glorie, as of our Lordes Spirit.

the glory of the Lorde, with his face open, are changed vnto the ſame image from glory to glory,euen as of the ſpirite of the Lord.

ANNOTATIONS. CHAP. III.

Rhem. 1. 3. The Epiſtle of Chriſt.) *S. Paul and other holy writers of Scriptures did ſet downe many things in writing, by penne, inke, and paper, al which be of the Holy Ghoſt: but the ſpecial and proper booke of Chriſtes truth and Goſpel, is not the external writing in thoſe dead creatures, but in the hartes of the faithful, being the proper ſubiecte of theſe truthes and graces preached in the new Teſtament, and the habitacle of the Holy Ghoſt. In the which booke of faithful mens hartes S. Paul wrote diuers thinges not vttered in any Epiſtle: as ſundry of the Apoſtles wrote the Chriſtian religion in the hartes of their hearers onely, and in other material bookes not at al. Whereof S. Ireneus* li.3. c. 4. *ſaith,* What and if the Apoſtles alſo had left no Scriptures, ought we not to folow the order of the tradition, which they deliuered vnto them to whom they committed the Churches? to the which ordinance many nations of thoſe barbarous people that haue beleeued in Chriſt, do conſent, without letter or inke, hauing ſaluation written in their hartes, and keeping diligently the tradition of the elders. *And S. Hierom,* (cont. Io. Hieroſ. c. 9. ad Pam.) In the Creede of our faith and hope, which being deliuered by tradition from the Apoſtles, is not written in paper and inke, but in the tables carnal of the hart. *And this is the Churches booke alſo, whereby and wherein ſhe keepeth faithfully al truth written in the hartes of thoſe to whom the Apoſtles did preach, with the like diligence as ſhe keepeth and preſerueth the other booke which is of holy Sciptures, from al corruption of Heretikes and other iniuries.*

The Apoſtles wrote the Goſpel in mens hartes much more then in paper.

Scripture written, and Tradition vnwritten.

Fulke 1. The Corinthians were Chriſtes teſtimoniall letter, of S. Paules ſinceritie and trauell, in their conuerſion vnto the faith, which was the worke of Gods ſpirit, by his miniſterie. But may we thereof conclude, that the writings of the Apoſtles, are not the ſpecial and proper Booke of Chriſtes trueth and Goſpell? O horrible blaſphemie. Verely the doctrine of trueth, and the Goſpel of Chriſt, is truely and perfectly conteined in them. And although the ſame doctrine be not effectuall to ſaluation, neither as it is read, nor as it is preached, but when it is beleeued, yet the trueth thereof, is preſerued in all ages of the Church, in the certeine Canon of the holy Scriptures, and not in the ſlipperie memorie of men onely. Neither are you euer able to proue, that S.Paule did write any thing in any mans heart, which is not written in the holy Scriptures. And though diuers of the Apoſtles did write no Bookes at all, yet they preached nothing, but that which was and is conteined in the Scriptures of the olde and new Teſtament. *For that which they then preached* (ſayth Irenæus) *afterward, by the will of God, they deliuered to vs in the Scriptures, which ſhould be the foundation and piller of our faith,* lib.3 c.1. Therefore he meaneth not by the other ſaying, *Cap.* 4. that either the Scriptures are needles, or that the Church had any tradition, beſide the Scriptures. For although ſome beleeued, that knew neuer a letter of the booke, yet they were inſtructed by them that learned the trueth out of the Scriptures. And although the Creede, whereof Hierom ſpeaketh, be not written in that forme of wordes, yet the doctrine of the whole, and of euery article, is moſt cleerly conteined and expreſſed in the holy Scriptures, and writings of the Apoſtles. Therefore the Church of Chriſt hath no doctrine written in mens hearts by Gods ſpirite, but that which is written in the Scriptures by Gods ſpirite, by which, all that men beleeue, muſt be examined and tried, whether it be the doctrine of the ſpirite of God or no. So did the Berhæans daily examine the doctrine of the Apoſtles by the Scriptures, which they coulde not haue done, if the Apoſtles had taught any doctrine, which was not conteined in the Scriptures. Act.17.11.

The Apoſtles writings are the proper booke of Chriſt.

Sufficiencie of the Scriptures.

Rhem. 2. 5. Of our ſelues.) *This maketh firſt againſt the Heretikes called Pelagians, that hold our meritorious actions or cogitations to be of free wil onely, and not of Gods ſpecial grace. Secondly againſt the Proteſtants, who on the contrary ſide referre al to God, and take away mans freedom and proper motion in his thoughtes and doings: the Apoſtle confeſſing our good cogitations to be our owne, but not as comming of our ſelues, but of God.*

Gods grace and free wil both muſt concurre.

Fulke 2. This maketh againſt the Papiſtes, which defend their preparations, without the grace of God. But againſt vs, it maketh no whit, who referre all to God, as the Apoſtle doth, and take away all freedom of mans will vnto good, vntill it be enlarged by the ſpirite of God. Yet doe we acknowledge mans will to be free from compulſion, and his cogitations to be his owne, but all goodnes in them, to be of Gods meere gift and grace, Iam. 1,17. Chryſoſtom vpon this text, ſayth: *I ſpeake not this, as hauing confidence, that to thinke any good, it is partly ours, and partly Gods, but I doe attribute and aſcribe the whole to him. In* 2. *Corinth. Hom.* 6.

Preparatory workes. Freewil.

Rhem. 3. 6. The letter killeth.) *As the letter of the old Law not truely vnderſtood, nor referred to Chriſt, commaunding and not giuing grace and ſpirit to fulfil that which was commaunded, did by occaſion kil the carnal Iew: ſo the letter of the new Teſtament not truely taken nor expounded by the Spirit of Chriſt (which is onely in his Church) killeth the Heretike: who alſo being carnal and void of ſpirit, gaineth nothing by the external precepts or good leſſons of the Scriptures, but rather taketh hurt by the ſame. See S. Auguſtine* to. 10. Serm. 70. & 100. de tempore. & li. de Sp. & lit. c. 5. 6. & ſeq.

The letter killeth both Iew and Heretike.

Fulke 3. Although it be true, that the Scripture of the new Teſtament and the preaching alſo, to the reprobate is the ſauour of death, yet the Apoſtle meaneth not by the letter, the Scripture, either of the old or new Teſtament, but the Law or commaundement written, without power to keepe it: and by the ſpirite, the grace of Gods ſpirite, exhibited in the new Teſtament, effectuall to all, that beleeue the doctrine of the Goſpell.

The Scripture is not the letter that killeth.

Rhem. 4. 9. Much more.) *The preeminence of the new Teſtament and of the prieſthod or Miniſterie thereof before the old, is, that the new, by al her Sacraments and Prieſts as miniſters immediate of grace and remiſſion of ſinnes, doth ſo* ex opere operato *giue the ſpirit of life and charitie into the hartes of the faithful, as the old did giue the letter or external act of the Law.*

The preeminence of the new Teſtamēt, Sacraments, &c.

Fulke 4. That the Sacraments of the new Teſtament, of the worke wrought doe giue the ſpirite of life and charitie, it can not be concluded out of the text, more then that preaching of the Goſpell doth giue grace or the ſpirite of life, of the worke wrought. But the ſpirite of God, by the miniſterie of preaching, and the Sacraments, doeth

The worke wrought.

doeth moſt freely giue life and grace in Gods elect,and in none other. For if this preeminence were in the Sacraments,*Ex opere operato*,S.Paule neglected a great part of this preeminence, whereof he glorieth,in that he baptized ſo few,among the Corinthians. 1.Cor. 1. Therefore S. Luke ſayth,that at the preaching of the Apoſtles,ſo many beleeued as were before ordeined vnto life.Act.13.48.

Rhem. 5. 14. The ſelfe ſame vele.) *As the Iewes reading the old Teſtament,by reaſon of their blindnes (which God for the puniſhment of their incredulitie ſuffereth to remaine as a couer vpon their eies and hartes) can not ſee Chriſt in the Scriptures which they daily heare read in their Synagogs,but ſhal, when they beleeue in him and haue the couer remoued,perceiue al to be moſt plainely done and ſpoken of him in their law and Scriptures: euen ſo Heretikes hauing (as S.Auguſtine noteth) a farre greater couer of blindnes and incredulitie ouer their hartes in reſpect of the Catholike Church which they impugne, then the Iewes haue concerning Chriſt,can not ſee,though they read or heare the Scriptures read neuer ſo much,the marueluous euidence of the Catholike Church and truth in al pointes: but when they ſhal returne againe to the obedience of the ſame Church, they ſhal finde the Scriptures moſt cleere for her and her doctrine, and ſhal wonder at their former blindnes.*

Aug. in Pſal. 30. Conc. 2.

The Heretikes more blinde in not ſeing the Church,then the Iewes in not ſeing Chriſt.

Fulke 5. No maruaile,though the Papiſtes can ſee neither Chriſt nor his Church, in the Scriptures, becauſe they ſeeke neither of both in the Scriprures,but as the Donatiſts did in their owne preſumptions, and ſclander the Scriptures of inſufficiencie and imperfectnes,as the Valentinians did, ſaying, they can not be vnderſtoode of them that know not their tradition.*Lib.3.Cap.2.*

The ſufficiencie of the Scriptures.

Rhem. 17. Libertie.) *The Spirit and grace of God in the new Teſtament diſchargeth vs of the bondage of the Law and ſinne,but it is not a warrant to vs of fleſhly licence,as S.Peter writeth: nor diſchargeth Chriſtians of their obedience to order,law,and power of Magiſtrates ſpiritual or temporal,as ſome Heretikes of theſe daies do ſeditiouſly teach.*

True Chriſtian libertie. 1.Pet.2,16.

CHAP. IIII.

Rhem. 1. *That according as ſo glorious a miniſterie requireth,he liueth and preacheth ſincerely. 7 the which glorie his Aduerſaries can not count vaine,conſidering his perſecutions,becauſe perſecution is to Gods glorie,and to our humilitie and hope, and meritorious of increaſe of grace in this life,and of moſt glorious bodies and ſoules afterward.*

Fulke 1. In the text is neuer a worde to proue that perſecutions are meritorious, either of increaſe of grace in this life,or of glory in the life to come.

THerefore hauing this miniſtration: according as we haue obteined mercie, we faile not,

2 But we renounce the ſecrete things of diſhoneſtie,not walking in craftines,nor ‖ adulterating the word of God, but in manifeſtation of the truth commending our ſelues to euery conſcience of men before God.

3 And if our Goſpel be alſo hidde, in them that periſh it is hidde,

4 In whom the God of this world hath blinded the mindes of the infidels, that the illumination of the Goſpel of the glorie of Chriſt who is the image of God, might not ſhine to them.

The Epiſtle for S. Athanaſius, *Mai.2.*

5 For we preache not our ſelues, but IESVS Chriſt our Lord: and vs, your ſeruants by IESVS,

6 Becauſe God that commaunded light to ſhine of darkenes, he hath ſhined in our hartes to the illumination of the knowledge of the glorie of God,in the face of Chriſt IESVS.

7 But we haue this treaſure in earthen veſſels, that the excellencie may be of the power of God,and not of vs.

8 In al things we ſuffer tribulation, but are not in diſtreſſe: [c] we want,but are not deſtitute:

c *aporiamur. See S. Ambr. Theoph.*

9 We ſuffer perſecution, but are not forſaken: we are caſt downe,but we periſh not.

10 Alwaies bearing about in our body the morti-

THerefore, ſeeing that we haue ſuch a miniſterie, as we haue receiued mercie, we faint not:

2 But haue caſt from vs the clokes of vnhoneſtie,walking not in craftineſſe, neither handling the word of God deceitfully,but in opening of the trueth, commending our ſelues to euery mans conſcience in the ſight of God.

3 If our Goſpel be hid, it is hid in them that are loſt:

4 In whom the God of this world hath blinded the mindes of them which beleeue not, leaſt the light of the Goſpell of the glorie of Chriſt ſhould ſhine vnto them, (which is the image of God.)

5 For we preach not our ſelues, but Chriſt Ieſus the Lord,and our ſelues your ſeruants for Ieſus ſake.

*6 For it is God that * commaunded the light to ſhine out of darkeneſſe, who hath ſhined in our heartes,for* to giue *the light of the knowledge of the glorie of God,in the face of Ieſus Chriſt.* Gen.1.3.

7 But we haue this treaſure in earthen veſſels, that the excellencie of the power may be Gods,and not of vs.

8 We are troubled on euery ſide, yet are we not † without ſhift: We are in pouertie, but not in extreme pouertie.

† Or, driuen into a narow corner.

9 We are perſecuted, but are not forſaken therein: we are caſt downe,but we periſh not:

10 We alwaies beare about in the body the

mortification of IESVS, that the life alſo of IESVS may be manifeſted in our bodies.

11 For we that liue, are alwaies deliuered vnto death for IESVS: that the life alſo of IESVS may be manifeſted in our mortal fleſh.

12 Death then worketh in vs, but life in you.

13 And hauing the ſame ſpirit of faith, as
Pſ.115,10. it is written, *I beleeued, for the which cauſe I haue ſpoken*, we alſo beleeue, for the which cauſe we ſpeake alſo:

14 Knowing that he which raiſed vp IESVS, wil raiſe vp vs alſo with IESVS and ſet vs with you.

15 For al things are for you: that the grace abounding by many in giuing of thankes, may abound vnto the glory of God.

16 For which cauſe we faile not: but al-
b corrumpitur. though that our man which is without, [b] corrupte: yet that which is within, is renewed from day to day.

17 For that our tribulation which pre-
c ὑπερβολὴν εἰς sently is momentanie and light, ‖ [c] worketh aboue meaſure excedingly an eternal weight of glorie in vs,

18 We not conſidering the things that are ſeen, but that are not ſeen. For the things that be ſeen, are temporal: but thoſe that be not ſeen, are eternal.

dying of our Lord Ieſus, that the life of Ieſus might alſo be made manifeſt in our body.

11 For we which liue, are alwayes deliuered vnto death for Ieſus ſake, that the life alſo of Ieſus might be made manifeſt in our mortal fleſh.

12 So then, death worketh in vs, but life in you.

13 Seeing then that we haue the ſame ſpirit of faith (according as it is written, I beleeued, Pſal.116.10. *and therefore haue I ſpoken:) We alſo beleeue, and therefore ſpeake:*

14 Knowing that he, which raiſed vp the Lord Ieſus, ſhal raiſe vp vs alſo by the meanes of Ieſus, and ſhall ſet vs with you.

15 For all things † doe I *for your* ſakes, *that* † Or, are *the plenteous grace by thankes giuing of many,* done. *may redound to the praiſe of God.*

16 Wherefore we are not wearied: but though our outward man periſh, yet the inward man is renued day by day.

17 For the momentanie lightneſſe of our tribulation, prepareth an exceeding and an eternall weight of glorie vnto vs:

18 While we looke not on the things which are ſeene, but on the things which are not ſeene: for the things which are ſeene, are temporall: but the things which are not ſeene, are eternall.

MARGINALL NOTES. CHAP. IIII.

Rhem. 2. 17. Worketh aboue.) *The Engliſh Bible 1577, doth falſely tranſlate,* prepareth.

Fulke 2. The Greeke Verbe ſignifieth alſo to prepare, as the learned in that tongue knowe, and the reſt may trye by the Dictionarie. Cauilling.

ANNOTATIONS. CHAP. IIII.

Rhem. 3. 2. Adulterating.) *He giueth often warning of falſe teachers, whoſe ſpecial and proper ſtudie is to falſifie and adulterate by deceitful conſtructions, interpretations, and applications, the word of God: hauing no other end but to make their aduantage of the Scriptures, and to gaine glorie and eſtimation among the ſinful and ſimple, by new deuiſed expoſitions. Wherein the Proteſtants do excel the auncient Heretikes, none euer more impurely handeling the word of God then they do.* Heretikes corrupters of Gods word: Catholike Doctors, right handlers thereof.

See Iren. li. 1. c. 1.

In 2. ad Rom. *Origen calleth ſuch* Scripturarum fures & adulteros, *theeues and adulterers of the Scriptures. S. Cyprian* (de vnit. Ec. nu. 7.) *calleth them, corrupters of the Goſpel, falſe interpreters, artificers and craftieſmaſters in corrupting the truth. On the other ſide, for ſpecial reuerence and ſinceritie of dealing in thoſe matters, the fathers and al Catholike preachers or Expoſitors were of old called according to S. Paules wordes to Timothee,* Recte tractantes verbum Dei, *right handlers of the word of God.* 2. Tim. 2.

Fulke 3. Whether you or we adulterate the Scriptures, by new expoſitions, let it be tried by theſe your notes, and my confutations: in which I haue ſhewed, that our expoſitions are taken out of the ancient Fathers, and yours for the moſt part, are contrary to them. Interpretation of the Scriptures.

Rhem. 4. 17. Worketh.) *The temporal and ſhort tribulations which we patiently and willingly ſuffer for Chriſt, do winne vs euerlaſting ioy and glorie. And it is here to be noted againſt the Heretikes, that tribulations do worke or cauſe the ſaid ſaluation, which they deny to be giuen for ſuch thinges, but for or by faith onely. S. Auguſtine maketh ſuch tribulations for Chriſt ſo much the meritorious cauſe of euerlaſting life and reſt, that he ſaith it is ſalable and bought thereby. And it is written, Sap.* 10, God rendreth or repaieth to iuſt men the hire of their labours. Tribulations meritorious of glorie.

Aug. in Pſ. 93. prope finem.

Fulke 4. You are not able to bring one of the ancient Fathers interpreting this place, which gathereth of it, that the perſecutions of the godly, are meritorious. Neither doth S. Auguſtine ſay, that tribulation is the meritorious cauſe of eternall life or reſt, when he ſayth, that it is ſalable, or to be bought thereby, but cleane contrary, as when God by the Prophet, calleth men to buy without money, Eſay 55. 1. *Thou heareſt* (ſaith Auguſtine) *that thou haſt labour here, but hearken, what kinde of reſt he promiſeth: canſt thou conceiue it? If thou couldeſt conceiue it in thy mind, thou ſhouldeſt ſee, that thou laboureſt nothing vnto compenſation, or to the valew of that which is giuen thee. Heare him which in part did ſee it, in part which ſayd, I know now in part, what ſayth the Apoſtle? The preſent temporall* Merite.

lightnes

lightnes of our tribulation &c. Againe, when he talketh of the ſale you ſpeake of: that you may knowe he ſpeaketh not of the merite of condignitie, he ſayth. *What labor is worthy of eternall reſt? if thou wilt compare the trueth and iudge the trueth, eternall reſt is rightly bought with eternall labour. This is true, but be not afraide, God is mercifull.* In the ende repeting this text, he ſayth. *Behold howe great a price we giue, as it were one graine, or one ſhale, to receiue eternal treaſures. A graine, or ſhale of labor, to incredible reſt, as it is ſaid: it worketh an incredible & exceeding great weight of eternall glory.* Therefore this working is not of the merite of the labor, but of the infinite mercie of him, that giueth eternall life, to all them whom he iuſtifieth freely by faith. And therefore S. Auguſtine ſayth alſo in the ſame treatiſe of the perſecutions of the iuſt. *Toleret &c. Let the iuſt tolerate the vniuſt, let the temporall labor of the iuſt, tolerate the temporall impunitie of the vniuſt, but yet the iuſt man liueth by faith. For there is none other iuſtice of a man in this life, but to liue by faith which worketh by loue: for if he liue by faith, let him beleeue alſo, that he ſhall haue reſt after his labor, and they ſhall haue eternall torments after their preſent ioy.* What faces haue theſe men to ſay, that S. Auguſtine maketh theſe tribulations, the meritorious cauſe of eternall life? when he acknowledgeth none other iuſtice of a man in this life, but to liue by faith: where as if tribulations ſo ſuffered, ſhould be the meritorious cauſe of eternall life, they ſhould be the iuſtice of a man in this life, but that are they not, but faith onely which worketh by loue, as S. Auguſtine iudgeth. That which you cite out of Sap. 10. chap. though it be no canonicall ſcripture, yet it is falſely tranſlated. For whether it be God or wiſdome, that hath rendred to iuſt men the reward of their labors (meaning the deliuerance of the children of Iſrael out of Egypt) he rewarded the labors of his children as of mercie, not of hirelings, as of merite.

Small pieces of coine ſo called.

CHAP. V.

That after death of the body the ſoule may to heauen: therefore, although naturally we abhorre death, by grace he deſireth it rather: 9 in conſidering of Chriſtes iuſt iudgement, liuing as in the ſight of God, yea and of their conſciences. 12 Which he ſpeaketh not to praiſe him ſelfe, but becauſe of his Aduerſaries who did glorie in carnall reſpects: but he and the other Apoſtles regard nothing but their reconciliation vnto God by Chriſt, and to reconcile others alſo, as being his legates for that purpoſe.

FOR we knowe that if our earthly houſe of this habitation be diſſolued, that wee haue a building of God, a houſe not made with hand, eternall in heauen.

2 For in this alſo doe we grone, deſirous to be ouerclothed with our habitation that is from heauen:

3 Yet ſo, if wee be found clothed, not naked.

4 For we alſo that are in this tabernacle, grone being burdened: becauſe we woulde not be ſpoyled, but ouerclothed, that that which is mortall, might be ſwallowed vp of life.

5 And hee that maketh vs to this ſame, is God, who hath giuen vs the pledge of the Spirit.

6 Being bolde therefore alwayes, and knowing that while we are in the body, wee are pilgrimes from God,

7 (For we walke by faith & not by ſight)

8 But we are bolde, and haue a good will to be pilgrimes rather from the body, and ‡ to be preſent with our Lord.

9 And therefore wee endeuour, whether abſent or preſent, to pleaſe him.

10 For * wee muſt all be manifeſted before the iudgement ſeate of Chriſt, that euery one may receiue ‖ the proper things of the body, according as hee hath done, ‖ either good or euill.

11 Knowing therefore the feare of our Lord we vſe perſuaſion to men: but to God we are manifeſt. And I hope alſo that in your conſciences we are manifeſt.

12 We commend not our ſelues againe to

FOR wee knowe that if our earthly houſe of this tabernacle were deſtroied, wee haue a building of God, euen *an habitation not made with hands, but eternall in heauen.*

2 For therefore ſigh wee, deſiring vpon our clothing *to be further clothed with our houſe which is from heauen.*

*3 If ſo be that we * being clothed, ſhall not be found naked.* Apoc. 16. 15.

4 For we that are in this tabernacle, ſigh, being burdened, becauſe wee would not put off our clothing, but vpon the ſame put on more, that mortalitie might be ſwalowed vp of life.

5 He that hath ordeined vs for the ſelfeſame thing, is *God, which hath alſo giuen vnto vs the earneſt of the ſpirit.*

6 Therefore we are alway of good cheare, and knowe that as long as we are at home in the body, we are abſent from the Lord.

7 (For we walke by faith, not after outward appearance.)

8 Neuertheleſſe, we are of good comfort, and had rather to be abſent from the body, and to be preſent with the Lord.

9 Wherefore, whether we be at home, or from home, we endeuour our ſelues to be accepted vnto him.

*10 *For we muſt all appeare before the iudgement ſeate of Chriſt, that euery man may receiue the workes of his body, acording to that he hath done, whether it be good or bad.* Rom. 14. 10.

11 Knowing therefore the feare of the Lord, we perſwade men, for we are knowen well ynough vnto God: I truſt alſo that we are knowen in your conſciences.

12 For wee commende not our ſelues againe

‡ This place proueth that the Saincts departed nowe ſince Chriſt, ſleepe not till ỹ day of iudgement, and that they be not holden in any ſeuerall place of reſt frō the fruition of God till ỹ reſurrection of their bodies, but that they be preſent with God in their ſoules. Rom. 14, 10.

to you, but giue you occaſion to glory for vs: that you may haue againſt them that glorie in face, and not in hart.

13 For whether we exceede in mind, to God: or whether we be ſober, to you.

14 For the charitie of Chriſt vrgeth vs: iudging this, that if one died for all, then all were dead.

15 And Chriſt died for all: that they alſo which liue, may not now liue to them ſelues, but to him that died for them and roſe againe.

16 Therefore we from henceforth know no man according to ỹ fleſh: And if we haue knowen Chriſt according to the fleſh: but nowe we know him no more.

17 If then any be in Chriſt a newe creature: the old are paſſed, beholde *all things are made newe.

Eſa.43,19. Apoc.21,5.

18 But all of God, who hath reconciled vs to him ſelfe by Chriſt: and hath giuen ‖ vs the miniſterie of reconciliation.

19 For God in deede was in Chriſt, reconciling the worlde to him ſelfe, not imputing to them their ſinnes, and hath put in vs the word of reconciliation.

20 For Chriſt therefore wee are legates, God as it were exhorting by vs. For Chriſt we beſeeche you, be reconciled to God.

21 Him that knewe no ſinne, for vs he made c ſinne: that wee might be made ‖ the iuſtice of God in him,

c That is to ſay, a ſacrifice and an hoſt for ſinne. *See the laſt annot. of this chapter.*

vnto you, but giue you an occaſion to glory on our behalfe, that ye may haue ſomewhat againſt them which glory in the face and not in the hart.

13 For if we be too feruent, to God are we too feruent: *Or if we keepe meaſure, for your cauſe* keepe we meaſure.

14 For the loue of Chriſt conſtraineth vs, becauſe we thus iudge, that if one died for all, then were all dead.

15 And he dyed for all, that they which liue, ſhould not henceforth liue vnto them ſelues, but vnto him which dyed for them, and roſe againe.

16 Wherefore henceforth knowe we no man after the fleſh: Inſomuch though we haue knowen Chriſt after the fleſh, now yet henceforth know we him no more.

*17 *Therefore if any man* be *in Chriſt, he is a newe creature: Old things are paſſed away, behold, all things are become newe,*

Eſ.43.19. Apoc.21.5.

18 And all things are of God, which hath reconciled vs vnto himſelfe by Ieſus Chriſt, & hath giuen to vs the miniſterie of reconciliation.

19 For God was in Chriſt, reconciling the world to himſelfe, not imputing their ſinnes vnto them, and hath committed to vs the preaching of the atonement.

20 Nowe then are we meſſengers for Chriſt, euen as though God did beſeech you through vs: ſo pray we you in Chriſtes ſteade, that ye be reconciled vnto God.

21 For he hath made him to be ſinne for vs, which knewe no ſinne, that we ſhould be made the righteouſneſſe of God in him.

ANNOTATIONS. CHAP. V.

Rhem.1. 10. The proper things of his body.) *S. Auguſtine* (Enchirid.c.110) *obiecteth this ſpeach of the Apoſtle, as in the perſon of ſuch as deny the prayers, almes, and ſacrifices of the liuing to be auailable for the dead, and he anſwereth as followeth.* This practiſe (*ſaith he*) of Gods Church in the commendation of the dead, is nothing repugnant to the ſentence of the Apoſtle, where he ſayth, that we ſhall all ſtand before the iudgement ſeate of Chriſt, that euery one may receiue according to his deſertes in the body, either good or euill. For, in his life and before death he deſerued this, that theſe workes after his death might be profitable vnto him. for in deede they be not profitable for all men. and why ſo? but becauſe of the difference and diuerſitie of mens liues whiles they were in fleſh. *The like he hath in diuers other places. Auguſt. lib. de Præd. Sanct. cap.12. & ad Dulcit. q. 2.* And ſo hath S. Denys c.7. *Ec. Hierarch.*

The obiection againſt prayers for the dead, anſwered by S. Auguſtine.

Fulke.1. S. Auguſtine holding that errour without auctoritie of Scripture, that prayers were profitable to the dead, is driuen to inuent a diſtinction, howe they may ſeeme to ſtand with this text, and not be contrary to the Scriptures. But you falſefie his wordes in tranſlating this text: for hee ſaith not, *that euery one may receiue according to his deſertes in the body*, but *vt referat vnuſquiſq; ſecundum ea quæ per corpus geſſit*, that euery man may receiue according to thoſe things which he hath done in his body. But euen as S. Auguſtine in the place by you quoted *de prædeſt ſanct. cap.10.* (where he ſpeaketh nothing of prayers for the dead) vrgeth the wordes of this text againſt the Palagianes which ſaid, that infantes were iuſtified not by mere grace, but by workes, which God foreſeeth that they ſhoulde haue done, if they had liued longer. *Geſſit inquit, non adiungit vel geſturus fuit. The Apoſtle ſayth which he hath done, he addeth not which he would haue done:* So we may vrge the wordes of the text againſt prayers, almes, or any other workes done for the dead. The Apoſtle ſayth, euery man ſhall receiue according as he him ſelfe hath done, he addeth not, as other men ſhall doe for him. But S. Dionyſe Hier. Ec. cap.7. proueth by this text, that no prayers for the dead are auaileable, but ſuch as are made by the miniſter of the Church in faith, & doe rather declare what God hath done according to his promiſes, then deſire any thing which he hath not done already, as in the ſentence of excommunication and abſolution: where the miniſter is but an interpreter of Gods iudgement. *Therefore the godly Biſhop* (ſaith he) *asketh thoſe things which God hath promiſed, and which are acceptable to him, and which doubtleſſe are to be graunted, wherein he both declareth to God the good diſpoſition of his mind, reſembling the goodneſſe of God, who loueth them that are good, and to them that are preſent, declareth*

Prayers for the dead.

declareth as an interpreter, the giftes which ſhalbe vnto the holy. So alſo the Biſhops haue auctoritie of ſeparation, as interpreters of Gods iudgements, not that the moſt wiſe Godhead (that I may vſe a gentle terme) doth follow as a miniſter, their vnreaſonable affections, but that they doe ſeperate thoſe which according to their worthineſſe, are iudged already of God, by that ſpirit which is the auctor of the myſteries, mouing them as interpreters. This was his iudgement of prayers for ỹ dead in that time, when the error was not yet confirmed. The effect of them is alſo ſo ſet forth by S. Auguſtine, that they which ſhould ſeeme to haue moſt neede of them, haue leaſt helpe by them: that they auaile no further, then a mans good workes deſerued while he liued: ſecondly they auaile (ſaith he) eyther that there may be full releaſe, or that their damnation may be more tollerable. But whether there be any purgatorie paines after this life, S. Auguſtine ſayth, it may be doubted, and eyther be found, or be ſtill hidden. *De octo quæſt. dulc. queſt. 1.* But in his latter dayes writing againſt the Pelagianes, he vtterly denieth any third place to be found in the Scripture *cont. Pel. Hypog. lib. 5.* So he writeth *de verb. apoſt. ſer. 14. This he calleth the kingdome, this damnation with the deuill: there is no middle place left, where you may ſet infantes. Iudgement ſhalbe of the quicke and the dead, ſome ſhalbe at the right hand, ſome at the left hand, I knowe none other. Thou that bringeſt in the middle place, get thee from the middeſt, let not him offend thee which ſeeketh the right hand, & admoniſheth thee to depart from the middeſt, but goe not to the left hand. If therefore there ſhalbe the right hand and the left hand, and we knowe no middle place in the Goſpel, beholde in the right hand is the kingdome of heauen.* That which he ſpeaketh againſt the middle place inuented by the Pelagians for infants, may as truely be ſaid of Purgatorie inuented for them, to whom prayers ſhould be profitable. In the Scriptures we finde no third place: in the Goſpel we knowe no middle place, but Heauen and hell. Seeing therefore neither the place, nor the prayers haue any ground in the ſcriptures, mans auctoritie is vnſufficient to perſwade ſo great a matter.

Purgatorie.

Rhem. 2. 10 Eyther good or euill.) *Heauen is as well the reward of good workes, as Hell is the ſtipend of ill workes. Neither is faith alone ſufficient to procure ſaluation, nor lacke of faith the onely cauſe of damnation: by good deedes men merite the one, and by ill deedes they deſerue the other. This is the Apoſtles doctrine here and in other places, howe ſo euer the Aduerſaries of good life and workes teach otherwiſe.*

Workes meritorious and demeritorious.

Fulke. 2. Heauen is the reward of good workes, not due by ỹ merite of them, but bv the grace & mercie of God, who hath promiſed to giue it freely to them that beleeue in him by Chriſt, and bring forth the fruites of a liuely faith. It is ỹ free gift of God in Chriſt Ieſus (ſaith S. Paul) Rom. 6.23. You are ſaued by grace through faith, and that not of your ſelues, it is the gift of God, not of workes, leaſt any man ſhould boaſt, Epheſ. 2.8.9. But hell is the ſtipend of ill workes, deſerued by the merite of ſinne. That faith void of workes, is ſufficient to procure ſaluation, none of vs affirmeth. But that onely lacke of faith is ſufficient to damnation, the ſcripture is plaine, becauſe it is not poſſible to pleaſe God without faith Hebr. 11. And where faith lacketh, there can be no good workes: for what ſo euer is not of faith is ſinne. Therefore though wicked men by ill deedes, deſerue damnation, yet the Apoſtle ſayth not heare, nor any where elſe, that men by good deedes merite ſaluation, but the contrary, howſoeuer the enemies of Gods grace, of faith and of good workes, renewing the old hereſie of the Pelagians teach otherwiſe. For what could Pelagius ſpeake more blaſphemouſly againſt the grace of God, then to ſay: *Heauen is as well the reward of good woorkes, as hell is the ſtipend of ill workes.*

Merite.

Slaunde.

Pelagianiſme.

Rhem. 3. 18. The miniſterie of reconciliation.) *Chriſt is the chiefe Miniſter, according to his manhod, of all our reconcilement to God: and for him, as his miniſters, the Apoſtles and their ſucceſſors the Biſhops and Prieſts of his Church, in whom the word of reconcilement, as well by miniſtring of the ſacrifice and Sacraments for remiſſion of ſinnes, as by preaching and gouernement of the world to ſaluation, is placed. And therefore their preaching muſt be to vs, as if Chriſt himſelfe did preach: their abſolution and remiſſion of ſinnes, as Chriſtes owne pardon: their whole office being nothing els (as we ſee by this paſſage) but the Vicarſhip of Chriſt.*

Biſhops and Prieſts vnder Chriſt miniſters of our reconciliation.

Fulke. 3. The Apoſtles and their ſucceſſors, haue no worde of reconcilement committed to them by miniſtring the ſacrifice, but that is proper to Chriſt, whoſe ſacrificing prieſthod paſſeth not from himſelf to any other by ſucceſſion Heb. 7.24. He hath offred himſelfe once for euer, & found by ỹ one oblation eternal redemption, Heb. 9.12. & 10.14. Therefore in offering the ſacrifice propitiatorie, he hath no Vicars, but performed al himſelfe.

Sacrifice propitiatorie.

Rhem. 4. 21. The iuſtice of God.) Euen as (*ſayth S. Auguſtine*) when we reade, Saluation is our Lordes, it is not meant that ſaluatiō whereby our Lord is ſaued, but whereby they are ſaued whom he ſaueth: ſo when it is ſaid, Gods iuſtice, that is not to be vnderſtood wherewith God is iuſt, but that wherewith men are iuſt whom by his grace he iuſtifieth. *See S. Auguſt.* de Sp & lit. c. 18. & ep. 120. ad Honorat. *and abhorre Caluins wicked and vnlearned gloſe on this place, that teacheth iuſtice no otherwiſe to be in man, then ſinne in Chriſt. Whereas the Scriptures call man iuſt, becauſe* * he doth *iuſtice: but not ſo call they Chriſt ſinne, becauſe he doth ſinne, but becauſe he taketh away ſinne, and is a ſacrifice for ſinne, as the Heretikes knew very well, that know the vſe and ſignification of the Hebrew word in all the old Teſtament, namely* Pſa. 39,8 *and in the booke of* Leuiticus *very often*, c. 5.6.9.12.14.16. *and* Num. c. 29.

Gods iuſtice, wherewith he maketh vs iuſt.

1. Io. 3.7.

חטאת

Fulke. 4. This text inuincibly proueth, that we are not iuſtified in Gods ſight by iuſtice inherent in vs, but by ỹ iuſtice of Chriſt, imputed to vs through faith. And that is the iuſtice whereof S. Auguſtine ſpeaketh, wherewith men are iuſt, whom God by his grace doth iuſtifie through faith: and therfore he ſayth expreſly in ỹ ſame chapter. *Hanc miniſtrationem &c. The Apoſtle ſayth, that this miniſtration of iuſtice is not of our merites, but of the mercie of God.* Againe he ſayth vpon the Pſalme which the ſame Apoſtle citeth for teſtification of this grace. *Bleſſed is he to whom the Lord imputeth not ſinne, neither is there guile in his hart. This is the confeſſion of humble Saincts, which boaſt not them ſelues to be that they are not.* Againe. *When the Apoſtle commending the ſame grace more abundantly in our Lord Ieſus Chriſt, commeth to the ſame clothing of the iuſtice of faith wherewith being clothed, we ſhal not be found naked &c. See what he addeth. He which hath made vs* (ſaith he) *vnto this ſame end is God, which hath giuen vs the pledge of his ſpirite, and after a few wordes he inferred, that we might be the iuſtice of God in him. This is that iuſtice of God, not whereby he is iuſt, but whereby we are made iuſt by him.* And Ep. 120. Honorato. He expoundeth theſe wordes. *That we might be made the iuſtice of God in him, that is, in his body, which is his Church whereof he is head. We are the iuſtice of God, which they not knowing, & willing to ſet vp their owne, that is, as it were glorying of their owne workes, are not ſubiect to the iuſtice of God.* Againe he ſayth. *To this iuſtice of God pride is contrary, whereby men haue truſt, as in their owne workes: therefore is followeth there, let not the foote of pride come vpon me. This is the iuſtice of God, whereby they are iuſt by his faith, which liue*

Iuſtificatiō by imputation, not by iuſtice inherent.

liue now of faith. Againe. *De verbis Apoſtoli* Ser. 6. expounding this text, he ſayth. *Videte duo. &c. See theſe two things, that is, the iuſtice of God, not our iuſtice, in him, not in vs.* Therefore Caluines collection of the manifeſt words of the text, that a man is iuſt in Gods ſight, by imputation of the iuſtice of Chriſt, as Chriſt was ſinne, by imputation of our ſinne, doth plainely agree with S. Auguſtines doctrine. As for the iuſtice whereof S. Iohn ſpeaketh, is in deede inherent, and is a fruite and effect of iuſtification by faith, not a cauſe thereof. Therefore S. Auguſt. ſaith, *That good or iuſt workes doe follow him that is iuſtified, they goe not before him that is to be iuſtified. De fide & operibus Cap.* 14. That Chriſt was made ſinne for vs, becauſe he was a ſacrifice for ſinne we confeſſe, but therefore he was a ſacrifice for ſinne, becauſe our ſinne was imputed to him, and puniſhed in him. And therefore the ſacrifices of the law that were for ſinne, were called by the name of ſinne, becauſe the ſinne of the offender, was ſacramentally imputed to the ſacrifice which was ſlaine, as though it had deſerued, that which the offender had merited, for whom it was offered. Therefore alſo Chriſt was made a curſe for vs, Galat. 3. 13. becauſe the curſe which we had deſerued, was imputed to him, that the bleſſing of Abraham might be vpon vs. And that the auncient fathers confirme this interpretation of Caluine, you ſhall heare by their owne wordes. Firſt Chryſoſtom vpon this text, Hom. 11. in 2. Cor. *That we ſhould be made the iuſtice of God in him* (ſaith he) *what ſpeach, what mind, can ſet forth theſe things worthely? For him that was iuſt* (ſaith he) *he made a ſinner, that he might make ſinners iuſt: but rather he ſaid not ſo, but that which was much more: for he named not the qualitie, but the eſſence, he ſaide not a ſinner, but ſinne it ſelfe, not onely him which ſinned not, but him which knewe no ſinne, that we might be made, he ſaide not iuſt, but iuſtice it ſelfe, and the iuſtice of God. For this is the iuſtice of God, when iuſtification commeth not of workes, ſeeing it is neceſſary that no ſpot be found, but by grace: by this meanes all ſinne vaniſheth cleane away. In the meane time he ſuffereth them not to be extolled, ſeeing God performeth all, and ſheweth the greatneſſe of the giuer: that former iuſtice was of the lawe and of workes, but this is the iuſtice of God.* Primaſius vpon this text ſaith. *God the father made his ſonne ſinne for vs, that is, a ſacrifice for ſinne for vs. The ſacrifice offered for ſinne, was called ſinne in the lawe, although it did not ſinne at all, as it is written. And he ſhall Lay his hand vpon the head of his ſinne: by the blood of which ſacrifices, that blood which was ſhead for vs was prefigured, ſo Chriſt being offered for our ſinnes, was called by the name of ſinne, that we might be made the iuſtice of God, not our iuſtice, in him, not in vs.* Theodoret vpon this text ſaith. *For when he was free from ſinne, he ſuffered the death of ſinners, that he might looſe the ſinne of men, and being called that which we were, made vs that which he was: for he gaue vs the riches of his iuſtice.* S. Ambroſe vpon this text ſaith. *He which did no ſinne, was ſlaine as a ſinner, that ſinners might be iuſtified before God in Chriſt.* Oecumenius ſayth. *He made him ſinne, that as a ſinner he ſhould be condemned, that we might be made the iuſtice of God in him: he ſaid not, that we might be made iuſt, but that which was more, iuſtice it ſelfe, and the iuſtice of God. And that is the iuſtice of God which is not of workes, but that we might be iuſtified in him, that is, by him, forgiuing and pardoning vs.* Theophylacte ſaith. *What is this that God gaue his ſonne, which knewe no ſinne, that is, which was iuſtice it ſelfe to death for vs, and cauſed him to die as a ſinner and wicked man? for curſed is he that hangeth on the tree, and he was reputed among the vniuſt.* He ſaith. *Not that he made him a ſinner, but ſinne it ſelf which is more: why was this done? that we might be iuſtified not of workes, and the lawe, but of the grace of God. For this is the iuſtice of God, when a man is iuſtified by grace, ſo that no blemiſh or ſmall ſpot is found in him: for therefore he ſaide not, that we might be made iuſt, but the iuſtice of God, ſhewing the excellencie of grace.* I will conclude with S. Auguſtine, that your impudencie in citing him for the contrary ſenſe, may be more manifeſt. Enchir. Chapter. 41. expounding this text, he ſayth. *God made Chriſt ſinne for vs, to whom we are to be reconciled, that is, a ſacrifice for ſinnes, by which we might be reconciled. He therefore was made ſinne, that we might be made iuſtice, not our iuſtice, but Gods iuſtice, neither in vs, but in him, as he declared ſinne, not to be his, but ours, not placed in him, but in vs, by the ſimilitude of ſinfull fleſh in which he was crucified.* Therefore you muſt not abhorre Caluines interpretation, as wicked and vnlearned, except you will abhorre the iudgement of all the auncient Fathers, as wicked and vnlearned: for his iudgement is their iudgement vpon this text, and none other.

CHAP. VI.

That he helpeth with his exhortations, and in all things behaueth himſelfe as becommeth a miniſter of God. 11 *Which he ſpeaketh ſo openly, becauſe his hart is open vnto them: exhorting them to be likewiſe open-harted towards him,* 14 *and to auoide thoſe Infidels.*

The Epiſtle vpon the firſt Sunday of Lent. Pſa. 49. 8.

AND wee ‖ helping doe exhort, that you receiue not the ‖ grace of God in vaine.

2 (For he ſayth, *In time accepted haue I heard thee: and in the day of ſaluation haue I holpen thee.* Behold now is the time acceptable: behold now the day of ſaluation.)

3 To no man giuing any offence, that our miniſterie be not blamed:

The Epiſtle for many Martyrs.

4 But in all things let vs exhibite our ſelues as the miniſters of God in much patience, in tribulatiõs, in neceſſities, in diſtreſſes.

5 In ſtripes, in priſons, in ſeditions, in labours, ‖ in watchings, in faſtings,

6 In chaſtitie, in knowledge, in longanimitie, in ſweetenes, in the holy Ghoſt, in charitie not feined,

7 In the worde of trueth, in the vertue of God, by ẏ armour of iuſtice on ẏ right hand, and on the left,

8 By

WE alſo as helpers to him *exhort you, that ye receiue not the grace of God in vaine.*

2 *(For he ſaith, *I haue heard thee in a time accepted, and in the day of ſaluation haue I ſuccoured thee: Behold, nowe is that accepted time, behold, now is that day of ſaluation,)* Eſai 49. 8.

3 *Giuing no offence in any thing, that the miniſterie be not blamed:*

4 *But in all things behauing our ſelues as the miniſters of God, in much patience, in afflictions, in neceſſities, in anguiſhes,*

5 *In ſtripes, in priſonments, in ſtrifes, in labours, in watchings, in faſtings,*

6 *By purenes, by knowledge, by long ſuffering, by kindneſſe, by the holy Ghoſt, by loue vnfeigned:*

7 *By the word of trueth, by the power of God, by the armour of righteouſneſſe on the right hand and on the left,*

8 *By*

8 By honour and diſhonour, by infamie and good fame: as ſeducers, and true: as they that are vnknowen, and knowen:

9 As dying, and behold we liue: as chaſtened, and not killed:

10 As ſorowful, but alwaies reioycing: as needie, but enriching many: as ‡ hauing nothing, and poſſeſſing al things.

11 Our mouth is open to you ô Corinthians, our hatt is dilated.

12 You are not ſtraitened in vs: but in your owne bowels you are ſtraitened.

13 But hauing the ſame reward (I ſpeake as to my children) be you alſo dilated.

‡ It is not lawful for Catholikes to marie with Heretikes or Infidels. *See S. Hierom. cōt. Iouinian. li. 1. Conc. Laod. c. 10. & 31.*

14 ‡ Beare not the yoke with infidels. For what participation hath iuſtice with iniquitie? or ‖ what ſocietie is there betweene light and darkenes?

15 And what agreement with Chriſt and Belial? or what part hath the faithfull with the infidel?

16 And what agreement hath the temple of God with Idols? For you are the temple of the liuing God. as God ſaith, *That I will dwell, and walke in them, and will be their God: and they ſhal be my people.*

Leu. 26, 11.

Eſ. 52, 11.

17 For the which cauſe, *Go out of the mids of them, and ſeparate your ſelues*, ſaith our Lord, *and touch not the vncleane: and I wil receiue you.*

Hier. 31, 1.

18 *And I will be a father to you: and you ſhal be my ſonnes and daughters, ſaith our Lord omnipotent.*

8 *By honour and diſhonour, by enil report and good report, as deceiuers, and* yet *true,*

9 *As vnknowen, and* yet *knowen: as dying, and behold we liue: as chaſtened, and not killed:*

10 *As ſorowing, and yet alway mery: as poore, and yet making many riche: as hauing nothing, and yet poſſeſſing all things.*

11 *O ye Corinthians, our mouth is open vnto you, our heart is enlarged.*

12 *Ye are not preſſed into a narowe roome in vs, but are preſſed into a narrowe roome in your owne bowels.*

13 *Now for the ſame recompence (I ſpeake as vnto* my *children) be ye alſo enlarged.*

14 *And* † *beare not ye the yoke together with the vnbeleeuers. For what felowſhip hath righteouſnes with vnrighteouſnes? or what communion hath light with darkeneſſe?*

† Or, be not ye vnequally yoked,

15 *Or what concord hath Chriſt with Belial? either what part hath he that beleeueth with an infidel?*

16 *Or what agreement hath the temple of God with idoles? For ye are the temple of the liuing God, as ſaid God,* * *I will dwell in them, and walke* in them, *and will be their God, and they ſhalbe my people.*

1. Cor. 3. 13. leuit. 26. 11.

17 * *Wherefore come out from among them, and be ye ſeparated* from them *(ſaith the Lord) and touch no vncleane thing, and I will receiue you,*

Eſai 52. 11.

18 * *And will be a father vnto you, and yee ſhalbe my ſonnes and daughters, ſaith the Lorde Almightie.*

Iere. 31. 1.

MARGINAL NOTES. CHAP. VI.

Rhem. 1. 10. Hauing nothing.) *S. Auguſtine (in pſ. 113.) gathereth hereby, that the Apoſtles did vow powertie.*

Fulke 1. S. Auguſtine in the expoſition of that Pſalme hath no word of any ſuch matter.

ANNOTATIONS. CHAP. VI.

Rhem. 1. Helping.) *For that he declared before the Miniſters of the new Teſtament to be Chriſtes deputies, and that when they preach or do any function, God as it were ſpeaketh or doeth it by them, he boldly now ſaith,* Helping therfore: *that is to ſay, ioyning or working together with God, we do exhort.*

'Gods Miniſters are his coadiutors. συνεργοῦντες.

Rhem. 2. 1. Grace in vaine.) *The grace of God worketh not in man againſt his will, nor forceth any thing without his acceptation and conſent: and therfore it lieth in mans wil to fruſtrate or to folow the motion of God, as this text plainely proueth.*

Gods grace forceth no mā againſt his wil.

Fulke 2. It lieth not in mans free will to follow the motion of God, except God by his grace of vnwilling do frame it to be willing. *It is in the power of man to change his will into better, but this power is none at all, except it be giuen of God. Auguſt. retract. lib. 1. c. 2. For man vſing amiſſe his free will, loſt himſelfe and it. Enchir. c. 30.*

Free wil.

Rhem. 3. 5. In watchings.) *When in the middes of many miſeries and perſecutions, the Apoſtles yet of their owne accord added and required voluntarie vigils, faſtings, and chaſtitie, we may wel perceiue theſe workes to be wonderful grateful to God, and ſpecially needful in the Clergie.*

Voluntarie penance.

Fulke 3. The workes whereof the Apoſtle ſpeaketh, are acceptable to God, but not as penance ſatisfactorie for ſinne, nor as meritorious of ſaluation (which is of grace,) and not of workes: and theſe exerciſes are alſo needful for the Miniſters of the Church, to make them more apt to doe their duetie. But where you exact chaſtitie, (meaning abſtinence from mariage) the worde ſignifieth puritie, and by *Theodoret* is interpreted, *Contempt of money.* *Chryſoſtome, Reiecting of gifts, and preaching the Goſpel freely. Ambroſe, Either chaſtitie of the bodie, or of the Goſpell. Oecumenius, Modeſtie and preaching the Goſpell freely, and ſincerely in all things.* This place therefore chargeth not the Miniſters of the Church with continencie, except they haue the gift, and will vſe it to Gods glorie.

Satisfaction. Merite. Continence in the Clergie.

Rhem. 14. What ſocietie.) *Generally here is forbidden conuerſation and dealing with al Infidels, and conſequently with Heretikes, but ſpecially in praiers, or meetings at their Sciſmatical Seruice, preaching, or other diuine office whatſoeuer. Which the Apoſtle here vttereth in more particular and different termes, that Chriſtian folke may take the better heede of it. No ſocietie (ſaith he) nor felowſhip, no participation nor agreement, no conſent betweene light and darkenes, Chriſt and Baal, the temple of*

Not to communicate with Heretikes in any acte of religion.

of God and the temple of Idols: al Seruice, as pretended worſhip of God ſet vp by Heretikes or Schiſmatikes, being nothing els but Seruice of Baal and plaine Idolatrie, and their conuenticles nothing but conſpirations againſt Chriſt. from ſuch therfore ſpecially we muſt ſeuer our ſelues alwaies in hart and mind, and touching any act of religion in body alſo, according as the children of Iſrael were commaunded by God to ſeparate them ſelues from the Schiſmatikes Corè, Dathan, and Abiron, and their tabernacles, by theſe wordes: Depart from the tabernacles of the impious men, and touch ye not thoſe things which pertaine to them, leſt you be enwrapped in their ſinnes. Num.16.26.

CHAP. VII.

Rhem. 1. *He procedeth to exhort them to puritie, and to receiue him into their charitie. 3 Which leſt they ſhould thinke he ſpeaketh to accuſe them, he commendeth them highly, both for their behauiour toward Titus, and for their penance which they had done vpon his other epiſtle.*

Fulke. 1. The Apoſtle commendeth the Corinthians for their repentance, not for Popiſh ſatisfactorie penance.

HAuing therefore theſe promiſſes, my deereſt, let vs cleanſe our ſelues from al inquination of the fleſh and ſpirit, perfiting ſanctification in the feare of God.

2 Receiue vs. We haue hurt no man, we haue corrupted no man, we haue circumuented no man.

3 I ſpeake not to your condemnation. for I ſaid before that you are in our hartes to die together and to liue together.

4 Much is my confidence with you, much is my glorying for you: I am repleniſhed with conſolation: I do excedingly abound in ioy in al our tribulation.

5 For alſo when we were come into Macedónia, our fleſh had no reſt, but we ſuffered al tribulation: without, combats: within, feares.

6 But God that comforteth the humble, did comfort vs, in the comming of Titus.

7 And not only in his comming, but alſo in the conſolation, wherewith he was comforted among you, reporting to vs your deſire, your weeping, your emulation for me, ſo that I reioyced the more.

8 For although I made you ſorie in an epiſtle, it repenteth me not: albeit it repented me, ſeeing that the ſame epiſtle (although but for a time) did make you ſorie.

9 Now I am glad: not becauſe you were made ſorie, but becauſe you were made ‖ ſorie to penance. For you were made ſorie according to God, that in nothing you ſhould ſuffer detriment by vs.

10 For ‡ the ſorow that is according to God, worketh penance vnto ſaluation that is ſtable: but the ſorow of the world worketh death.

11 For behold this very thing, that you were made ſorie according to God, howe great carefulnes it worketh in you: yea defenſe, yea indignation, yea feare, yea deſire, yea emulation, yea reuenge. in al things you haue ſhewed your ſelues to be vndefiled in the matter.

12 Therfore although I wrote to you, not for

HAuing therefore theſe promiſes (dearly beloued) let vs cleanſe our ſelues from all filthineſſe of the fleſh and ſpirit, perfecting holineſſe in the feare of God.

2 †*Receiue vs: we haue wronged no man, we haue corrupted no man, wee haue defrauded no man.* †Or, vnderſtand.

3 I ſpeake not this to condemne you, *for I haue ſhewed you before, that ye are in our hearts to die and liue with you.*

4 I vſe great boldneſſe of ſpeach towardes you, I glory greatly in you: I am filled with comfort, and am exceeding ioyous in all our tribulation.

5 For when wee were come into Macedonia, our fleſh had no reſt, but we were troubled on euery ſide: without were fightings, within were feares.

6 Neuertheles, God that comforteth the humble, comforted vs by the comming of Titus.

7 And not by his comming onely, but alſo by the conſolation which hee receiued of you, when hee tolde vs your vehement deſire, your weeping, your feruent minde toward me: ſo that I reioyced the more.

8 For though I made you ſory with a letter, I repent not, though I did repent: For I perceiue that the ſame Epiſtle made you ſorie, though it were but for a ſeaſon.

9 I nowe reioyce: not that ye were made ſorie, but that ye were made ſorie to repentance: for ye were made ſorie to Godward, that in nothing ye might be hurt by vs.

*10 *For godly ſorow, cauſeth repentance vnto ſaluation, not to be repented of: but the ſorowe of the world cauſeth death.* 1.Pet.2.19.

11 For beholde, this ſelfe ſame thing that ye were made ſorie to Godward, how much carefulneſſe it hath wrought in you: yea what *clearing of your ſelues, yea* what *indignation, yea* what *feare, yea* what *vehement deſire, yea* what *zeale, yea* what *puniſhment? for in all things ye haue ſhewed your ſelues that ye were cleare in that matter.*

12 Wherefore, though I wrote vnto you, I did it *not*

for him that did the iniurie, nor for him that ſuffered: but to manifeſt our carefulnes that we haue for you before God,

13 Therfore we are comforted. But in our conſolation, we did the more aboundantly reioyce vpō the ioy of Titus, becauſe his ſpirit was refreſhed of al you.

14 And if to him I gloried any thing of you, I am not confounded: but as we ſpake al things to you in truth, ſo alſo our glorying that was to Titus, is made a truth,

15 And his bowels are more aboundantly toward you: remembring the obedience of you al, how with feare and trembling you receiued him.

16 I reioyce that in al things I haue confidence in you.

it not for his cauſe that had done the hurt, neither for his cauſe that was hurt: † but that your good minde towarde vs, might appeare among you in the ſight of God.

13 Therfore we are comforted in your cōfort: yea & exceedingly the more ioyed we for the ioy of Titus, becauſe his ſpirit was refreſhed by you al.

14 But if I haue boaſted any thing vnto him of you, I haue not bene aſhamed therin, *for as we ſpeake all things vnto you in trueth, euen ſo our boaſting which I made vnto Titus, is foūd a truth.*

15 And his †inward affection is more abundant toward you, while he remembreth the obedience of you all, howe with feare and trembling ye receiued him.

16 I reioyce that I haue confidence in you in all things.

† Or, but that our care towards you in the ſight of God, might appeare vnto you. So hath Codex Complutenſis, Ambroſius, and Theophylactus, and ſo readeth the olde tranſlation, and the tranſlation of Stephanus.

† Or, his bowels are.

MARGINALL NOTES. CHAP. VII.

Rhem. 2. 10. The ſorow that.) *Contrition or ſorowful lamenting of our offenſes, is the cauſe of ſaluation. Not onely faith ſaueth, as the Heretikes affirme.*

Fulke 2. The Apoſtle ſaith, That ſorow for ſinne worketh repentance which is neceſſary vnto ſaluation. But euery thing that is neceſſary to ſaluation, is not a proper efficient cauſe thereof. We affirme not that onely faith ſaueth, as though nothing els were neceſſary to ſaluation. But we affirme that onely faith is the inſtrumentall cauſe of our iuſtification before God, apprehending the mercie of God in Chriſt (whereby we are iuſtified,) yet is repentance and the fruites of faith neceſſarie to them that ſhalbe ſaued, as by the iuſtice of faith.

Slander.

Iuſtification by faith.

ANNOTATIONS. CHAP. VII.

Rhem. 3. 9. Sorie to penance.) *The ſorow which a man taketh for worldly loſſes or any temporal aduerſitie, is not here commended, but that which is and ought to be in al men for their ſinnes paſt, which is called here, Sorow towards God and for penance, otherwiſe called Contrition, and is a thing excedingly requiſite and much praiſed, the fruites whereof are theſe that the Apoſtle reckoneth, working ſaluation. Which doctrine is farre diſtant from* Luthers, and Caluins, and ſuch wicked Libertines, that teach contrition to be al together a meanes to make ſinners either hypocrites, or to put them in deſpaire.*

Contrition for a mans ſinne worketh ſaluation.

*To. 2. *in aſſert. art. 6. a Leone damnat.*

Fulke 3. Contrition or ſorow for ſinnes paſt, is neceſſary vnto true repentance, (ſome fruits whereof the Apoſtle rehearſeth,) neither doeth Luther or Caluine teach otherwiſe: Luther ſpeaketh againſt the Popiſh hereſie of penance, or ſorowe to be ſatisfactorie for ſinne, and not againſt ſorowe which worketh true repentance, and amendement of life through faith in remiſſion of ſinnes.

Slander.

CHAP. VIII.

Rhem. 1. *By the example of the poore Macedonians he exhorteth them to contribute largely vnto the Church of Hieruſalem, 7 and by praiſing of them, 9 and by the example of Chriſt. 14 and by their owne ſpiritual profite in being partakers of that Churches merits, 16 and by commending the collecters that he ſendeth.*

Fulke 1. S. Paul ſpeaketh nothing of participation of merits.

AND we do you to vnderſtand, brethren, the grace of God, that is giuen in the churches of Macedonia,

2 That in much experience of tribulation they had aboundance of ioy, and their very deepe pouertie abounded vnto the riches of their ſimplicitie,

3 For according to their power (I giue them teſtimonie) & aboue their power they were willing,

4 With much exhortation requeſting vs the grace & communication of the miniſterie that is done toward the ſaincts.

5 And not as we hoped, but their owne ſelues they gaue, firſt to our Lord, ‡then to vs by the wil of God:

6 In ſo much that we deſired Titus, that as he began, ſo alſo he would perfit in you this grace alſo.

MOreouer, wee doe you to wit, brethren, of the grace of God, which was giuen in the Churches of Macedonia,

2 How that in much triall of affliction their ioy abounded, and their deepe pouertie abounded into the riches of their liberalitie.

3 For to their powers (I beare them record) yea and beyond their powers, they were *willing of themſelues:*

4 Praying vs with great inſtance, that wee would receiue this grace and ſocietie of the miniſterie which is toward the ſaincts.

5 And this they did *not as we looked for: but gaue their owne ſelues firſt to the Lord, and* after *vnto vs by the will of God,*

6 That we ſhould deſire Titus to accompliſh the ſame grace among you alſo, euen as hee had begunne.

7 But

7 Now

7 But as in al things you abound in faith, and word, and knowledge, and al carefulnes, moreouer alſo in your charitie toward vs, that in this grace alſo you may abound.

8 I ſpeake not as commaunding: but by the carefulnes of others, approuing alſo the good diſpoſition of your charitie.

The Epiſtle for S. Paulinus, *Iun.22.*

9 For you know the grace of our Lorde IESVS Chriſt, ‖ for you he was made poore, wheras he was rich: that by his pouertie you might be riche.

10 And in this point I giue counſel: for this is profitable for you, which haue begonne not only to do, but alſo to be willing, from the yere paſt:

11 But now performe ye it alſo in deede: that as your minde is prompt to be willing, ſo it may be alſo to perfourme, of that which you haue.

12 For if the wil be prompt: it is accepted according to that which it hath, not according to that which it hath not.

13 For not that other ſhould haue eaſe, and you tribulation: but by an equalitie.

14 Let in this preſent time your ‖ abundance ſupplie their want: that their abundance alſo may ſupplie your want, that there be an equalitie,

Exod.16,28. 15 As it is written: *Hee that had much, abounded not: and hee that had little, wanted not.*

The Epiſtle vpon S. Lukes day, *Octob.* 18. 16 And thankes be to God, that hath giuen the ſelfe ſame carefulnes for you in the hart of Titus,

17 For that he admitted in deede exhortation: but being more carefull, of his owne wil he went vnto you.

18 We haue ſent alſo with him the brother, whoſe praiſe is in the Goſpel through al the churches:

19 And not only that, but alſo he was ordeined of the churches felow of our peregrination, for this grace which is miniſtred of vs to the gloric of our Lord, and our determined wil:

20 Auoiding this, leſt any man might reprehend vs in this fulneſſe that is miniſtred of vs.

Rom.12,17. 21 For we prouide good things *not only before God, but alſo before men.

22 And we haue ſent with them our brother alſo, whom wee haue proued in many things often to be carefull: but now much more carefull, for the great confidence in you,

23 Either for Titus which is my fellowe and

7 *Nowe therefore, as ye are plenteous in all things, in faith, and in worde, and in knowledge, and in all feruentneſſe, and in loue, which ye haue to vs: euen ſo, ſee that ye bee plenteous in this grace alſo.*

8 *This ſay I not by commandement,* † *but becauſe of the feruentnes of other, and prouing the vnfainedneſſe of your loue.*

† Or, reade, but through the feruentneſſe of other, prouoking alſo the perfectneſſe of your loue.

9 *For ye knowe the grace of our Lorde Ieſus Chriſt, that though he was rich, yet for your ſakes hee became poore, that ye through his pouertie might be made rich.*

10 *And I giue counſell herein: for this is expedient for you, which haue begun not to doe only, but alſo to will a yeere agoe.*

11 *Nowe therefore perfourme to doe* it *alſo: that as there* appeared in you *a readines to wil, euen ſo there may appeare a readineſſe to perfourme, of that which ye haue.*

12 *For if there be firſt a willing minde, it is accepted according to that a man hath, and not according to that he hath not.*

13 *Truely, not that other be ſet at eaſe, and you burdened:*

14 *But of like condition now at this time your abundance* ſupplieth *their want, that their abundance alſo may ſupplie your want, that there may be equalitie:*

15 *As it is written,* * *He that* had gathered *much, had nothing ouer, and he that* had gathered *litle, had no lacke.* Exod.16.18.

16 *Thankes be vnto God, which put the ſame earneſt care for you in the heart of Titus.*

17 *Becauſe he accepted the exhortation: and being the more carefull, came of his owne accord vnto you.*

18 *Wee haue ſent with him that brother whoſe praiſe is in the Goſpell throughout all the Churches:*

19 *(And not that onely, but he was alſo choſen of the Churches to be a fellowe with vs in our iourney, concerning this* † *grace that is miniſtred by vs vnto the glorie of the ſame Lorde, and* declaration *of your readie minde,)*

† Or, beneficence.

20 *Eſchewing this, that any man ſhould rebuke vs in this plenteous diſtribution that is miniſtred by vs:*

21 *Making prouiſion for honeſt things, not onely in the ſight of the Lord, but alſo in the ſight of men.*

22 *Wee haue ſent with them a brother of ours, whome wee haue oftentimes prooued diligent in many things, but nowe much more diligent, for the great confidence* † which I haue *in you:*

† Or, which he hath.

23 *Whether* any doe inquire *of Titus, he is*

my

and coadiutor toward you, or our brethren Apoſtles of the churches, the glory of Chriſt

24 The declaration therefore which is of your charitie and our glorying of you, declare ye towarde them in the face of the Churches.

fellow and helper concerning you: or of other which are our brethren, they are the meſſengers of the Churches, and the glory of Chriſt.

24 Wherefore, ſhew ye vnto them the proofe of your loue, and of our boaſting on your behalfe in the ſight of the Churches.

MARGINAL NOTES CHAP. VIII.

Rhem. 2. 5. Then to vs.) *The principall reſpect next after God, is to be had of our maiſters in religion, in al temporal and ſpirituall dueties.*

Fulke. 2. S. Paul neither excludeth nor ſetteth behind, the reſpect of the whole church, nor of our princes, nor of our parents. Although great duetie is to be yelded, to our maiſters, both temporal and ſpiritual. Yet are we not to preferre them in temporal duety before our Prince or our parents, nor in any duetie before the whole Church. Duety to ſpiritual maiſters

ANNOTATIONS. CHAP. VIII.

Rhem. 3. Aboundance ſupply.) *He meaneth that ſuch as abound in worldly riches, ſhould communicate for ſupply of other their brethrens neceſſities, whatſoeuer they may: that on the otherſide they whom they helpe in temporals: may impart to them againe ſome of their ſpirituall riches, as praiers, and other holy workes and graces, which is a happie change and entercourſe for the welthy men, if they could ſee it. And this place proueth plainely that the faſtings and ſatisfactorie deedes of one man, be auailable to others, yea and that holy Saincts or other vertuous perſons may in meaſure and proportion of other mans neceſsities and deſeruings, allotte vnto them, as wel the ſupercrogation of their ſpiritual workes, as theſe that abound in worldly goods, may giue almes of their ſuperfluities, to them which are in neceſsitie. Which enterchange and proportion of thinges the Apoſtle doth euidently ſet downe.* Temporal benefites vpon ſpiritual perſons. One may ſatisfie and ſupererogate for an other.

Fulke. 3. This place proueth not, that one may ſatisfie or ſupererogate for him ſelfe, much leſſe for any other or that there can be any cõmunication of merits, neither can any ſuch thing be gathered out of ỹ text, neither do any of the auncient fathers conclude any ſuch thing out of the text. But that as euery one aboundeth in the giftes & graces of God, ſo he ſhould be willing and readie, to communicate them vnto other, & that God rewardeth this louing and charitable communication of his gifts, bringing al in the end, to an equalitie, though his gifts be diuerſe for this preſent, in that he wil reward euery man according to his good wil, though euery mans abilitie be not equal, as he ſayeth in the 12. verſe. And the equalitie of Manna was not made by mens ſuperogation, but by the wonderful worke of God, therefore here is no place for men, to allotte or ſell their merits ſpiritual, for giftes or rewardes temporall, which is the marke you ſhoote at. *Chryſoſtome* ſaith. *Hom. 16. You floriſh in ryches, they in life, and truſt in God, therefore giue you them of the ryches in which you abound and they haue not, that you may receiue of the truſt according to which they be rich and you are poore.* Theodoret ſaith, *Your reward ſhalbe very great, and giuing leſſer things, you ſhal receiue greater things, for you ſhalbe partakers with them, of commendable patiens. And verie conueniently he addeth the teſtimony of ſcripture. For in the gathering of Manna, the Lord ſheweth the ſame equalitie, for it did nothing more profit him which gathered more. For God being bountifull, ioygned a meaſure to his gift.* Primaſius ſaith. *Riche men be in this world, as an elme bearing vp a vyne. By helpe of it, the vine bringeth forth plentifull fruite. And by the fertility of the vyne, the elme is ſeene full of fruite. So the ſeruants of God and poore in ſpirit, are as the vyne, which are ſuſteyned with the welth of rych men, and communicate that wherein they abound one to an other, and both come full to eternal lyfe.* To the ſame effecte write S. Ambroſe, Photius, Oecumenius, Theophylact. Therefore, here is no chopping and changing, of merites, or ſatisfactory works, but the holy communion of Saincts, which the ſpirit of God worketh in al the members of Chriſt. Superogation Communication of merits.

CHAP. IX.

Rhem. 1. *He proceedeth exhorting them to the forſaid contribution, 3 to verifie his commending of them. 6 and to do it liberally, that ſo they may merite the more, and God be the more praiſed.*

Fulke. 1. Great liberality ſhalbe greatly rewarded, not of the merite of the worke, but of the grace of God, which crowneth (ſayth S. Auguſtine his gifts) not thy merites in Pſ. 101.

FOR concerning the miniſterie that is done ‖ toward the ſaincts, it is ſuperfluous for me to write vnto you.

2 For I know your prompt minde: for the which I glorie of you to the Macedonians: That Achaia alſo is ready from the yere paſt, & your emulatiõ hath prouoked very many.

3 But I haue ſent the brethren, that the thing which we glorie of you, be not made voide in this behalfe, that (as I haue ſaid) you may be ready.

4 Leſt when the Macedonians ſhal come with me, and finde you vnready, we (that we ſay not, ye) may be aſhamed[c] in this ſubſtãce.

5 Therefore I thought it neceſſarie to deſire

FOr of the miniſtring to the ſaincts, it is ſuperfluous for me to write vnto you.

2 For I know the readineſſe of your mynde, whereof I boaſt on your behalfe vnto them of Macedonia, that Achaia was prepared a yeere agoe: and ‖ your zeale hath prouoked many. ‖ Or, zeale in you.

3 Yet haue I ſent the brethren, leaſt our boaſting of you ſhoulde bee in vayne in this behalfe, that (as I haue ſaid) ye may be prepared.

4 Leaſt haply of they of Macedonia come with me, and finde you vnprepared, we (I wil not ſay you) ſhould be aſhamed in this boldeneſſe of boaſting.

5 Therefore I thought it neceſſarye to exhort

[c] *That is, in this matter of almes. Chryſ. Theophyl.*

deſire the brethren that they would come to you,and prepare this bleſſing before promiſed,to be ready ſo, as a bleſsing, ‖ nor as auarice.

exhort the brethren, that they would come before vnto you,and prepare your forepromiſed beneficēce,that it might be readie as a beneficence, and not as an extortion.

The Epiſtle for S.Laurence, Aug.10.

6 And this I ſay,he that ſoweth ſparinglie, ſparingly alſo ſhal reape : and he that ſoweth in bleſſing, of bleſſinges alſo ſhal reape.

6 This yet I ſay, he which ſoweth ſparingly, ſhal reape ſparingly: and he that ſoweth bountifully,ſhal reape bountifully.

7 Euery one as he hath determined in his hart,not of ſadnes or of neceſsitie.

*7 * Euery man according as he purpoſeth in his hart,ſo let him giue, not grudgingly,or of neceſsitie: * for God loueth a cheerefull giuer.* Rom.12.8. Eccle.35.11

Eccl.35,11. 8 For *God loueth a cheerefull giuer.*

9 And God is able to make all grace abound in you: that in all thinges alwaies hauing al ſufficiencie,you may abound vnto al good workes. As it is written: *He diſtributed, he gaue to the poore, ‡ his iuſtice remaineth for euer.*

8 God is able to make you pleintifull in all grace,that ye in al things hauing alwaies ſufficient vnto the vttermoſt,may be pleintiful in euery good worke.

Pſ.111,9.

*9 As it is written,*He hath diſperſed abroad, he hath giuen to the poore, his righteouſnes remaineth for euer.* Pſa.112.9.

10 And he that miniſtreth ſeede to the ſower,wil giue bread alſo for to eate:& will multiplie your ſeede, and will augment the increaſes of the fruites of your iuſtice.

10 Moreouer I beſeech him *that miniſtreth ſeede vnto the ſower, to miniſter bread alſo for foode,and to multiply your ſeede, and to encreaſe the fruits of your righteouſneſſe.*

11 That being enriched in al things, you may abound vnto al ſimplicitie, which worketh by vs thankes giuing to God.

11 That in al things you may be made ryche vnto all bountifulneſſe, which cauſeth through vs thankes giuing vnto God.

12 Becauſe the miniſterie of this office doth not onely ſupplie thoſe things that the Saincts want, but aboundeth alſo by many thankes-giuing in our Lord.

12 For the adminiſtration of this ſeruice,not onely ſupplyeth the want of the ſaincts: but alſo is abundant by the thankes giuing of many vnto God.

13 By the proofe of this miniſterie,glorifying God in the obedience of your confeſſion vnto the Goſpell of Chriſt, and in the ſimplicitie of communicating vnto them, and vnto al.

13 (Whiles by the experiment of this miniſtration, they glorifie God for the obedience of your conſenting to the Goſpell of Chriſt, and for your liberall diſtribution to them, and to all men.)

14 And in their praying for you, being deſirous of you becauſe of the excellēt grace of God in you.

14 And by their praiers for you,which ‖ long after you for the abundant grace of God in you.

‖Or,are greatly affectioned toward you.

15 Thankes be to God for his vnſpeakable gift.

15 Thankes be vnto God,for his vnſpeakeable gifte.

MARGINAL NOTES. CHA. IX.

Rhem. 2. 9 His iuſtice remaineth) *The fruite of almes is the encreaſe of grace in al iuſtice and good workes to life euerlaſting: God giuing theſe things for reward and recompenſe of charitable workes, which therefore be called the ſeede or meritorious cauſe of theſe ſpiritual fruits.*

Fulke. 2 It is God which encreaſeth the fruits of iuſtice, as in the next verſe, not of the merite of almes, but of his abundant grace aud mercie,which to ſmal and temporal gifts,rendreth infinite and eternal rewardes.

ANNOTATIONS. CHAP. IX.

Rhem. 1.Toward the Sanictes.) *By the Apoſtles earneſt and often calling vpon the Corinthians to giue almes for relieuing the faithfull in diſtreſſe,the Paſtors of Gods Church may learne,that it ſpecially pertaineth to their office to be proctors for holy men in priſon,pouertie,and al other neceſsitie,ſpecially when their want commeth for confeſsion of their faith.* Proctors for Catholike priſoners.

Rhem. 5. Not as auarice.) *The couetcus man that parteth with his peny painefully and with ſorow as though he loſt a limme of his body,is noted, and cheereful,ready,voluntary,and large contribution is commended.* Cheereful giuing.

Rhem. 3. 6. Soweth ſparinly.) *Almes is compared to ſeede,for as the ſeede throwen into the ground,though it ſeeme to be caſt away, yet is not loſt, but is layd vp in certaine hope of great encreaſe: ſo that which men giue in almes, though it ſeeme to* The greater almes,the greater merite and reward.

to be caſt away and to periſh in reſpect of the giuer, yet in deede it is moſt fruitful, the benefite thereof manifoldly returning to him again. Whereupon the Apoſtles concluſion is clere, that according to the meaſure of the almes or ſeeding (which is more or leſſe in reſpect of the will and abilitie of the giuer) the encreaſe and aboundance of harueſt, that is, of grace and glorie ſhall enſue. See S. Auguſtine in Pſal.49.circa med.& q.4.adDulcitium.

Fulke. 3. The greater the almes is, that is giuen in fayth, with a liberal minde, according to abilitie of the giuer, the greater ſhalbe the reward, but not of merite, for when the reward ſhal come, ſayth S.Auguſtine, he wil crowne his giftes, not thy merites. Pſ.70.Con.2.

Rhem. 12. Doth not onely ſupply.) *When almes are giuen ſpecially to holy men, not onely the giuers obtaine great benefite thereby, and the wantes of others be ſupplyed, but God alſo by the receiuers continual praiers and thankes giuing therefore, is exceedingly honoured: ſo that charitie beſtowed in this ſort, is an acte of Gods worſhip and of religion.* Almes redound to Gods honor

CHAP. X.

Againſt the falſe Apoſtles, graunting the infirmitie of his perſon, he doth notwithſtanding ſet out the power of his Apoſtleſhip,
12 *reprehending them alſo for challenging to them ſelues the praiſe of other mens labours.*

AND I Paul my ſelfe beſeech you by the mildnes and modeſty of Chriſt, who in preſence in deede am humble among you, but abſent am bold on you.

2 But I beſeech you, that being preſent I neede not be bold by that confidence wherwith I am thought to be bold againſt ſome: which think vs as though we walke according to the fleſh.

3 For walking in the fleſh, we warre not according to the fleſh.

4 For the ‖ weapons of our warfare are not carnal: but mightie to God vnto the deſtruction of munitions, deſtroying counſels.

5 And al loftines extolling it ſelfe againſt the knowledge of God, and bringing into captiuitie al vnderſtanding vnto the obedience of Chriſt.

6 And hauing in a readineſſe ‖ to reuenge al diſobedience, when your obedience ſhall be fulfilled.

7 See the thinges that are according to appearance. If any man haue affiance in him ſelfe, that he is Chriſts: let him thinke this againe with him ſelfe, that as he is Chriſts, ſo we alſo.

8 For and if I ſhoulde glorie ſomewhat more of our power, which our Lord hath giuen vs ‖ vnto edification and not to your deſtruction: I ſhal not be aſhamed.

9 But that I may not be thought as it were to terrifie you by epiſtles.

10 For his epiſtles in deede, ſay they, are ſore and vehement: but his bodily preſence weake, and his ſpeache contemptible.

11 Let him this thinke that is ſuch a one, that ſuch as we are in word by epiſtles, abſent: ſuch alſo we are in deede, preſent.

12 For we dare not matche or compare our ſelues with certain, that commend them ſelues: but wee meaſure our ſelues in our ſelues, and compare our ſelues to our ſelues.

13 But we wil not glorie aboue our meaſure:

I Paul my ſelfe beſeech you by the meekeneſſe and gentleneſſe of Chriſt: which in preſence am lowly among you: but am bold toward you being abſent.

2 I beſeech you, that I may not neede *to be bolde when I am preſent, with that ſame boldneſſe, Wherewith I ‖ am ſuppoſed to haue bene bolde againſt ſome, which repute vs as though we walked according to the fleſh.* ‖ Or, Wherewith I meane to be bolde.

3 For walking in the fleſh, yet we do not warre according to the fleſh.

4 (For the weapons of our warfare are not carnal, but mightie through God, to the ouerthrowing of ſtrong holdes.)

5 Wherewith we ouerthrowe counſels, and euery high thing that is exalted againſt the knowledge of God, and bring into captiuitie all imagination to the obedience of Chriſt.

6 And hauing in a readineſſe wherewith to take vengeance on al diſobedience, when your obedience is fulfilled.

7 Looke ye on thinges after the vtter appearance? If any man truſt in him ſelfe that he is Chriſtes, let him conſider this agayn of him ſelfe, that as he is *of Chriſt, euen ſo* are *we of Chriſt.*

8 For though I ſhould boaſt ſomewhat more of our auctority, which the Lord hath giuen to vs for edification, and not for your deſtruction, I ſhould not be aſhamed.

9 Leaſt I ſhould ſeeme as it were to make you afraide by letters.

10 For the letters (ſaith he) are ſore & ſtong: but his *bodily preſence is weake, and his ſpeache nothing worth.*

11 Let him that is ſuch a one, thinke on this wiſe, that as we are in worde by letters when we are abſent, ſuch alſo are we in deede when we are preſent.

12 For we dare not nomber or compare our ſelues with certaine which praiſe them ſelues: neuertheleſſe, while they meaſure them ſelues with them ſelues, and compare themſelues with themſelues: they vnderſtand not.

13 But we wil not boaſt aboue meaſure, but

ſure but according to the meaſure of the rule, which God hath meaſured to vs, a meaſure to reach euen vnto you.

14 For not, as though we reached not vnto you, do we extend our ſelues beyond. For we are come as farre as to you in the Goſpel of Chriſt.

15 Not glorying aboue meaſure in other mens labours: but hauing[c] hope of your faith increaſing, to be magnified in you according to our rule aboundantly.

[c] ἐλπίδα αὐξομένης τ῀ πίστεως ὑμῶν.

16 Yea vnto thoſe places that are beyond you, to euangelize: not in an other mãs rule, to glorie in thoſe things that are prepared before.

17 But he that glorieth, let him glorie in our Lord.

Ier.9,23. 18 For not he that commendeth him ſelfe, the ſame is approued: but whom God commendeth.

but according to the meaſure of the rule which God hath diſtributed vnto vs, a meaſure to reach euen vnto you.

14 For we ſtretch not out our ſelues beyonde meaſure, as though we reached not vnto you: For euen to you alſo haue we come with the Goſpel of Chriſt.

15 Not boaſting our ſelues out of meaſure in other mens labours: but hoping when your faith is encreaſed, to be magnified among you according to our meaſure abundantly:

16 That I may preach the Goſpel in thoſe regions which are beyond you: & not glorie of thoſe things which by an other mans meaſure are prepared al ready.

*17 * But let him that glorieth, glorie in the Lord.* Ier.9.24. 1.cor.1.31.

18 For he that commendeth him ſelfe, is not alowed, but whom the Lord commendeth:

ANNOTATIONS. CHAP. X.

Rhem. 4 Weapons.) *He meaneth the ample ſpiritual & Apoſtolical power giuen by Chriſt for the puniſhment of falſe Apoſtles, Heretikes, and rebelles to Gods Church, who are here noted ſpecially by pride and inſolence (which is the proper marke of ſuch fellowes) to extoll them ſelues aboue the meaſure of the ſcience of God, which conſiſteth in humble obedience to the fayth and the preachers of the ſame.* Puniſhing of Heretikes. Their pride.

Rhem. 1. 6. To reuenge.) *You may ſee hereby that the ſpiritual power of Biſhops is not onely in preaching the Goſpel, and ſo by perſuaſion and exhortation onely (as ſome Heretikes hold) to remitte or retaine ſinnes, but that it hath authoritie to puniſhe, iudge, and condemne Heretikes and other like rebelles: which power * one of the principal rebelles of this time being conuinced by the euidence of the place, acknowledgeth to be grounded vpon Chriſtes word.* Whatſoeuer you binde in earth, ſhal be bound in heauen: Mat.18,18. *applying alſo the wordes ſpoken to Hieremie* (c.1.10.) Behold I appoint the ouer Nations and kingdomes, that thou plant plucke vp, build and deſtroy: *to confirme and explicate the power Apoſtolike here alleaged by S.Paul. Mary they woul gladly draw this power from the lawfull ſucceſſors of the Apoſtles, to them ſelues, their miniſters and conſiſtories which are nothing els but the ſhopps and Councels of ſedition and al the conſpiracies of this time, againſt the lawful Princes of the world.* The ſpiritual power of Biſhops againſt Heretikes *Caluin vpon this place.* Heretical Conſiſtories.

Fulke. 1. Caluine neuer denyed the lawful auctoritie of the Church in puniſhment of heretikes, according to the Eccleſiaſtical cenſures. And they be the lawfull ſucceſſors of the Apoſtles, which ſucceed them in doctrin, not they, that challenge their place in the church, and condemne the Apoſtles doctrine of hereſie. Your Seminaries, haue manifeſtly proued that to be true of you, whereof you ſclaunder our Conſiſtories: namely to be the ſhoppes and Councels, of ſedition and conſpiracies: as the executions of Campion, Somerule, Parry, Throckmorton, Ballard, Babington, Sauage &c. and other horrible traytors, ſent out of thoſe ſhoppes of treaſon and rebellion, to murther our moſt lawfull ſoueraigne Lady Queene ELIZABETH, and to trouble the peace of her gouernement, do make moſt manifeſt, the like examples, you are neuer able to ſhew, of any that came from our Conſiſtories againſt any lawful Prince, being of the contrary religion. Slander.

Rhem. 8. Vnto edification) *This great power of the Churches cenſures, ſpecially of Excommunication, as it was giuen for the good and ſaluation of the people, ſo it muſt not be vſed againſt the innocent: no nor yet vpon Heretikes or other offenders, but where and when it may by likelihood benefite either the parties, or the people, or may be executed without the hurt or perturbation of the whole Church, as oftentimes it cannot be, by reaſon of the multitude of offẽders. Which cauſed the Apoſtle here to ſignifie that he would not vſe his vttermoſt authoritie againſt the falſe Apoſtles which diſturbed them, till them ſelues were in perfect obedience vnto him, leſt by puniſhing the principal offenders, a greater diſturbance and reuolt might fall among the people, if they were not before in perfect obedience.* Eccleſiaſticall cẽſures (namely Excommunication) when and where to be executed.

CHAP. XI.

He reaſoneth the matter with the Corinthians, why they ſhould preferre the falſe Apoſtles before him. 16 And becauſe they giue them leaue to brage and commend them ſelues, and to abuſe them ſo miſerably, he truſteth they will alſo giue him the hearing: 21 and ſo he beginneth, and firſt ſhewing him ſelfe in al Iudaical reſpectes wherein onely ſtood al their boaſting) to be as they are, he addeth afterwarde ſuch a long roll of his ſufferings for Chriſt, as is incomparable.

The Apoſtles and their ſucceſſors did eſpouſe the people whom they conuerted, to Chriſt, in al puritie & Chaſtity of truth, & wholy vndefiled and void of errour and hereſie.

WOuld God you could beare ſome litle of my folly: but doe ye alſo ſupport me.

2 For I emulate you with ϛ emulation of God. For I haue ‡ eſpouſed you to one man, to preſent you a chaſte virgin vnto Chriſt.

3 But

WOuld to God ye coulde ſuffer a litle my fooliſhneſſe, and in deede ſuffer me.

2 For I am ielous ouer you with godly ielouſie: for I haue coupled you to one man, to preſent you a chaſte virgin vnto Chriſt.

3 But

Gen.3,4.

3 But I feare leaſt,as the ſerpent ſeduced Eue by his ſubteltie, ſo your ſenſes may be corrupted,and fall ‖from the ſimplicitie that is in Chriſt.

‡ The note of a falſe teacher, *to come*: that is, without lawful calling or ſending to thruſt and intrude himſelfe into an other mans charge.

4 For if he that ‡ commeth,preach an other Chriſt whom we haue not preached,or you receiue an other ſpirite whom you haue not receiued: or an other Goſpel which you haue not receiued: you might wel ſuffer it.

5 For I ſuppoſe that I haue done nothing leſſe then the great Apoſtles.

6 For although ‖ rude in ſpeach, yet not in knowledge. but in al things we are made manifeſt to you.

7 Or did I commit a ſinne, humbling my ſelfe,that you might be exalted ? becauſe I euangelized vnto you the Goſpel of God gratis ?

8 Other churches I ſpoyled, taking a ſtipend,for your miniſterie.

9 And when I was with you, and had neede, I was burdenous to none : for that which I wanted, the brethren ſupplied that came from Macedonia : and in all things I haue kept my ſelfe without burden to you, and wil keepe.

10 The truth of Chriſt is in me, that this glorying ſhal not be infringed toward me in the countries of Achaia.

11 Wherefore ? becauſe I loue you not? God doth know.

12 But that which I doe, I will alſo doe, that I may cut away the occaſion of them that deſire occaſion : that, in that which they glorie,they may be found euen like vs.

‡ A proper terme for heretikes that ſhape themſelues into the habite of true teachers,ſpecially by often allegation and commendation of the ſcriptures. Read the notable admonition of the ancient writer, *Vincentius Lirinenſis* in his golden booke *Againſt the Prophane nouelties of al hereſies.* The Epiſtle vpõ the ſunday of Sexageſme.

13 For ſuch falſe apoſtles are ‡ craftie workers, transfiguring themſelues into Apoſtles of Chriſt.

14 And no maruell : for Satan himſelfe tranſfigureth himſelf into an Angel of light.

15 It is no great matter, therefore if his miniſters be transfigured as the miniſters of iuſtice : whoſe ende ſhall be according to their workes.

16 Agayne I ſay, (let no man thinke me to be fooliſh : otherwiſe take me as fooliſh, that I alſo may glory a litle,)

17 That which I ſpeake,I ſpeake not according to God, but as it were in foliſhnes, in this ſubſtance of glorying.

18 Becauſe many glory according to the fleſh,I alſo wil glory.

19 For you do gladly ſuffer the fooliſh: whereas your ſelues are wiſe.

20 For you ſuffer if a man bring you into ſeruitude, if a man deuoure, if a man take, if

3 But I feare leaſt by any meanes,that as the **ſerpent beguiled Eue through his ſubtiltie, euen ſo your mindes ſhould be corrupted from the ſingleneſſe that is toward Chriſt.* Gen.3.4.

4 For if hee that commeth, preacheth another Ieſus,whom we haue not preached: or if ye receiue another ſpirite whom ye haue not receyued:either another Goſpel which ye haue not receiued,you would well haue ſuffered him.

5 Verily,I ſuppoſe that I was not behind the chiefe Apoſtles.

6 But though I be *rude in ſpeaking, yet not in knowledge: but in all things among you wee haue bene well knowen to the vttermoſt.*

7 Haue I committed an offence becauſe I ſubmitted my ſelfe, that yee might bee exalted, becauſe I preached to you the Goſpel of God freely?

8 I robbed other Churches, taking wages of them to doe you ſeruice.

9 And when I was preſent with you, and had need, **I was chargeable to no man by my idleneſſe: for that which was lacking vnto mee, the brethren which came from Macedonia ſupplied: and in all things I haue kept my ſelfe not chargeable to you,and ſo wil I keepe my ſelfe.* 2.Cor.12.13

10 The trueth of Chriſt is in me, that this boaſting ſhall not be ſhut vp againſt me in the regions of Achaia.

11 Wherefore? becauſe I loue not you? God knoweth.

12 But what I doe,that will I doe, that I may cut away occaſion from them which deſire occaſion: that they might be found like vnto vs,in that wherein they glory.

13 For ſuch falſe apoſtles, are deceitfull workers,tranſformed into the Apoſtles of Chriſt.

14 And no maruaile: for Satan himſelfe is tranſformed into an angel of light.

15 Therefore it is no great thing if that his miniſters alſo be tranſformed as the miniſters of righteouſneſſe: whoſe end ſhal be according to their workes.

16 I ſay againe, Let no man thinke that I am fooliſh: or elſe euen now take yee mee as a foole,that I alſo may boaſt my ſelfe a litle.

17 That I ſpeake, I ſpeake it not after the Lord,but as it were fooliſhly in this boldneſſe of boaſting.

18 Seeing that many glory after the fleſh, I will glory alſo.

19 For ye ſuffer fooles gladly, ſeeing ye your ſelues are wiſe.

20 For yee ſuffer, if a man bring you into bondage, if a man deuoure, if a man take, if a

if a man be extolled, if a man ſtrike you on the face.

21 I ſpeake according to diſhonour, as though we had bene weake in this part. Wherein any man dare (I ſpeake foliſhly) I dare alſo.

Phil.3,5. 22 *They are Hebrewes: and I. They are Iſraëlites: and I. They are the ſeed of Abraham: and I.

23 They are the miniſters of Chriſt: and I. (I ſpeake as one ſcarſe wiſe) more I: in many moe labours, in priſons more aboundantly, in ſtripes aboue meaſure, in deaths often.

24 Of the Iewes fiue times, did I receiue Deut.25,3. *fourtie, ſauing one.

Act.16,23. 14,18.27,15. 25 Thriſe was I beaten*with rods,*once I was ſtoned, thriſe I ſuffered * ſhipwracke, night and day haue I bene in the depth of the ſea,

26 In iourneying often, perils of waters, perils of theeues, perils of my nation, perils of Gentiles, perils in the citie, perils in the wilderneſſe, perils in the ſea, perils among falſe brethren,

27 In labour and miſerie, in much watchings, in hunger and thirſt, in faſtings often, in cold and nakednes,

28 Beſide thoſe things which are outwardly: my daily [b] inſtance, the carefulnes of al churches.

29 Who is weake, and I am not weake? who is ſcandalized, and I [c] am not burnt?

30 If I muſt glorie: I will glorie of the things that concerne my infirmitie.

31 The God and Father of our Lord IESVS Chriſt, who is bleſſed for euer, knoweth that I lie not.

32 At Damaſcus the Gouernour of the nation vnder Aretas the king, kept the citie of the Damaſcenes, for to apprehend me:

33 And through a window in a basket was I let downe by the wall, and ſo eſcaped his hands.

man exalt himſelfe, if a man ſmite you on the face.

21 I ſpeach concerning reproch, as though we had bene weake: Howbeit, wherein ſoeuer any man is bold (I ſpeake fooliſhly) I am bold alſo.

*22 *They are Hebrewes, euen ſo* am *I: they* Phil.3.5. *are Iſraelites, euen ſo* am *I: they are the ſeed of Abraham, euen ſo* am *I,*

23 They are the miniſters of Chriſt, (I ſpeake as a foole) I am more, in labours more aboundantly, in ſtripes aboue meaſure, in priſon more plenteouſly, in deaths often.

24 Of the Iewes fiue times receiued I fourtie ſtripes *ſaue one.*

*25 * Thriſe was I beaten with rods, * once* Acts 16.25. *ſtoned, *thriſe I ſuffered ſhipwracke, a night and* Acts 15.19. *a day haue I bene in the depth:* Acts 27.1.

26 In iourneying often, in perils of waters, in perils of robbers, in perils of mine owne nation, in perils among the Heathen, in perils in the citie, in perils in the wilderneſſe, in perils in the ſea, in perils among falſe brethren,

27 In labour and trauaile, in watchings often, in hunger and thirſt, in faſtings often, in cold and nakedneſſe,

28 Beſides the things which outwardly come *vnto me: the trouble which priuily conſpireth againſt mee daily, is the care of all the Churches.*

29 Who is weake, and I am not weake? who is offended, and I burne not?

30 If I muſt needes glory, I wil glory of the things that concerne mine infirmities.

31 The God and father of our Lorde Ieſus Chriſt, which is bleſſed for euermore, knoweth that I lie not.

32 In the citie of *Damaſcus, the gouernor of the people appointed by king Aretas, layed waite in the citie of Damaſcus, deſirous to haue caught me:*

33 And at a window was I let downe in a basket thorow the wall, and eſcaped his hands.

b ἐπισύστασις. S. Chryſoſtom and Theophylact interpret it of daily conſpiracy againſt him. others, of multitude of cares inſtant and vrgent vpon him.

c *non vror? πυρῶμαι;* Act.9,24.

ANNOTATIONS. CHAP. XI.

Rhem. 3 From the ſimplicitie.) *People fall from their firſt fayth, virginitie, and ſimplicitie in Chriſt, not by ſoden reuolt, but by litle and litle, in giuing eare to the ſubtil perſuaſion of the Serpent, ſpeaking to them by the ſweete mouthes and illurements of Heretikes. of which kind of ſeduction, he giueth Eue for an example, who was by her greedy deſire of knowledge & the Diuels promis of the ſame, drawen from the natiue ſimplicitie and obedience to God. as at this day, promis and preteníe of knowledge drieth many a poore ſoule from the ſure, true, ſincere, and onely beliefe of Gods Church.*

As Eue by the Serpent, ſo the people are ſeduced by Heretikes.

Rhem. 1. 6 Rude in ſpeach.) *Hereby we ſee that the ſeditious and falſe teachers haue often the gift of eloquence whereby the ſimple be eaſily beguiled. Such were Core and Dathan, as Ioſephus writeth* Antiq.lib.4.c.2. *for the ſame S. Auguſtine* (lib.5. Confeſ.c.3.& 13.) *calleth the Heretike Fauſtus Manichæus,* Magnum laqueum Diaboli, A great ſnare of the Deuill, *ſaying that he paſſed the glorious Doctor S. Ambroſe in ſhew of wordes, but farre inferior to him (without all compariſon) in ſubſtance and matter. In which ſort the Apoſtle here is glad to compare himſelfe with the falſe Apoſtles, whom the Corinthians did folow and extoll farre aboue him by reaſon of their eloquence, graunting to them that gift, but chalenging to himſelfe ſuperioritie in knowledge, which al wiſe men preferre before vaine words. And it is the bane of our poore countrey, that the people now a dayes giue credit rather to new orators and foliſh yonkers, for their ſweete ſpeaches: then to the glorious Doctors of Chriſtes Church, for their ſingular knowledge and more graue eloquence.*

Heretikes ſometime eloquent. Knowledge better then gay words. Yong orators among heretikes preferred before the ancient doctors.

Thanks

Fulke. 1. Thanks be to God that hath endued the miniſters of his Church, not with vaine eloquence, but with ſound learning, that they are able euen by teſtimony of the ancient doctors of the Church, (beſide the manifeſt auctoritie of the holy Scriptures) both to iuſtifie the doctrine which they teach, and to confute your hereſies, in the moſt neceſſary pointes of difference betweene vs. Therefore this is but an hereticall bragge to chalenge the doctors to be yours, for two or three of the leaſt of your errors, which are ſparingly found in ſome of them, not in all, nor in the moſt ancient of them, nor in any ſo mainteined, as they are holden by you: when in the greateſt matters, and thē ſo many, they are all, or moſt, expreſly & directly as it were your profeſſed enemies.

CHAP. XII.

He telleth of his incomparable viſions, 5 *but for humilitie liketh better to talke of his infirmities:* 11 *putting the fault in the Corinthians for that he is faine thus to rehearſe his owne commendations.* 13 *Where agayne he reaſoneth the matter with them like a father, why they ſhould preferre thoſe falſe Apoſtles before him.* 20 *And feareth leſt at his comming he ſhall be compelled to excommunicate many of them.*

IF I muſt glory (it is not expediēt in deed) but I wil come to the ‖ viſions and reuelations of our Lord.

2 I know a man in Chriſt aboue fourteene yeeres agoe (whether in the body, I know not: or out of the body, I know not: God doth know) ſuch a one ‡ rapt euen to the third heauen.

3 And I know ſuch a man (whether in the body, or out of the body, I know not: God doth know)

4 That he was rapt into Paradiſe: and heard ſecret wordes, which it is not lawful for a man to ſpeake.

5 For ſuch an one I wil glorie: but for my ſelfe I wil glorie nothing, ſauing in my infirmities.

6 For and if I will glorie, I ſhall not be fooliſh: for I ſhal ſay truth. but I ſpare, leaſt any mā ſhould eſteme me aboue that which he ſeeth in me, or heareth any thing of me.

7 And leaſt the greatnes of the reuelations might extoll me, there was giuen me a pricke of my fleſh, an angel of Satan, to buffet me.

8 For the which thing thriſe I beſought our Lord, that it might depart from me:

9 And he ſayde to me, My grace ſufficeth thee, for power is perfited in infirmitie. Gladly therefore will I glorie in mine infirmitie, that the power of Chriſt may dwell in me.

10 For the which cauſe I pleaſe my ſelfe in infirmities, in contumelies, in neceſſities, in perſecutions, in diſtreſſes for Chriſt. for when I am weake, then am I mightie.

11 I am become fooliſh: you haue compelled me. For I ought to haue bene commended of you: for I haue bene nothing leſſe then they that are aboue meaſure Apoſtles: although I am nothing.

12 Yet the ſigns of my Apoſtleſhip haue bene done vpon you in al patience, ‖ in ſigns and wonders and mightie deeds.

IT is not expedient doubtleſſe for me to glory, I will come to viſions and reuelations of the Lord.

*2 *For I knew a man in Chriſt aboue fourteene yeeres agoe (whether in the body I cannot tell, or whether out of the body I cannot tel, God knoweth) taken vp into the third heauen:* Acts 9.3.

3 And I knew the ſame man (whether in the body, or out of the body, I cannot tell, God knoweth.)

4 How that hee was taken vp into paradiſe, and heard vnſpeakable words, which is not lawfull for man to vtter.

5 Of ſuch ‖ a man *will I glory, yet of my ſelfe will I not glory, but in mine infirmities.*

6 For though I would deſire to glory of thē, *I ſhall not be a foole, for I will ſay the trueth, but I now refraine, leaſt any man ſhould thinke of me aboue* that *which he ſeeth me* to be, *or* that *he heareth of me.*

7 And leaſt I ſhould be exalted out of meaſure through the abundance of the reuelations, there was giuen to mee a pricke to the fleſh, the meſſenger of Satan to buffet mee, becauſe I ſhould not be exalted out of meaſure.

8 For this thing beſought I the Lord thriſe, that it might depart from me.

9 And he ſaid vnto me, My grace is ſufficient for thee: for my ſtrength is made perfect in weakeneſſe. Moſt gladly therefore I will rather glory in my infirmities, that the power of Chriſt might dwel in me.

10 Therefore haue I delectation in infirmities, in rebukes, in neceſſities, in perſecutions, in anguiſhes for Chriſtes ſake: For when I am weake, then am I ſtrong.

11 I am become a foole in glorying, yee haue compelled me: for I ought to haue bene commended of you. For nothing was I inferiour vnto the chiefe Apoſtles, though I be nothing.

12 Truely the ſignes of an Apoſtle were wrought among you, in all patience, in ſignes and wonders, and mightie deeds.

13 For what is there that you haue had leſſe then the other churches: but that I my ſelfe haue not burdened you? Pardon me this iniurie.

14 Behold, now the third time I am ready to come to you: and I wil not be burdenous vnto you. For I ſeeke not the things that are yours: but you. For neither ought the children lay vp treaſures for the parents, but the parents for the children.

15 But I moſt gladly will beſtow, and will my ſelfe moreouer be beſtowed for your ſoules: although louing you more, I am loued leſſe.

16 But be it ſo: I haue not burdened you: but being craftie, I tooke you by guile.

17 Haue I circumuented you by any of them whom I ſent to you?

18 I requeſted Titus, and I ſent with him a brother. Did Titus circumuent you? walked we not with one ſpirit? not in the ſelfe ſame ſteps?

19 ‖Of olde thinke you that we excuſe our ſelues to you? Before God, in Chriſt we ſpeake: but al things (my deareſt) for your edifying.

20 For I feare leſt perhaps when I come, I find you not ſuch as I would: & I be found of you, ſuch an one as you would not. leaſt perhaps contentiõs, emulatiõs, ſtomakings, diſſenſions, detractions, whiſperings, ſwellings, ſeditions be among you.

21 Leſt againe when I come, God humble me among you: & I mourne many of thẽ that ſinned before, and ‡ haue not done penance for the vncleannes & fornication and incontinencie that they haue committed.

‖ Againe.

13 For what is it wherein ye were inferiour vnto other Churches, except it be *that I was not chargeable vnto you by my idleneſſe? forgiue me this wrong.*

14 Behold now the third time I am readie to come vnto you, and yet will I not be chargeable vnto you by my idleneſſe. For I ſeeke not yours, but you. For the children ought not to lay vp for the parents, but the parents for the children,

15 I will very gladly ſpend, and will be ſpent for your ſoules, though the more abundantly I loue you, the leſſe I be loued againe.

16 But be it, that *I was not chargeable vnto you: neuertheleſſe, being craftie, I caught you with guile.*

17 Did I pill you by any of them whom I ſent vnto you?

18 I deſired Titus, and with him I ſent a brother: Did Titus defraud you of any thing? Haue we not walked in the ſame ſpirit? not in the ſame ſteps?

19 Agayne, thinke you that we excuſe our ſelues vnto you? We ſpeake in Chriſt in the ſight of God: but we doe *all things dearely beloued for your edifying.*

20 For I feare leaſt when I come, I ſhall not find you ſuch as I would, and that I ſhal be found vnto you, ſuch as ye would not: leaſt there be debates, enuyings, wraths, ſtrifes, backbitings, whiſperings, ſwellings, and ſeditions:

21 And that when I come againe, my God bring me low among you, and I ſhal bewaile many of them which haue ſinned alreadie, & haue not repented of the vncleannes, and fornication, and wantonneſſe which they haue committed.

MARGINAL NOTES. CHAP. XII.

Rhem. 1. 2 Rapt euen.) *By this we may proue that it is neither impoſſible, incredible, nor vndecent, that is reported by the ancient fathers of ſome that haue bene rauiſhed or rapt (whether in body or out of body God knoweth) and brought to ſee the ſtate of the next life, as well of the ſaued as damned.*

Fulke. 1. But the report of ſuch men as ſpeake of their viſions, muſt be examined by the worde of God, for if they teach vs another Goſpell, we muſt hold them accurſed, Gal. 1. Deut. 13. Viſions.

Rhem. 2. 21 Haue not done.) *τῆς μὴ μετανοησάντων. which as S. Auguſtine ſayth (epiſt. 108) is ſpoken here of doing great penance for heinous ſinnes, as* Pœnitentes *did in the primitiue Church. So that it is not only to repent or to amend their liues, as the Proteſtants tranſlate it.*

Fulke. 2. To repent and amend their liues, is the ſame that S. Auguſtine ſpeaketh of. But there be degrees of ſorow in repentance, as there be degrees of offences. S. Auguſtine maketh three, One of them that repent before baptiſme: the ſecond of them that repent for hainous ſinnes that deſerue excommunication, as thoſe named in this text: and the third of repentance for daily tranſgreſſions, all which he termeth by the ſame word *Agere pœnitentiam*, to repent or to be ſorowful for ſinne. To all which three kinds of repentance, our tranſlation agreeth better then yours. Cauilling.

ANNOTATIONS. CHAP. XII.

Rhem. 3. 1 Viſions.) *S. Cyprian* (ep. 69. nu. 4.) *complaineth that the Aduerſaries of Gods Church & Prieſts, giue no credite to viſions. but their incredulitie is much more in our dayes, that condemne all ſuch reuelations, though they be reported & recorded for moſt certaine, of holy S. Gregory, S. Bede, or who els ſo euer. Yea they are ſo wicked in this caſe, that the viſion which the holy author of the booke of Machabees * calleth* fide dignum, *woorthy of credite, is one cauſe why they deny the whole booke to be Canonicall: and as well might they for this viſion deny al S. Pauls Epiſtles, and for the like, the Actes of the Apoſtles,* Acts 9. 10. 11. 12. 27: *and the Goſpell it ſelfe,* Mat. 1, 20. 2, 13, 19. Viſions haue no credite with heretikes. 2. Mac. 15, 11.

Who

Fulke. 3. Whoſoeuer reporteth any viſion tending to mainteine any falſe doctrine contrary to the ſcriptures, or to teach vs any other Goſpell or doctrine of ſaluation, or any other church then that which is builded vpon the foundation of the prophets and apoſtles: we muſt be bolde to condemne them, and ſay as S. Auguſtine ſaith of the viſions and miracles of the Donatiſts, *De vnitate eccl ſæ cap. 16. Let them not ſay it is true, becauſe Donatus or Pontius, or any other man hath done theſe or theſe miracles, or becauſe men at the memories of our dead, doe pray and are heard, or becauſe theſe or theſe thinges doe happen there, or becauſe this our brother, or that our ſiſter ſaw ſuch a viſion waking, or dreamed ſuch a viſion ſleeping. Away with theſe fained miracles of lying men, or monſters of deceiuing ſpirits. For either theſe things are not true which are reported, or if heretikes haue any ſuch miracles, we ought the rather to take heed of them. But whether they holde the church or no, let them ſhew none otherwiſe but by the canonicall bookes of the holy ſcriptures.* If I my ſelfe (ſaith Paule) or an angell from heauen ſhould preach another goſpell &c. Gal. 1. But if any viſion be reported that tendeth to mainteine the trueth deliuered in the ſcriptures, we doe not condemne the auctor, or the booke for the viſions ſake. And therefore you ſay vntruely that for the viſions ſake reported by the auctor of the ſecond booke of Macchabes, we refuſe the whole booke to be canonicall, we haue other maner of reaſons, which if you could confute, you would not forge this.

Viſions. The church how to be knowen. Slander.

Rhem. 4. 11. Aboue meaſure Apoſtles.) *Though al were in that they were Apoſtles, of one and the ſame order, yet we may ſee that ſome had maruelous great preeminence and priuilege aboue others in the ſame office: ſpecially S. Peter and S. Iohn, whom S. Paul often calleth* great Apoſtles, aboue meaſure or paſſing Apoſtles, the pillers, &c. 2. *Cor.* 11, 5. 12, 11. *Gal.* 2, 9.

The Apoſtles ſome greater then other.

Fulke. 4. You can ſee that ſome of the apoſtles are greater then other, yet you can not ſee that S. Paule was equall with them that were greateſt, and therfore Peter was not greateſt of all, but had ſome fellowes euen in that preeminence wherein he excelled other, as in dignitie and authoritie of apoſtleſhip all the reſt were equall with him. Therfore Chryſoſtome ſaith vpon this text. Hom. 23. *He doth not now compare himſelfe with them, but euen with Peter and the reſt.*

Peters preeminence.

Rhem. 5. 12. Inſignes.) *Miracles be neceſſarie, and be great ſignes of truth, when it is firſt newly taught. And therfore let al Catholike men hold faſt that faith which was firſt preached and confirmed by miracles, as in England by S. Auguſtine, and in other nations by other holy Apoſtolike men. And let the Heretikes that preach extraordinarily, newly, and otherwiſe then we receiued at our firſt conuerſion, ſhew their calling and doctrine by miracles, or els let them be taken for falſe Apoſtles as they be.*

We muſt ſtick to the faith firſt planted by miracles.

Fulke. 5. Let all men be aduiſed what doctrine they holde, howſoeuer confirmed by miracles, if it be not confirmed by the word of God. As for the doctrine of Auguſtine we are neither certeine what miracles he did to confirme it, or if he did any, whether it was to confirme any of that corruption which he brought in. Certeine it is, the catholike Britans would not receiue him, with whom Chriſtian religion had continued in ſucceſſion ſince the Apoſtles time. As for the doctrine that we teach, ſeeing it is none other but the doctrine of Chriſt and his Apoſtles (as we proue manifeſtly by the holy ſcriptures) it is not needfull for vs to confirme by miracles, which hath ſo long ſince bene confirmed by all the miracles of Chriſt and his Apoſtles. And yet in the chiefe and moſt eſſentiall points of faith, we teach the ſame that Gregory and Auguſtine his legate taught, as appeareth by many euidences of ſtory and writings of Gregory, Bede, Aelfrike, and others.

Miracles.

CHAP. XIII.

He driueth into them the feare of excommunication: to the end that they doing penance beforehand, he may not be compelled to vſe his authoritie when he commeth, and as he hath threatned. 11 *And ſo with a general exhortation he endeth.*

Deu. 19, 15. LO this the third time I come vnto you: *In the mouth of two or three witneſſes ſhal euery word ſtand.

2 I foretold and doe foretel as preſent, and now abſent, to them that ſinned before, and al the reſt, that if I come againe, I wil not ſpare.

3 Seeke you an experiment of him that ſpeaketh in me, Chriſt: who in you is not weake, but is mightie in you?

4 For although he was crucified of infirmitie: yet he liueth by the power of God. For we alſo are weake in him: but we ſhal liue with him by the power of God on you.

5 Trie your owne ſelues if you be in the faith: proue ye your ſelues. Know you not your ſelues that Chriſt IESVS is in you, vnleſſe perhaps you be reprobates.

‖ſhal know. 6 But I hope you‖ know that we are not reprobates.

7 And we pray God, that you doe no euil, not

NOw come I the third time vnto you. * *In the mouth of two or three witneſſes ſhall euery word be eſtabliſhed.* Deut. 19. 15 matt. 18. 16 iohn 8. 17. heb. 10. 28.

2 *I tolde you before, and tel you before, as though I had bene preſent* with you *the ſecond time, ſo write I now being abſent, to them which in time paſt haue ſinned, and to all other: that if I come againe, I will not ſpare,*

3 *Seeing that ye ſeeke experience of Chriſt which ſpeaketh in me, which to youward is not weake, but is mightie in you.*

4 *For though he was crucified of weakneſſe, yet liueth he of the power of God: And we alſo are weake in him, but we ſhall liue with him by the might of God toward you.*

5 * *Examine your ſelues whether you are in the faith: Proue your owne ſelues. Know ye not your owne ſelues how that Ieſus Chriſt is in you, except ye be reprobates?* 1. Cor. 11. 28

6 *But I truſt that ye ſhall know that we are not reprobates.*

7 *Truely I pray to God that ye doe none euill, not*

not that we may appeare approued, but that you may doe that which is good, and we be as reprobates.

8 For we cannot any thing againſt the truth: but for the truth.

9 For we reioyce, for that we are weake, and you are mightie. This alſo we pray for, your conſummation.

10 Therfore theſe things I write abſent: that being preſent I may not deale hardly according to the [c] power which our Lord hath giuen me vnto edification & not vnto deſtruction.

[c] Eccleſiaſtical power to puniſh offenders by ſ censures of the church.

11 For the reſt brethren, reioyce, be perfect, [c]take exhortation, be of one minde, haue peace, and the God of peace & of loue, ſhal be with you.

The Epiſtle in a votiue Maſſe of the B. Trinitie.

[c] παρακαλεῖσθε.

12 Salute one an other in a * holy kiſſe. Al the ſainćts ſalute you.

Ro.16,16. 1.Co.16,20.

13 The grace of our Lord IESVS Chriſt, and the charitie of God, and the communication of the holy Ghoſt be with you all. Amen.

not that we ſhould ſeeme approued, but that ye ſhould doe that which is honeſt, though we be as reprobates.

8 For we can doe nothing againſt the trueth, but for the trueth.

9 For we are glad when we are weake, & ye are ſtrong. Truely this alſo we wiſh, euen your perfection,

10 Therefore write I theſe things being abſent, leaſt being preſent, I ſhould vſe ſharpnes, according to the power which the Lord hath giuen me to edification, and not to deſtruction.

11 Finally brethren, farewell, be perfect, be of good comfort, be of one minde, liue in peace, and the God of loue and peace ſhall be with you.

12 Greete one another in an holy kiſſe.

13 All the ſainćts ſalute you.

12 The grace of ‖ *our Lord Ieſus Chriſt, and the loue of God, and the* ‖ *communion of the holy ghoſt be with you all, Amen.*

‖ Or, the Lord.

‖ Or, fellowſhip.

The ſecond Epiſtle to the Corinthians, was written from Philippi, a citie of Macedonia, by Titus and Lucas.

ANNOTATIONS. CHAP. XIII.

Rhem. 1. 5. Trie your ſelues.) *The Heretikes argue hereupon, that euery man may know himſelf certainely to be in grace: where the Apoſtle ſpeaketh expreſly and onely of faith. the act whereof a man may know and feele to be in him ſelf, becauſe it is an act of vnderſtanding, though he can not be aſſured that he hath his ſinnes remitted, and that he is in al pointes in ſtate of grace and ſalvation: becauſe euery man that is of the Catholike faith, is not alwaies of good life and agreable thereunto, nor the actes of our wil ſo ſubiect to vnderſtanding, that we can know certainely whether we be good or euil. See S. Auguſtine* to.7 de perfect.iuſtitiæ c.15.Li.de Cor.& grat.c.13.& *S.Thomas* 1.2.q.112.art.5.

We may know that we haue faith, but not that we are in grace.

Fulke. 1. Seeing you confeſſe that we may know certeinly that we haue faith, it is eaſie to proue that we may know that we are in grace, and aſſured of ſaluation. *For by faith* (S. Paule ſaith) *we haue acceſſe vnto this grace, in which we ſtand, and glorie in the hope of the glory of the ſonnes of God:* which hope ſhall not deceiue vs. Rom. 5. 2. 5. Againe when the apoſtle ſaith, we may know that Chriſt is in vs, how ſhould we not know that we are in the grace and fauor of God? For Chriſt is not in the reprobate that are out of the fauor of God, but in his elect, in whom after they be called, he dwelleth by faith. Eph 3. 17. If Chriſt therfore dwell in our hearts by faith, we are aſſured that our ſinnes are forgiuen vs for Chriſt his ſake, and therefore are aſſuredly in the ſtate of grace and ſaluation. Your reaſon of the contrarie is that euery one that is of the catholike faith, is not alwayes of good life agreeable thereunto. In deed euery one that outwardly profeſſeth the catholike faith, is not of good life agreeably, but he that beleeueth in heart confeſſeth with his mouth, and is of good life agreeably, though not void of all ſinne. *For a good life* (ſaith S. Auguſtine) *is inſeparable from faith, which worketh by loue.* Therfore the popiſh catholike faith, is not the apoſtolike catholike faith, which worketh by loue, and is vnſeparable from a good life. *Yea it is it ſelfe a good life*, as S. Auguſtine ſaith, *De fide & oper. cap.* 23. Your ſecond reaſon is, *that the actes of our will are not ſo ſubiect to vnderſtanding, that we can know certainly whether we be good or euill.* O miſerable and damnable ſtate of papiſts, which haue no certeintie of ſaluation grounded vpon Gods promiſes apprehended by faith, but depend vpon the acts of their will, and their carnall vnderſtanding. Wherby they ſhew themſelues void of Gods ſpirit, which teſtifieth to our ſpirits that we are the ſonnes of God, if ſonnes then heires, heires in deed of God, and ioynt heires with Chriſt. Rom. 8. S. Auguſtine whom you quote, teacheth no ſuch doctrine. *De perfectione iuſtitiæ*, he ſaith: *It is ſinne when either there is not loue, which ought to be, or it is leſſe then it ought to be, whether this may be auoided by our will, or whether it cannot. For if it may, our preſent will doth it, or if it cannot, our will that is paſt hath done it. And yet it may be auoyded, not when a proud will is praiſed, but when an humble will is helped.* In the other place he ſheweth, that the number & ſaluation of the elect is certaine, yet no man in this mortalitie muſt preſume that he is of the number of the predeſtinate, except he abide in Chriſt, and bring forth the fruites of election, by the gift of perſeuerance, which is giuen to euery one of the elect. As for the auctoritie of Thomas Aquinas is not to be regarded, though ſometime he writeth not farre from the truth in this matter. To conclude, our certeintie dependeth not vpon our will or works, but vpon the promiſe of God through faith, that Chriſt is in vs, and we in him, therefore we ſhall not miſſe of the performance of his promiſes.

Certeintie of ſaluation.

THE

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE GALATIANS.

WHAT this Epistle may seeme to be the first that S. Paul wrote, was declared in the Argument of the Epistle to the Romans, notwithstanding that in the second chapter it is euident to haue bene written 14 yeres at the least after his Conuersion, and (as it is said) from Ephesus, belike at that time of his being there, which is mentioned Act. 18.

The occasion of it were such False apostles, as we read of, Act. 15. Et quidam descendentes, &c. **And certaine comming downe from Iewrie, taught the brethren** (*that is the Christian Gentiles at Antioche*) **that vnles you be circumcised according to the manner of Moyses, you can not be saued.** *Such commers also to the Galatians (whom S. Paul had conuerted Act. 16, as him self mentioneth Gal. 1. & 4.) did seduce them, saying, that al the other Apostles to whom they should rather harken, then to Paul (who came they knew not from whence) did vse Circumcision: yea and that Paul himself, when he came among them, durst do none other. And to winne them more easily, they did not lay on them the burden of the whole Law, but of Circumcision only.*

Against these deceiuers, S. Paul declareth, that he receiued his Apostleship and learned the Gospel that he preacheth of Christ himself after his Resurrection: and that the other Apostles (although he learned nothing of them) receiued him into their societie, and allowed wel of his preaching to the Gentiles, though themselues being Iewes, and liuing among the Iewes, had not yet left the ceremonies of the Law: howbeit they did not put in them any hope of iustification, but in Christ alone without them. He declareth moreouer, that the said false apostles belied him, in saying that he also preached Circumcision sometimes. Againe, that they themselues in preaching no more but Circumcision, did against the nature of Circumcision, because it is a profession to obserue the whole Law: finally, whatsoeuer they pretended, that in deed they did it onely to please the Iewes, of whom otherwise they should be persecuted.

So that in this Epistle he handleth the same matter, which in the Epistle to the Romans: but here lesse exactly and more briefly, because the Galatians were very rude, and the Romanes contrariwise, repleti omni scientia (Rom. 15) **replenished with al knowledge.**

THE EPISTLE OF PAVL TO THE GALATIANS.

CHAP. I.

After the foundation laide in the saluation, 6 he exclaimeth against the Galatians, and their false apostles, 11 considering that the Gospel which he preached to them, he had it immediatly of Christ him self. 13 Which to shew he beginneth to tel the storie of his conuersion and preaching since then, that as he learned nothing of the other Apostles, so yet he had their approbation.

The Translation of Rhemes.

PAVL an Apostle not of men, ‖ neither by man, but by IESVS Christ, and God the Father that raised him from the dead,

2 And al the brethrē that are with me: to the churches of Galatia.

3 Grace to you and peace from God the Father and our Lord IÉSVS Christ,

4 Who gaue him self for our sinnes, that he might deliuer vs from this present wicked world, according to the wil of our God and father:

5 To whom is glorie for euer and euer. Amen.

6 I maruel that thus so soone you are transferred from him that called you into the grace of Christ, vnto an other Gospel:

‡ New Gospellers that peruert, corrupt, or alter the one onely true and first deliuered Gospel are to be auoided. See S. Augustine *Cont. Faustum li. 32. 27.*

9 Which is not an other, vnles there be some that trouble you, and wil † inuert the Gospel of Christ.

8 But although we, ‖ or an Angel from heauen, euangelize to you beside that which we haue euāgelized to you, be he anáthema.

9 As

The Translation of the Church of England.

PAVL an Apostle not of men, neither by man, but by Iesus Christ, and by God the Father, which raised him vp from the dead:

2 And all the brethren which are with me, vnto the Churches of Galatia:

3 Grace be *with you, and peace from God the father, and from our Lord Iesus Christ:*

4 Which gaue him selfe for our sinnes, to deliuer vs from this present euill world, according to the will of God, and our father:

5 To whom be *glorie for euer and euer, Amen.*

6 I maruell that ye are so soone turned from him that had called you in the grace of Christ, vnto another Gospel:

7 Which is not another Gospel, *but that there be some which trouble you, and intend to peruert the Gospel of Christ.*

8 Neuertheless though we, or an angel from heauen, preach any other Gospel vnto you, then that which we haue preached vnto you, let him be accursed.

9 As

9 As we haue ſaid before, ſo now I ſay againe, If any euangelize to you, beſide that which you haue receiued, be he anáthema.

10 For do I now vſe perſuaſion to men, or to God? Or do I ſeeke to pleaſe men? If I yet did pleaſe men, I ſhould not be the ſeruant of Chriſt.

c The Epiſtle vpon the Cõmemoration of S.Paul, Iun.30.

11 cFor I doe you to vnderſtand, brethren, the Goſpel that was euangelized of me, that it is not according to man.

12 For neither did I receiue it of man, nor learne it: but by the reuelation of IESVS Chriſt.

13 For you haue heard my conuerſation ſometime in Iudaiſme, that aboue meaſure I perſecuted the Church of God, and expugned it,

Act.9,1.

14 And profited in Iudaiſme aboue many of mine equals in my nation, being more aboundantly an emulator of the traditions of my fathers.

15 But when it pleaſed him that ſeparated me from my mothers wombe, and called me by his grace, to reueale his ſonne in me,

16 That I ſhould euangelize him among the Gentils, incontinent I condeſcended not to fleſh and bloud,

17 Neither came I to Hieruſalem to the Apoſtles my anteceſſors: but I went into Arabia, and againe I returned to Damaſcus.

18 Then, after three yeres I came to Hieruſalem ‖ to ſee Peter: and taried with him fiftene daies.

19 But other of the Apoſtle ſaw I none: ſauing Iames ‡ the brother of our Lord.

‡ S. Iames was called our Lordes brother after the hebrew phraſe of the Iewes, by which neere kinſmen are called brethren, for they they were not brethren in deede, but rather fiſters children.

20 And the things that I write to you: behold before God, that I lie not.

21 After that, I came into the partes of Syria and Cilicia.

22 And I was vnknowen by ſight to the churches of Iewrie, that were in Chriſt:

23 But they had heard only, That he which perſecuted vs ſometime, doth now euangelize the faith which ſometime he expugned:

24 And in me they glorified God.

9 As we ſaid before, ſo ſay I now againe, If any man preach any other Goſpel vnto you, then that *ye haue receiued, let him be accurſed.*

10 Doe I now perſuade men, or God? Either doe I ſeeke to pleaſe men? For if I yet pleaſed men, I ſhould not be the ſeruant of Chriſt.

*11 *I certifie you, brethren, that the Goſpel* 1.Cor.15.1. *which was preached of me, is not after man.*

12 For I neither receiued it of man, neither was I taught it, *but by the reuelation of Ieſus Chriſt.*

*13 For ye haue heard of my conuerſation in time paſt, * in the Iewes religion,* how *that beyond meaſure I perſecuted the Church of God, & ſpoiled it:* Act.9.1.

14 And profited in the Iewes religion aboue many of my ‖ companions in mine owne nation, [Or, mine age. *being a very feruent mainteiner of the traditions of my fathers.*

15 But when it pleaſed God, which ſeparated me from my mothers wombe, and called me *by his grace,*

16 To reueale his ſonne by me, that I ſhould by the Goſpel preach him among the heathen: immediatly I communed not with fleſh and bloud:

17 Neither went I vp to Hieruſalem, to them which were *Apoſtles before me: but went my wayes into Arabia, and came againe vnto Damaſcus.*

18 Then after three yeers, I went vp to Hieruſalem to ſee Peter, & abode with him fifteene dayes.

19 But other of the Apoſtles ſaw I none, ſaue Iames the Lords *brother.*

20 The things therefore which I write vnto you, behold, before God I lie not.

21 Afterward I came into the coaſts of Syria and Cilicia, and was vnknowen in face vnto the Churches of Iewrie which were in Chriſt:

22 But they had heard onely, that he which perſecuted vs in times paſt, now preacheth the faith, which before he deſtroyed.

23 And they glorified God in me.

ANNOTATIONS. CHAP. I.

Rhem. 1. 1. Neither by man.) *Though he were not firſt by mans election, nomination, or aſſignement, but by Gods owne ſpecial appointment, choſen to be an Apoſtle: yet by the like expreſſe ordinance of God he tooke orders or impoſition of hands of men, as is plaine* Act. 13. *Let vs beware then of ſuch falſe Apoſtles, as now a daies intrude them ſelues to the office of Miniſterie and preaching, neither called of God, nor rightly ordered of men.*

S. Paul ſent to preache by ordinarie impoſitiõ of hands.

Fulke. 1. The text is heere plaine, that S. Paules calling was not *by man*, therefore that impoſition of hands, Act. 13. was not the giuing of holy orders, but the commending of his labors vnto God. Except you will ſay that he preached euer ſince his conuerſion, vntill he went from Antioch, without holy orders, which is a ſhamefull abſurditie. Yet they that intrude themſelues into the miniſterie without calling of God, and lawfull ordeining of

Lawfull calling.

of men, are not excuſed by his example. Much leſſe, they that ſet vp a new ſacrificing Prieſthood, to deface the glory of the eternall Prieſthood of Chriſt.

Rhem. 2. 8. Or an Angel.) *Many worthie obſeruations are made in the fathers writings, of the earneſt admonition of the Apoſtle, and much may we gather of the text it ſelf. firſt, that the credit of any man or Angel for what learning, eloquence, ſhew of grace or vertue ſo euer, though he wrought miracles, ſhould not moue a Chriſtian mã from that truth which he hath once receiued in the Catholike Church: of which point Vincentius Lirinenſis excellently treateth.* li. cont. prophan. hæreſ. Nouitates. *Whereby we may ſee that it is great pitie and ſhame, that ſo many folow Luther and Caluin and ſuch other leude fellowes, into a new Goſpel, which are ſo farre from Apoſtles and Angels, that they are not any whit comparable with the old Heretikes in giftes of learning or eloquence, much leſſe in good life.*

No ſhew of learning or vertue muſt moue vs from the faith.

Fulke 2. Luther and Caluine taught not a new Goſpell, but for the ſubſtance of their doctrine, they taught the ſame which S. Paule taught vnto the Galathians, and which is fully ſet downe in the holy Scriptures. For giftes of learning and eloquence, all the Popiſh Heretikes of Rhemes, are not worthy to beare their bookes after them, and yet they nether deſired nor deſerued credite by learning or eloquence, but only by demonſtration of trueth out of the holy Scriptures. For good life, though Heretiks haue inuented ſuch impudent ſclanders of them, as their forefathers did againſt Chriſt, and his Apoſtles, and the Arrians againſt Athanaſius, yet the teſtimonie of the Churches in which they liued, is ſufficient to teſtifie, that in compariſon of the beſt Popes, that haue bene theſe 500. yeeres, their life was Angel-like, and before men vnreproueable. Yet no more for their life, then for their learning, they were to be accepted, but only for the truth which they taught plainly, out of the holy Scriptures, confirmed both with learning and holines of life.

Slander.

Rhem. 3. Trakt. 98. in Ioan. *Secondly S. Auguſtine noteth vpon the word,* Beſide, *that not al other teaching, or more preaching then the firſt, is forbidden, but ſuch as is contrary and diſagreing to the rule of faith.* The Apoſtle did not ſay, *ſaith he,* If any man euangelize to you more then you haue receiued, but, beſide that you receiued. for if he ſhould ſay that, he ſhould be preiudicial to him ſelf, who coueted to come to the Theſſalonians, that he might ſupply that which was wanting to their faith. Now he that ſupplieth, addeth that which was lacking, taketh not away that which was, &c. *By which we ſee how friuolouſly and calumnioufly the Heretikes charge the Church with addition to the Scriptures.*

Preaching contrary to the faith receiued is forbidden, not other preaching.

Fulke 3. Firſt, the words are plaine, that not only a contrary Goſpel, but alſo *an other Goſpel* is condemned, & therefore all addition of Goſpels, to the only true Goſpel, is execrable, both by this text, & by the curſe that God addeth to them, that adde vnto his word. Therfore, he is voyd of common ſenſe, that vnderſtandeth not S. Auguſtine, to ſpeake of them which haue not receiued the Goſpell all at once, whoſe want muſt be ſupplied. But they that once haue receiued the Goſpel fully, as it is taught in the holy Scriptures, muſt receiue no addition, though it be not directly contrary vnto that which they haue receiued. Herevpon Chryſoſtom ſaith: *That he might ſhew, that a very ſmal matter added amiſſe, doth corrupt the whole, he ſaith, the Goſpel is ſubuerted.* Againe, *Let them heare what Paul ſayth, that they had ſubuerted the Goſpel, which brought in but a very litle of new matters.* Vincentius Lirinenſis vpon this text, concludeth, in theſe words: *Adnunciare, &c. To declare or preach vnto Catholike Chriſtians, any thing beſide that which they haue receiued, it was neuer lawful, it was no where lawful, it ſhal neuer be lawful. And to accurſe them which teach any thing beſide that which hath once bene receiued, it was alwaies neceſſary, it is euery where neceſſary, it ſhal be alway neceſſary.* To the Goſpel therefore, fully receiued from the Apoſtles, according to the holy Scriptures, nothing may be added afterward. S. Cyprian alſo vſeth this text, to the ſame ende, ſaying: *Seeing therfore, neither an Apoſtle, nor any Angel from heauen, can preach or teach otherwiſe, beſide that which Chriſt once taught, and his Apoſtles preached, I marualle how this hath bene vſed, that contrary to the rule of the Goſpell, and the Apoſtle, in ſome places, water is offred in the Lords cuppe, which being alone, can not expreſſe the bloud of Chriſt.* Ep. 63. Theodoret vpon this text, ſayth: *Being incenſed by remembrance of contraries, and moued with iuſt indignation, he calleth euen him an enemy to piety, which goeth about to preach other things, and crieth out. But if we, &c* and in the ende concludeth the Apoſtles purpoſe to be: *That he might driue away all noueltie of men.* Oecumenius vpon this text, ſayth: *Beſids that, ſignifieth, although it be neuer ſo litle differing from that which he had preached.* Finally, Chryſoſtom vpon this text, *in Gal. Hom.* 1. hath theſe wordes: *He ſaid not, if they preach contrary things, or if they ouerthrow the whole Goſpel, but if they euangelize or preach, but a litle beſide the Goſpel, which you haue receiued, if they weaken it in any point, let them be accurſed.* And that he meaneth of the Goſpel conteined in the Scriptures, his words declare vpon the ſame ſentence repeated. *Chriſt him ſelfe bringeth in Abraham, ſpeaking in the parable, declaring that he will haue more credite to be giuen to the Scriptures, then if the dead ſhould reuiue againe. But Paule, (when I ſay Paule, I ſay Chriſt him ſelfe, for it was he which moued his minde,) preferreth the Scriptures before Angels, deſcending from heauen, and very rightly. For the Angels, be they neuer ſo great, are ſeruants and miniſters. But all the Scriptures came vnto vs, not from ſeruants, but from the Lord of all. For this cauſe he ſaith, if any ſhall preach vnto you, beſide that which we preach vnto you, &c.* By this you may ſee how iuſtly, and agreeably to the ancient Fathers iudgement, we charge the Popiſh Church, with addition to the Scriptures.

Addition to the Goſpell or Scriptures. The ſufficiencie of the ſcriptures.

Rhem. 4. *Thirdly, as wel by the word* euangelizamus *(we euangelize) as the word* accepiſtis *(you haue receiued) we may note that the firſt truth, againſt which no ſecond Goſpelling or doctrine may be admitted, is not that onely which he wrote to the Galatians, or which is conteined either in his or any other of the Apoſtles or Euangeliſtes writings, but that which was by worde of mouth alſo preached, taught, or deliuered them firſt, before he wrote to them. Therefore the Aduerſaries of the Church that meaſure the word of God or Goſpel by the Scriptures onely, thinking them ſelues not to incurre S. Paules curſe, except they teach directly againſt the written word, are fouly beguiled. As therein alſo they ſhamefully erre, when they charge the Catholikes with adding to the Goſpel, when they teach any thing that is not in expreſſe wordes written by the Apoſtles or Euangeliſtes, not marking that the Apoſtle in this Chapter, and els where, commonly calleth his and his fellowes whole preaching, the Goſpel, be it written or vnwritten.*

The Goſpel is not onely in the written word of Scripture, but in vnwritten tradition alſo.

Fourthly by the ſame wordes we ſee condemned al after preachings, later doctrines, new ſectes and authors of the ſame: that only being true, which was firſt by the Apoſtles and Apoſtolike men as the lawful husbandmen of Chriſtes field, ſowed and planted in the Church: and that falſe, which was later and as it were ouerſowen by the enemy. By which rule not onely Tertullian (de præſcript. nu. 6. & 9.) *but al other auncient Doctors, and ſpecially S. Irenaus* (li. 3. c. 2. 3. 4) *tried truth from falſhod, and condemned old Heretikes, preuing Marcion, Valentine, Cerdon, Menander, and ſuch like, falſe Apoſtles, becauſe they came in with their noueltes long after the Church was ſetled in former truth.*

After preaching and ouerſowing of noueltes, argueth falſe doctrine.

Fifthly, This curſe or execration pronounced by the Apoſtle, toucheth not onely the Galatians, or thoſe of the Apoſtles time, that preached otherwiſe then they did, but it pertaineth to al times, preachers, and teachers, vnto the worldes end, and it concerneth them (as Vincentius Lirinenſis ſayth) that preach a new faith, or change that old faith which they receiued in the vnitie of the Catholike Church.

The Apoſtles curſe vpon al that teach new doctrine, and drawe men from the Cath. Church.

Li. cont. proph. her. nouit. To preach any thing to Chriſtian Catholike men *(ſaith he)* beſides that which they haue receiued, neuer was it lawful, neuer is it, nor neuer ſhal it be lawful, to ſay anathema to ſuch, it hath been, and is, and ſhal be alwaies behooful. *So S. Auguſtine by this place holdeth al accurſed, that draw a Chriſtian man from the ſocietie of the whole Church, to make the ſeueral part of any one ſect: that call to the hidden conuenticles of Heretikes, from the open and knowen Church of Chriſt: that allure to the priuate, from the common: finally al that draw with chatting curioſitie the children of the Catholike Church, by teaching any thing beſides that they found in the Church.* ep. 48. Pſal. 103. Con. 2. * *mentioning alſo that a Donatiſt feined an Angel to haue admoniſhed him to cal his frende out of the Communion of the Catholike Church into his ſect. and he ſaith, that if it had been an Angel in deede, yet ſhould he not haue heard him. Laſtly S. Hierom vſeth this place, wherein the Apoſtle giueth the curſe or anathema to al falſe teachers not once but twiſe, to proue that the zeale of Catholike men ought to be ſo great toward al Heretikes and their doctrines, that they ſhould giue them the anathema, though they were neuer ſo deere vnto them. In which caſe, ſaith this holy Doctor, I would not ſpare mine owne parents.* Ad Pammach. c. 3. cont. Io. Hieroſ.

* *Aug. ep. 165*

Zeale againſt heretikes.

Fulke 4. Wee acknowledge, that as well that which the Apoſtles preached, as that which they did write, is the Goſpell. But we affirme, that they preached nothing for the Goſpell, but that which was written in the Scriptures, of the olde Teſtament, Rom. 1. 2. Act. 26, 22. And afterward, was alſo written in the Scriptures of the new Teſtament. Therefore when wee

The ſufficiencie of the ſcriptures.

teach neither onctuary,nor beſide the word written,we are ſure to auoid the Apoſtles curſe whereinto all Papiſtes incurre,teaching both contrary,and beſide the Scriptures,vnder colour of vnwritten traditions. But we know what ſoeuer the Apoſtles taught, is contcined in the Scriptures.*For the Goſpel which they preached* (ſayth Irenæus) *afterward by the will of God,they deliuered in writing,to be the foundation and pillar of our faith,Lib. 3. Cap.* 1.Tertullian againſt Hermogenes the Heretike,ſayth :*Let him ſhew that his opinion is written,if it be not written,let him be afraid of that woe,which is appointed for them that adde or take away.*Athanaſius in the beginning of his booke againſt Idols,ſayth: *The holy Scriptures inſpired of God,are by them ſelues ſufficient to teach the truth. Cyrillus in Ioan. lib.*12 *cap.vltimo,*hath theſe wordes: *All things which our Lord did, are not written,but ſuch things as they which did write,thought to be ſufficient,as well for manners, as for doctrine, that gliſtering in right faith, and workes,and vertue,we might come to the kingdome of heauen,by our Lord Ieſus Chriſt.*Hierom *in Agg. cap.* 1. ſayth: *Other things, which without the auctoritie and teſtimonie of the Scriptures,they inuent and faine of their owne accord, the ſword of Gods word doth ſtrike.*Therefore,all after preaching,and ſowing of noueltie s, beſide the holy Scriptures, is that which Tertullian,Irenæus,Vincentius, Auguſtine, and Hierom condemne,which ought to be accurſed of all Chriſtian Catholikes.

Rhem. 5. 18. To ſee Peter.) *In what eſtimation S.Peter was with this Apoſtle, it appeareth: ſeing for reſpect and honour of his perſon,and of duety as Tertullian* de præſcript. *ſaith (notwithſtanding his great affaires Eccleſiaſtical) he went ſo farre to ſee him.not in vulgar maner,but (as S. Chryſoſtom noteth the Greeke word to import) to behold him as men behold a thing or perſon of name,excellencie,and maieſtie. for which cauſe,and to fil him ſelf with the perfect vew of his behauiour, he abode with him fiftene daies. See S.Hierom* ep.103. ad Paulinum.to.3.*who maketh alſo a myſterie of the number of daies that he taried with S.Peter. See S. Ambroſe* in Comment. huius loci, *and S. Chryſoſtome vpon this place,and* ho.87.in Ioan.

ἱστορῆσαι

B. Paul doth viſite S. Peter of honour and reuerence toward him.

Fulke 5. That S. Paule doeth viſite Peter, of honour and reuerence to him, it ſhall eaſily be graunted, but that he ought any duety to him as Pope,and his great ſuperiour in auctoritie, you are neuer able to proue. That he came ſo farre of duetie,you alledge Terrullian *de præſcr.pt.* who ſayth: *He came vp to Hieruſalem to know Peter,of office and duetie and right veritie of the ſame faith and preaching. For both they would not haue marueiled,that of a perſecuter,he was made a Preacher,if he had preached any thing contrary,neither would they haue magnified the Lord,becauſe Paule his aduerſarie was come to them.Therefore they gaue him the right hand, in ſigne of concord and agreement, and ordeined betweene them,the diſtribution of the office or duetie ,not ſeparation of the Goſpell.* Therefore his comming was about his office and auctoritie of preaching,not of duetie vnto Peter as his ſuperiour in auctoritie, who willingly yelded vnto him,the greateſt and largeſt charge of preaching among the Gentiles. But he came to ſee Peter,as Chryſoſtome ſayth: *to behold him as men behold a thing,or perſon of name,excellencie,or maieſtie.* It is well he came not to kiſſe his foote,as Emperours doe to the Pope. But Chryſoſtoms words are theſe: *He came to ſee him,as they are wont to ſpeake,which goe to ſee great and noble cities,to know them.* Where is the perſon of excellencie and maieſtie? But what writeth Chryſoſtome immediatly before,vpon this text? *What can be more modeſt then this mind? After ſo great and ſo many good acles,when he had no neede at all of Peter, neither wanted his voice,but was equall in honour vnto him (for I will here ſay no more) yet he went vp vnto him,as to his greater and elder. Againe,that bleſſed man went not to learne any thing of him,nor to receiue any correction, but onely to ſee him,and honour him with his preſence.*Hierom making a myſterie of the number of the daies,maketh not Peter Pope: and ſayth in his Commentaries,*that he went not to learne of him,but to giue honour to him, which was an Apoſtle before him, for he had no neede of great inſtruction,and therefore taried but a ſhort time with him.* S.Ambroſe ſayth: *It was meete that he ſhould deſire to ſee Peter,becauſe he was firſt among the Apoſtles,to whom our Sauiour committed the charge of the Churches,not to learne any thing of him,who had already learned of that auctor,by whom Peter him ſelfe was inſtructed, but for affection of Apoſtl ſhip,that Peter might know that the ſame licence was giuen to him,that he him ſelfe had receiued. Therefore when he came to him,he was lodged and abode with him* 15 *daies,as a fellow Apoſtle of the ſame mind and agreement.* Chryſoſtom *in Ioan.Hom.*87.ſayth,that Paule went to ſee him,*becauſe he was the mouth and chiefe of the Apoſtles.* And yet as he ſayth vpon this text,*he was equall in honour with Peter,* And vpon the next Chapter,he ſayth: *Paule was equal in dignitie with Peter the higheſt.*

Peters primacie.

CHAP. II.

He telleth furth the ſtorie begonne in the laſt chapter, and how he reprehended Peter, 15 *and then ſpecially vrgeth the enſample of the Chriſtian Iewes,who ſought vnto Chriſt for iuſtification, and that by warrant alſo of their Law it ſelf,as alſo becauſe otherwiſe Chriſts death had been needles.*

THen after fourtene yeres I went vp againe to Hieruſalem with Barnabas,taking Titus alſo with me.

2 And I went vp according to reuelation: and ‖ conferred with them the Goſpel which I preach among the Gentiles, but apart with them that ſeemed to be ſomething,leſt perhaps ‖ in vaine I ſhould runne or had runne.

3 But neither Titus which was with me, whereas he was a Gentil, was compelled to be circumciſed:

4 But becauſe of the falſe brethren craftely

THen fourteene yeeres after, I went vp againe to Hieruſalem with Barnabas, and tooke Titus with me.

2 I went vp by reuelation,and I declared vnto them the Goſpell which I preach among the Gentiles: but priuately with them which were eſteemed the chiefe,leaſt by any meanes I ſhould runne,or had runne in vaine.

3 But neither Titus which was with mee, being a Greeke, was compelled to be circumciſed:

4 And that becauſe of incommers,being falſe brethren,

tely brought in, which craftely came in to espie our libertie that we haue in Christ IESVS, that they might bring vs into seruitude.

5 To whom we yelded not subiection no not for an houre, that the truth of the Gospel may remaine with you.

6 But of them that seemed to be something, (what they were sometime, it is nothing to me. *God accepteth not the person of man) for to me, they that seemed to be something, ‖ added nothing.

Deu.10,17.

7 But contrariwise when they had seen, that to me was committed the Gospel of the [c] prepuce, as ‖ to Peter of the circumcision.

c See the marginal Annotation *Rom.2.v.25.*

8 (For he that wrought in Peter to the Apostleship of the circumcision, wrought in me also among the Gentils)

9 And when they had knowen the grace that was giuen me, Iames and Cephas and Iohn, which seemed to be pillers, ‖ gaue to me and Barnabas the right handes of societie: that we vnto the Gentiles, and they vnto the circumcision:

10 Only that we should be mindeful of the poore: the which same thing also I was careful to doe.

11 And when Cephas was come to Antioche, ‖ I resisted him [c] in face, because he was ‖ reprehensible.

c κατὰ πρόσωπον

12 For before that certaine came from Iames, he did eate with the Gentiles: but when they were come, he withdrew and separated him self, fearing them that were of the circumcision.

13 And to his simulation consented the rest of the Iewes, so that Barnabas also was ledde of them into that simulation.

14 But when I saw that they walked not rightly to the veritie of the Gospel, I said to Cephas before them al: If thou being a Iewe, liuest Gentile-like and not Iudaically: how doest thou compel the Gentils to Iudaize.

15 We are by nature Iewes, and not of the Gentils, sinners.

16 But knowing that *man is not iustified by the workes ‡ of the Law, but by the faith of IESVS Christ: we also beleeue in Christ IESVS, that we may be iustified by the faith of Christ, and not by the workes of the Law: for the which cause, by the workes of the Law no flesh shal be iustified.

Ro.3,19.20.

17 But if seeking to be iustified in Christ, our selues also be found sinners: is Christ then a minister of sinne? God forbid.

18 For

brethren, which came in priuily to spie out our libertie which we haue in Christ Iesu, that they might bring vs into bondage.

5 To whome, no not for an † *houre, we gaue place by subiection, that the trueth of the Gospell might continue with you.* † Or, moment.

6 Of them which seemed to be somewhat (what they were in times passed it maketh no matter to me, * *God accepteth no mans person:) for they which seemed chiefe, added nothing* to me. Deut.10.17. iob.34.19.

7 But contrariwise, when they sawe that the Gospell of the vncircumcision was committed vnto me, as the Gospell of the circumcision was committed vnto Peter:

8 (For he that was mightie in Peter to the Apostleship of the circumcision, the same was mightie in me toward the Gentiles:)

9 When they perceiued the grace that was giuen vnto me, then *Iames, Cephas, and Iohn, which seemed to be pillers, gaue to me and Barnabas the right handes of fellowship: that we* should be Apostles *vnto the Heathen, and they vnto the circumcision.*

10 Onely † *that we shoulde remember the poore: wherein also I was diligent to doe the same.* † They admonished.

11 But when Peter was come to Antioch, I withstoode him to the face, because he was to be blamed.

12 For *before that certaine came from Iames, he did eate with the Gentiles: but when they were come, he withdrew, and separated himselfe, fearing them* which were *of the circumcision.*

13 And the other Iewes dissembled likewise with him: insomuch that Barnabas also was brought into their simulation.

14 But when I sawe that they went not the right way to the trueth of the Gospel, I said vnto Peter before them all, If thou being a Iewe, liuest after the maner of the Gentiles, and not as doe the Iewes: Why compellest thou the Gentiles to liue as doe the Iewes?

15 We which are *Iewes by nature, and not sinners of the Gentiles,*

16 Know that a man is not iustified by the deedes of the law, but by the faith of Iesus Christ: and we haue beleeued in Iesus Christ, that we might be iustified by the faith of Christ, and not by the deedes of the law, because by the deedes of the Lawe no flesh shall be iustified.

17 **If then while we seeke to be made righteous by Christ, we our selues also are found sinners: is therfore Christ the minister of sinne? God forbid.* Rom.3.19.

18 For if I build the ſame things againe which I haue deſtroied, I make my ſelf a preuaricatour.

19 For I by the Law, am dead to the Law, that I may liue to God: with Chriſt I am nailed to the croſſe.

20 And I liue, now not I: but Chriſt liueth in me. And that that I liue now in the fleſh, I liue in the faith of the ſonne of God, who loued me, and deliuered him ſelf for me.

21 I caſt not away the grace of God. For if iuſtice be by the Law, then Chriſt died in vaine.

18 For if I builde agayne the thinges which I deſtroied, then make I my ſelfe a treſpaſſer.

19 For I, through the Lawe, am dead to the Lawe, that I might liue vnto God: I am crucified with Chriſt.

20 Neuertheleſſe, I liue: yet now not I, but Chriſt liueth in me: and the life which I nowe liue in the fleſh, I liue by the faith of the Sonne of God, which loued me, and gaue him ſelfe for me.

21 I reiect not the grace of God: For if righteouſneſſe come *of the Law, then Chriſt is dead in vaine.*

MARGINALL NOTES. CHAP. II.

Rhem. 1. 11. In face.) *That is*, in preſence, before them al, *as Beza him ſelf expoundeth it. Yet the Engliſh Bezites to the more diſgracing of S. Peter, tranſlate*, to his face, *No. Teſt. an.* 1580.

Fulke 1. A vaine cauillation, your owne vulgar Latine is *In faciem*, To his face, that is not, behind his backe, but in his preſence, and in the preſence of other. Cauilling.

Rhem. 2. 16. Of the Law.) *By this and by the diſcourſe of this whole epiſtle, you may perceiue, that when iuſtification is attributed to faith, the workes of Charitie be not excluded, but the workes of Moyſes law: that is, the ceremonies, ſacrifices and ſacraments thereof principally, and conſequently al workes done merely by nature and free wil, without the faith, grace, ſpirit, and aide of Chriſt.*

Fulke 2. It is manifeſt, that iuſtification by faith without the workes of the Lawe, excludeth not onely ceremoniall workes, but all morall workes, from being cauſe of iuſtification, but not the worke of charitie, from being the effects of iuſtification, and of a iuſtified man. Iuſtification by faith.

ANNOTATIONS. CHAP. II.

Rhem. 3. 2. Conferred with them.) *Though S. Paul were taught his Goſpel of God and not of man, and had an extraordinarie calling by Chriſt him ſelf, yet by reuelation he was ſent to Hieruſalem to conferre the ſaid Goſpel which he preached, with his elders the ordinarie Apoſtles and Rulers of the Church, to put both his vocation and doctrine to their trial and approbation, and to ioyne in office, teaching, and ſocietie or communion with them. For there is no extraordinarie or miraculous vocation, that can ſeuer or ſeparate the perſon ſo called, in doctrine or fellowſhip of Chriſtian life and religion, from the ordinarie knowen ſocietie of Gods people and Prieſtes. Therfore whoſoeuer he be (vpon what pretence ſo euer) that wil not haue his calling and doctrine tried by the ordinarie Gouerners of Gods Church, or diſdaineth to go vp to the principal place of our religion, to conferre with Peter and other pillers of the Church, it is euident that he is a falſe teacher, a Schiſmatike, and an Heretike. By which rule you may trie al your new teachers of Luthers or Caluins ſchoole: who neuer did nor euer durſt put their preaching to ſuch conference or trial of holy Councel or Biſhops, as they ought to do, and would do, if it were of God, as S. Paules was.* S. Paul conferreth with S. Peter and the reſt, for trial of his doctrine. The heretikes ſubmit their doctrine to no trial of Biſhops or Councels.

Fulke 3. S. Paule went not to put his doctrine and calling vnto the triall of others, for then he ſhould haue done ſo at the firſt, for his doctrine and calling was of as high auctoritie as theirs, but he went to declare vnto other, vpon occaſion of ſclanders, his conſent and agreement with the reſt of the Apoſtles. *It is one thing to conferre* (ſayth S. Hierom,) *an other thing to learne. Among them that conferre, there is an equalitie, but of him that teacheth, and him that learneth, he is leſſe that learneth.* Therefore Paule went to conferre, as with his equals, not that any triall or approbation of his calling or doctrine were neceſſarie, as if he had bene their inferiour. But for them which haue not the like extraordinarie calling, and auctoriſing, as Paule had, it is neceſſary for them, to ſubmit their calling and doctrine, to the ordinarie gouerners of Gods Church. I ſay to the lawfull gouernors of Gods Church, not to Antichriſt and the enemies of Gods Church, what place ſo euer they vſurpe. As for going vp, to any principall place of our religion, we know none, but when a generall Councell is kept, neither is there any meanes to conferre with Peter and the Apoſtles, but by ſubmitting our ſelues to their holy writings. As for Luther and Caluine, or they that ioine in doctrine with them, neuer refuſed to put their doctrine to ſuch conference of lawful Councell or holy Biſhops as they ought to doe: but haue often deſired that ſuch a generall Councell, by conſent of Chriſtian Princes, might be gathered. But your quarrell againſt them, is becauſe they will not, put their preaching in iudgement of your vnlawfull Chapter of Trent, where the Pope which is accuſed of hereſie, ſhould be the only Iudge, which particular aſſembly, for many other preiudices, the Popiſh Church of Fraunce alſo hath refuſed to acknowledge for a lawfull Councell. S. Paul went to conferre with Peter. Lawful calling. Conference with Peter. Slander.

Rhem. 4. 2. In vaine.) *Though S. Paul doubted not of the truth of the Goſpel which he preached, knowing it to be of the holy Ghoſt: yet becauſe other men could not, nor would not acknowledge ſo much, til it were allowed by ſuch as were without al exception knowen to be Apoſtles and to haue the ſpirit of truth, to diſcerne whether the vocation, ſpirit, and Goſpel of Paul were of God, he knew he ſhould otherwiſe without conference with them, haue loſt his labour, both for the time paſt and to come.* He had not had (*ſaith S. Hierom*) ſecuritie of preaching the Goſpel, if it had not been approued by Peters ſentence and the reſt that were with him. Hiero. ep. 89. c. 2. See Tertul. li. 4. Cont. Marc. nu 8. *Therfore by reuelation he went to conferre with the Apoſtles at Hieruſalem, that by them hauing his Apoſtleſhip and Goſpel liked and approued,* The approbation of S. Paules doctrine by Peter and the reſt was very requiſite.

proued, he might preach with more fruite. Wherein we see, this holy Apostle did not as the seditious proud Heretikes doe now a dayes, which refusing all mans attestation or approbation, will be tryed by Scriptures onely. As also we may learne that it is no such absurditie as the Aduersaries would make it, to haue the Scriptures approued by the Churches testimonie. Seeing the Gospel which S. Paul preached (being of as much certaintie and of the same Holy Ghost that the Scriptures be) was to be put in conference and examination of the Apostles, without all derogation to the trueth, dignitie, or certaintie of the same. And the cauilling of Heretikes, that we make subiect Gods Oracles to mans censure, and the Scriptures to haue no more force then the Church is content to graunt vnto them, is vaine and false. For, to beare witnesse or to giue euidence or attestation that the preaching or writing of such, is true and of the Holy Ghost, is not to make it true: no more then the Goldsmith or touchstone that trie and discerne which is true gold, make it good gold, but they giue euidence to man that so it is. And therefore that disputation also, whether the Scripture or the Church be of greater auctoritie, is superfluous: eyther giuing testimonie to the other, and both assured by the Holy Ghost from all error: the Church yet being before the Scriptures, the spouse of Christ, and proper dwelling, temple, or subiect of God and his graces: for the which Church the Scriptures were, and not the Church for the Scriptures. In which Church there is iudiciall auctoritie by office and iurisdiction to determine of doubtfull questions touching the sense of the Scriptures and other controuersies in religion, and to punish disobedient persons. Of which iudiciall power the Scriptures be not capable, as neither the trueths and determinations of the same can be so euident to men, nor so agreeable and fit for euery particular resolution, as diuersitie of times and persons requireth. Certaine is the trueth, and great is the auctoritie of both: but in such diuers kindes, as they can not be well compared together. The controuersie is much like as if a man touching the ruling a case in Lawe or giuing sentence in a matter of question, should aske, whether the iudge, or the euidence of the parties, be of more auctoritie or credit, which were as friuolous a dispute, as it were a disordered part for any man to say, he would be tryed by no other iudge but by his owne writings or euidences. With such triflers and seditious persons haue we to doe now a dayes in diuinitie, as were intollerable in any prophane science or facultie in the world.

No absurditie that the scriptures be approued by the Churches testimonie.

The Church maketh not Canonicall Scripture, but declareth that it is so.

The Scripture and Church compared together for antiquitie, auctoritie, &c.

Fulke. 4. The approbation of S. Pauls doctrine by the rest of the Apostles, was requisite to confute the slander of the false Apostles, which reported that he agreed not in doctrine with the other Apostles: not *that all other men could not, or would not acknowledge that his doctrine was of the holy Ghost, till it were allowed by such as were without all exception knowen to be Apostles, or that without conference he knewe, he should haue lost his labor, both for the time past and to come:* for then he should, and would haue sought approbation at the first, not haue preached so many yeeres without conference: *not that Paul feared* (sayth Hierome vpon this text) *lest by the space of* 17. *yeeres, he had preached a false Gospel among the Gentiles, but that he might declare to them that were Apostles before him, that he neyther did nor had runne in vaine, as ignorant men thought.* If he feared not &c. he had securitie of preaching the Gospel, before it was confirmed by the sentence of Peter, and the rest of the Apostles that were with him. You see therefore, that Hierome vpon deliberation in his Commentarie, writeth contrary to that he did write in heate of contétion, against S. Augustine. That he went vp by reuelation it proueth not, *that hauing his Apostleship & Gospel liked and approued by them, he might preach with more fruite:* for he preached before with as great fruite, to the conuersion of many nations, but that to stop the mouths of the slanderers, and to confirme the weake, it was expedient, that he should haue the approbation of the rest of the Apostles, and their acknowledging of the Apostleship of the Gentiles, to be chiefly committed to him. Tertullian writeth against Marcion, which receiued but one Gospel of S. Luke, shewing that Paul (of whom S. Luke learned his Gospel) refused not to haue it confirmed by the testimonie and auctoritie of the auncient Apostles, and so should Marcion receiue the Gospel of Matthewe and Iohn, as well as of Luke. What Heretikes those be that will be tryed onely by the Scriptures, and not by men iudging according to the Scriptures, I know not: but sure I am, those men whom you specially maligne, are none such. An other matter you gather out of this place, that it is no absurditie, *to haue the Scriptures approued by the Churches testimonie, as the Aduersaries make it.* But we make no such absurditie, but that you should holde, that the auctoritie of the scriptures doth depend vpon the Churches approbation. For to giue testimonie vnto the trueth, and to discerne trueth from falsehood, is no derogation to the dignitie or certeyntie of trueth. But when yon affirme, that the Church might haue refused the Gospel of Matthew or Iohn, and taken the Gospel of Bartholmew or Nicodemus, this we affirme to be a foule absurditie. And when you say, that *disputation whether the Scripture or the Church, be of greater auctoritie is superfluous:* you seeme to graunt equall auctoritie to the Church with the scripture, which is to match the auctoritie of men, with the auctoritie of God. Therefore let vs consider your reasons. First you say, *eyther giueth testimonie to other.* This is a fond reason: for the lawyer may giue testimonie to the written lawe, and the written lawe giueth testimonie to him if he say true, but yet is of greater auctoritie then the lawyer: for the lawier must obey the lawe, and the law written, will conuince the lawyer of error, if he giue a wrong testimonie. So the Church must obey the scripture, which is able to conuince her of error (if she goe astray) the scripture is not subiect to the Church, therefore of greater auctoritie. Further you say, *they be both assured by the holy Ghost from all error.* Of the scripture it is certeine: but that the Church is assured from error, it cannot be proued. For the scriptures were needeles, if the Church without them be assured from error. But the Church is no longer assured from error, then she followeth the word of God deliuered in the scriptures, which is the rule of trueth. But by your correction that followeth: *The Church yet being before the Scriptures, the spouse of Christ, and proper dwelling temple, or subiect of God and his graces,* It seemeth you meane, that the Church in this respect, should be of greater auctoritie then the scripture: wherein you commit a foule paralogisme or sophistication, by the scriptures, meaning ỹ writing of them, and not the matter that is written, which is the word of God. For ỹ word of God which is written in the scriptures, was doubtles before the Church was the spouse of Christ. For by the word of God, the Church was first gathered, to haue any being or excellécie that it hath. Your other argument is as absurd as this. *The scriptures were for the Church, and not the Church for the Scriptures.* Which is as good, as if a man would say, the Prince is for the people, and not the people for the Prince: therefore the people is of greater auctoritie then the Prince. Or thus, the lawe is made for people, and not people for the lawe, therefore the lawe is not aboue the people, neither are they subiect to it. Moreouer you say, *in the Church there is iudiciall auctoritie by office and inrisdiction to determine of doubtfull questions, touching the sense of the scriptures, and other controuersies of religion, of which iudiciall power, the scriptures be not capable.* I answere, there is no other iudiciall auctoritie in the Church, then in the com-

The auctoritie of Peter and the Church.

Slander.

Approbation of the Scriptures.

Slander.

mon wealth, which is to determine controuerſies according to the law, and ỹ true meaning thereof: where in queſtion of the ſenſe of the law, the lawe makers mind is to be diſcuſſed by his wordes, and the circumſtances and occaſions of making the law. So the meaning of the ſcriptures, is to be taken onely out of the ſcriptures, ſo ſayth Clemens: *You ought not to ſeeke a ſtrange and foren ſenſe without the ſcriptures, that you may confirme it by any meanes by the ſcriptures: but the ſenſe of trueth you muſt take out of the ſcriptures themſelues.* Diſt. 37. cap. Relatum. And that this is not ſo hard a matter to doe, S. Auguſtine teſtifieth, who ſayth, that *nothing is almoſt gathered out of any obſcure places of ſcripture, which is not found in other places to be vttered moſt plainely.* And therefore the ſcripture hath auctoritie to determine all controuerſies of religion, though not ſpeaking as men vpon ỹ bench (for which cauſe ſome of you haue blaſphemed the ſcriptures to be a dumbe iudge) yet the ſcripture ſpeaketh ſufficiently, to enforme the conſcience of euery man, that is deſirous to heare the trueth, and ſeeke the reſolution thereof out of the ſcriptures. Wherefore S. Paul doubteth not to ſay, when he had cited many teſtimonies of ſcripture, *we know that what things the law ſayth, it ſpeaketh to them that are vnder the lawe*, Rom 3.19. The ſcriptures therefore in their kind, are capable of ſpeach, and ſo of iudgement and iudiciall power: and the trueth and determination thereof, are as euident and particuler, as is neceſſarie for any times or perſons, ſo ſaith the Apoſtle. *The whole ſcripture inſpired of God, is profitable to teach, to reproue, to exhort, to rebuke, that the man of God may be perfect and prepared to all good workes.* 2. Tim. 3.16. yet the miniſterie of man is neceſſarie by Gods ordinance, not of auctoritie aboue the ſcriptures, but ſubiect vnto them. The controuerſie therefore is not like as you make it, in a caſe of lawe, whether the iudge or the euidence be of greater auctoritie: but whether the iudge or the law be of greater auctoritie. Where euery wiſe man will graunt that the law is of greater auctoritie, where vnto the iudge is to obey, and according to which to giue his ſentence, or els by the lawe his erroneous ſentence is to be reuerſed. With ſuch proud hypocrites haue we to doe, as will be iudges of the ſcriptures themſelues, and not ſubmit their iudgement to be tryed by the ſcriptures, whom no wiſe common wealth would tolerate, both becauſe they arrogate iudgement without commiſſion, and though they giue ſentence againſt all iuſtice, yet by no law they will haue their iudgment to be examined.

Rhem. 5. 6. Added nothing.) *The Goſpel and preaching of S. Paul was wholy of God, and therefore though it were put to the Churches probation, as gold is to the touch-ſtone: yet being found in all points pure, nothing could be altered or amended therein by the Apoſtles. Euen ſo the Scriptures which are in deede wholy of the Holy Ghoſts enditing, being put to the Churches triall, are found, proued, and teſtified vnto the world to be ſuch, and not made true, altered, or amended by the ſame. Without which atteſtation of the Church, the holy Scriptures in them ſelues were alwayes true before: but not ſo knowen to be, to all Chriſtians, nor they ſo bound to take them. And that is the meaning of the famous ſentence of S. Auguſtine* cont. epi. fund. c. 5. *which troubleth the heretikes ſo much.* I woulde not beleeue the Goſpel (*ſaith he*) vnleſſe the auctoritie of the Church moued me.

The Scriptures alwayes true in them ſelues, are to known to be by the Church.

Fulke. 5. The Goſpel and preaching of Paul, was not put to ỹ Churches probation (as you ſurmiſe) but if it had been, this verſe proueth plainely, that the Church added no auctoritie to his Goſpel and preaching. No more doth it to the ſcriptures, which it receiueth & acknowledgeth to be true. And although the auctoritie of ỹ Church doe moue men, which neuer heard of ỹ ſcriptures, to giue credite vnto them: yet are men bound to take them for trueth, although the Church did not moue them, nor teſtifie of the ſcriptures, that they are the trueth. For men are bound to beleeue the word of God, becauſe it is the worde of God, and not becauſe it is approued of men to be the word of God. As Adam, Noe, and Abraham did beleeue the worde of God, and were bound to beleeue it, when there was no Church that could moue them to it. The Apoſtles beleeued the Goſpel of our Sauiour Chriſt, before he wrought any miracle, becauſe it was teſtified by the ſcriptures, Ioh. 1.45. And Chriſt himſelfe preached, ſaying: *Repent and beleeue the Goſpel*, whē there was no Church, whoſe auctoritie could make men to beleeue: yet were the Apoſtles bound to beleeue in Chriſt, and the Iewes to beleeue the Goſpel, becauſe it was the word of God. The ſcriptures therefore being the word of God, are of full and ſufficient auctoritie of themſelues, and the ſpirit of God which ſpeaketh in them, is of ſufficient auctoritie to procure credite vnto them, euen without the teſtimonie of men, and doth procure the Church it ſelfe to acknowledge them to be the true and vndoubted word of God. And as the whole Church is bound to beleeue them, for the ſpirit of trueth that ſpeaketh in them, ſo is euery particuler perſon and people bound to beleeue them, and take them for ỹ trueth, although they neuer heard ỹ the Church doth approue them. Neuertheleſſe, the teſtimonie of the Church in reſpect of mens infirmitie of iudgement, is requiſite to induce men to giue credit to ỹ ſcriptures, & is a good confirmation of mens faith, not as ỹ auctoritie of men, but as ỹ auctoritie of Gods ſpirit in men, conſenting vnto ỹ trueth, & framing ỹ obediēce of men vnto ỹ trueth. Therefore ỹ ſaying of S. Auguſtine maketh nothing againſt vs, nor troubleth vs one whit. For firſt Auguſtine ſpeaketh not of himſelfe, at ſuch time as he was a Chriſtian, but putting ỹ caſe he were an infidel yet to be conuerted: as it is plain both by ỹ words going immediatly before, and by the whole diſcourſe. Secondly he ſayth not, vnles the auctoritie of ỹ Church moued me, as though nothing els ſhould moue him, but the Churches auctoritie: for his word is not *Moueret*, but *Commoueret*. But his ſaying is to this effect. *I for my part would not beleeue the Goſpel, vnleſſe the auctoritie of the Church, with other things did moue me, or did alſo moue me.* But when the queſtion was betweene him and the Donatiſtes, where ỹ Church was, on his ſide or on theirs, then he fleeth not to that vnlearned petition of principle, (which yet is the whole bulwarke of papiſtrie) that the Catholike Church was on his ſide, but requireth the matter to be diſcuſſed, by the auctoritie of ỹ ſcriptures. *Let vs not heare* (ſayth he) *this ſay I, and this ſayeſt thou, but let vs heare, This ſaith the Lord. There are the bookes of the Lord, vnto whoſe auctoritie we do both conſent, both beleeue, both ſerue. There let vs ſeeke the Church, there let vs diſcuſſe our cauſe.* De vnitate Ec. cap. 3. and in the ſame chapter. *I will not haue the holy Church to be demonſtrated or ſhewed forth by humane documents, but by diuine oracles.* Againe, *Therefore let vs ſeeke her in the holy Scriptures.*

Auctoritie of the Scriptures.

Rhem. 6. 7. To Peter of the circumciſion.) *We may not thinke, as the Heretikes deceitfully teache, that the charge of the Apoſtles was ſo diſtincted, that none could preach or exerciſe iuriſdiction, but in thoſe ſeuerall places or towards thoſe peoples or prouinces onely, whereunto by Gods appointment or their owne lot or election, they were ſpecially deſigned. For, euery Apoſtle might by Chriſtes commiſſion* (Mat. 28. Goe, and teach al nations) *vſe all ſpirituall function through the whole worlde.* yet

The Apoſtles commiſſion general throgh the world, and yet peculiar to certaine prouinces.

yet for the more particular regard and care of prouinces, and for peace and order sake, some were appointed to one countrie, and some to an other: as, of the other Apostles, we see in the Ecclesiasticall histories, and for S. Peter and S. Paul, it is plaine by this place and other, that to them as to the two cheefe and most renowmed Apostles, the Church of all nations was giuen, as deuided into two partes, that is, Iewes and Gentiles, the first and principall being S. Peters lot, that herein also he might resemble our Sauiour, who was sent namely *to the lost sheepe of Israel, *and was properly* * the minister of the circumcision: *the second being S. Pauls, whom Christ chose specially to preach to the Gentiles: Not so for all that, that either he was limited to the Gentiles onely, (whom the Actes of the Apostles report in euery place, first to haue entred into the Synagogues and preached Christ to the Iewes, as he wrote also to the Hebrues, and euer had speciall regarde and honour to them,) or Peter so bound to the Iewes onely, that he could not meddle with the Gentiles: seeing he was * the man chosen of God, by whom the Gentiles should first beleeue, who first baptized them, and first gaue order concerning them. Therefore the treacherie of Caluin is intolerable, that vpon this distinction of the Apostles charge, woulde haue the simple suppose, that S. Peter could not be Bishop of Rome (so might he barre S. Iohn from Ephesus also) nor deale among the Gentiles, as a thing against Gods ordinance and the appointment betweene him and S. Paul: as though thereby the one had bound him selfe to the other, not to preach or meddle within his fellowes cõpasse. And which is further most seditious, he exhorteth all men to keepe fast the foresaid compact, and rather to haue respect to S. Pauls Apostleship, then to S. Peters: as though the preaching, auctoritie, and Apostleship of both were not alike true, and all of one holy Spirit, whether they preached to Iewes or Gentiles, as both did preach vnto both peoples, as is already proued, and at length, partly by the dayly decay of the Iewish state and their incredulitie, and partly for that in Christianitie the distinction of Iewe and Gentile ceased after a season: both went to the chiefe citie of the Gentiles, and there founded the Church common to the Hebrues and all nations, Peter first, and Paul afterward. And therefore Tertullian saith,* de præscript nu. 14. O happie Church, to which ỹ Apostles powred out all doctrine with their blood. Where Peter suffereth like to our Lords passion, where Paul is crowned with Iohn (Baptists) death.

Iewes & Gentiles specially committed to the two principal Apostles. *Mat.* 15. *Rom.* 15. Neither Peter onely of the Iewes, nor Paul Apostle of the Gentiles onely.

Act. 10. & 15. v. 7. *Calu. li.* 4. *c.* 6. nu. 15. *Instit.*

Caluins foolish reason ỹ Peter was not B. of Rome. and his derogation frõ Peters Apostleship.

The Church founded at Rome by S. Peter and S. Paul.

Fulke. 6. First you slander vs (as you doe commonly) to teach *that the Apostles charge was so distinct, that none coulde preach &c. but in their seuerall places, which by Gods appointment or their lot, for more particuler regard of peace and orders sake, were limited to euery one.* For contrariwyse we teach, that euery one of the Apostles had as large and generall auctoritie as the other, and that any of the Apostles by their commission, might lawfully haue preached and exercised his Apostleship and iurisdiction at Rome, as well as Peter and Paul. But after this distinction was made by God for causes before mentioned, it was not lawfull for the Apostles to leaue or forsake their speciall charges, and to intrude themselues one into an others limites, which would haue bredde the contrary enormities to those causes, for which their charges were distincted: namely, neglect of some prouinces, dissension, and confusion. Therefore it was not lawfull for Peter, to whom by God was committed the chiefe Apostleship of the circumcision, to forsake this charge, and to take vpon him the chiefe Apostleship of the Gentiles. And certeine it is, that Peter did neuer consent to breake that order, which was here taken by him and the rest of the Apostles, and Paul. Therefore though he came to Rome, and preached at Rome, and dyed at Rome: yet was he the chiefe Apostle of the circumcision still, and Paul the chiefe Apostle of the vncircumcision or Gentiles. And therefore the Pope might more probably haue conueyed his title of supremacie from Paul, then from Peter. And although the papistes woulde nowe seeme craftely to deriue his auctoritie from both, yet holding their owne principles, that is vnpossible. For if Peter were not chiefe Apostle of the Church of the Gentiles (as the text is plaine that he was not) his successor, admitting he had Peters whole auctoritie, (which none that is a wise man will graunt) cannot haue chiefe auctoritie ouer the Church of the Gentiles, because Paul was beheaded at Rome. For if there must be but one head, and that was Peter, (as the papistes affirme) then can the Pope deriue none auctoritie from Paul. But let vs see howe cleanly you can conuey the matter. First you say, it *is plaine by this place, that to S. Peter and S. Paul, as to the two cheefe and most renowmed Apostles, the Church of all nations, that is, of the Iewes and Gentiles was giuen.* I will not stand vpon your termes, for in trueth the Apostles were rather giuen to the Churches, then the Churches to them, Eph. 4. You speake of them as though they were two great benefices, or Bishoprickes. But we agree (which perhaps is your meaning) that they were made chiefe Apostles, the one ouer the Church of the Iewes, the other ouer the Church of the Gentiles. Secondly you say, the first and principal was S. Peters lot: we graunt this also in principalitie, and preeminence of order. Prouided alwayes, that Christ is as properly the light and saluation of ỹ Gentiles, as he is the glory of his people Israel, and that he was the minister of circumcision for the trueth of God, to confirme the promises of the fathers, that the Gentiles might glorifie God for his mercie &c. And therefore S. Pauls lot (the prerogatiue of eldership excepted) was no lesse, but much more glorious then S. Peters. But he was not so limited to the Gentiles onely, but that he might preach to the Iewes also, and so might Peter to the Gentiles, as eyther did. Whether S. Paul did write to the Hebrues, diuerse old Doctors doubt: and whether S. Peter was the first ỹ preached to the Gentiles, I haue somewhat said vpon Act. 15. Certaine it is, ỹ Paul at his first cõuersion, was sent immediatly to the Gentiles Act. 26. 17. Gal. 1. 6. Yet this distinction remaineth firme, Peter was chiefe of the Church of the Iewes, and Paul was chiefe of ỹ Church of ỹ Gentiles. And therefore it is no treacherie, but a necessarie concluſiõ of Caluine, ỹ Peter could not be chiefe of the Church of ỹ Gentiles, except he went against Gods ordinance, & the appointment made betweene him & Paul. That he might not preache at Rome, nor deale among ỹ Gentiles, Caluin doth not say, but ỹ he might not so deale among ỹ Gentiles, or occupy any such seate at Rome, whereby he should take vpõ him to be ỹ chiefe Apostle of the Gentiles, which prerogatiue by Gods ordinance, & his owne appointment, was decreed vnto Paul. You say, *So he might barre S. Iohn from Ephesus also.* I answere, what place so euer S. Iohn had at Ephesus, as I doubt not but he had an higher place, then the Bishop of that Church: so I will be bold vpon the auctoritie of this text to affirme, that he was neither aboue Peter in Apostleship of the circumcision, nor aboue Paul in the Apostleship of the Gentiles. But it is perilous sedition in Caluine, to exhort all men to keepe fast the foresaid compact. Why so I pray you, was it not grounded vpon the ordinance of the holy Ghost? and testified vnto vs in the scriptures? Is it sedition to keepe the ordinance of ỹ holy Ghost? Or cannot your Popedome stand? vnles this cõpact decreed by ỹ holy ghost be brokẽ? No verily, therfore you crie seditiõ as Athalia, whẽ she was to be deposed frõ her vsurped tyranny, cried treasõ, sedition. But it is belike a worse matter, ỹ Caluin exhorteth al men rather to haue respect

Slander.

Peters prerogatiue.

Slander.

to S. Pauls Apoſtleſhip, then to S. Peters, as though the preaching auctoritie and Apoſtleſhip of both were not alike true, and all of one holy ſpirit, whether they preached to Iewes or Gentiles. In deede if Caluine ſhould make a difference of trueth or ſpirit in the Apoſtles preaching, and the auctoritie of their doctrine, you might worthily charge him with more then ſedition, euen with hereſie & blaſphemie. But theſe be his wordes, by which he ſhall cleere himſelfe of all crimes, and make his impudent accuſers, if not aſhamed, yet worthy to be baffulled of al honeſt mindes, that loue trueth and plaine dealing. *I doe not greatly regard whether Peter were Biſhop of Rome, ſeeing Paul doth teſtifie, that the Apoſtleſhip of Peter doth perteyne peculiarly vnto the Iewes, and that his Apoſtleſhip perteyneth to vs. Therefore that this ſocietie which they betweene themſelues couenanted, may be ratified with vs, yea rather that the ordinance of the holy Ghoſt may be compted firme with vs: it is cõuenient, that we ſhould haue reſpect to the Apoſtleſhip of Paul rather then of Peter: for ſo the holy Ghoſt diuided the Prouinces betweene them, that he appointed Peter to the Iewes, and Paul to vs. Now therefore let the Papiſtes ſeeke their primacie els where, then in the word of God, where it is not found to be grounded.* By theſe wordes it is manifeſt, that Caluine maketh no difference betweene the trueth of the Apoſtles doctrine, or the auctoritie of the holy ſpirite, by which they preached both to Iewes and Gentiles, but wil haue vs that are Gentiles to keepe ſtedfaſt the difference of primacie, and diſtinction of prouinces, which the holy Ghoſt hath made, and to acknowledge Paul to be the chiefe Apoſtle of the Gentiles, and not Peter. Seeing therefore it is certeyne, that Paul was once the chiefe Apoſtle of the Gentiles by Gods appointment, Peter had not chiefe auctoritie ouer all the Church by Chriſtes ſaying: Thou art Peter, and vpon this rocke I will build my Church &c. But let vs ſee how you will conueie this primacie ouer the Church of the Gentiles from Paul to Peter. Firſt, you are not able to ſhew, that Paul was by the holy Ghoſt depriued of it, by whom he was inueſted in it. Secondly, you cannot ſhew that he did voluntarily reſigne it, and yet if you could, his reſignation were not yet good in lawe, except it were approued by Chriſt, of whom he had his inſtitution in it. Let vs ſee then what poore euidence you haue to bring it from Paul to Peter. You ſay, *partly by the daily decay of the Iewiſh ſtate, and their incredulitie, and partly for that in Chriſtianitie the diſtinction of Iewe and Gentile ceaſed after a ſeaſon, they went both to the chiefe citie of the Gentiles, and there founded the Church common to the Hebrewes, and all nations.* Firſt, this decay of the Iewiſh ſtate, was not ſo long as Peter and Paul liued together, and ſpecially it was not before Paul came to Rome: for at ſuch time as Paul was apprehended at Ieruſalem, from whence he was ſhortly after caryed to Rome, the Iewiſh ſtate was not decayed, as is manifeſt by the words of Iames to Paul, Act. 21.20. Thou ſeeſt (brother) how many ten thouſands there are of the Iewes that haue beleeued, & are all zealous of the lawe. This text doth alſo proue, that the diſtinction of Iewes and Gentiles did not ceaſe at the ſame time, therefore there is no reaſon why Peter in that reſpect, ſhould found a Church common to both the Churches at Rome. Therefore theſe cauſes of S. Peters forſaking his charge and Apoſtleſhip ouer ỹ Iewes, are falſe and forged, aud ſo much the more apparantly, in that you confeſſe, that Peter founded the Church at Rome before Paul. And if the ſtories be true that write of his firſt comming, and ſitting there 25. yeeres: he founded the Church there, before this ordinance and compact was made, therefore vpon no ſuch pretenſed cauſe. And yet if all the Iewes had been dead, or reuolted from Chriſtian religion, it was not lawfull for him being left of the one Church, to vſurpe primacie in the Church of the Gentiles, which was committed to an other, except you could ſhewe by what newe commiſſion he was tranſlated into that primacie, and Paul depriued of it. The Church of Rome in deede was happy, that both the Apoſtles powred out their whole doctrine there, & confirmed the ſame with their blood: ſo was it happy that Iohn preached there in the dayes of Domitian, when they both were dead, yet thereby the Citie of Rome gayned not the ſupreme auctoritie ouer the Church, as the Emperour had ouer the world. And no man that is not mad will graunt, that S. Iohn being at Rome after that Peter was dead, was vnder the iuriſdiction of Linus, Clemens, Cletus or Anacletus, or whoſoeuer was Biſhop there in that time, for the ſtories doe not agree: but Iohn continued his Apoſtleſhip, and the auctoritie thereof ſo long as he liued, which was greater then any Biſhop that ſucceeded the Apoſtles, as it is plaine by the order of dignitie and degrees of the Church, ſet downe by the Apoſtle S. Paul 1. Cor. 12.28. Where as by your vaine ſuppoſition of the Popes ſupremacie, Clemens, or ſome other Biſhop of Rome after S. Peter, was ſuperiour vnto S. Iohn. And as that aſſe, which counterfeited the Epiſtles of Clemens to Iames the Apoſtle ſuppoſeth, giuing him charge alſo of ſuch weightie matters, namely of ſhaking the clothes of the Lordes table, out of the holy veſtrie, and of keeping the Sacrament from myſe doung, and rottenneſſe Epi. 2. ad Iacob. that euery wiſe man which readeth him, may thinke the auctor of the Epiſtle, was more worthy to haue his eares nayled to the pillorie, then to take vpon him to teach one of the three pillars of the Church, who had learned of Chriſt himſelfe, and had ſo long gouerned the Church of Ieruſalem before Clemens was a Chriſtian. Finally, Rome was not the chiefe citie of the Chriſtian Gẽtiles by Gods election, as Ieruſalem was of the Iewes, but by tyrannie and vniuſt oppreſſion of other nations, as Babylon was ſometimes in the Eaſt. Rome.

Rhem. 7. 9. Gaue the right hands of ſocietie.) *There is and alwayes ought to be, a common fellowſhip and fraternitie of al Paſtors and Preachers of the Church. Into which ſocietie whoſoeuer entreth not, but ſtandeth in Schiſme and ſeparation from Peter and the cheefe Apoſtolike Paſtors, what pretence ſo euer he hath, or whence ſo euer he chalengeth auctoritie, hee is a Wolfe, and no true Paſtor. Which vnion and communion together was ſo neceſſarie euen in S. Pauls caſe, that notwithſtanding his ſpeciall calling of God, yet the Holy Ghoſt cauſed him to goe vp to his elder Apoſtles, to bee receiued into their fellowſhip or brotherhode. for it is to be noted, that S S. Peter, Iames, and Iohn were not ſent to S. Paul, to ioyne with him or to be tryed for their doctrine and calling, by him: but contrariwiſe he was ſent to them as to the chiefe and knowen ordinarie Apoſtles. They therefore gaue Paul their handes, that is to ſay, tooke him into their ſocietie, and not he them. And S. Hieromes rule concerning this, ſhall be found true to the worldes ende, ſpeaking of S. Peter ſucceſſor:* He that gathereth not with thee, ſcattereth. Epiſt. 57. *And in an other place for the ſame cauſe he calleth Rome,* tutiſſimum Communionis portum, *the moſt ſafe and ſure hauen of communion or ſocietie.* Ep. 16. cap. 3. *And whereas the heretikes by this alſo would proue that Peter had no preeminence aboue Paul being his fellow Apoſtle, it is ridiculous. As though all of one fellowſhip or brotherhod be alwayes equall, or as though there were not order and gouernement, ſuperioritie and inferioritie, in euery ſocietie well appointed. And they might perceiue by this whole paſſage, that Peter was the ſpeciall and in more ſingular ſort, the Apoſtle of the Iewes, though Iames and Iohn were alſo: as S. Paul*

All Catholike preachers and Paſtors muſt communicate with Peter and his ſucceſſors.

The Heretikes ridiculous argument againſt Peters preeminence.

S.Paul is alſo called in more ſingular ſort the Apoſtle and doctor of the Gentiles then S.Barnabas, and yet they were both alike taken here into this ſocietie, as they were both at once and alike ſegregated into this miniſterie, and ordered together Act. 13. It is a poore reaſon then to ſay or thinke, S.Peter not to be aboue S.Barnabas neither, becauſe of this ſocietie and feloſhip vnto which he was receiued together with S.Paul.

Fulke 7. All Catholike paſtors muſt communicate not onely with Peter, but alſo with euery one of the true Apoſtles of Chriſt in all neceſſarie points of faith and doctrine, or els they be no ſhepheards but wolues. They muſt alſo communicate with all the lawfull ſucceſſors of the Apoſtles, as well as with Peters ſucceſſours: Succeſſors I meane in faith and doctrine, not in place onely. And in this vnion and communion was S.Paul 17. yeeres (as *Hierom* noted) before hee came vp at this time to Hieruſalem, vnleſſe you wil ſay he was all that 17. yeeres no Paſtor but a wolfe. He came not therefore now firſt to be ioyned vnto them, not to be tried for his doctrine and calling, but by this brotherly meeting to ſtoppe the mouthes of ſlanderers, & to confirme the faith of the weake in his doctrine, that it was agreeable to the doctrine of all the Apoſtles. That S.Paul was ſent to them, and not they to him, it was both in reſpect of their Senioritie, and for that they were the greater nomber there remayning at that time at Hieruſalem, not that they were his ſuperiors, or better knowen to the Gentiles to be ordinary Apoſtles. And the giuing of handes of felowſhip, was a mutual acceptation of the one and the other, and no ſigne of ſuperioritie in them aboue Paul. Neither was this the firſt time that they tooke him into their felowſhip, but long before, namely when he came firſt to Hieruſalem, Acts.9.27. And in the contents of that Chapter you confeſſe as much your ſelues, which now it ſeemeth you haue forgotten. S.Hieroms rule is not of euery one that ſitteth in *Peters Chaire*, which is not a ſucceſſour of S.Peters doctrine. For S.Hierom (as I haue often ſaid) would not haue gathered with *Liberius*, whom he confeſſeth to haue ſubſcribed to hereſie, nor with *Marcellinus* ſacrificing to idoles, nor with *Honorius* condemned for hereſie in the Councel of Conſtantinople the 6. nor with other heretical biſhops of Rome. Neither doth he for that cauſe call Rome the moſt ſure hauen of Communion, abſolutely, but ſaith, *That certaine Prieſts of Alexandria, and their Pope or biſhop Athanaſius, and one Peter declining the perſecution of the Arian hereſie, fled to Rome as vnto the moſt ſure hauen of their Cõmunion.* Becauſe in no Church (with whom they had felowſhip) they could be ſo ſafe from the perſecution of the *Arians* at that time, as at Rome, while Rome was vnder *Conſtans* a Catholike Emperour, and *Iulius* a Catholike biſhop gouerned the Church there. But ſoone after when *Conſtantius* obteined the Empire of the Citie of Rome, and *Liberius* by him was firſt baniſhed and after reſtored, and *Felix* baniſhed at that time (as *Damaſus* writeth) *There was exceeding great perſecution of the Cleargie at Rome, ſo that many Prieſtes and Clearkes were ſlaine within the Church, and that for ſixe yeeres while Liberius reigned with the Arians, there could no Catholike Prieſt or Clearke be ſuffered to enter either into the Church, or into the common Bathes.* If *Athanaſius* at that time had come to Rome, hee ſhould not haue found ſo ſure an hauen there, as he did before. For neither was Rome then of his communion, when the Emperour, the Biſhop, and ſuch as occupied the place of the Cleargie were *Arians*, neither was any place of his communion (for that ſeaſon) a more dangerous rocke to his ſafetie and the reſt that were with him, then Rome. Therefore this ſaying of Hierom is both falſly and vnlearnedly peruerted from his true meaning, to ſet vp your Idole of Rome. But you note a ridiculous argument of the heretikes, that would proue Peter to haue no preeminence aboue Paul, *being his fellow Apoſtle.* You would be glad we had none other Arguments: although we doe not argue of the fellowſhip onely, which yet argueth an equalitie in auctoritie, though there were other preeminences of Peter and of Paul: yet had Peter no auctoritie ouer Paul, nor Paul ouer Peter. No nor ouer Barnabas, for then he would haue ouer ruled him in the caſe of their contention, that made them to part companie, Act.15. And Barnabas would haue obeyed. But all Primacie and preeminence doth not argue ſuperioritie in power and auctoritie. And Chryſoſtome vpon this place ſaith, *Now he hath ſhewed himſelfe equal in honour with the reſt, he compareth not himſelfe with the reſt, but with the higheſt, declaring that eche of them had obteined equall dignitie.* S.Ambroſe ſaith, *He nameth onely Peter, and compareth him with himſelfe, becauſe Peter receiued the Primacie to found the Church, and he alſo in equall maner or meaſure was elected to haue the primacie, in founding the Churches of the Gentiles, yet ſo, that Peter might preach to the Gentiles if cauſe were, and Paul to the Iewes. For it is found that eche did both, but yet full auctoritie is knowen to be giuen to Peter in preaching among the Iewes, and the auctoritie of Paul is founde perfect in preaching among the Gentiles, whereupon in faith and trueth he calleth himſelfe the Maſter of the Gentiles.* And after a few wordes vpon the very words of this verſe, he ſaith, *He ſaith that the gift which he receiued of God, to be worthy to haue the primacie in preaching to the Gentiles, as Peter had in preaching to the Circumciſion, was approued euen by thoſe Apoſtles) which were more noble among the reſt, whom for their ſtedfaſtnes he calleth Pillars, which were alwayes with our Lord in ſecret matters, and were worthy to ſee his glory in the Mount. And as he giueth fellowes to Peter, (notable men among the Apoſtles, ſo alſo he adioyneth Barnabas to himſelfe, which by diuine iudgement was ioyned to him, yet he challengeth the grace of primacie graunted by God to himſelfe alone, like as it was graunted to Peter alone among the Apoſtles, ſo that the Apoſtles of the Circumciſion did giue the right hands to the Apoſtles of the Gentiles, to declare the concord of their ſocietie, that either of both knowing that they had obteined the ſpirit of perfection of the Lorde in diſpenſation of the Goſpell, might ſhew that in nothing they had neede the one of the other.* *Oecumenius* vpon this place ſaith, *Conſider now how he maketh himſelfe equall to Peter, for this was needfull, that he might be thought worthy of credite among the Galathians.* *Primaſius* ſaith in the perſon of Paul, *Non illi, &c. I am not inferiour to him, for we are both ordeined of one into one Miniſtery, that I ſhould preach to the Gentiles, as Peter to the Iewes.* Theſe ancient fathers teſtifie for vs, of the equalitie of the two principal Apoſtles Peter and Paul.

Communicating with Peter.

Rome.

Peters preeminence.

Rhem. 8. 11. I reſiſted him.) *Wicked Porphyrie (as Hierom writeth) chargeth S.Paul of enuie and malepart boldnes, and S. Peter of errour.* Præm.Comment.in Galat. *Euen ſo the like impious ſonnes of Cham, for this, and for other things, gladly charge S.Peter, as though he had committed the greateſt crimes in the world. for, it is the propertie of Heretikes and il men, to be glad to ſee the Saincts reprehended and their faultes diſcouered, as we may learne in the writings of S.Auguſtine againſt Fauſtus the Manichee, who gathered out al the actes of the holy Patriarches, that might ſeeme to the people to be worthy of blame. Whom the ſaid holy Doctor defendeth at large againſt him as both he, & before him S.Cyprian, finde here vpon this Apoſtles reprehenſion, much matter of praiſing both their vertues: S.Paules great Zeale, and S.Peters wonderful humilitie: that the one*

The heretikes malitiouſly derogate from S.Peter.

Paules reprehenſion of Peter, teacheth vs

one in the cauſe of God would not ſpare his Superior, and that the other, in that excellent dignitie, would not take it in il part, nor by allegation of his Supremacie diſdaine or refuſe to be cõtrouled by his iunior. which of the two they count the greater grace and more to be imitated. For neither Peter (*ſaith S. Cyprian*) whom our Lord choſe the firſt and vpon whom he built the Church, when Paul diſputed with him of circumciſion, chalenged inſolently or arrogantly tooke any thing to him ſelf, ſaying that he had the Primacie, and therfore the later Diſciples ought rather to obey him. *ep. 71. ad Quintum. in. 2. And S. Auguſtine ep. 19. c. 2. in fine.* That (*ſaith he*) which was done of Paul profitably by the libertie of charitie, the ſame Peter tooke in good part by holy and benigne godlines of humilitie, and ſo he gaue vnto poſteritie a more rare and holy example, if at any time perhaps they did amis, to be content to be corrected of their iuniors, then Paul, for to be bold and confident: yea the inferiors to reſiſt their betters for defending the truth of the Goſpel, brotherly charitie alwaies preſerued. *By which notable ſpeaches of the doctors we may alſo ſee, how friuolouſly the Heretikes argue hereupon, that S. Peter could not be Superior, to S. Paul, being ſo reprehended of him: whereas the Fathers make it an example to the Superiors, to beare with humilitie the correption or controulement euen of their inferiors. Namely by this example S. Auguſtine* li. 2. de bapt. c. 1.) *excellently declareth, that the B. Martyr S. Cyprian, who walked awry touching the rebaptizing of them that were chriſtened of Heretikes, could not, nor would not haue been offended to be admoniſhed & reformed in that point by his felowes or inferiors, much leſſe by a whole Councel.* We haue learned, *ſaith he*, that Peter the Apoſtle, in whom the Primacie of the Apoſtles by excellẽt grace is ſo preeminent, when he did otherwiſe concerning circumciſion then the truth required, was corrected of Paul the later Apoſtle. I thinke (without any reproch vnto him) Cyprian the Biſhop may be compared to Peter the Apoſtle. howbeit I ought rather to feare leſt I be iniurious to Peter. for who knoweth not that the principalitie of Apoſtleſhip is to be preferred before any dignitie of Biſhop whatſoeuer? but if the grace of the Chaires or Sees differ, yet the glorie of the Martyrs is one. *And who is ſo dull that can not ſee, that the inferior, though not by office and iuriſdiction, yet by the law of brotherly loue and fraternal correption, may reprehend his ſuperior? Did euer any man wonder that a good Prieſt or any vertuous perſon ſhould tel the Pope, or any other great Prelate or greateſt Prince in earth, their faultes? Popes may be reprehended, and are iuſtly admoniſhed of their faultes, and ought to take it in good part, & ſo they do and euer haue done, when it commeth of zeale and loue, as of S. Paul, Ireneus, Cyprian, Hierom, Auguſtine, Bernard: but of Simon Magus, Nouatus, Iulian, Wicleffe, Luther, Caluin, Beza, that do it of malice, and raile no leſſe at their vertues then their vices, of ſuch (I ſay) Gods Prelates muſt not be taught nor corrected, though they muſt patiently take it, as our Sauiour did the like reproches of the malitious Iewes, and as Dauid did the malediction of Semei.* 2. Reg. 16.

The zeale of the one, and humilitie of the other.

It proueth nothing againſt Peters ſuperioritie, that he was reprehended.

The ſuperiot may be reprehended or admoniſhed of the inferior.

Heretikes reprehenſion of Catholike Biſhops is rather railing.

Fulke 8. With wicked *Forphyrie* and *Fauſtus* the *Manichee* we haue nothing to doe, neither doe we gladly charge Peter (as you do falſly ſlander vs) any further then ỹ Scripture chargeth him to the glory of God. But to the matter in controuerſie, (you ſay) we argue againſt the ſuperioritie of S. Peter, becauſe he was reprehended by S. Paul: which is falſe, for vpon the onely reprehending of him we doe not ſo argue. But the fathers (you ſay) make *it an example to the ſuperiors, to beare with humilitie the correption and controllement of their inferiors. As Cyprian Ep. 71.* Verely the example may extend euen to ſuperiors, to beare a iuſt reprehenſion of their inferiors. But *Cyprian* doth not ſo gather: for he ſaith that Peter did not challenge or take vpon him any thing as ſuperior to Paul, which he could not haue done, but in time and ſenioritie only. And further he ſaith, that Peter hereby *giueth vs a document of concord and patience, that we ſhould not ſtubbernly loue our owne things, but ſuch things as are ſuggeſted vnto vs, ſometimes by our brethren and companions profitably and wholſomly (if they be true and lawfull,) we ſhould compt them our owne.* That you tranſlate in S. Auguſtine, *The inferiors to reſiſt their betters*, his wordes are, *Minores maioribus*, The yõger to reſiſt the elder, As he ſaith before, *Poſterioribus corrigi quam Paulo, To be corrected of their iuniors, then Paul.* So that his wordes argue no ſuperioritie of Peter, but in time and Senioritie. No more doe they in the other place, where Paul is called the later Apoſtle, that is, Iunior in time, yet might be (as he was) equal in auctoritie, as *Cyprian* ſaith, *All the Apoſtles were with Peter, de ſimplicitate Prelatorum.* That ſuperiors may in ſome ſort be reprehended of their inferiors, it is no queſtion. But where you ſay, The Pope may be reproued, and ought to take it in good part as it proceedeth of zeale, & loue, and patiently, whence ſoeuer it come: I will ſet downe what is found in your Canon lawe, that men may ſee how well you agree, and conſider whether the Pope will be ordered by that, rather then by your ſentence. *Part. 1. diſt. 4. Cap. Si Papa*, Thus we reade: *If the Pope be founde negligent of his owne and his brethrens ſaluation, vnprofitable and remiſſe in his workes, and alſo holding his peace of goodneſſe, which doeth more hurt him and all men: neuertheleſſe hee leadeth with him innumerable people by heapes to the chiefe ſlaue of hell, with whome he ſhall be beaten with many ſtripes for euer: No mortall man doeth here preſume to reproue his faultes, becauſe he himſelfe being to iudge all men, is to be iudged of no man, except hee be found erring from the faith.* And in the *Extrauagant, De conceſſion. Præbend. Titul. 4. cap. 2. ad apoſtalatus*, in the gloſſe, Where is ſhewed, that the Pope may doe that which to all other is forbidden, it is written. *Nec eſt qui audeat, &c.* Neither *is there any that may be bold to ſay, My Lord, or, Syr why doe you ſo?* And in the Margent, *No man may be bold to ſay to the Pope, Domine cur ita facis, Syr, why doe you ſo?*

Slander.

Peters error.

Superioritie of Peter.

Rhem. 9. 11. Reprehenſible.) *The Heretikes hereof againe inferre, that Peter then did erre in faith, and therfore the Popes may faile therin alſo. To which we anſwer, that howſoeuer other Popes may erre in their priuate teachings or writings, whereof we haue treated before in the Annotation vpõ theſe words*, That thy faith faile not: *it is certaine that S. Peter did not here faile in faith, nor erre in doctrine or knowledge. for it was* conuerſationis non prædicationis vitiũ, *as Tertullian ſaith.* de præſcript. nu. 7. *It was a default in conuerſation, life, or regiment, which may be cõmitted of any man, be he neuer ſo holy, & not in doctrine. S. Auguſtine & whoſoeuer make moſt of it, think no otherwiſe of it. But S. Hierom & *many other holy fathers deeme it to haue been no fault at al, nor any other thing then S. Paul himſelf did vpõ the like occaſiõ: & that this whole combat was a ſet thing agreed vpõ betwene them. It is a ſchole point much debated betwixt S. Hierom & S. Auguſtine* ep. 9. 11. 19. apud Auguſt.

S. Peters errour was not in faith, but in conuerſation or behauiour. *Luc. 22, 32.* * *See S. Chryſoſt. Theophyl. &c.*

Fulke 9. S. Paul teſtifieth, it was an error againſt ỹ trueth of the Goſpel, therfore not a default in life & conuerſation only. It was an error of ignorance, not in fact onely, for he did not counterfeit for any worldly reſpect, but becauſe he was vntruly perſwaded that it was not only lawful, but alſo expedient for him ſo to doe. Whereby Barnabas alſo was brought to be partaker of their ſimulation, till they both were corrected & better inſtructed by S. Paul. *Eraſmus* in his Epiſtle to the Cardinal of *Loraine*, ſet before his tranſlation of Chryſoſtome vpon this Epiſtle

Peters error.

Epiſtle ſaith: That S. Auguſtine chargeth S. Peter with ſuperſtitious ſimulation, yea with a peruerſe deſire of laying the burthen of the Lawe, vpon the ſhoulders of the Gentiles. And that the articles of your good Maſters (the diuines of Paris,) doe attribute vnto Peter error in faith. Therefore not Proteſtants onely, but Papiſts alſo doe infeire of this place, that Peter erred in faith: It were good for you therefore to decide the queſtion among your ſelues, before you take the matter ſo whotly againſt vs.

CHAP. III.

Rhem. 1. *By their owne conuerſion at the firſt, 6 and by the example of Abraham, and promiſe made to him, he ſheweth that the way to obtaine the benediction, is to ſeeke vnto God by faith in Chriſt.* 10 *Seing alſo that the Law curſeth euery one that hath not euermore kept the Lawe.* 15 *And, that the Law was not giuen to alter Gods teſtament,* 19 *but to conuince the Iewes of ſinne,* 23 *and ſo to be their pædagogue or leader vnto Chriſt,* 25 *and then to ceaſe.*

Fulke 1. S. Paul ſaith not, That the Lawe doeth ceaſe after we be brought to Chriſt, but that we are not now vnder the Lawe, as vnder a Scholemaſter.

O Senſles Galatians, who hath ‡bewitched you, not to obey the truth, before whoſe eies IESVS Chriſt was proſcribed, being crucified among you?

2 This only I would learne of you, By the workes of the Law, did you receiue the Spirit, or by the hearing of the faith?

3 Are you ſo fooliſh, that whereas you began with the ſpirit, now you will be conſummate with the fleſh?

4 Haue you ſuffered ſo great things without cauſe? if yet without cauſe.

5 He therefore that giueth you the Spirit, and worketh miracles among you: by the workes of the Law, or by the hearing of the faith doeth he it?

Gen.15,6. Ro.4,3. 6 As, *Abraham beleeued God, and it was reputed to him vnto iuſtice.*

7 Know ye therfore that they that are ‡of faith, the ſame are the children of Abraham.

8 And the Scripture foreſeing that God iuſtifieth the Gentiles by faith, ſhewed vnto Gen.12,3. Abraham before, *That in thee ſhall al nations be bleſſed.*

9 Therfore they that are of faith, ſhal be bleſſed with the faithful Abraham.

10 For whoſoeuer are of the workes of the Lawe, are vnder curſe. For it is written: Deu.27,26. ‖*Curſed be euery one that abideth not in al things that be writtẽ in the booke of the Law to do them.*

11 But that in the Law no man is iuſtified with God, it is manifeſt, becauſe *The iuſt* Abac 2. Ro.1. ‖ *liueth by faith.*

12 But the Law is not by faith: but, *He* Leu.18. *that doeth thoſe things ſhal liue in them.*

13 Chriſt hath redeemed vs from the curſe of the Lawe, being made a curſe for vs Deu.21. (becauſe it is written, *Curſed is euery one that hangeth on a tree*)

14 That on the Gentiles the bleſsing of Abraham might be made in Chriſt IESVS: that we may receiue the promiſſe of the Spirite by faith.

The Epiſtle vpon the 13. Sunday after Pentecoſt. 15 Brethren (I ſpeake according to man) yet a mans teſtament being confirmed no man

O Fooliſh Galathians, who hath bewitched you, that ye ſhoulde not obey the trueth: to whom Ieſus Chriſt was before deſcribed before the eyes, and among you crucified?

2 This onely would I learne of you, whether ye receiued the ſpirit by the deedes of the lawe, or by the hearing of the faith?

3 Are ye ſuch fooles, that after ye haue begunne in the ſpirite, ye woulde nowe ende in the fleſh?

4 Haue ye ſuffered ſo great things in vaine? If it be yet in vaine.

5 He therefore that miniſtreth to you the ſpirite, and worketh myracles among you, doeth hee it through the deedes of the Lawe, or by hearing of the faith?

Gen.15.6. rom.4.3. iames 2.23. *6 *Euen as Abraham beleeued God, and it was † aſcribed to him for righteouſnes.*

† Or, imputed.

7 Knowe ye therefore, that they which are of faith, the ſame are the children of Abraham.

8 For the Scripture ſeeing aforehande that God would iuſtifie the Heathen through faith, ſhewed beforehand glad tidings vnto Abraham, ſaying, *In thee ſhall all nations be bleſſed. Gen.21.3. eccl.44.20.

9 So then, they which be of faith, are bleſſed with the faithfull Abraham.

*10 For as many as are of the deedes of the Law, are vnder the curſe: for it is written, *Curſed is euery one that continueth not in all things which are written in the booke of the Lawe, to doe them.* Deut.27.26.

*11 But that no man is iuſtified by the Law in the ſight of God, it is euident: *for the iuſt ſhall liue by faith.* Abac.2.4. rom.1.17.

*12 And the lawe is not of faith: *but the man that doeth them, ſhall liue in them.* Leuit.18.5.

*13 Chriſt hath redeemed vs from the curſe of the law, being made a curſe for vs: For it is written, *Curſed is euery one that hangeth on tree:* Deut.21.23.

14 That the bleſſing of Abraham might come on the Gentiles through Ieſus Chriſt, that wee might receiue the promiſe of the ſpirite thorough faith.

*15 Brethren, I ſpeake after the maner of men, *though it be but a mans teſtament, yet if it be alowed,* Heb.9.17.

man despiseth, or further disposeth.

16 To Abraham were the promises said, and to his seede. He saith not, *And to seedes*, as in many: but as in one, *And to thy seede*, which is Christ. Gen. 22, 18.

17 And this I say, the testament being cõfirmed of God, the Law which was made after foure hundred and thirtie yeres, maketh not void to frustrate the promise.

18 For if the inheritance be of the Law, now not of promise. But God gaue it to Abraham by promise.

19 Why was the Law then? It was put for transgressions, vntil the seed came to whom he had promised: ordeined by Angels in the hand of a mediatour.

20 And a mediatour is not of one: but God is one.

21 Was the Law then against the promises of God? Gód forbid. For if there had been a Law giuen that could iustifie, vndoubtedly iustice should be of the Law.

Ro. 3, 9. 11, 32. 22 But the Scripture * hath concluded al things vnder sinne: that the promise by the faith of IESVS Christ might be giuen to them that beleeue.

23 But before the faith came, vnder the Lawe we were kept shut vp, vnto that faith which was to be reuealed.

24 Therfore ỹ Law was our Pedagogue in Christ: that we may be iustified by faith.

25 But when the faith came, now we are not vnder a pędagogue.

26 For you are al the children of God by faith in Christ IESVS.

27 For as many of you as are baptized in Christ, ‖ haue put on Christ.

28 There is not Iewe nor Greeke, there is not bond nor free, there is not male nor femal. For al you are one in Christ IESVS.

29 And if you be Christs, then are you the seed of Abrahã, heires according to promise.

alowed, no man reiecteth it, or addeth thereto.

16 **To Abraham and his seed were the promises made. He saith not, To the seedes, as of many: but, To thy seed, as of one, which is Christ.* Gen.

17 *This I say, that the lawe which began afterward beyond foure hundred and thirtie yeres, doeth not disanul the testament that was confirmed afore of God vnto Christward, to make the promise of none effect.*

18 *For if the inheritance be of the lawe, then not nowe of promise. But God gaue* the inheritance *vnto Abraham by promise.*

19 *Wherefore then* serueth *the law? It* † *was added because of transgressions, til the seed should come to whom the promise was made: and it was ordeined by angels in the hand of a mediatour.* † The Lawe.

20 *A mediatour is not* a mediatour *of one, but God is one.*

21 *Is the lawe then against the promise of God? God forbid. For if there had bene a lawe giuen which could haue giuen life, then no doubt righteousnes should haue bene by the lawe.*

22 **But the Scripture hath concluded all vnder sinne, that the promise by the faith of Iesus Christ should be giuen vnto them that beleeue.* Rom. 3. 4.

23 *But before faith came, we were kept vnder the law, and were shut vp vnto the faith which should afterward be reuealed.*

24 ** Wherefore the lawe was our schole-maister vnto Christ, that wee should be iustified by faith.* Rom. 10. 4.

25 *But after that faith is come, we are no longer vnder a scholemaster.*

26 *For ye are all the children of God by faith in Christ Iesus.*

27 ** For † all ye that are baptized, haue put on Christ.* Rom. 6. 3.

† Some reade, all ye that are baptized into Christ, haue put on Christ.

28 *There is no Iewe, neither Greeke, there is neither bonde, nor free, there is neither male nor female: for ye are all one in Christ Iesus.*

29 *If* ye be *Christes, then are ye Abrahams seede, and heires according to the promise.*

MARGINAL NOTES. CHAP. III.

Rhem. 2. 1. Bewitched you.) *For any people or person to forsake the faith of their first Apostles and Conuersion, at the voice of a few nouellaries, seemeth to wise men a very bewitching and senseles brutishnes. Such is the case of our poore Countrie, Germanie, and others.*

Fulke 2. If any people or person haue bene rightly instructed by the Apostles of Christ, it is senseleſſe brutishnes to forsake their faith which they first receiued. But if any people or person haue bene at the first peruerted, rather then conuerted by false apostles and heretikes vnto heresie, as many haue bene, both people and persons, it is wisdome to forsake their faith, which is either wholy false, or corrupt in any part, and to learne the trueth of the Apostles of Christ, as they haue set downe in their writings. So haue Englande and Germanie done. First faith and instruction.

Rhem. 3. 7. Of faith, the same.) *This faith whereby Abraham was iustified, and his children the Gentiles beleeuing in Christ, implieth al Christian vertues, of which the first is faith, the ground and foundation of al the rest, and therefore here and els where often named of the Apostle.*

Fulke 3. The true iustifying faith is the roote of all vertues, and they doe doubtleſſe folow it, but they goe neither before it, nor with it to iustification, therefore be not included in faith, but folow faith. Iustifying faith.

ANNO-

ANNOTATIONS. CHAP. III.

Rhem. 4. 10. Curſed be.) *By this place the Heretikes would proue that no man is iuſt truely before God, al being guiltie of damnation and Gods curſe, becauſe they keepe not euery iote of the Law, where in deede the Apoſtle meaneth not ſuch as offend venially (as it is plaine by the place of Deuteronomie whence he reciteth this text) but onely ſuch as commit great and damnable crimes, and ſo by greuous and mortal tranſgreſſions wholy breake Gods precepts, and thereby incurre the curſe of the Law, from which the ſaid Law could not deliuer them of it ſelfe, nor by any other meanes, but by the faith and grace of* CHRIST IESVS.

Notwithſtanding venial ſinnes, men are truely iuſt, and may keepe the cõmandemẽts.

Fulke. 4. The Apoſtle knew not your diſtinction of venial ſinnes, and the text of the Law doth vtterly ouerthrow it, which is general of all tranſgreſſions of the Law, great or ſmall. Neither can any be gathered, by the place of Deuteronomie, as you moſt impudently affirme, hauing nothing but a bold a lye, to oppoſe againſt ſo manifeſt lyght of trueth. For after Moſes hath reherſed the particular curſes, againſt a great nomber of heynous crymes, he concludeth with this generall curſe againſt al tranſgreſſions of the Law, whatſoeuer. And howe ſhoulde the Apoſtle proue his purpoſe, that whoſoeuer are of the workes of the Law, are vnder the curſe, by this text of Deuteronomie, if onely ſuch as commit great and heynous crymes, were ſubiect to this curſe. For there are many Turkes, that commit not thoſe heynous crymes, that are expreſſed in the particular curſes. Therefore whoſoeuer keepeth not euery iote of the Law, is guiltie of Gods curſe, by this ſentence. And this is the iudgement of all the ancient fathers vpon this text.

Sinnes veniall and mortall

All ſinnes accurſed.

Chryſoſtome ſayth. *That no man is iuſtifyed by the lawe, it is cleere. For all haue ſinned, and are ſubiect to the curſe,* here is no exception of ſuch as ſinne venially. Theodoret ſayth. *The lawe commandeth that all thinges be fulfilled, which are ſayd in it, & thoſe which by any meanes trangreſſe it, ſubmiteth vnto curſes,* S. Ambroſe ſayth. *This is written in Deuteronomie, becauſe if a man ſhould omit any thing of the Law, he ſhould be accompted accurſed, and the commandementes were ſo great, that it is impoßible, they ſhould be kept.* S. Hierom ſayth. *That no man can fulfill the lawe and doe all things that are commanded, the Apoſtle teſtifyeth els where. For that which was impoßible of the law, in that it was made weake by the fleſhe, God ſending his ſonne in the ſimilitude of ſinful fleſh, condemned ſinne of ſinne, in the fleſh,* which if it be true, *it may be obiected vnto vs: Then Moſes and Eſaie, and the reſt of the Prophetes, which were vnder the workes of the lawe, are vnder the curſe,* which thing he wil not be afrayde to confeſſe, which hath redde the Apoſtle ſaying: *That Chriſt hath redeemed vs from the curſe of the lawe being made a curſe for vs, and to anſwere, that euery one of the Saincts for his time, was made a curſe to the people.* Primaſius ſayth. *Becauſe the cuſtome of ſinning, hath ſo preuayled, that no man doth keepe the law, and therefore not vndeſeruedly are ſubiect to the curſe,* which afterward he expoundeth that euery man doth incurre *whoſoeuer ſhall not keepe all the commaundements of the law vnto the ende,* Oecumenius ſaith. *Becauſe no man fulfilleth the lawe, they are all curſed, as they which haue departed from the lawe, and taken the curſe vnto them ſelues.* The ſame in effect, hath *Theophylact.* Of which ſayinges, you ſee it is manyfeſtlie inferred, as alſo of the playne text, that no man by workes is truely iuſt, before God, all being guiltie of damnation & Gods curſe, and iuſtified onely by Chriſt through faith.

None keepeth the law perfectly.

Rhem. 5. 11. Liueth by faith.) *It is neither the Heretikes ſpecial preſumption and confidence, nor the faith of Diuels, nor fayth without workes which is dead in him ſelfe as S. Iames ſayth, that can giue life to the iuſt, for that which is dead, can not be the cauſe of life, but it is the Catholike fayth, as S. Auguſtine writeth, which worketh by charitie (according to the Apoſtles owne explication of this whole paſſage) by which the iuſt liueth.* Li. 3. c. 5. cont. duas ep. Pelag. *See the Annotations vpon the ſame wordes. Rom.* 1.

Not only faith

Fulke. 5. It is a liuely fayth, and a faith working by charitie, whereby the iuſt liueth, yet he liueth not by workes but by fayth. See Rom. 1. ſect. 8.

Faith and workes.

Rhem. 6. 27. Haue put on Chriſt.) *Here the aduerſaries might haue ſeene, if they were not blinded by contentious ſtriuing againſt Gods Church, that when Iuſtification is attributed to faith without mention of good workes or other Chriſtian vertues and Sacraments, it is not meant to exclude any of the ſame from the working of iuſtice or ſaluation, for here we learne that by the Sacrament of Baptiſme alſo we put on Chriſt, which is to put on faith, hope, charitie, and all Chriſtian iuſtice. By the ſame we proue alſo that the ſacraments of the new law giue grace, for that the receiuers thereof put on Chriſt. And the Aduerſaries euaſion, that it is faith which worketh in the Sacrament, and not the Sacrament it ſelf, is plainely falſe: Baptiſme giuing grace and faith it ſelfe to the infant that had none before.*

Baptiſme giueth grace and iuſtification not faith only.

Fulke. 6. Iuſtification is manifeſtly aſcribed to fayth without workes, whereby all workes are excluded, and not only not mentioned, in the act of iuſtification, yet not excluded from folowing fayth, to declare that we are iuſtified. And in this place the Apoſtle reaſoneth, from the ſigne to the thing ſignified, to proue that by faith in Chriſt, we are the Children of God, becauſe baptiſme repreſenting our putting one of Chriſt as a garment, to couer our vnworthines, is a ſeale of iuſtification by faith, to all that are baptized, as circumciſion was to all that were circumciſed, and namely to Abraham, who was iuſtified before he was circumciſed, and that to declare, that circumciſition was no cauſe, but a teſtimony of his iuſtification. As alſo Cornelius, and they that were with him, had there hearts puryfied by fayth, and receiued the holy ghoſt, before they were baptized. Whereby god teſtified, that baptiſme geueth not grace of the worke wrough, but is a ſeale of grace and iuſtice of fayth, and regeneration by gods ſpirit. And where you ſay, that baptiſme geueth faith to the infant, that had none before, you may aſwell ſay, that it giueth faith to many that haue none after. But how are you able to proue, that baptiſme giueth faith to an infant? when faith commeth by hearing (Rom. 8.) which infants cannot doe. And if you meane of ſome other kinde of fayth, then that which commeth by hearing, how ſay you that baptiſme giueth faith to the infant that had none before? when before you baptize him, you examin him whether he beleue all the articles of fayth, and the infant by his Godfathers anſwereth. *Credo, I do beleue.* Whether contentious arguing againſt Gods Church, hath made you forgetful of your doctrine, and forme of miniſtring the ſacrament of baptiſme, let all indifferent men iudge.

Iuſtification by faith.

CHAP. IIII.

That the Law was fit for the time of nonage: but being now come to full age, to deſire ſuch ſuch ſeruitude is abſurd ſpecially for Gentils. 12 And that he writeth this not of any diſpleaſure, but to tel them the truth, remembring how paſſingly they honoured him when he was preſent, and exhorting them therefore not to harken to the falſe Apoſtles in his abſence. 21 By the allegorie alſo of Abrahams two ſonnes, ſhewing, that the children of the Iewes Synagogue ſhal not inherite, but we who are the children of the free woman: that is, of the Cath. Church of Chriſt.

The Epiſtle vpon Twelfth eue.

AND I ſay, as long as the heire is a litle one, he differeth nothing from a ſeruant, although he be lord of al.

2 But is vnder tutors and gouernours vntil the time limited of the father.

3 So we alſo, when we were litle ones were ‖ ſeruing vnder the elementes ‡ of the world.

‡ That is, the rudiments of religion, wherein the carnal Iewes were trained vp: or the corporal creatures, wherein their manifold ſacrifices, ſacraments, and rites did conſiſt. Ro.8,15.

4 But when the fulnes of time came, God ſent his ſonne made of a woman, made vnder the Law.

5 That he might redeeme them that were vnder the Law, that we might receiue the adoption of ſonnes.

6 And becauſe you are ſonnes, * God hath ſent the Spirit of his ſonne into your harts crying: Abba, Father.

7 Therefore now he is not a ſeruant, but a ſonne. And if a ſonne, an heire alſo by God.

8 But then in deede not knowing God, you ſerued them that by nature are not Gods.

9 But now when you haue knowen God or rather are knowen of God: how turne you againe to the ‖ weake and poore elementes, which you wil ſerue againe?

10 ‖ You obſerue daies, and monethes, and times, and yeres.

11 I feare you, leſt perhaps I haue laboured in vaine among you.

12 Be ye as I, becauſe I alſo am as you: brethren, I beſeech you, you haue hurt me nothing.

13 And you know that by infirmitie of the fleſh I euangelized to you heretofore.

14 And your tentation in my fleſh you deſpiſed not, neither reiected, but ‡ as an Angel of God you receiued me, as Chriſt IESVS.

‡ So ought al Catholik people receiue their teachers in religion, with al duetie, loue, & reuerence.

15 Where is then you bleſſednes? for I giue you teſtimony that if it could be done, you would haue plucked out your eies and haue giuen them to me.

16 Am I then become your enemie, telling you the truth?

17 They emulate you not wel: but they woulde exclude you, that you might emulate them.

18 But

AND I ſay, That the heire as long as he is a childe, differeth nothing from a ſeruant, though he be Lord of all.

2 But is vnder tutours and gouernours: vntill the time appointed of the father.

3 Euen ſo we, when we were children, were in bondage vnder the rudiments of the world.

4 But when the fulnes of the time was come, God ſent his ſonne made of a woman, and made vnder the law.

*5 To redeeme them that were vnder the lawe, * that we might receiue the adoption of children.* Rom.8.15.

6 Becauſe ye are ſonnes, God hath ſent forth the ſpirit of his ſonne into your heartes, crying Abba father.

7 Wherefore thou art no more a ſeruant, but a ſonne: if thou be a ſonne, thou art alſo an heire of God, through Chriſt.

8 Notwithſtanding, when ye knew not God, ye did ſeruice vnto them which by nature are no Gods.

6 But nowe after that ye haue knowen God: yea rather are knowen of God, how turne ye againe vnto the weake and beggerly † rudiments, ‖ Or, elements. *whereunto agayne yee deſire afreſhe to bee in bondage.*

10 Ye obſerue daies and monethes, and times, and yeres.

11 I am in feare of you, leaſt I haue beſtowed on you labour in vaine.

12 Brethren, I beſeech you, be as I am, for I am as ye are: Ye haue not iniured me at all.

13 Ye know howe through infirmitie of the fleſhe, I preached the Goſpell vnto you at the firſte:

14 And my temptation which was in my fleſhe ye deſpiſed not, neither abhorred: but receiued me as an Angell of God, euen as Chriſt Ieſus.

15 What is then your felicitie? for I beare recorde, that if it had bene poſsible, ye woulde haue plucked out your owne eyes, and haue giuen them to me.

16 Am I therefore become your enemie, becauſe I tell you the trueth?

17 They are ielous ouer you amiſſe: Yea, they intende to exclude you, that yeſhoulde be feruent to themward.

18 It

18 But do you emulate the good in good alwaies: and not onely when I am preſent with you.

19 My litle children, whom I trauail with al againe, vntil Chriſt be formed in you.

20 And I would be with you nowe and chaunge my voice: becauſe I am confounded in you.

21 Tel me you that wil be vnder the law, haue you not read the Law?

Gen.16.15. 21,2. The Epiſtle vpon the 4. Sũday in Lent.

22 For it is written that * Abraham had two ſonnes: one of the bond-woman, and one of the free-woman.

23 But he that of the bond-woman, was borne according to the fleſh: and he that of the free-woman, by the promiſſe.

24 Which things are ſaid ‖ by an allegorie. For theſe are the two teſtamentes. The one from mount Sina, gendring vnto bondage: which is Agar,

25 (For Sina is a mountaine in Arabia, which [c] hath affinitie to that which now is Hieruſalem) and ſerueth with her Children.

[c] συστοιχεῖ.

26 But that Hieruſalem which is aboue, is free: which is our mother.

27 For it is written: *Reioyce thou barren, that beareſt not: breake forth and crie, that trauaileſt not: becauſe many are the children of the deſolate, more then of her that hath a huſbande.*

28 But * we brethren, according to Iſaac, are the children of promis.

‡ This mutual perſecution, is a figure alſo of the Church iuſtly perſecuting Heretikes, & contrariwiſe of Heretikes (which be the children of the bondwoman) vniuſtly perſecuting the Catholike Church. *Aug. ep.48. Eſ.54,1. Ro.9,8. Gen.21,10.*

29 But ‡ as then he that was borne according to the fleſh, perſecuted him that was after the ſpirit: ſo now alſo.

30 But what ſayth the Scripture? *Caſt out the bond-woman and her ſonne, for the ſonne of the bond-woman ſhal not be heire, with the ſonne of the free-woman.*

31 Therefore brethren we are not the children of the bond-woman, but of the free: by the ‖ freedom wherewith Chriſt hath made vs free.

18 *It is good alwaies to be zelous in a good thing, and not onely when I am preſent with you.*

19 *My litle children of whom I trauaile in birth againe, vntill Chriſt be faſhioned in you.*

20 *But I deſire to be preſent with you nowe, and to change my voice: for I ſtande in doubt of you.*

21 *Tell me, ye that deſire to be vnder the law, do ye not heare the law?*

22 *For it is written that Abraham had two ſonnes: * the one by a bondmayd, * the other by a free woman.* Gen.16.15. Gen.21.1.

23 *But he which was of the bonde woman, was borne after the fleſh: but he which was of the free woman* was borne *by promiſe.*

24 *Which things are ſpoken by an allegorie: for theſe are two teſtamentes: the one from the mount Sina, which gendreth vnto bondage, which is Agar.* ‖ Or, read, for Sina is a mount in Arabia.

25 *For ‖ Agar is the mount Sina in Arabia, and † bordereth vpon the citie which is now* called *Hieruſalem, and is in bondage with her children.* † Or anſwereth to Hieruſalem that is now.

26 *But * Hieruſalem which is aboue, is free, which is the mother of vs all.* Eſay 45.2.

27 *For it is written, * Reioyce thou barren that beareſt no children, breake forth and cry, thou that trauaileſt not: for the deſolate hath many moe children then ſhee which hath an huſbande.* Eſay 54.1.

28 *But brethren, we are * after Iſahac the children of the promiſe.*

29 *But as then he that was borne after the fleſh, perſecuted him that was borne after the ſpirit: euen ſo is it now.*

30 *Neuertheleſſe, what ſaieth the Scripture? * Put away the bondwoman and her ſonne: for the ſonne of the bondwoman ſhall in no wiſe be heire with the ſonne of the free woman.* Gen.21.10.

31 *So then brethren, we are not children of the bondwoman, but of the free.*

ANNOTATIONS. CHAP. IIII.

Rhem. 1.

3. Seruing.) *There can be no external worſhip of God nor aſſociation of men in religion, either true or falſe, without the vſe of corporal things or elements. The Heathen ſo vſed the creatures of elements that they ſerued them as their goddes. The Iewes, of whom the Apoſtle here ſpeaketh, ſerued not the creatures them ſelues which they occupyed in their ceremonies, but they ſerued the onely true God vnder the elements: that is to ſay, being ſeruilely clogged, yoked, kept occupyed & in awe, with innumerable fleſhly, groſſe, & comberſom offices about creatures. The Chriſtians neither ſerue elements, as the one, nor be kept in ſeruile thraldom therby, as the other: but occupye only a few exceeding eaſie, ſwete, ſemely, & ſignificãt, for an agreable exerciſe both of body and minde. Whereof S. Auguſtine ſayth thus, li. 3. c.9. de doct. Chriſt.* Some few for many, moſt eaſie to be done, moſt honorable for ſignification, and moſt cleane & pure to be obſerued & kept, hath our Lord him ſelf and the Apoſtolical diſcipline deliuered. *And li. de ver. relig. c.17.* Of the wiſdom of God it ſelf mans nature being taken, wherby we were called into libertie, a few Sacramẽts moſt holſom were appointed & inſtituted, which might contein ỹ ſociety of chriſtian people, ỹ is, of the free multitude vnder one God. *And again, cont. Fauſt.*

External worſhip of God by vſe of creatures neceſſarie: and how the Heathen Iewes, & Chriſtians differ in the ſame. The vſe of externalelements in the Sacraments.

*Fauſt.li.*19.*c.*13. The Sacraments are changed, they are made eaſier, fewer, holſommer, happier. *the ſame he hath in the* 118 *epiſtle c.*1 *and many other places beſides. By which you may ſee, it is not al one to vſe elements, viſible Sacraments or ceremonies, and to ſerue them as the Pagans do, or to ſerue vnder them as the Iewes did, wherewith the Heretikes calumniouſly charge the Chriſtians. And as touching the ſmall number, facilitie efficacie and ſignification, wherein the ſaid holy father putteth the ſpecial difference: who ſeeth not that for ſo many buſie ſacrifices, we haue but one: for Sacraments wel nere infinite, but ſeuen: all ſo eaſie, ſo full of grace, ſo ſignificant, as can be poſſible, as of euery one in their ſeueral places is proued.*

Our ſacraments few & eaſie in reſpect of the Iewes.

Fulke. 1. The Papiſts in like maner, as the heathen and Iewes, ſerue vnder the elements of the world, and ſerue thoſe that by nature are no Gods: As the Iewes, they not onely obſerue daies and times, but alſo are clogged with an infinite nomber of ceremonial obſeruations, as of hallowed fyer, water, bread, aſhes, oyle, waxe, flowers, branches, garments, cley, ſpittle, ſalte, incenſe, balme, chalices, paxes, pixes, alters, corporals, ſuperalters, alter-clothes, ringes, ſwordes, crownes, miters, belles, churches and churchyardes, with many more then I can reherſe, vnder which, they are more ſlauiſhly (then the Iewes vnder the law,) yoked and occupyed, with innumerable fleſhly, groſſe, and comberſom offices about them. Secondly, as the Gentils, they ſerue them that by nature are no Gods, not only Angels & Sainctes, & the counterfect reliques of them, but ydols of thē. Where you can not eſcape, by your vaine and vnlearned diſtinction, of *Latria* and *Doulia*, for the Apoſtle vſeth the worde ἰδουλεύσατε, *you haue ſerued, thē that are no Gods by nature*, ſhewing that al religious ſeruice or *Doulia* of ſuch as by nature are no Gods, is heatheniſh Idolatry or ſeruice abhominable. Therefore the ſayings of S. Auguſtine, perteyne nothing vnto you. And where you ſay, for ſo many ſacrifices of the Iewes, you haue but one, meaning your ſacrifice of the maſſe, to omitte that you haue no auctoritie of Gods worde for that one, what compt you thoſe oblations of candels, and other things to your images of Chriſt, and Sainctes? haue you any groſſe conceipt, that they haue neede or vſe of ſuch thinges? or are they ſacrifices and oblations, to honor God and the Sainctes with them, as the heathens vſed many like? I omitte, that your Canoniſtes, do holde, that tythes are ſtill offered to God, as oblations, euen as they were in the Iewiſh law. *Rebuff. de decimis* Therefore you haue more ſacrifices then one.

Ceremonies ſuperfluous & ſuperſtitious.

Rhem. 2. *Here, let the good Readers take heede of a double deceite vſed by the Aduerſaries about S. Auguſtines places alleaged, firſt, in that they ſay he made but two Sacraments, which is vntrue, for, although treating of the differenee betwene the Ieweſh Sacraments and ours, he namely giueth example in Baptiſme and the Euchariſt (as ſometimes alſo for example he nameth but one) yet he hath no word nor ſigne at al that there ſhould be no more, but contrarywiſe in the foreſaid epiſtle* 118 *he inſinuateth, that beſides thoſe two, there be other of the ſame ſort in the Scriptures. Yea, with water and bread, which be the elements of the two foreſaid Sacraments, he expreſly nameth oile alſo* (li.2.cont.lit.Petil.c.104.) *the element or matter of the Sacrament of confirmation: which in the ſame place he maketh to be a Sacrament as Baptiſme is. So doth he affirme of the Sacrament of Orders* li.1.de bapt. c.1. *and alſo of Matrimonie* li.de bono coniug.c.24. *of Penance likewiſe, he ſpeaketh as of Baptiſme, which he calleth Reconciliation*, li.1.de adult.coniug. c.28. *Laſtly, by the booke* de viſitatione infirmorum *in S. Auguſtine*, li.2.c.4. *by* Proſper de prædictionibus p.2.c.29. *S. Innocentius ad Eugubinum to* 1.Conc.ep.ad Eugub.c.8. *S. Cyril* li:2.in Leuiticum, *and S. Chryſoſtom* li.3.de Sacerdotio, * Extreme vnction *is proued to be a Sacrament. It is falſe then that the Heretikes affirme of S. Auguſtine, by whoſe doctrine it is plaine, that though the elements or Sacraments of the new law be but few and very few in compariſon of thoſe in the old law, yet there be no fewer then ſeuen ſpecified by him. Which number of ſeuen the holy Councels of Florence and Trent do expreſly define to haue bene inſtituted by Chriſt, againſt theſe late Heretikes. See more of theſe Sacraments in their places.* Act.8.1.*Tim.*4.*Io.*20.*Ia.*5.Epheſ.5.

S. Auguſtine falſely alleaged of the Heretikes for two Sacraments onely.

*Ep.*118 *c.*1. *& in pſ.*103.*cõc.*1 The other Sacraments proued out of S. Auguſtine.

**Aug.ſer.*215. *de tẽp. & de reſtitud. Cath. conuerſat.*

Fulke. 2. We vſe no deceipt about S. Auguſtines places, but conclude plainly vpon his owne wordes, Ep.118. where he ſayth, that our Lord Ieſus. *Hath ioyned together the ſocietie of the newe people, with Sacraments, in number the feweſt, in obſeruation the caſieſt, in ſignification the moſt excellent, ſuch as is Baptiſme, conſecrated in the name of the Trinitie, and the communication of his body and blood, and if any other be conteyned in the canonicall ſcripture.* Of theſe wordes we gather that S. Auguſtine knew but two ſacraments of this kind. Firſt becauſe he ſayth they are *feweſt in nomber, for two is the leſt nomber*. Secondly becauſe he ſayth, he hath *ioyned or bound together, the ſocietie of the new people, by theſe*, for theſe are ſufficient for that purpoſe, & neceſſary for al men that liue to yeres of diſcretion, to receiue if they can. So are not matrimony & ordination, & therfore not to be nombred w̄ theſe. Repẽtance, although it be neceſſary for al, yet hath it no outward element, which is neceſſary to make a ſacrament. Confirmation w̄ oile hath no teſtimony in ỹ ſcriptures, nor extreme oile to be a perpetual ſacrament or ſeale of ſpiritual grace, which was vſed only for a temporal ſacrament of bodily healing Ia.5. Therefore by S. Auguſtines ſaying, there are but two ſacramẽts, in that ſenſe, that baptiſme & the Lords ſupper are called ſacraments. But you reply, ỹ he inſinuateth, that there be other beſide theſe two, of the ſame ſort in the ſcriptures. I aunſwere he doth not inſinuate any ſuch thing, but teſtifieth, that theſe two only he found in ỹ ſcriptures. Yet not willing to ſtriue, if any man can find *Quid aliud, any other ſacrament in the Scriptures*, whereas if he had knowen fiue beſide theſe two ſacraments, in ſuch ſort as they are, he would haue ſaid, and the reſt, or the other fiue, which are conteined in the ſcriptures, but now he ſayth (if any one other) not acknowledging him ſelfe any other, but if any other may be found in the ſcriptures, he thinketh it is not paſt one. *But contra Pet. lib.* 2. *c.*104. *he nameth oyle alſo*. I graunt, but there he ſpeaketh of the oyle & anoynting that was vſed in baptiſme, which of the Donatiſts was called the ſacrament of Chriſme, by Auguſtine *in the kind of viſible ſignes holy, as baptiſme it ſelfe*: & not of another ſacrament of confirmation, which els where, he affirmeth to be *nothing but prayer with impoſition of handes*. De bap.contr.Don. lib.3.cap.16. In pſal.103. he ſayth. *The gift of the ſacraments in baptiſme, in the euchariſt, in the reſt of the holy ſacramẽts what is the gift*. In which words, he acknowledgeth more holy ſacraments, but not in ſuch ſort, as baptiſme & the euchariſt are. In the ſame Pſalme, where he ſaith, *the ſacraments are hid from the Paganes*, he nameth onely the Sacrament of baptiſme and the ſacrament of the euchariſt.

Slander The nomber of Sacraments

Matrimony and ordination were not ſo hidden from them. Therefore though he name Matrimony, orders, chriſme, or any other thing ſacramentes, as he doth many other thinges beſide, it followeth not, that they are ſacraments as baptiſme & the euchariſt. But as for penance, he calleth it not a ſacrament but only he ſaith.

The

The ſame cauſe is of reconciliation, which is of Baptiſme, if perhaps daunger of ending his lyfe doe preuent the penitent. For our mother the church ought not to be willing, that euen they ſhould depart out of this life, without the pledge of their peace: meaning the Sacrament of the communion, which is the pledge of their reconciliation. Now where you quote the booke *De viſitatione infirmorum*, for extreme vnction, *Eraſmus* telleth you, *It is the ſpeach of a brabler, neither learned nor eloquent, and moſt impudently intituled to Auguſtine.* Of the ſame mould be *Serm.215. De tempore*, and the treatiſe *De rectitud. Cath. Conuerſ.* Yet doeth not the auctor call extreme vnction a Sacrament, but promiſeth health of body, as well as of ſoule by it. *Proſper* ſpeaketh not of extreme vnction, but alluding to the widow, which gaue part of her meale and oyle to Helias ſayth. *So the ſoule is ſatiſfied with her Lord departing in bodie, louing him that chaſtiſeth, keepeth the fayth of mariage bed with chaſt loue, being defended with the ſacrament of meale, and the vnction of oyle, ſurely waiting for the acceptable raigne, when her Lord ſhall ſay vnto her: O good ſeruaunt, &c.* which wordes if you could haue conſtrued aright, I marueile how you ſhould haue applied to extreme vnction. But belike you would haue tranſlated, *Corpore abſcedente Domino, the body departing to the Lord*, whereas it is manifeſt to him that obſerueth the diſcourſe of *Proſper*, he meaneth to ſhew how the ſoule is a widow: namely by the Lordes departure in body, beſide, that the Latine tongue will abide no ſuch conſtruction, as you would make, and the reſt that followeth, doth not agree to him that is a dying and departing out of the world. Therefore eyther by the myſterie of meale, and the vnction of oyle, he meaneth the ſpirituall foode of the ſoule, or if he meane by the one, the Sacramẽt of the bread of life, by the other he meaneth ỹ oile vſed in baptiſme, yet calleth he it not a Sacrament, but diſtinguiſheth it from a Sacrament. *Innocentius* by his anſwer to the biſhop of Eugubium, ſheweth, that this ceremonie of vnction in ſickneſſe, was not vniuerſally receiued, nor thought neceſſary, neither was it well knowen of whom it ſhould be miniſtred. Therfore Innocentius of that place of S. Iames ſaieth, *That it might be vnderſtood of the faythfull that are ſicke, which may be anoynted with the holy oyle of Chriſme, which beyng ones made by the biſhop, it is lawfull not onely for Prieſts, but alſo for all Chriſtians, to vſe it in anoynting, in their or their friends neceſſitie. But this ſeemeth to be ſuperfluouſly added, that you ſhould doubt, that to be lawfull to a Biſhop, which without doubt is lawfull to Prieſtes. For it is therefore ſayd of Prieſtes, becauſe the Biſhops beyng hindered by other buſineſſe, cannot goe to all ſicke perſons. But if the biſhop can, and thinke it meete to viſite any man, he may both bleſſe him, and touch him with Chriſme without any doubting, ſeeing it pertaineth to him to make the Chriſme. But vpon penitents it cannot be powred, becauſe it is a kind of Sacrament.* Firſt we ſee, that by the biſhop of Romes iudgement, not onely the biſhop or prieſt, but euery Chriſtian may miniſter this ceremonie of vnction, contrary to your new doctrine, whereby you make it proper onely to prieſts. Secondly, he doeth not affirme, that it is neceſſary for all Chriſtians before they die in extremitie of ſickneſſe, but may bee vſed of the faythfull that are ſicke, though not extremely: For in extremitie of ſickeneſſe, euen penitents are admitted to the Sacrament of the communion. Thirdly, where he ſayth, it is a kind of Sacrament, he meaneth by Sacrament, a holy ceremonie of the Church, except you will make an eight Sacrament of that leuen which cap. 5. he ſayth, being made by the biſhop, was ſent on the Lordes day, to the Prieſts of euery Church within the citie of Rome, which *I thinke* (ſaith he) *ought not to be done in the out pariſhes, becauſe the Sacraments are not to be caried farre of.* You ſee he calleth a conſecrated leuen, which they ſent about at that time for a ſigne of their fellowſhip, a Sacrament. Therefore Innocentius (though a biſhop of Rome) is no patrone of your Sacrament of extreme vnction, as you meane and hold it to be a Sacrament. Cyrillus or Origen ſpeaketh not a word of the Sacrament of extreme vnction, but ſayth, *This text of Iames is fulfilled in the ſeuenth hard and laborious kind of remiſſion of ſinnes by repentaunce, when the ſinner waſheth his bed with teares, and teares are made bread vnto him, day and night, when he is not aſhamed to declare his ſinne, vnto the Lordes prieſt, and to ſeeke medicine, according to him that ſayeth, I ſayd I will pronounce againſt my ſelfe myne vniuſtice, and thou haſt remitted the impietie of my heart. In whom alſo that is fulfilled which the Apoſtle Iames ſaieth: If any man bee ſicke or weake, &c.* You ſee he meaneth onely of prayers made by the prieſtes, to obtaine remiſſion of ſinnes for him that is a publike penitent. Chryſoſtome alſo gathereth out of it, the Prieſtes duetie, to pray for the people, and power to remitte ſinnes, but the Sacrament of extreme vnction, hee doeth not mention, nor yet the ceremonie of anoynting with oyle. As for the yeſterday councels of Florens and Trent, came too late to make Sacraments fifteene hundreth yeres after Chriſt. That Auguſtine extendeth the name of Sacrament, to more then ſeuen, I haue ſhewed in Math. 1. ſect. 2.

Rhem. 3. *The other forgerie of the Aduerſaries concerning the elements or ceremonies, is, that S. Auguſtine (epiſt. 119. cap. 19.) ſhould affirme, that the Church and Chriſtian people in his dayes (whereupon they inferre that it is ſo much more now) were ſo loden with obſeruation of vnprofitable ceremonies, that they were in as great ſeruilitie and ſubiection to ſuch things as the Iewes. He ſaith ſo in deed of ſome particular preſumptions, inuentions, and vſages of certaine perſons, as that ſome made it a heinous matter to touch the ground with their bare feete within their own Octaues, and ſuch like vanities, whereby ſome ſimple folkes might be infected, which this holy Doctor ſpecially miſliked, and wiſheth ſuch things (as they may without ſcandall) to be taken away. But that he wrote or meant ſo of any ceremonie that the Church vſeth, eyther appoynted by Scripture or Councell, or cuſtome of the Catholike Church, himſelfe denieth it in expreſſe termes in the ſame place, and in ſundry other: where he alloweth all the holy ceremonies done in the miniſtration of the Sacraments and els where. Whereby it is cleere, that the Churches moſt comely orders and ſignificant rites pertaine not to the yoke of the olde lawe, much leſſe to the ſuperſtition of Gentilitie, as Heretikes affirme: but to the ſweete yoke of Chriſt and light burden of his law, to order, decencie, and inſtruction of the faythfull, in al libertie, loue, fayth, grace and ſpirit.*

S. Auguſtine falſly alleaged againſt the ceremonies of the Church.

Fulke. 3. You ſay, we forge that S. Auguſtine ſhould ſay, that the Church and Chriſtians in his dayes, *were loden with obſeruation of vnprofitable ceremonies, that they were in as great ſeruilitie to ſuch things, as the Iewes.* Whether wee forge this, let his owne words teſtifie: *That which is inſtituted beſide cuſtome, that it ſhould be as it were an obſeruation of a Sacrament, I cannot allow, although I dare not freely diſallow many ſuch things, for auoyding offence of certaine, either holy or troubleſome perſons. But this grieueth me very much, many moſt wholeſome precepts that are in the holy Scriptures, are leſſe regarded, and all things are ſo full of many preſumptions, that he is more grieuouſly reproued which with in*

The ancient Church loden with vnprofitable ceremonies.

his offaues hath touched the earth with his lare ſoote, then he which hath buried his minde in drunkennesse. Therefore all ſuch things as are neyther conteyned in the auctorities of holy Scriptures, nor found to haue bene decreed in the Councels of biſhops, nor are confirmed by the cuſtome of the whole Church, but are varied innumerably after the diuers maners of diuers places, ſo that ſcarſe or neuer there can be found out the cauſes which men in the inſtitution of them followed, when they may conueniently, I thinke without all doubt, they are to be cut of. For although neither this can be found, how they be againſt the fayth, yet they oppreſſe with ſeruile burthens the religion it ſelfe, which the mercy of God, would haue to be free in moſt few and moſt manifeſt celebrations of Sacraments, ſo that the condition of the Iewes, is more tollerable, who although they acknowledged not the time of their libertie, yet they are ſubiect to the burthens of the law, not to the preſumptions of men. Doth not Auguſtine ſay, as much as you report vs to ſay, and more alſo? And may we not iuſtly inferre that the ſtate of the Papiſts is much worſe now, wherein are infinite vayne ceremonies, beſide the vile opinion of merite by vſing ſuch things? But let vs ſee how you would ſhift of the matter, you ſay, *He ſpeaketh of ſome particular preſumptions and vſage of certaine perſons*, but he ſaith, *All things are full of ſo many preſumptions*, and that the multitude of them though they were not directly againſt the fayth, did oppreſſe religion it ſelfe with ſeruile burthens, what ſay you to that? they are contrary the freedome which the mercy of God hath giuen to religion. The ſtate of the Iewes is more tollerable, being ſubiect to ceremonies of Gods inſtitution, then of Chriſtians, ſubiect to humane preſumptiõs. Some of thẽ were obſerued as Sacraments, which were none: There was more grieuous puniſhment for tranſgreſſing mans ordinances (as among papiſts for eating fleſh on good Friday, thẽ for ſwearing or being drunke on the Lords day) then for breach of Gods commandements. To all theſe things you ſay nothing. *But he neither writ nor meant* (you ſay) *of any ceremonie either appointed by Scripture, Councell or cuſtome of the Catholike Church.* It is true. But are all popiſh ceremonies ſuch? if all ſuch were remoued (according as Auguſt. iudgeth they ought to be) which you obſerue, neither appointed by the holy ſcriptures nor decreed in councels general (for prouincial councels neuer had auctoritie to ordeine ceremonies, but for their owne prouinces) nor are confirmed by the cuſtome of the whole Church, I ſay, if all ſuch popiſh ceremonies, were taken away, you ſhould leaue a very ſmal number behind. You ſay, S. Auguſtine in other places, *alloweth all the holy ceremonies done in the miniſtration of the Sacraments, and elſe where.* You muſt tel vs where, and what ceremodies he doth allow, and we ſhal ſhape you an anſwer. In the meane time his iudgement vttered in this place, doth condemne the multitude of your popiſh rites to be ſeruile burthens, worſe then the Iewes, and ſo you ſerue vnder the elements of the world, worſe then euer the Iewes did.

Rhem. 4. 9 Weake and poore.) *Whether he meane of the creatures which the Gentils ſerued (as it may ſeeme by the wordes before of ſeruing ſtrange gods) ſo the elements were moſt baſe and beggerly: or of the Iudaical ceremonies and ſacraments (as moſt expound it) euen ſo alſo their elements were weake and poore in themſelues, not giuing life, ſaluation and remiſſion of ſinnes, nor being inſtruments or veſſels of grace, as the 7. Sacraments of the new law be.*

Fulke. 4. You muſt firſt prooue your number of ſeuen Sacraments, before you can make ſo many inſtruments of grace. Another point is to prooue, *That Sacraments are veſſels of grace*, as though the fauour of God were caried in them. Inſtruments or ſeales to confirme our fayth in the grace of God, we acknowledge them to be. Thirdly, if none but Sacraments are exempt from being the weake and beggerly elements of the world, what is all other popiſh traſh of holy bread, holy water, ſalt, ſpittle, fire, waxe, bowes, &c? Sacraments.

Rhem. 5. 10 You obſerue dayes.) *That which S. Paul ſpeaketh againſt the Idolatrical obſeruation of dayes, moneths, and times, dedicated by the Heathen to their falſe gods, and to wicked men or ſpirites, as to Iupiter, Mercurie, Ianus, Iuno, Diana, and ſuch like, or againſt the ſuperſtitious differences of dayes, fatall, fortunate or diſmol, and other obſeruations of times for good lucke or ill lucke in mans actions, gathered either by particular fanſie, or popular obſeruation, or curious and vnlawfull artes, or (laſtly) of the Iudaical feſtiuities that were then ended and abrogated, vnto which notwithſtanding certaine Chriſtian Iewes would haue reduced the Galatians againſt the Apoſtles doctrine: al that (I ſay) do the Heretikes of our time falſly and deceitfully interprete againſt the Chriſtian holydaies, and the ſanctification and neceſſary keeping of the ſame. Which is not only contrary to the Fathers expoſition, but againſt the very Scriptures, and the practiſe of the Apoſtles and the whole Church.* Aug. cont. Adimant. c. 16. Ep. 118. c. 7. Hier. in hunc locum. *In the Apocalyps c. 1. there is plaine mention of the Sunday, that is, our Lordes day* (Dominicus dies) *vnto which the Iewes Sabbeth was altered, their Paſche into our Eaſter, their Pentecoſt into our Whitſontide: which were ordained and obſerued of the Apoſtles themſelues. And the antiquitie of the feaſts of Chriſtes Natiuitie, Epiphanie, and Aſcenſion is ſuch, that they can be referred to no other origine, but the apoſtles inſtitution: who (as S. Clement teſtifieth* li. 8. conſt. Apoſt. c. 39.) *gaue order for celebrating their fellow Apoſtles, S. Steuens, and other Martyrs dayes after their death: and much more no doubt did they giue order for Chriſtes feſtiuities. According to which, the Church hath kept not only his, but S. Steuens and the B. Innocents, euen on the ſame dayes they be now ſolemnly kept, and his B. mothers, & other Saincts, (as the Aduerſaries thẽſelues confeſſe) aboue 1300. yeres, as appeareth in the barbarous combates betwene Weſtphalus the Lutheran, & Caluin, & by the writings betwixt the Puritans & Proteſtants.*

The Heathenish and Iudaicall obſeruation of days heretically compared with the Chriſtian obſeruation of feſtiuities and holy dayes &c.

Sunday, Eaſter, Whitſontide.

The feſtiuities of Chriſt. *Orig. ho. 3. in diuerſ. Aug. ep. 28. & Ser. de Sanctis. Fulgent. Leo.*

Other holidays of Saincts

Feſtiuities of our B. Ladie.

For which purpoſe, ſee alſo how old the holyday of S. Polycarpe is in Euſebius li. 4. c. 14: *of the* * *Aſſumption of our Lady or her dormition in S. Athanaſius, S. Auguſtine, S. Hierome, S. Damaſc. and both of that feaſt and of her Natiuitie in S. Bernard, who profeſſeth* he receiued them of the Church, and that they ought to be moſt ſolemnly kept. epiſt. 174. *Wherein we cannot but wonder at the new Church of England, that (though againſt the pure Caluinists will and doctrine) keepe other Saincts and Apoſtles dayes of their death, and yet haue aboliſhed this ſpeciall feaſt of our Ladies departure, which they might keepe, though they beleeued not her Aſſumption in body (whereof yet S. Denys giueth ſo great teſtimonie) beyng aſſured ſhe is departed at the leaſt: except they either hate her, or thinke her worthy of leſſe remẽbrance then any other Sainct, *her ſelfe proteſting the contrary of al Catholike generations, that they ſhould bleſſe her. And in deed the Aſſumption is her proper day, as alſo the feaſt of her Natiuitie: the other of the Purification and the Annunciation, which they keepe in England, being not ſo peculiar to her, but belonging rather to Chriſtes Preſentation in the Temple, and his Conception. To conclude, we may ſee in S. Cyprian,* ep. 34. *Origen* ho. 3. in diuerſ. *Tertullian* de cor. mil. *S. Gregory Nazianzene* De amore pauperum. *the councel of Gangres, yea and in the councel of Nice it ſelf giuing order for Eaſter and the certaine celebrating thereof, that Chriſtian Feſtiuities be holy, ancient, and to be obſerued on preſcript dayes and times, and that this is not Iudaical*

* *See the Annotation, Act. 1. v. 14.*

Ep. ad Timotheum.

Luc. 1. v. 48.

See S. Gregor. li. 7. ep. 29, of Martyrs feaſts al the yere, and Maſſes in the ſame.

Conc. Gang. c. 20.

cal obſeruation of dayes, as Aërius taught, for which he was condemned of Hereſie, as S. Epiphanius witneſſeth. But of holy-dayes S. Auguſtine ſheweth both the reaſon and his liking, in theſe memorable wordes. Firſt for the feaſtes belonging to our Lord, thus: We dedicate and conſecrate the memorie of Gods benefites with ſolemnities, feaſts, and certaine appointed dayes, leaſt by tract of times there might creepe in ingrateful and vnkind obliuion. *Of the feſtiuities of Martyrs, thus:* Chriſtian people celebrate the memories of Martyrs with religious ſolemnitie, both to moue themſelues to imitation of them, and that they may bee partakers of their merites, and be holpen with their prayers. Cont. Fauſt. li. 20. c. 21. *And of all Saincts dayes, thus:* Keepe yee and celebrate with ſobrietie the Natiuities of Saincts, that we may imitate them which haue gone before vs, and they may reioyce of vs which pray for vs. In Pſ. 88. Conc. 2. in fine.

Epiphan. Her. 75. S. Auguſtines wordes of feſtiuities and holy dayes. *Aug. de Ciuit. Dei li. 10. c. 16.*

Fulke. 5. When your obſeruation of dayes is as ful of ſuperſtition & idolatry, as thoſe of the Gentiles or Iewes, we do not falſly or deceiptfully interpret the Apoſtles ſaying, againſt your popiſh obſeruation of holydayes, which here alſo you affirme to be neceſſary. For that the Lordes day, teſtified in the ſcriptures ought to be kept, and that other dayes alſo may be kept by the Churches ordinaunce for the aſſembly of Chriſtians to the exerciſe of religion, we acknowledge. But that any are neceſſary more then be of the holy ghoſtes appoynting in the Scriptures, we deny. S. Auguſtine *contra Adimant.* ſpeaking of the obſeruation of the Lordes day, Eaſter, and other chriſtian feſtiuities of dayes, ſayth: *Becauſe we vnderſtand whereto they appertaine, we obſerue not the times, but thoſe things that are ſignified by thoſe times.* Where is then the holy time of Lent, the good and holy time of this or that feaſt? S. Hierom likewiſe vpon this text, defending the Chriſtian ſolemnities from Iudaiſme, ſayeth: *Leaſt the vnordered and vnappointed gathering together of the people, ſhould diminiſh the faith of Chriſt, for this cauſe certayne dayes are appointed, that we ſhould all meete together in one place. Not that this day in which we come together, is* Celebrior, *more noble or holy, but that on what day ſo euer we muſt come together, greater ioy might ariſe by ſight one of an other.* You ſee Hierome maketh none other end of obſeruing ſuch dayes then we doe, denying the celebritie, much more the ſanctification of ſuch dayes. Touching the antiquitie of the feaſtes of the Natiuitie, Epiphanie and Aſcention of Chriſt, there is no credite to be giuen to that baſtard booke of Clemens conſtitutions, although we acknowledge thoſe feſtiuities haue bene obſerued of ancient time, whereof ſee the notes. Math. 2. *ſect.* 5. where alſo the places of Origen, *hom.* 3. *in diuers.* And Auguſtine *ep* 28. are diſcuſſed, & ſee alſo, Act. 2. *ſect.* 7. That any contention ſhould ariſe, for keeping or not keping of ſuch feaſts, it is a fault in our time, but yet ſuch a fault, as was very auncient, as appeareth by the contentions of Victor and the biſhops of the Eaſt, for the celebration of Eaſter, and purſued with more bitterneſſe by Victor biſhop of Rome, then by any of our time, for he preſumed to excommunicate as heretikes all ſuch as would not keepe Eaſter after his maner. Euſeb. *lib.* 5. *cap.* 25. We acknowledge it was a very auncient cuſtome of the Church, to celebrate the memory of Martyrs, as the Church of Smyrna doth write in their epiſtle. Euſeb. *li* 4. *c.* 12. *For the remembrance of them that haue fought before vs, and for the exerciſe and preparation of them that ſhall fight hereafter.* But your popiſh maner of celebratiō is nothing like, eyther in the forme or the end, for you kepe your holydays, as the Iewes did the feaſt of the Calfe. Wherof it is written, *The people ſate downe to eate & drinke, and roſe vp agayne to play.* In your Churches you ſolemnize them with idolatrous worſhipping of the creatures, and their images: out of the churches with banketting, reuelling and idleneſſe. So that the people by your feſtiuities of Martyrs, are not taught what true martyrdome is, nor prepared to ſuffer for Chriſt, but rather to become epicures, whoſe belly is their God, and glory in their ſhame, when they ſee the ſolemnities of Saincts kept with all worldly pompe, and ſhew of pleaſant things in the Church, and all carnall delights abroad.

Popiſh holy dayes.

Concerning the aſſumption of the virgin Mary and her feſtiuities, I haue anſwered ſufficiently, Act. 1. *ſect.* 7. In abrogating and reteining of feaſtes, our Church hath vſed that libertie which Chriſtians haue in obſeruation of dayes. But your vrging of a feaſt of her departure, as a thing neceſſary, declareth that you doe ſeruilely like Iewes, and not freely as Chriſtians obſerue dayes and times. You gather of our not obſeruing of her Aſſumption, that either we hate her, or els thinke her worthy of leſſe remembraunce, then any other Saincт: As though we were bound to ſhew our loue toward her, by keeping a feſtiuall day, or as though there were none other way to keepe the remembraunce of her then by holydayes. Our Sauiour Chriſt hath taught vs to keepe the remembrance of Mary Magdalene by preaching the Goſpell. Math. 26. 13. And we are well aſſured, that we cannot teſtifie our loue vnto her better, nor honor her more, then in aſcribing all honour of our redemption and ſaluation, to her ſonne our Lord Ieſus Chriſt. But it is a waighтie argument why we ſhould haue one holyday more for her, then we haue, becauſe ſhe prophecieth the contrary of all Catholike generations that they ſhould bleſſe her. If there be no way to bleſſe her, or to celebrate her bleſſedneſſe, but by ſome new found Lady day, then her prophecie fayled of the effect, for many hundred yeeres after ſhe vttered the ſame. For ſhe ſayth ἀπὸ τοῦ νῦν euen frō this preſent time hence forward all generatiōs ſhal cal me bleſſed. At leſt the feaſt of her natiuitie ſhould haue bene kept holy then preſently, & ſo forth during her life. But Durand teſtifieth, *That this feaſt of old time was not celebrated, vntil a certaine religious man, for many yeres together, heard the angels as this night, ſolemnizing it in heauen, to whom when he enquired the cauſe, it was reuealed, that the angels did reioyce, becauſe the bleſſed virgin was borne as that night, which the apoſtolike Pope did approue to be authentical, & commanded the feaſt to be celebrated, that in ſolemnizing it, we might be conformable to the court of heauen.* Alſo in the ſecond leſſon read in your church in the feaſt of her natiuitie, it is ſayd, *That after other her more ancient ſolemnities, the deuotion of the faithful was not content til it had added this preſent ſolemnitie of her natiuitie.* By this text you ſee, this feaſt is none of the ancient feaſts, & alſo that the other ſolemnities of her purification & annunciation are her feſtiuities alſo. But ſeeing this feaſt was but of late inſtituted, & her aſſumption was not heard of in the Church for many hundred yeres after her death, all catholike generatiōs bleſſed her otherwiſe, then by keping theſe holydais, or els her prophecie could not be true. By Cyprian *ep.* 34. we learn how the anciēt feaſts of martyrs were celebrated. *We offer ſacrifice for thē* (ſaith he) *alwaies, as you remēber, ſo often as we celebrate the paſſions & daies of the martyrs by yerely cōmemoration.* Theſe ſacrifices were praiſe & thankſgiuing to God, ỹ commemoratiō for exāple to men.

To conclude, we learne by many teſtimonies of the auncient fathers, how Chriſtian ſolemnities may bee kept, that they be not Iewiſh or heatheniſh obſeruations, as when they are free from ſuperſtition, idolatry, or opinion of holineſſe in the times, and when they be kept freely as things indifferent, wherein the church may vſe her libertie, to appoynt or abrogate what is beſt for edification, and not be ſeruilely bound to keepe them of neceſſitie, as you defend that they are. The ſaying of S. Auguſtine *contra Fauſt. lib.* 20. *cap.*21, If you had ſet it downe at large, and rightly tranſlated it, would not haue made ſo great ſhew for you, as you imagine. *The Chriſtian people* (ſaieth he) *doeth celebrate together the memories of the Martyrs, with religious ſolemnitie, both to ſtirre them vp to imitation, and that they may be adioyned to their merites, and helped with their prayers: yet ſo that we ſet vp aultars to none of the martyrs, but to the God of the martyrs himſelfe. For which of the prelates ſtanding in the places of ther holy bodies, ſayd at any time, we offer to thee O Peter, or O Paule, or O Cyprian? but that which is offered, is offered to God which hath crowned the martyrs, at their memories whom he hath crowned: that by admonition of the very places, greater affection may ariſe, to kindle loue both toward them whom we may follow, and him by whoſe aide we may bee able to follow them. Therefore we worſhip the martyrs with that worſhip of loue and ſocietie, wherewith holy men of God are worſhipped alſo in this life, whoſe heart we perceiue to be ready to ſuch ſuffering, for the trueth of the Goſpell.*

Now let all indifferent men iudge, whether you worſhip the ſaincts departed on their feſtiual daies, as they did in S. Auguſtines time, whether with the ſame kind of worſhip wherewith godly men liuing may bee worſhipped, with the onely difference of greater deuotion, and more ſecurely, becauſe they are paſt all daunger, which alſo he addeth. That you tranſlate of partaking their merites, S. Auguſtine meaneth of beyng ioyned to them in woorthineſſe, by imitation of their vertues, not by communication of merites. For the word merite oftentimes he vſeth for the dignitie or worthineſſe of any perſon, and he ſaieth not *Communicet meritis*, but *Conſocietur meritis:* which ſignifieth not communication of merites, but aſſociation or adioyning, or to be made fellow in merites. Chriſt doth communicate his merites to vs, and we are partakers of his merites. But he doth not conſociate vs to his merites, which were to make vs fellowes in merites with him. That he ſaieth of ſainctes departed praying for vs, becauſe we finde it not in Scripture, we leaue it in doubt. But ſeeyng prayer is a ſacrifice due onely to God, as the ſacrifice of prayſe, (which in the ſame chapter he confeſſeth to bee a part of the worthip due onely to God, out of the fiftie Pſalme) we may conclude out of his wordes, that our prayers are not to bee offered to ſainctes, although ſome ſeede of that ſuperſtition was ſowed in his time.

Merites.

Prayer to Saincts.

Rhem.6. *And as is ſayd of preſcript dayes of faſtes, ſo the like is to bee ſayd of faſtes, which els where we haue ſhewed to be of the Apoſtles ordinance. And ſo alſo of the Eccleſiaſticall diuiſion of the yeere into Aduent, Septuageſme, &c. the weeke into ſo many Feries, the day into Houres of prayers, as the Prime, the Third, the Sixth, the None, &c. Whereof ſee * S. Cyprian, who deriueth theſe things by the Scriptures from the Apoſtles alſo, and counteth theſe things which the wicked Heretikes reproue, to be full of myſterie. Like vnto this alſo is it, that the holy Scriptures were ſo diſpoſed of, and deuided, that certaine peeces (as is alwayes obſerued and practiſed vntill this day) ſhould be read at one time, and others at other times and ſeaſons, throughout the yeare, according to the diuerſitie of our Lordes actions and benefites, or the Saincts ſtories then recorded. Which the Puritane Caluiniſts alſo condemne of ſuperſtition, deſiring to bring in helliſh horror and all diſorder. See conc. Carthag 3. c.47 & pag 288. of this booke.*

Preſcript faſting dayes.

* *Hilar. prolog. in pſal. explan. Epip. hær. 75. & in fine. li. 3. cont. hær.*

Canonical houres.

* *Cypri. de orat. Do. in.* 15.

Reading of the Scriptures according to the time of the yeere.

Fulke.6. Concerning preſcript dayes of faſting, and of Aduent, and Canonicall houres, &c. we haue anſwered elſe where. *In Math.*15. *ſect.*3. *Act.*13. *ſect.*5. *Act.*10. *ſect.*6.

Deuiding of the Scripture to be read at certaine times, is a thing indifferent, and hath bene diuerſly vſed. And although ſome more contentiouſly then aduiſedly, haue inueighed againſt ſuch diuiſion as the Church of England vſeth, yet they meant not thereby to bring in helliſh horror, and all diſorder. For thoſe churches, which vſing their libertie, keepe no ſuch diuiſion of reading, yet haue all things done decently, and according to an order.

Rhem.7. 24 By an allegorie.) *Here we learne that the holy Scriptures haue beſide the litteral ſenſe, a deeper ſpirituall & more principal meaning: which is not only to be taken of the holy wordes, but of the very facts and perſons reported: both the ſpeaches and the actions being ſignificatiue ouer and aboue the letter. Which pregnancie of manifold ſenſes if S. Paul had not ſignified himſelfe in certaine places, the Heretikes had bene leſſe wicked and preſumptuous in condemning the holy fathers allegorical expoſitions almoſt wholy: who now ſhew themſelues to be mere brutiſh and carnal men, hauing no ſenſe nor feeling of the profunditie of the Scriptures, which our holy fathers the Doctors of Gods Church ſaw.*

The Scriptures haue an allegoricall ſenſe beſide the litteral.

Fulke.7. We learne that Abrahams houſe being the Church, was a figure or paterne of the Church to come, and that all notable mutations therein doe prefigure or ſet forth, the like in the whole Church that followed. But we doe not learne to draw the Scriptures from the ſenſe of the wordes which you call the literall ſenſe, to any allegoricall interpretation, which is fayned and counterfected in mans brayne, and hath no ground of the ſpirit of God, whereby Origen fell into hereſies, and diuers ancient fathers, handled not the Scriptures according to the ſenſe of the holy ghoſt. But that the Apoſtle in this place vſing the terme of allegory, meaneth no ſuch deſcanting vpon the Scripture, as you call a deeper and ſpirituall, and more principall meaning, diuers of the ancient fathers alſo doe beare witneſſe. Firſt Chryſoſtome vpon this place ſaieth: *A figure he calleth improperly an allegory. But this is the meaning of that he ſaieth. This hiſtory declareth not onely that which appeareth, but alſo ſetteth foorth higher matters.* Theodoret vpon this place ſayth: *The diuine Apoſtle hath ſayd theſe things are ſayd by allegory, meaning that they are otherwiſe vnderſtood, for he hath not taken away the ſtory, but teacheth what things are prefigured in the ſtory.*

Allegoricall interpretations.

S. Ambroſe ſaith: *Iſaack was borne to be a figure of Chriſt. Therefore he ſaith theſe thinges are ſaid by allegorie, becauſe the perſons of Iſmael and Iſaack by one thing ſignifie another.* Photius ſaith: *They are ſpoken allegorically, that is, the natiuities of theſe two ſonnes were figures of two teſtaments.* Theſe prefigurations differ much from allegoricall interpretation. And if we ſhould admit that the apoſtle, who was certeine of the ſenſe of the Holy ghoſt, did make an allegoricall interpretation, yet is it not lawfull for euery man which hath no ſuch aſſurance to make

allegories

allegories of the holy ſcripture, where he hath no ground of the words to yeeld any ſuch ſenſe. Neither is it ſufficient, that nothing but truth be gathred out of them, which is els where plainly ſet forth: for it is not lawfull to conclude euery truth out of any text of ſcripture, where the Holy ghoſt meaneth not to teach any ſuch matter. How vaine a thing therfore thoſe allegories are, the varietie of them gathered by diuers men out of the ſame text, doth declare, ſeeing they haue no foundation in the word, but only in the braine of the inuenter. And it is as eaſie a matter to interpret Virgils Aeneades, or Ouids Metamorphoſis allegoricallie as the ſcriptures, and to applie all things in them to truth and ſpirituall vnderſtanding. Which if it be an abuſe of the prophane writings of thoſe Poets, to draw their ſayings to a farre other meaning then euer they had, how much more is it in like maner an abuſe of the holy ſayings of the Prophets, of Chriſt, and his Apoſtles?

Rhem. 31 Freedom.) *He meaneth the libertie and diſcharge from the old ceremonies, ſacraments, and the whole bondage of the Law, and from the ſeruitude of ſinne, and the Diuel, to ſuch as obey him: but not libertie to do what euery man liſt, or to be vnder no obedience of ſpiritual or temporal lawes and gouernors: not a licence neuer to pray, faſt, keepe holy day or worke-day, but when and how it ſeemeth beſt to euery mans phantaſie. Such a diſſolute licentious ſtate is farre from the true libertie, which Chriſt purchaſed for vs.* True chriſtian libertie.

CHAP. V.

Againſt the lie of the falſe Apoſtles, he proteſteth his mind of Circumciſion. 13 *and teſtifieth, that they are called to libertie. But yet leſt any miſconſter Chriſtian libertie, he telleth them that they ſhal not inherite the kingdom, vnles they abſtaine from the workes of the fleſh, which are al mortal ſinnes: and do the fruitful workes of the Spirit, fulfilling al the commaundements of the Law by Charitie.*

STAND, and be not holden in againe with the yoke of ſeruitude.

2 Behold I Paul tel you that if you be circumciſed, Chriſt ſhal profite you nothing.

3 And I teſtifie againe to euery man circumciding him ſelf, that he is a detter to doe the whole Law.

4 You are euacuated from Chriſt, that are iuſtified in the Law: you are fallen frō grace.

5 For we in ſpirit, by faith, expect the hope of iuſtice.

Gal.6,15. 6 For in Chriſt IESVS *neither circumciſion auaileth ought, nor prepuce: but ‖faith that worketh by charitie.

7 You ranne wel, who hath hindered you not to obey the truth?

8 The perſuaſion is not of him that calleth you.

1 Cor.5,6. 9 A litle leauen corrupteth the whole paſte.

10 I haue confidence in you in our Lord: that you wil be of no other minde: but he that troubleth you, ſhal beare the iudgemēt, whoſoeuer he be.

11 And as for me, brethren, if as yet I preach circumciſion, why doe I yet ſuffer perſecution? then is the ſcandal of the croſſe euacuated.

12 I would they were alſo cut of that trouble you.

13 For you, brethren, are called into libertie: only make not this‖ libertie an occaſion to the fleſh, but by charitie ſerue one an other.

14 For al the Law is fulfilled in one word: *Thou ſhalt loue thy neighbour as thy ſelf.*

15 But if you bite and eate one an other: take heede you be not conſumed one of an other.

16 And

*STand * faſt therefore in the libertie where-with Chriſt hath made vs free, and be not entangled ‖againe with the yoke of bondage.* Acts 15.1. ‖Or, contrariwiſe.

2 Beholde, I Paul ſay vnto you, that if ye be circumciſed, Chriſt ſhall profite you nothing.

3 For I teſtifie againe to euery man which is circumciſed, that he is a detter to doe the whole law.

4 Chriſt is become but vaine to you, as many of you as are iuſtified by the law, are fallen from grace.

5 For we through the ſpirit, waight for the of hope righteouſneſſe by faith.

6 For in Ieſus Chriſt, neither is circumciſion any thing worth, neither yet vncircumciſion: but faith, which worketh by loue.

7 Ye did runne well, who was a let vnto you, that ye ſhould not obey the trueth?

8 This perſuaſion commeth not of him that called yon.

*9 * A litle leaucn leaueneth the whole lumpe of dowe.* 1.Cor.5.6.

10 I haue truſt toward you in the Lord, that ye will be none otherwiſe minded: but he that troubleth you, ſhall beare iudgement, whatſoeuer he be.

11 And brethren, if I yet preach circumciſion, why doe I yet ſuffer perſecution? Then is the ſlander of the croſſe ceaſſed.

12 I would to God they were cut off which trouble you.

*13 For brethren, ye haue bene called vnto libertie: onely * let not libertie be an occaſion to the fleſh, but by loue ſerue one another.* Rom.13.9. mat.22.39. mar.12.31. Leuit.19.18 iacob.2.8.

14 For all the law is fulfilled in one word, which is this, **Thou ſhalt loue thy neighbour as thy ſelfe.*

15 If ye bite and deuoure one another, take heed leaſt ye be conſumed one of another.

16 Then

The Epiſtle vpon the 14 Sunday after Pentecoſt.

16 And I ſay, walke in the ſpirit, and the luſtes of the fleſh you ſhal not accompliſh.

17 For the fleſh luſteth againſt the ſpirit: and the ſpirit againſt the fleſh. for theſe are aduerſaries one to an other: ‡that not what things ſoeuer ‖ you wil, theſe you doe.

18 But if you be ledde by the ſpirit, you are not vnder the Law.

19 And the workes of the fleſh be manifeſt, which are, fornication, vncleannes, impudicitie, lecherie,

20 Seruing of Idols, witch-craftes, enmities, contentions, emulations, angers, brawles, diſſenſions, ſectes,

21 Enuies, murders, ebrieties, commeſſations, and ſuch like. which I foretel you, as I haue foretold you, that they which doe ᶜ ſuch things, ſhal not obteine the kingdom of God.

22 But the fruite of the Spirit is, Charitie, ioy, peace, patience, benignitie, goodnes, longanimitie,

23 Mildnes, faith, ‖ modeſtie, continencie, chaſtitie. Againſt ſuch there is no law.

24 And they that be Chriſts, haue crucified their fleſh with the vices and concupiſcences.

The Epiſtle vpon the 15 Sunday after Pentecoſt.

25 If we liue in the ſpirit, in the ſpirit alſo let vs walke.

26 Let vs not be made deſirous of vaine glorie, prouoking one an other, enuying one an other.

*16 * Then I ſay, walke in the ſpirit, and ‖ ye ſhall not fulfill the luſts of the fleſh.*

‖ Or, fulfill ye not. Rom. 13.14. 1.pet.2.12.

17 For the fleſh luſteth contrary to the ſpirit, and the ſpirit contrary to the fleſh: theſe are contrary one to the other, ſo that ye cannot doe what ye would.

18 But if you be led of the ſpirit, then are you not vnder the law.

19 The deeds of the fleſh are manifeſt, which are theſe, adulterie, fornication, vncleanneſſe, wantonneſſe,

20 Worſhipping of images, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, ſects,

21 Enuyings, murders, drunkenneſſe, gluttonies, and ſuch like, of the which I tell you before, as I haue tolde you in time paſt, that euen *they which doe ſuch things, ſhall not inherite the kingdome of God.*

22 But the fruite of the ſpirit is loue, ioy, peace, long ſuffering, gentleneſſe, goodneſſe, faith,

23 Meekeneſſe, temperance: againſt ſuch there is no law.

24 They truly that are *Chriſtes, haue crucified the fleſh, with the affections and luſts.*

25 If we liue in the ſpirit, let vs alſo walke in the ſpirit.

26 Let vs not be deſirous of vaine glorie, prouoking one another, enuying one another.

MARGINAL NOTES. CHAP. V.

***Rhem.* 1.** 17. That not what thigs.) *Here men thinke (ſaith S. Auguſtine) the Apoſtle denieth that we haue free libertie of wil: not vnderſtanding that this is ſaid to them, if they wil not hold faſt the grace of faith conceiued, by which only they can walke in the ſpirit, and not accompliſh the concupiſcences of the fleſh.* in c.5.Gal.

***Fulke.* 1.** Euen by this saying you may ſee he denyeth the will of man to be free from thraldome of ſinne, before it be enlarged by grace: yet is it alwayes free from conſtreint or compulſion. Theſe men therefore are they that ſay when they haue committed any heinous crimes: *I am vnwilling to doe it, I am conſtreined, I am compelled, I am ouercome. I doe that I will not, as the Apoſtle ſaith, &c.* *Bede ex Auguſt. ſer. De verbis Apoſtoli* vpon this text. So he ſaith: *There be men vnthankefull to grace, which aſcribe much to poore and wounded nature. It is true, man when he was created, receiued great ſtrength of free will, but by ſinning he loſt it.* De verb. Apoſtol.ſer.2. Beſide this the text is plaine againſt the freedome of our will captiue vnto ſinne. Freewill.

***Rhem.* 2.** 21. ᶜ Such things.) *S. Auguſtine ſheweth hereby that not only infidelitie is a damnable ſinne.*

***Fulke.* 2.** All other ſinnes follow of infidelitie, as vertues doe of faith. And all ſinnes of their owne nature are damnable, euen thoſe that are committed by them that haue faith: yet if they haue true faith, there is no condemnation to them that are in Chriſt, which walke not after the fleſh, but after the ſpirit, that is, which are they in whom ſinne doth not reigne, not they that are void of ſinne, as Auguſtine doth interpret. All ſinne is damnable of it ſelfe.

ANNOTATIONS. CHAP. V.

***Rhem.* 3.** 6. Faith. *This is the faith working by charitie, which S.Paul meaneth els where, when he ſaith that faith doth iuſtifie. And note wel that by theſe termes circumciſion and prepuce not auailable to iuſtification, it is plaine that in other places he meaneth the workes of Circumciſion and Prepuce (that is, of the Iewes and the Gentils) without faith, which auaile not, but faith working by charitie: as who ſhould ſay, faith and good workes, not workes without faith.*

Againe note here, that if the Proteſtants who pretend conference of places to be the beſt or only way to explicate hard ſpeaches of the holy Scriptures, had folowed but their owne rule, this one text would haue interpreted and cleared vnto them al other whereby iuſtice and ſaluation might ſeeme to be attributed to faith alone: the Apoſtle here ſo expreſly ſetting downe, the faith which he commendeth ſo much before, not to be alone, but with charitie: not to be idle, but to be working by Charitie: as S. Auguſtine noteth. de fid. & op. c.14. *Further the good Reader muſt obſerue, that whereas the Proteſtants ſome of them confeſſe, that Charitie and good workes be ioyned and requiſite alſo, aad that they exclude them not, but commend them highly, yet ſo that the ſaid Charitie or good workes are no part of our iuſtice or any cauſe of iuſtification,* Iuſtification by faith only, diſproued by conference of Scriptures. How the Proteſtants admit charitie and good works to iuſtification

ſtification, but as fruites and effects of faith onely, which they ſay doth all, yea though the other be preſent: this falſe gloſe alſo is reproued euidently by this place, which teacheth vs cleane contrarie: to witte, that faith hath her whole actiuitie and operation toward iuſtice and ſaluation, of charitie, and not contrariwiſe: without which it can not haue any act meritorious or agreable to God for our ſaluation. for which cauſe S. Auguſtine ſaith, li. 15 de Trin. c. 18. Fidem non facit vtilem niſi charitas. nothing maketh faith profitable but charitie. *But the Heretikes anſwer, that where the Apoſtle ſaith,* faith worketh by charitie, *he maketh charitie to be the inſtrument only of faith in wel working, and therfore the inferior cauſe at the leaſt. but this alſo is eaſily refuted by the Apoſtles plaine teſtimonie, affirming that charitie is* the greater vertue, & that if a man had al faith and lacked charitie, he were worth nothing. And againe,* that Charitie is the perfection and accompliſhment of the Law (as faith is not) which can not agree to the inſtrumental or inferior cauſe. And therfore when it is ſaid that faith worketh by charitie, it is not as by an inſtrument, but as the body worketh by the ſoul, the matter by the forme, without which they haue no actiuitie. Whereupon the Schooles call Charitie, the forme or life of faith, that is to ſay, the force, actiuitie, and operatiue qualitie thereof, in reſpect of merite and iuſtice. Which S. Iames doth plainely inſinuate, when he maketh faith without Charitie, to be as a dead corps without ſoul or life, and therfore without profitable operation.* c. 2. v. 26.

Charitie is more principal then faith in iuſtification

1 Cor. 13. Rom. 13. 1. Tim. 1.

How faith worketh by charitie.

Fulke. 3. In the margent you promiſe vs that iuſtification by faith onely is diſprooued by conference of ſcriptures. Firſt you ſay it is a working faith that doth iuſtifie, and we neuer ſaid otherwiſe. Secondly, you ſay the works of circumciſion and prepuce that is of Iewes and Gentiles, without faith auaile not: we ſay as much, but yet faith iuſtifieth without the works of Iewes or Gentiles, *ergo* only faith doth iuſtifie. But faith which worketh by charitie, not which is idle or dead. *This is* (ſay you) *as who ſhould ſay, faith and good workes, not workes without faith*. But we anſwer, whoſoeuer ſhould ſo ſay, ſhould ſay contrary to the apoſtle, which ſaith a man is iuſtified by faith without works, and therfore not by works and faith, but by faith only, without the merit of works. For onely faith excludeth nothing but the merit of works. This conference therefore doth nothing derogate from the truth of iuſtification by faith only, for we neuer meant any other faith but a true, a liuely, a working faith, wherby only a man is iuſtified. Therfore S. Ambroſe ſaith vpon this text: *Neither vncircũciſion auaileth any thing, nor circumciſion, but only faith in loue is needfull vnto iuſtification*. And Auguſtine *De fide & operibus* reaſoneth manifeſtly againſt them that thought to be iuſtified by a dead faith, which is void of good works. For euen in the ſame place he ſaith of good works: *Sequuntur iuſtificatum non præcedunt iuſtificandum, They follow him that is iuſtified, they go not before him that is to be iuſtified*. Wherupon it followeth inuincibly, that they be no cauſe of iuſtification, for the cauſe goeth before the effect: but they be the effect of iuſtification, which foloweth it as the cauſe. But againſt this (you ſay) it is proued by this place, *that faith hath her whole actiuitie and operation toward iuſtice and ſaluation, of charitie, and not contrariwiſe: without which it cannot haue any act meritorious, or agreeable to God for our ſaluation*. For act meritorious it needeth not, ſeeing we are not iuſtified by the merit of faith, but by the merit of Chriſt apprehended by faith. And it is moſt agreeable to God, who iuſtifieth the vngodly freely, and ſaueth by his grace, to iuſtifie vs by the only inſtrument of faith: whereby the whole glorie of our ſaluation is aſcribed to grace, as the Apoſtle ſaith: By grace you are ſaued, not of works. Eph. 2. Charitie by which faith worketh therfore, declareth faith to be liuing and not dead, as the fruite declareth the tree to be liuing and a good tree, but thereof it followeth not that faith hath no effect peculiar to her, in which charitie doth not concurre, though it be not ſeparated from faith. And your ſelues acknowledge the firſt iuſtification (which we acknowledge to be the onely iuſtification before God to ſaluation) to be of meere grace without works, therfore by faith onely, where is then the actiuitie of charitie whereof you ſpeake? And that which S. Auguſtine ſaith in the place cited, is of bare knowledge, ſuch as is in deuils, not of iuſtification. For it followeth immediatly: *Faith may be without charitie, but it can not profit*. Therfore the apoſtle Paule ſaith: *In Chriſt Ieſus neither circumciſion nor vncircumciſion auaileth any thing, but faith which worketh by loue: So diſtinguiſhing it from that faith by which deuils doe beleeue and tremble*. You ſee plainely of what faith he ſpeaketh, which is not profitable, being void of charitie. And where you feare leſt we will make charitie the inſtrument onely of faith in well working, and ſo the inferior cauſe, we make not charitie a dead inſtrument, but the firſt effect of faith next out iuſtification, whereof proceedeth all obedience of loue to our neighbor. That the apoſtle ſaith charitie is the greater, it is in reſpect of larger cõtinuance, not in reſpect of iuſtification. That which he ſaith of all faith without charitie, he meaneth of faith by which miracles may be done, not of iuſtifying faith. That charitie is the perfection of the law, it is true: but no man hath perfect charitie, therefore no man performeth the law. And where you ſay faith is not the perfection of the law, S. Auguſtine ſaith, *faith obteineth that which the law commandeth. De natura & gratia. cap. 16. Againe it may be rightly ſaid, that all the commandements of God perteine to faith onely, if not a dead faith be vnderſtood, but that liuing faith which worketh by loue*. De fide & operibus. cap. 22. But faith (you ſay) worketh by charitie, as the body by the ſoule, the matter by the forme. This is an vnproper working, for the matter is paſſible, and the forme actiue, the ſoule rather worketh by the body, then the body by the ſoule. But that charitie is the forme or life of faith, you ſay S. Iames doth plainely inſinuate, when he maketh faith without charitie to be as a dead corps without life. I anſwer, S. Iames by that example ſheweth, that a dead and fruitleſſe faith is nothing worth: and that as by actions of life, a body is knowen to liue: ſo by works, which is an act or effect of faith, faith is knowen to be liuing and not dead. But that charitie is the forme or life of faith, you cannot proue out of his words, or the whole diſcourſe of that chapter.

Iuſtification by faith only.

Rhem. 4. 13. Libertie an occaſion.) *They abuſe the libertie of the Goſpel to the aduantage of their fleſh, that vnder pretenſe thereof, ſhake of their obedience to the lawes of man, to the decrees of the Church and Councels, that wil liue and beleeue as they liſt, and not be taught by their Superiors, but fornicate with euery Sect-maiſter that teacheth pleaſant and licentious things: and al this vnder pretence of ſpirit, libertie, and freedom of the Goſpel. Such muſt learne that al hereſies, ſchiſmes, and rebellions againſt the Church and their lawful Prelates, be counted here among the workes of the fleſh. See S. Auguſtine* de fid. & op. c. 24. 25.

True libertie, not carnal and fleſhly.

Fulke. 4. Carnall libertie is doubtleſſe condemned, but S. Auguſtine doth not charge them with carnall libertie, which refuſe to be taught by ſuch ſuperiours, as will not teach them out of the word of God: for ſuch be ſect maiſters,

What is carnall libertie.

maiſters, and no lawfull ſuperiors. But while you ſeeme to reſtraine all men from licenciouſneſſe, you would haue libertie to teach what you liſt, and to enforce men to receiue it, or els charge them with fleſhly and carnall libertie.

CHAP. VI.

If any do ſinne, the reſt that do the workes of the Holy Ghoſt, muſt not therfore take pride in them ſelues, but rather make humilitie of it, partly by fearing their owne fall, partly by looking ſtraitly to their owne workes. 6 He exhorteth earneſtly to good workes, aſſuring them that they ſhal reape none other then here they ſow. 11 With his owne hand he writeth, telling them, the true cauſe why thoſe falſe Apoſtles preach circumciſion, to be only to pleaſe the Iewes: 17 and a plaine argument that he preacheth it not, to be this, that he is perſecuted of the Iewes.

BRETHREN, and if a man be preoccupated in any fault, you that are ſpiritual, inſtruct ſuch an one in the ſpirit of lenitie, conſidering thine owne ſelf, leſt thou alſo be tempted.

2 Beare ye one an others burdens: and ſo you ſhal fulfil the law of Chriſt.

3 For if any man eſteeme him ſelf to be ſomething, whereas he is nothing, he ſeduceth him ſelf.

4 But let euery one proue his owne worke, and ſo in himſelf only ſhal he haue the glorie, and not in an other.

5 For euery one ſhal beare his owne burden.

1.Cor.9,7. 6 And let * him that is catechized in the word, communicate to him that catechizeth him, in al his goods.

7 Be not deceiued, God is not mocked.

8 For what things a man ſhal ſow, thoſe alſo ſhal he reape. For he that ſoweth in his fleſh, of the fleſh alſo ſhal reape corruption. but he that ſoweth in the ſpirit, of the ſpirit ſhal reape life euerlaſting.

2.Theſ.3,13 9 And * doing good, let vs not faile. For in due time we ſhal ‡ reape not failing.

10 Therfore whiles we haue time, let vs worke good to al, but ‖ eſpecially to the domeſticals of the faith.

11 See with what maner of letters I haue written to you with mine owne hand.

12 Whoſoeuer wil pleaſe in the fleſh, they force you to be circumciſed, only that they may not ſuffer the perſecution of the croſſe of Chriſt.

23 For neither they that are circumciſed, do keepe the Law: but they wil haue you to be circumciſed, that they may glorie in your fleſh.

The Epiſtle for S. Francis, Octob. 4. 14 But ‡ God forbid that I ſhould glorie, ſauing in the croſſe of our Lord IESVS Chriſt: by whom the world is crucified to me, and I to the world.

15 For in Chriſt IESVS neither circumciſion auaileth ought, not prepuce, but ‖ a new creature.

16 And whoſoeuer ſhal folow this rule, peace

Brethren, if a man be preuented in any fault, ye which are ſpirituall, reſtore ſuch a one in the ſpirit of meekneſſe, conſidering thy ſelfe, leaſt thou alſo be tempted.

2 Beare ye one anothers burden, and ſo fulfill the law of Chriſt.

3 For if any man ſeeme to himſelfe that he is ſomewhat, when he is nothing, the ſame deceiueth himſelfe in his owne fantaſie.

4 But let euery man prooue his owne worke: and then ſhall he haue reioycing onely in his owne ſelfe, and not in another.

*5 * For euery man ſhall beare his owne burden.* 1.Cor.3.8.

6 Let him that is taught in the word, miniſter vnto him that teacheth him, in all good things.

7 Be not deceiued, God is not mocked: for whatſoeuer a man ſoweth, that ſhall he alſo reape.

8 For he that ſoweth in his fleſh, ſhall of the fleſh reape corruption: but he that ſoweth into the ſpirit, ſhall of the ſpirit reape life euerlaſting.

9 Let vs not be wearie in well doing: for in due ſeaſon we ſhall reape, if we faint not.

10 While we haue therefore time, let vs doe good vnto all men, ſpecially vnto them which are of the houſhold of faith.

11 Ye ſee how large a letter I haue written vnto you with mine owne hand.

12 As many as deſire with outward appearance to pleaſe ‖ carnally, the ſame conſtraine you to be circumciſed: onely leſt they ſhould ſuffer perſecution for the croſſe of Chriſt. ‖ Or, in the fleſh.

13 For they themſelues which are circumciſed, keepe not the law: but deſire to haue you circumciſed, that they might glory in your fleſh.

14 God forbid that I ſhould glory, but in the croſſe of our Lord Ieſus Chriſt: wherby the world is crucified vnto me, and I vnto the world.

15 For in Chriſt Ieſu neither circumciſion auaileth any thing, nor vncircumciſion, but a new creature.

16 And as many as walke according to this rule,

peace vpon them,and mercie, and vpon the Iſraël of God.

17 From hencefurth let no man be troubleſome to me. for I beare the markes of our Lord IESVS in my body.

18 The grace of our Lord IESVS Chriſt be with your ſpirit brethren.Amen.

rule,peace be on them,and mercie, and vpon the Iſrael that is *of God.*

17 From henceforth let no man put me to buſineſſe: for I beare in my body the markes of the Lord Ieſus.

18 Brethren, the grace of our Lorde Ieſus Chriſt be with your ſpirite, Amen.

MARGINAL NOTES. CHAP. VI.

Rhem. 1. 9. Reape not.) *The workes of mercie be the ſeede of life euerlaſting,and the proper cauſe thereof,and not faith only.*

Fulke 1. Faith,by which only we are iuſtified,is the roote,whereon thoſe ſeedes doe grow, which by Gods mercifull promiſe,not by the merite of the workes,are made the ſeede of eternall life.

Rhem.2. 14. God forbid.) *Chriſt (ſaith S.Auguſtine) choſe a kinde of death, to hang on the Croſſe and to fixe or faſten the ſame croſſe in the foreheads of the faithful,that the Chriſtian may ſay, God forbid that I ſhould glorie ſauing in the croſſe of our Lord* IESVS CHRIST.Expoſ.in Euang.Io.tract.43.

Fulke 2. You falſefie S. Auguſtine.For his word is *in cordibus*,not *in frontibus*,he hath faſtened his croſſe in the hearts of the faithfull.For they only can ſay,God forbid that I ſhould glorie but in the croſſe of Chriſt,in whoſe hearts the croſſe of Chriſt is faſtned by faith,which can not be faſtened on mens foreheads, and many haue it ſigned in their foreheads,that haue it not faſtned in their hearts by faith. — The croſſe of Chriſt.

ANNOTATIONS. CHAP. VI.

Rhem.3. 6. Communicate.) *The great duety and reſpect that we ought to haue to ſuch as preach or teach vs the Cath. faith. and not in regard onely of their paines taken with vs,and wel-deſeruing of vs by their doctrine: but that we may be partakers of their merites,we ought ſpecially to do good to ſuch, or (as the Apoſtle ſpeaketh) communicate with them in al our temporal goods,that we may be partakers of their ſpiritual.See S. Auguſtine* li.2.Euang.quæſt q 8. — Duetie to our ſpiritual teachers.

Fulke 3. The forme of wordes which S. Auguſtine vſeth, doth declare, that he taketh not merite in that ſenſe you ſpeake of. *He would not ſay, they ſhall giue into your boſome, but becauſe they ſhall merite to receiue an heauenly reward,by the merites of them to whom they ſhall giue but a cuppe of colde water.* He ſayth not,other men ſhall beſtowe part of their merites vnto them,but they ſhall merite by other mens merites, that is, God ſhall reward them by occaſion of them,to whom they ſhall giue a cup of colde water. For admit he be an Hypocrite, to whome almes is beſtowed in the name of a Diſciple,or a iuſt man, or a Prophet, ſhall not the giuer in faith and ſimplicitie,haue as great a reward,as if he were a true Prophet,iuſt man,or Diſciple? yes verely. Therefore the reward dependeth not in participation of other mens merites,but only vpon Gods promiſe. What Auguſtine thought of merites,he hath beſt expreſſed in thoſe bookes, which he wrote againſt the Pelagians, where he ſheweth plentifully, that we are ſaued by grace,without merites, and of the reward of good workes, he ſayth often,that *God crowneth vs, becauſe he crowneth in vs his giftes,not our merites.In Pſ.69. & Pſ.70.Con.2.* — Communicating of merites.

Rhem. 10. Eſpecially.) *In giuing almes,though we may do wel in helping al that are in neceſſitie,as farre as we can,yet we are more bound to ſuccour Chriſtians,then Iewes or Infidels: & Catholikes,then Heretikes.See S.Hierom* q.1.ad Hedibiam. — In almes whom to preferre.

Rhem.4. 15. A new creature.) *Note wel that the Apoſtle calleth that here a new creature,which in the laſt chapter he termed,* faith working by charitie,*and* (1.*Cor.*7,19.) the obſeruation of the commaundements of God.*Whereby we may learne that vnder the name of faith is conteined the whole reformation of our ſoules and our new creation in good workes. and alſo that Chriſtian iuſtice is a very qualitie, condition and ſtate of vertue and grace reſident in vs,and not a phantaſtical apprehenſion of Chriſtes iuſtice only imputed to vs.Laſtly, that the faith which iuſtifieth,ioyned with the other vertues,is properly the formal cauſe,and not the efficient or inſtrumental cauſe of iuſtification. that is to ſay, theſe vertues put together,being the effect of Gods grace,be our new creature and our iuſtice in Chriſt.* — Iuſtice an inherent qualitie in vs. — Faith with the other vertues is the formal cauſe of iuſtification.

Fulke 4. You might as well ſay,note here,that whatſoeuer S. Paule hath written in this whole Epiſtle,of iuſtification by faith without the workes of the Lawe, he ouerthroweth it all in the ende and concluſion. But we muſt confeſſe,that in the 5. Chapter,he ſpeaketh of faith,as the cauſe of our iuſtification, here of workes and obedience,the fruites of faith,and end of our iuſtification. For none of your concluſions can be gathered out of the text,in any lawfull forme of argument.There is in deede in the iuſtified, a new creature of iuſtice inherent,but they are thereby declared iuſt,not made iuſt. But where you deny faith to be the inſtrumentall cauſe of our iuſtification,you goe againſt the doctrine of your owne Doctors.For Thomas Aquinas confeſſeth,that we are iuſtified by faith inſtrumentally,or as by an inſtrumentall cauſe.And what can apprehend or receiue the grace and mercie of God,by which we are ſaued,but faith, the roote and beginning of all vertues? To denye faith therefore to be the inſtrument of our iuſtification, is to deny that we haue receiued the grace of iuſtification. And ſeing God iuſtifieth ỹ vngodly man,that beleeueth in him,Ro.4.5.no vertue inherent can be of the forme or eſſence of iuſtification.For an vngodly man hath no vertue inherent in him, and good workes are not the forme,but the end of our iuſtification,Eph.2,9.10. Neither doth faith it ſelfe merite iuſtification,but God reputeth faith without merite of workes,vnto iuſtice,Rom.4 And that faith doth not merite in the cauſe of iuſtification,S.Auguſtine proueth effectually *Ep.*106.and *ad Simpl.lib.*1.*Qu.*2.The formal cauſe of our iuſtification therefore,is the promiſe of the Goſell,which is the ſeede of immortalitie,Eph.2,20.1.Pet.1,23. and the materiall cauſe is the iuſtice of Chriſt,imputed through faith,2.Co.5,21. 1.Cor.1,30. — Faith and workes.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE EPHESIANS.

OF S.*Paules firſt comming to Epheſus,and ſhort abode there,we reade Act.*18.*And immediatly Act.*19.*of his returning thither according to his promiſe,what time he abode there* 3.moneths, ſpeaking to the Iewes in the Synagogue.*Act.*19.*v.*8.*and afterward apart from them (becauſe they were obſtinate)* two yeres *in a certaine ſchoole,* ſo that al that dwelt in Aſia,heard the word of our Lord, Iewes and Gentiles. *Act.*19.*v.*10. *The whole time him ſelf calleth* three yeres,*in his exhortation at Miletum to the Cleargie of Epheſus.Act.*20.*v.*31.

After al this he writeth this Epistle vnto them from Rome (as it is said) being then prisoner *and* in chaines. *and that as it seemeth, not the first time of his being in bonds there, whereof we reade Act. 28: but the second time, whereof we reade in the Ecclesiastical Stories afterward: because he saith in this Epistle c.6.v.21.* Tychicus wil certifie you of al things, whom I haue sent to you. *Of whom againe in the 2. to Tim c.4.v.12. he saith.* Tychicus I haue sent to Ephesus. *And the said 2. Epistle to Timothee (no doubt) was written very little before his death: for in it thus he saith:* I am euen now to be sacrificed, and the time of my resolution is at hand. *2. Tim.4.6.* Eph.3.v.1.& 4.v.1. Eph.6.v.20.

In the three first chapters, he commendeth vnto them the grace of God, in calling of the Gentiles no lesse then the Iewes, and making one blessed Church of both. Wherein his intention is to moue them to persuere (for otherwise they should be passing vngrateful) and specially not to be moued with his trouble, who was their Apostle: knowing (belike) that * *it would be a great tentation vnto them, if they should heare soone after, that he were executed. therfore also arming them in the end of the Epistle, as it were in complete harnesse.* * See Act.20, v.25.32.

In the other three chapters he exhorteth them to good life, in al pointes, and al states, as it becommeth Christians: and afore al other things, that they be most studious to continue in the vnitie of the Church, and obedience of the Pastors thereof, whom Christ hath giuen to continue and to be our stay against al Heretikes, from his Ascension, euen to the ful building vp of his Church in the end of the world.

THE EPISTLE OF PAVL TO THE EPHESIANS.

CHAP. I.

He magnifieth the grace of Gods eternal predestination and temporal vocation, 11 *both of the Iewes,* 13 *and also of the Ephesians being Gentils.* 13 *for whose excellent faith and charitie he reioyceth, and continually praieth for their increase, that they may see more cleerely the greatnes both of the inheritance in heauen, and also of Gods might which helpeth them thereunto:* 20 *an example of which might they may behold in the supereminent exalting of Christ.*

PAVL an Apostle of IESVS Christ by the will of God: to al the saincts that are at Ephesus: and to the faithful in Christ IESVS.

2 Grace to you and peace from God our father, and our Lord IESVS Christ.

3 Blessed be God and the Father of our Lord IESVS Christ, which hath blessed vs in al spiritual blessing, in cœlestials, in Christ:

4 As he chose vs in him before the constitution of the world, that we should be holy & immaculate † in his sight in charitie.

5 Who hath predestinated vs vnto the adoptiõ of sonnes, by IESVS Christ, vnto him self: according to the purpose of his wil:

6 Vnto the praise of the glorie of his grace, wherein he hath [c] gratified vs in his beloued sonne.

[c] ἐχαρίτωσεν

7 In whom we haue redemption by his bloud (the remission of sinnes) according to the riches of his grace.

8 Which hath superabounded in vs in al wisedom and prudence,

9 That he might make knowen vnto vs ỹ sacramẽt of his wil, according to his good pleasure, which he purposed in him self,

10 In the dispensation of the fulnes of times, to [c] perfit al things in Christ, that are in heauen and in earth, in him.

[c] ἀνακεφαλαιώσασθαι

11 In whom we also are called by lot: predestinate according to the purpose of him that worketh al things, according to the counsel of his wil:

12 That we may be vnto the praise of his glorie, which before haue hoped in Christ:

13 In

*PAul * an Apostle of Iesus Christ by the will of God, to the Saincts which are at Ephesus, and to the faithful in Christ Iesus,* 1.Cor.1.1.

2 *Grace* be *with you, and peace from God our Father, and* from *the Lord Iesus Christ.*

3 **Blessed be God the father of our Lord Iesus Christ, which hath blessed vs in all spirituall blessing in heauenly things by Christ:* 1.Cor.1.3. 2.pet.1.2.

4 ** According as he had chosen vs in him, before the foundation of the worlde, * that we should be holye, and without blame before him through loue.* 2.Tim.1.9. Colos.1.29.

5 *Who hath predestinated vs into the adoption of children by Iesus Christ vnto him selfe, according to the good pleasure of his will:*

6 *To the praise of the glorie of his grace, wherein he hath made vs accepted in the beloued.*

7 *In whom we haue redemption through his bloud, the forgiuenesse of sinnes, according to the riches of his grace,*

8 *Wherein he hath abounded toward vs in all wisedome and prudence.*

9 *And hath opened vnto vs the mysterie of his will, according to his good pleasure, which he had purposed in him selfe,*

10 *That in the dispensation of the fulnesse of the times, he might gather together in one all things in Christ, both which are in heauens, and which are in earth, in him.*

11 *In whom also we are chosen, being predestinate according to the purpose of him who worketh al things after the counsell of his owne will:*

12 *That we should be vnto the praise of his glory, which before* † *beleeued in Christ.* † Or, hoped

13 *In*

13 In whome you also, when you had heard the word of truth (the Gospel of your saluation:) in which also beleeuing you were ‡ signed with the holy Spirit of promis,

14 Which is the pledge of our inheritance, to the redemption of acquisition, vnto the praise of his glorie.

15 Therfore I also hearing your faith that is in our Lord IESVS, and loue toward al the Sainctes:

16 Cease not to giue thankes for you, making a memorie of you in my praiers,

17 That God of our Lord IESVS Christ, the father of glorie, giue you the spirit of wisedom and of reuelation, in the knowledge of him,

18 The eies of your hart illuminated, that you may know what the hope is of his vocation, and what are the riches of the glorie of his inheritance in the Sainctes,

19 And what is the passing greatnes of power toward vs that beleeue: according to the operation of the might of his powĕr,

20 Which he wrought in Christ, raising him vp from the dead, and setting him on his right hand in celestials,

21 Aboue ‖ al Principalitie and Potestate and Power, and Domination, and euery name that is named not onely in this world, but also in that to come.

Ps.8,8. 22 And he hath *subdued al things vnder his feete: and hath made him ‖ head ouer al the CHVRCH,

23 Which is his body, the ‡fulnes of him which is filled al in al.

13 In whome also ye hoped *after that ye heard the word of trueth, the Gospell of your saluation: wherein also after that ye beleeued, ye were sealed with the holy spirit of promise,*

14 Which is the earnest of our inheritance, vnto the redemption of the purchased possession, vnto the praise of his glory.

15 Wherefore I also, after that I heard of the faith which ye haue in the Lord Iesus, and loue vnto all the Sainctes,

16 Ceasse not to giue thankes for you, making mention of you in my praiers,

17 That the God of our Lorde Iesus Christ, the father of glory, may giue vnto you the spirite of wisedome and reuelation, in the knowledge of him,

18 The eies of your mindes being lightened: that you may know what the hope is of his calling, and what the riches of the glorie of his inheritance is *in the Sainctes:*

19 And what is the exceeding greatnes of his power to vswardwhich beleeue, * *according to the working of his mightie power,* Colos.2.19.

20 Which he wrought in Christ, when he raised him from the dead, and set him on his right hand in heauenly places.

21 Farre aboue all rule, and power, & might, and dominion, and euery name that is named, not onely in this worlde, but also in the worlde to come.

22 And hath put all thinges vnder his feete, and gaue him to be *the head ouer all things to the Church.*

23 Which is his body, the fulnesse of him that filleth all in all.

MARGINALL NOTES. CHAP. I.

Rhem. 1. 4. In his sight.) *We learne here that by Gods grace men be holy and immaculate, not onely in the sight of men, nor by imputation, but truely and before God: contrary to the doctrine of the Caluinistes.*

Fulke 1. To be holy and immaculate by imputation of Christes iustice, is to be truely holy and immaculate before God. For otherwise, no man is immaculate in this life, by iustice inherent in him selfe. Iustice imputed is true iustice.

Rhem. 2. 13. Signed with the.) *Some referre this to the grace of Baptisme: but to many learned it seemeth that the Apostle alludeth to the giuing of the Holy Ghost in the Sacrament of Confirmation, by signing the baptized with the signe of the Crosse and holy Chrisme. For that was the vse in the Apostles time, as els where we haue prooued. Annot* Act.8.

Fulke 2. All the auncient Interpretors, Chrysostome, Ambrose, Theodoret, Augustine *apud Bedam*, Primasius, Hierom, Oecumenius, Theophylactus, interprete it of the holy Ghost, that is, giuen to euery one of the children of God, and not one of them, either of Baptisme, Confirmation, Crossing, or Chrisming. And it is manifest, that the Apostle speaketh of that sealing, which is the vndoubted pledge of our saluation, which is no outward Sacrament or ceremonie, without the inward seale of the spirite of God. These learned men that you speake of therefore, be your maisters of the new learning, for the ancient learning had no such interpretation. New interpretations.

Rhem. 3. 23. Fulnes of.) *Christ is not ful, whole, and perfect without the Church no more then the head without the body.*

Fulke 3. Christ is full and perfect in him selfe, but as by his gracious dispensation he is the head of his Church, he is not full or perfect, without his body.

ANNOTATIONS. CHAP. I.

Rhem. 4. 21. Al Principalitie.) *The Fathers vpon this, and other places of the old and new Testament, where they finde the orders of holy Angels or spirites named, agree that there be nine orders of them. Of which some be here counted and called, as we see: in the Epistle to the Colossians, the order of Thrones is specified, which maketh fiue: to which if we adde these foure, Cherubim, Seraphim, Angels, and Archangels, which are commonly named in holy write, in al there be nine.* S. Denys cœl. Hier. c.7.8.9. & Ec. Hier. c.1. S Athanas. li. de Communi essent. in fine. Gregor. Moral. li. 32. c. 18. *Therefore, good Reader, make no accompt of* * *Caluins and others infidelitie, which blasphemously blame and condemne the holy Doctors diligence in this point, of curiositie and impietie. The whole endeuour of these heretikes is, to bring al into doubt, and to* Nine orders of Angels. Cal. vpon this place.

corrupt euery Article of our Religion.

Fulke 4. Caluines wordes are theſe: *As of the diuerſitie of the names, we gather, that there be diuerſe orders: ſo to enquire of them ouer ſubtilly, and to define their number, and to appoint their degrees, is a point not only of fooliſh curioſitie, but alſo of vngodly and daungerous raſhnes.* Caluine meaneth to enquire, define, or appoint more ſubtilly, then the word of God hath reuealed, is both vaine curioſitie, and impious temeritie. What infidelitie or blaſphemie is conteined in this ſaying! If the diligence of the holy Doctors, haue concluded any thing certeinly out of the word of God, Caluine ſpeaketh not one word againſt them. Caluine neuer purpoſed, or endeuored, to bring any article of religion in doubt: but would haue all articles of religion grounded vpon the worde of God, that they might be vndoubted. Slanders.

Rhem. 5. Apoc. 19. 1. Pet. 2, 25. 22. Head.) *It maketh a high proofe among the Proteſtants, that no man can be head of the Church, becauſe it is a calling and dignitie proper to Chriſt. But in truth by as good reaſon there ſhould be no king nor Lord, becauſe,* He is king and Lord. *neither ſhould there be Biſhop or Paſtor, becauſe he is* the Biſhop & Paſtor of our ſoules: *nor Pontifex nor Apoſtle, for by thoſe titles S. Paul termeth him Heb. 3: none ſhould be piller, foundation, rocke, light, or maiſter of the Church or truth, becauſe Chriſt is properly al theſe. And yet our new doctors (though they be exceding ſeditious and would for the aduantage of their ſect be gladly ridde of kings and al other Superiors temporal, if they feared not the ſword more then God, and would finde as good Scriptures to be deliuered of them, as they now find to diſcharge them ſelues of obedience to Popes:) yet (I ſay) they wil not deny, al the former titles and dignities (notwithſtanding Chriſtes ſoueraine right in the ſame) to be giuen and communicated to the Princes and Magiſtrates of the earth both ſpiritual and temporal. though Chriſt in a more diuine, ample, abſolute, excellent, and tranſcendent ſort, haue al theſe things attributed or appropriated to himſelf. So then, though he be the head of the Church, and the onely head in ſuch ſoueraine and principal maner, as no earthly man or mere creature euer is or can be, and is ioined to the Church in a more excellent ſort of coniunction, then any king is to his ſubiects or Countrie, or any Pope or Prelate to the Church whereof he is gouernour, euen ſo farre that it is called his body Myſtical: life, motion, ſpirit, grace iſſuing downe from him to it and the members of the ſame, as from the head to the natural body. though in this ſort (we ſay) no man can be head but Chriſt, nor the Church be body to any but to Chriſt: yet the Pope may be the miniſterial head, that is to ſay, the cheefe Gouernour, Paſtor, and Prelate of the ſame, and may be his Vicar or Vicegerent in the regiment of that part which is in earth. as S. Hierom calleth Damaſus the Pope,* Summum Sacerdotem, the cheefe & higheſt Prieſt: *and the Apoſtle ſaith of this miniſterial heard,* The head can not ſay to the feete, you are not neceſſarie for me. *For therein alſo is a great difference betweene Chriſt and euery mortal Prelate, that (as the Apoſtle here ſaith) he is head of the whole Church, meaning of the triumphant (and of al Angels alſo though in an other ſort) no leſſe then of the Church militant. So Peter was not, nor any Pope, nor any man can be. where you muſt obſerue, that for this ſoueraine preeminence of Chriſt in this caſe, the Church is not called the body myſtical of any Gouernour, Peter, Paul, or what Prelate or Pope ſo euer.* As Chriſt is king, and yet men are kings alſo: ſo Chriſt is head of the Church, and yet man may be head there. of alſo. Chriſt is head of his Church in a far more excellent ſort, then any man can be. *Hiero ep. 123.* 1. Cor. 12, 21.

Fulke 5. That which is proper to Chriſt, is not communicable to any creature: to be head of his body, is proper to Chriſt: therfore it agreeth not to any creature, to be head of Chriſts bodye, which is his Church, in that ſenſe that Chriſt is head therof. Neither is any man, king, Lord, Biſhop, Paſtor, Pontifex, Apoſtle, piller, foundation, rocke, light, or maſter of the Church, or truth, as Chriſt is properly all theſe. For that which is proper to Chriſt, is not common to any other. Earthly kings, & earthly Lords, be ſo Kings & Lords, as they be his ſubiects, & ſeruants, Lieutenants, & Deputies, ſo I ſay of Biſhops & Paſtors. The high Prieſts office he hath him ſelfe, without any Deputie, & executeth it in his owne perſon, in that he offred him ſelf the only ſacrifice of our redemption once for all, & being entred into the holieſt place, appeareth in the preſence of God for vs, to make perpetuall interceſſion for vs. Heb. 9, 24. &c. As he was immediate Apoſtle from God his father, ſo he hath giuen and ſent Apoſtles from him ſelf. The Apoſtles are pillers & foundations, rockes or ſtones, but yet ſo, that Chriſt is the onely corner ſtone, onely maine foundation, & ſtedfaſt rocke, that beareth vp the whole building. Chriſt is the only true light, which lightneth euery man that commeth vnto this world: & Iohn Baptiſt, though a light, yet was not that light, nor any Apoſtle, or other meſſenger, which is but as a candle, or a ſtarre taking his light of the Sunne. Chriſt is the only maſter of the Church, and truth, forbidding vs to call or acknowledge, any other maſter or auctor of truth, though he haue many Vſhers vnder him, that teach the Church in that truth, which they haue learned of him. So Chriſt is the only head of the Church, as you confeſſe, in ſuch ſort, as no earthly man, or meere creature can be. Now it may be doubted, whether you take the Pope, to be a meere creature, becauſe ſome of your Canoniſts haue ſayd vnto him, *Nec Deus es, nec homo, quaſi neuter es inter vtrumq;. Thou art neither God, nor man, thou art as it were a Neuter betweene both.* As alſo, that ſome of you haue called him *Dominus Deus noſter Papa, Our Lord God the Pope,* And ſome haue denied that he is a man, as the See of Peter is ſubiect vnto him *Clemens in proamio in gloſſ. Extrauag. de verb. ſigni, Cap. cum inter, in gloſſa edit. Paris. 1513. Decret. ſext. de electione. Fundamenta. in gloſſ.* But to take you at the beſt, becauſe you ſay, no Pope is ſo head of ỹ Church, as Chriſt is the head of his myſtical body, It remaineth, that if you wil haue him head any way, you muſt ſhew by whō he is ſo conſtituted, & made head, as S. Paul ſayth, that Chriſt is by God. The Pope you ſay, is miniſterial head of the Church, & yet you ſay, the Church can be body to none, but vnto Chriſt, wherof it followeth, that none can properly be head of the Church, but Chriſt. For euery head is head of ſome body, and no body but a monſter hath two heads. For though euery king may be called head of the Church of his dominion, which is a body diſtinct from the whole Church, as euery ſcueral pariſh is, & the Gouernour therof may in ſome ſenſe be called head therof, yet of the whole Church, being one body cōſiſting of all the members, there can be but one head, that is Chriſt. You anſwer, he is head, but of that part onely, which is on earth. Then is he not head of the Catholike & vniuerſal Church, by your owne confeſſion, neither hath he any thing to doe in Purgatory. But that he is head of the militant Church, what proofe haue you out of the Scriptures? You anſwer, the Apoſtle ſayd of this miniſterial head, The head can not ſay to the feet, you are not neceſſary for me. You durſt not for ſhame note thus much vpon that text, leſt your very ſpecial friends ſhould note your impudency, yea you haue noted vpon the 15 verſe, that Chriſt is the head of that ſpiritual body, which is reſembled to our natural body. Therfore this is but a voluntary, new, & abſurd expoſition, contrary to the manifeſt meaning of the Apoſtle. If you Chriſt the onely head of the whole Church

will

will ſay,our principall head may iuſtly ſay,he hath no neede of his feete or loweſt members, it is vtterly falſe: for as he is head of his myſticall body, he cannot ſpare any one of his loweſt members, but euery one is required to his perfection and fulneſſe, as you haue noted your ſelfe vpon this verſe. When ſcripture faileth, you flee to Hieromes auctoritie,who maketh nothing for you, in calling Damaſus higheſt prieſt,ſeeing he confeſſeth els where,that the poore Biſhop of Eugubium,is of the ſame worthines and prieſthod,which the great Biſhop of Rome,aud that all Biſhops are alike, the Apoſtles ſucceſſors, *Epi.Euagrio.* Wherefore ſeeing you conclude,that the Church is not called the myſticall body of the Pope,it is lawful for vs to inferre,that the Pope is not head of the myſticall body of Chriſt,but onely Chriſt himſelfe.

CHAP. II.

He putteth them in mind of their vnworthineſſe before they were Chriſtians: that all the praiſe may be giuen to the grace of God: 11 *and of the enmitie that was then betweene the Iewe and the Gentile:* 13 *vntill nowe that Chriſt by his Croſſe hath made both one,taking away the ceremonies of the Law,and making one body, and building one holy Temple of all,in his Catholike Church.*

AND you when you were dead by your offenſes and ſinnes,

2 Wherein ſometime you walked according to the courſe of this worlde, according
Eph.6,12. to the *prince of the power of this aire of the ſpirit that nowe worketh on the children of diffidence.

3 In whom alſo wee all conuerſed ſometime in the deſires of our fleſh,doing the wil of the fleſh and of thoughtes, and were by nature the children of wrath as alſo the reſt:

4 But God (which is riche in mercie) for his exceeding charitie wherewith hee loued vs,

5 Euen when wee were dead by ſinnes, quickened vs together in Chriſt, (by whoſe grace you are ſaued,)

6 And rayſed vs vp w̃ him, & hath made vs ſit with him in ỹ celeſtials in Chriſt IESVS,

7 That hee might ſhewe in the worldes ſucceeding,the abundant riches of his grace, in bountie vpon vs in Chriſt IESVS.

8 For by ‖ grace you are ſaued through faith (and that not of your ſelues,for it is the gift of God)

9 ‡Not of workes, that no man glorie:

10 For we are his worke,created in Chriſt IESUS in good workes, which God hath prepared that we ſhould walke in them.

11 For the which cauſe be mindfull that ſometime you were Gentiles in the fleſh,
1.Re.17,26. Ezc 44,7. Rom.9,4. who were *called prepuce, of that which is called circumciſion in the fleſh, made with hand:

12 Who were at ỹ time without Chriſt, alienated from the conuerſation of Iſraël, and *ſtrangers of the teſtaments, hauing no hope of the promis,and without God in this world.

13 But nowe in Chriſt IESVS, you that ſometime were farre of,are made nigh in the blood of Chriſt.

14 For he is our peace, who hath made both one, and diſſoluing the middle wall of the partition, the enmities in his fleſh:

15 Euacuating

AND he quickened you that were dead in treſpaſſes and ſinnes:* Coloſ.2.13.

*2 In the which in time paſſed ye walked, *according to the courſe of this worlde, after the gouernour that ruleth in the aire, the ſpirite that nowe worketh in the children of diſobedience.* Epheſ.6.11.

3 Among whom we all had our conuerſation alſo in time paſt in the luſtes of our fleſh, fulfilling the will of the fleſh, and of the minde, and were by nature the children of wrath, euen as other:

4 But God which is riche in mercie, for his great loue wherewith he loued vs,

5 Euen when wee were dead by ſinnes, hath quickened vs together with Chriſt, by whoſe *grace ye are ſaued,*

6 And hath raiſed vs vp together, and made vs *ſitte together in heauenly things in Chriſt Ieſus,*

7 That in ages to come he might ſhew the exceeding riches of his grace,in his *kindneſſe to vs ward,through Chriſt Ieſus.*

8 For by grace are yee made ſafe through faith,and that not of your ſelues: it is the gift of God,

9 Not of workes, leſt any man ſhould boaſt himſelfe.

10 For we are his workemanſhip, created in Chriſt Ieſus vnto good workes, which God hath before ordeyned,that we ſhould walke in them.

11 Wherfore,remember that ye being in time paſſed Gentiles in the fleſh, called vncircumciſion of that which is called circumciſion in the fleſh, made by hands:

*12 That at that time ye were without Chriſt, being aliantes from the common wealth of Iſrael, and ſtrangers from the * Teſtaments of promiſe, hauing no hope, and without God in this world.* Rom.9.4.

13 But nowe in Chriſt Ieſus, ye which ſometime were farre off, are made nigh by the blood of Chriſt.

14 For he is our peace, which hath made both one: and hath broken downe the middle wall that was a ſtop betweene vs.

15 Euacuating the lawe of commaundements [c] in decrees: that hee may create the two in him ſelfe into one newe man, making peace,

16 And may reconcile both in one body to God by the croſſe, killing the enmities in him ſelfe.

17 And comming he euangelized peace to you that were farre of, and peace to them that were nigh.

18 For *by him we haue acceſſe both in one Spirit to the Father.

19 Nowe then you are not ſtrangers and forreiners: but you are [c] citizens of ỹ ſaincts, and the domeſticals of God,

20 ‖ Built vpon the foundation of the Apoſtles and Prophets, IESVS Chriſt himſelfe being the higheſt corner ſtone:

21 In whom all building framed together, groweth into an holy temple in our Lord,

22 In whom you alſo are built together into an habitatiõ of God in ỹ holy Ghoſt.

[c] εἰν δόγμασι.

The Epiſtle for S. Thomas the Apoſtle, Decemb. 21.

Rom.5,2.

[c] συμπολῖται.

15 Taking away in his fleſh the hatred, euen *the*law of commandements* conteyned *in ordinances, for to make of twayne one newe man in himſelfe, ſo making peace:* Col.2.14.

16 And that he might reconcile both vnto God in one body through his *croſſe, and ſlue hatred thereby:*

17 And came and preached the glad tidings of peace to you which were *afarre off, and to them that were nigh.*

18 For through him wee haue both an entrance in one ſpirite vnto the father.

19 Nowe therefore, ye are no more ſtrangers and forreiners: but fellowe citizens with the ſainctes, and of the houſhold of God,

20 And are built vpon the fundation of the Apoſtles and Prophets, Ieſus Chriſt him ſelfe being the head corner ſtone,

21 In whom all the building coupled together, groweth vnto an holy Temple in the Lord,

22 In whom alſo ye are builded together for an habitation of God through the ſpirit.

MARGINALL NOTES. CHAP. II.

Rhem.1. 9. Not of workes.) *It is ſaid, not of workes as thine, of thy ſelfe being vnto thee, but as thoſe in which God hath made, formed, and created thee.* Aug.de gr.& lib.arbit.c.8.& ſeq.

Fulke.1. S. Auguſtine meaneth none otherwiſe, but ỹ good workes are neceſſarie, and that faith void of good workes, doth not ſuffice, as he ſheweth alſo in Pſa.144. vpon this text. *What then, doe not we worke well? yes we worke: But howe? God working in vs, becauſe by faith we giue place in our heart to him, which worketh good in vs, and by vs: Therefore heare whence thou workeſt good: for we are his worke created &c.* Chryſoſtome vpon this place ſayth in Eph.hom.4. *He hath not refuſed men that haue workes, but he hath ſaued them being deſtitute of workes by grace, that no man might haue whereof to glorie. And then leſt hearing that it is not of workes, but all is prepared and finiſhed by faith, thou ſhouldeſt become idle: ſee what he addeth: for we are his worke &c.*

Of grace not of workes.

ANNOTATIONS. CHAP. II.

Rhem. 2. 8. By grace you are ſaued through faith.) *Our firſt iuſtification is of Gods grace, and not of our deſeruings: becauſe none of all our actions that were before our iuſtification, could merite or iuſtly procure the grace of iuſtification. Againe, he ſaith,* through faith: *for that faith is the beginning, foundation, and rocte of all iuſtification, and the firſt of all other vertues, without which it is impoſſible to pleaſe God.*

Our firſt iuſtification of mere grace, and faith the foundation thereof.

Fulke. 2. This iuſtification of meere grace by faith onely, without workes, is that, by which we are ſaued, as the text is plaine, and all the auncient fathers conſent: for this newe deuiſe of the firſt and ſecond iuſtification, was vnknowen to them. So ſayth S. Paul. Whom God hath iuſtified, he hath glorified, Rom.8.30. Theodoret ſayth: *The grace of God hath vouchſafed vs of theſe good things, wee haue brought onely faith.* Againe. *We beleeued not of our owne accord, but being called, we came to him, and when we were come, he required not puritie and innocencie of life, but accepting faith onely, he forgaue vs our ſinnes.*

One iuſtification by faith onely vnto ſaluation.

Rhem. 3. 20. Built vpon the foundation.) *Note againſt the Heretikes that thinke it diſhonorable to Chriſt, to attribute his titles or callings to mortall men, that the faithfull (though builded firſt, principally, and properly vpon Chriſt) yet are ſaid here to be built alſo vpon the Apoſtles and Prophets. Why may not the Church then be builded vpon Peter?*

The Church builded vpon Chriſt, & yet vpon the Apoſtles alſo.

Fulke. 3. Where the Apoſtles and Prophets are called the foundation, Chriſt himſelfe hath his proper place to be the corner ſtone. We denie not, that ỹ Church is builded vpon Peter, as one of the foundation ſtones, but that vpon Peter only, as the maine fundation which is Chriſt alone, we denie ỹ the Church is builded. 1.Cor.3.11.

Peters Prerogatiue.

CHAP. III.

For witneſſing the vocation of the Gentiles, as being the Apoſtle of the Gentiles, he is in priſon: 13 Wherein the Gentiles therefore haue cauſe to reioyce, rather then to ſhrinke. So he ſaith, 14 and alſo prayeth to God (who is Almightie) to confirme their inward man, though the outward be infirmed by perſecutions.

FOR this cauſe, I Paul the priſoner of IESVS Chriſt, for you Gentiles:

2 If yet you haue heard ỹ diſpenſation of ỹ grace of God, which is giuẽ me toward you,

3 Becauſe according to reuelation the ſacrament was made knowen to me, as I haue written before in briefe:

4 According

FOR this cauſe I Paul am *a priſoner of Ieſus Chriſt for you heathen:*

2 If yee haue heard of the diſpenſation of the grace of God, which is giuen me to youwardes:

3 For by reuelation ſhewed God *the myſterie vnto me (as I wrote afore in fewe wordes,*

4 Whereby

4 According as you reading may vnderstand my wisdome in the mysterie of Christ,

5 Which vnto other generations was not knowen to the sonnes of men, as nowe it is reuealed to his holy Apostles and Prophets in the Spirit.

6 The Gentiles to be coheires and concorporat and comparticipant of his promis in Christ IESVS by the Gospel:

7 Whereof I am made a minister according to the gift of the grace of God, which is giuen me according to the operation of his power.

1.Cor.15,9. 8 To me * the least of all the saincte is giuen this grace among ỹ Gentiles to euangelize the vnsearcheable riches of Christ,

9 And to illuminate all men what is the dispensation of the sacrament hidden [c] from worldes in God, who created all things:

[c] Ἀπὸ τῶν αἰώνων. That is, *for euer before.*

10 That the manifold wisdome of God, may be notified to the Princes and Potestats in the celestials hy the Church,

[c] That is, *the eternall prefenition.*

11 According to the [c] prefinition of worldes, which he made in Christ IESVS our Lord.

12 In whom we haue affiance & accesse in confidence, by the faith of him.

[b] The Epistle vpon the 16. Sunday after Pentecost.

13 [b] For the which cause I desire that you faint not in my tribulations for you, which is your glory.

14 For this cause I bowe my knees to the Father of our Lord IESVS Christ.

15 Of whom all paternitie in the heauens and in earth is named,

16 That he giue you according to the riches of his glorie, power to be fortified by his Spirit in the inner man.

17 Christ ‡to dwel by faith in your harts, rooted and founded [c] in charitie,

18 That you may be able to cõprehend with all the saincte, what is the bredth, and length, and height, and depth,

19 To know also the charitie of Christ, surpassing knowledge, that you may be filled vnto all the fulnesse of God.

Rom.16,25.

20 And * to him that is able to doe all things more aboundantly then we desire or vnderstand, according to the power that worketh in vs:

21 To him be glorie in the CHVRCH, and in Christ IESVS, vnto all generations world without end. Amen.

4 Whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ.)

5 Which mysterie *in other ages was not opened vnto the sonnes of men, as it is nowe reuealed vnto his holy Apostles and Prophets by the spirite:*

6 That *the Gentiles should be inheritours also, and of the same body, and partakers of his promise in Christ by the Gospel:*

*7 Whereof I was made a minister, according to the gift of the grace of God, which is giuen vnto me * after the working of his power.* Ephes.1.19.

8 Vnto me which am lesse then the least of all saincte is this grace giuen, that I should preach among the Gentiles the vnsearcheable riches of Christ,

9 And bring to light to all men what the felowship of the mysterie is, which from the beginning of the worlde hath beene hid in God, which made all things through Iesus Christ:

10 To the intent that nowe vnto the rulers and powers in heauenly things *might be knowen by the Church, the very manifolde wisedome of God,*

11 According to the eternall purpose which he wrought in Christ Iesus our Lord:

12 By whom we haue boldnesse and entrance in confidence by the faith of him.

13 Wherefore I desire that ye faint not for my tribulations for you, which is your glorie.

14 For this cause I bowe my knees vnto the father of our Lord Iesus Christ,

15 Of whom all the familie in heauen and earth is named.

16 That he woulde graunt you according to the riches of his glorie, to be strengthened with might by his spirite in the inner man,

17 That Christ may dwell in your hearts by faith: that yee beeing rooted and grounded in loue,

18 Might be able to comprehend with all saincts, what is the breadth, and length, & depth, and height:

19 And to know the loue of Christ, which excelleth all *knowledge, that ye might be filled with all fulnesse of God.*

20 Vnto him that is able to doe exceeding abundantly aboue all that we aske or thinke, according to the power that worketh in vs,

21 Be glory in the Church by Christ Iesus throughout all ages, worlde without ende, Amen.

MARGINALL NOTES. CHAP. III.

Rhem.1. 17. To dwell by faith.) *Christ dwelleth in vs by his giftes, and we be iust by those his giftes remaining and resident in vs, and not by Christes proper iustice onely, as the Heretikes affirme.*

Fulke.1. The text is plaine: Christ dwelleth in vs by faith, and by faith we are iustified, in the merites and iustice of Christ onely, 2.Cor.5.21. see the note there sect 4. Fayth.

Rhem.2. 17. In charitie.) *Not faith onely muſt be in vs, but charitie which accompliſheth all vertues.*

Fulke.2. From that faith, by which onely we are iuſtified by God vnto ſaluation, charitie can neuer be ſeperated. Charitie.

CHAP. IIII.

He exhorteth them to keepe the vnitie of the Church moſt carefully with all humilitie, bringing them many motiues thereunto 7 and anſwering that euen the diuerſitie it ſelfe of offices is not for diuiſion, as being the gift of Chriſt himſelfe, but to build vp the Church, and to hold all in the vnitie thereof againſt the ſuttle circumuentions of Heretikes: thus vnder Chriſt the head, in the Church being the body, euery member may proſper. 17 Neither (as touching life) muſt we liue like the Heathen, but as it becommeth Chriſtians, laying of all our old corrupt maners, and increaſing dayly in all goodneſſe.

The Epiſtle vpon the 17. Sunday after Pentecoſt. And in a Votiue Maſſe againſt Schiſme.

I Therefore priſoner in our Lorde, beſeech you, that you walke worthy of the vocation in which you are called,

2 With all humilitie and mildneſſe, with patiẽce, ſupporting one an other in charitie,

3 Carefull to keepe the vnitie of the ſpirit in the bond of peace.

4 One body & one ſpirit: as you are called in one hope of your vocation.

The Epiſtle vpon Aſcenſion eue. And vpon SS. Simon and Iudes day.

5 One Lord, ‖one faith, one baptiſme.

6 *One God and Father of all, which is ouer all, and by all, and in all vs.

7 But * to euery one of vs is giuen grace according to the meaſure of the donation of Chriſt.

Malac.2,10. Rom.12,4. 1.Cor.12,4. Pſ.67,19.

8 For the which he ſayth, *Aſcending on high, he ledde captiuitie captiue: he gaue gifts to men.*

9 (And that he aſcended, what is it, but becauſe he deſcended alſo firſt into the [c] inferiour partes of the earth?

10 He that deſcended, the ſame is alſo he that is aſcended aboue all the heauens, that he might fill all things.)

1.Cor.12,28 11 And he * gaue, ‖ ſome Apoſtles, and ſome Prophets, and otherſome Euangeliſts, and otherſome paſtors and doctors,

12 To the conſummation of the ſainctes, vnto the worke of the miniſterie, vnto the edifying of the body of Chriſt:

13 ‖ Vntill we meete all into the vnitie of faith and knowledge of the ſonne of God, to a perfect man, into the meaſure of the age of the fulneſſe of Chriſt:

14 That nowe we be not children wauering, and caried about ‖ with euery wind of doctrine in the wickedneſſe of men, in craftineſſe to the circumuention of errour.

15 But doing the trueth in charitie, let vs in all things grow in him, which is the head Chriſt:

16 Of whom ỹ whole body being compact and knit together by all iuncture of ſubminiſtation, according to the operation in the meaſure of euery member, maketh the increaſe of the body vnto the edifying of it ſelfe in charitie.

17 This

I Therefore a priſoner [†] in the Lord exhort you, that ye walke worthy of the vocation wherewith ye are called, †Or, for the Lords cauſe.

2 With all lowlineſſe and meekeneſſe, with long ſuffering, forbearing one another in loue.

3 Endeuouring to keepe the vnitie of the ſpirite in the bond of peace.

4 One body, and one ſpirit, euen as ye are called in one hope of your calling.

5 One Lord, one faith, one baptiſme.

6 One God and father of all, which is aboue all, and through all, and in you all.

*7 But * vnto euery one of vs is giuen grace,* Rom.12.3. *according to the meaſure of the gift of Chriſt.*

*8 Wherefore hee ſaith, When hee * went vp on high, he ledde captiuitie captiue, and gaue giftes vnto men.* Pſal.68.19.

9 (But that he aſcended, what is it but that he alſo deſcended firſt into the lower partes of the earth?

*10 * He that deſcended, is euen the ſame alſo that aſcended vp farre aboue all heauens, to fulfill all things.)* 1.Cor.11.11

*11 * And he gaue ſome Apoſtles, and ſome Prophetes, and ſome Euangeliſts, and ſome ſhepheards, and teachers,* 1.Cor.12.28.

12 To the gathering together of the ſainctes, into the worke of miniſtration, into the edifying of the body of Chriſt:

13 Till we all meete together into the vnitie of faith and knowledge of the ſonne of God, vnto a perfect man, vnto the meaſure of the age of the fulneſſe of Chriſt:

14 That we henceforth be no more children, wauering and caried about with euery winde of doctrine, and in the wylineſſe of men, in craftines, to the laying wayte of deceyte.

15 But folowing the trueth in loue, let vs growe vp into him in all things which is the head euen *Chriſt.*

16 In whom all the body being conueniently coupled, and knit together by euery ioynt yeelding nouriſhment according to the effectuall power in the meaſure of euery part, maketh increaſe of the body, vnto the edifying of it ſelfe in loue.

17 This

17 This therfore I say and testifie in our Lord: that now you walke not as also the
1.Pet.4. *Gentiles walke in the vanitie of their sense,
3.Ro.1,21. 18 Hauing their vnderstanding obscured with darknes, alienated from the life of God by the ignorance that is in them, because of the blindenes of their hart,
Ro.1,24. 19 Who despairing, *haue giuen vp them selues to impudicitie, vnto the operation of al vncleannes, vnto auarice.
20 But you haue not so learned Christ:
21 If yet you haue heard him, and haue been taught in him, (as ȳ truth is in IESVS.)
Colos.3,8. 22 *Lay you away, according to the old
Heb.12,1. conuersation the old man, which is corrupted according to the desires of errour.
23 And ‡ be renewed in the spirit of your minde:
24 And put on the new man which according to God is created in iustice, and holines of the truth.
25 For ȳ which cause laying away lying,
Zach.8,16. *speake ye truth euery one with his neighbour, because we are mẽbers one of another.
Ps.4,5. 26 *Be angrie and sinne not. let not the sunne goe downe vpon your anger.
27 Giue not place to the Deuil.
28 He that stole, let him now not steale: but rather let him labour in working with his handes that which is good, that he may haue whence to giue vnto him that suffereth necessitie.
29 Al naughtie speache let it not proceede out of your mouth: but if there be any good to the edifying of the faith, that it may giue grace to the hearers.
30 And contristate not the holy Spirit of God: in which you are signed vnto the day of redemption.
31 Let al bitternes, and anger, and indignation, and clamour, and blasphemie be taken away from you with al malice.
32 And be gentle one to an other, merciful, pardoning one an other, as also God in Christ hath pardoned you.

*17 This I say therefore, and testifie in the Lorde, that ye hencefoorth walke not * as other* Rom.1.21.
Gentiles walke, in vanitie of their minde:

18 Darkened in cogitation, being alienated from the life of God, by the ignorance that is in them by the † blindnesse of their hearts. †Or, hardnesse.

19 Which being past feeling, haue giuen them selues ouer vnto wantonnes, to worke all vncleannes with greedinesse.

20 But ye haue not so learned Christ.

21 If so be that yee haue heard him, and haue bene taught in him, as the trueth is in Iesus,

*22 To lay downe * according to the former* Col.3.8.
conuersation, the old man, which is corrupted according to the lustes of errour:

23 To be renued in the spirit of your minde,

24 And to put on that newe man, which after God is shapen in righteousnesse, and holinesse of trueth.

*25 * Wherefore, putting away lying, speake* Rom.6.4.
euery man trueth vnto his neighbour: forasmuch colos.3.8.
as we are members one of another.

*26 * Be ye angry, and sinne not: let not the* Psal.4.5.
sunne goe downe vpon your wrath.

27 Neither giue place to the deuill.

28 Let him that stole, steale no more: but let him rather labour, working with his handes the thing which is good, that hee may giue vnto him that needeth.

29 Let no filthy communication proceede out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers.

30 And grieue not the holy Spirit of God, by whome ye are sealed vnto the day of redemption.

31 Let all bitternesse, and fiercenesse, and wrath, and crying, and †euill speaking, be put away † Or, blasphemie.
from you, with all † naughtinesse. †Or, malice.

32 Be ye curteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

MARGINALL NOTES. CHAP. IIII.

Rhem. 1. 9. Inferiour partes.) *He meaneth specially of his descending to Hel.*

Fulke 1. *His descending doeth not signifie any passing from place to place, but teacheth the greatnes of his dispensation, that when he was most high, he abased himselfe so much, and endured so great abasement. Theodoret* vpon this text, In this sense he descended to hell.

Rhem. 2. 23. Be renued.) *The Apostle teacheth vs not to apprehend Christs iustice by faith only, but to be renued in our selues truly, and to put on vs the new man formed and created in iustice and holines of truth. By the which, free wil also is proued to be in vs, to worke with God, or to consent vnto him in our sanctification.*

Fulke 2. We beleeue as the Apostle teacheth, that we must be renued in the spirit of our minde, and put on the new man, &c. But this renouation is onely begunne in this life, and not perfected vntill we be made perfectly iust and holy after this life. And therefore the Apostle teacheth vs, to apprehend the iustice of Christ onely, that Iustice.
we may be iustified vnto saluation in this life, 2.*Cor.* 5. 21. Neither doeth this place proue that our will doeth Freewill.
worke

worke with God before God doe alter our will,and of vnwilling to holines and righteouſnes,by his Spirit maketh vs willing: for of our ſelues we are not apt to thinke any thing. 2.*Cor*.3.5.

ANNOTATIONS. CHAP. IIII.

Rhem. 3. 5. One faith.) *As rebellion is the bane of ciuil Commonwealths and kingdoms, and peace and concord,the preſeruation of the ſame: ſo is Schiſme,diuiſion,and diuerſitie of faiths or felowſhips in the ſeruice of God, the calamitie of the Church: and peace,vnitie,vniformitie,the ſpecial bleſſing of God therein.and in the Church aboue al Commonwealths,becauſe it is in al pointes a Monarchie tending euery way to vnitie.but one God,but one Chriſt, but one Church,but one hope,one faith, one baptiſme,one head,one body. Whereof S.Cyprian* li.de vnit.Ec.nu.3. *ſaith thus:* One Church the holy Ghoſt in the perſon of our Lord deſigneth and ſaith, One is my doue. This vnitie of the Church he that holdeth not, doth he thinke he holdeth the faith? He that withſtandeth and reſiſteth the Church, he that forſaketh Peters chaire vpon which the Church was built,doth he truſt that he is in the Church?When the bleſſed Apoſtle S.Paul alſo ſheweth this Sacrament of vnitie, ſaying, One body and one ſpirit &c. Which vnitie we Biſhops ſpecially that rule in the Church, ought to hold faſt and maintaine, that we may proue the Biſhoply function alſo it ſelfe to be one and vndiuided, &c. *And againe*, There is one God,and one Chriſt, and one Church, and one Chaire,by our Lordes voice founded vpon Peter.An other altar to be ſette vp,or a new Prieſthod to be made, beſides one altar,& one Prieſthod,is impoſſible.Whoſoeuer gathereth els where, ſcattereth. It is adulterous, it is impious,it is ſacrilegious,whatſoeuer is inſtituted by mans furie to the breach of Gods diuine diſpoſition. Get ye far from the contagion of ſuch men,and flee from their ſpeaches as a canker and peſtilence, our Lord hauing præmoniſhed and warned before hand,They are blind,leaders of the blind,&c. *Whereby we learne that this vnitie of the Church commended ſo much vnto vs, conſiſteth in the mutual fellowſhip of al Biſhops with the See of Peter. S.Hilarie alſo* (li.ad Conſtantium Auguſtum)*thus applieth this ſame place of the Apoſtle againſt the Arians,as we may do againſt the Caluiniſts.* Perilous and miſerable it is, *ſaith he*, that there are now ſo many faithes as willes,and ſo many doctrines as maners,whiles either faithes are ſo written as we wil,or as we wil,ſo are vnderſtood: and whereas according to one God, and one Lord,and one Baptiſme, there is alſo one faith, we fall away from that which is the onely faith, and whiles moe faithes be made, they beginne to come to that, that there is none at al.

Vnitie of the Cath. Church.

*Ep.*40. Schiſme deteſtable.

Among heretikes as many faithes as willes.

Fulke 3. In the former ſaying of *S.Cyprian:* theſe wordes,*He that forſaketh Peters chaire,vpon which the Church was built*, are none of *Cyprians* wordes in the ancient bookes of *Cyprian* written and printed, but lately foyſted in by *Pammelius*. Likewiſe in the ſecond teſtimonie,where *Cyprian* hath *ſuper Petram*,vpon the rocke,*Pammelius* hath turned it into *Petrum*,vpon Peter. Such patcherie will ſerue well, to make Poperie ſeeme ancient among the ignorant, but it is groſſe paltrie in the iudgement of all that be wiſe and learned. Therefore your concluſion, that the vnitie of the Church conſiſteth in felowſhip with *Peters Chaire*,is builded vpon meere forgery and foyſting. And if thoſe ſayings were true,we might as truely ſay,that the Pope holdeth not *Peters Chaire*, that holdeth not Peters faith. The ſaying of *Hilary* maketh nothing againſt Caluine,nor them that conſent in doctrine with him,which acknowledge but one faith as one God.

Falſifying of the olde doctors.

Rhem.4. 11. Some Apoſtles.) *Many functions that were euen in the Apoſtles time,are not here named: which muſt be noted againſt the Aduerſaries that cal here for Popes.as though the names of Biſhops, Prieſts, or Deacons were not as wel kaſt out as Popes: whom yet they can not deny to haue been in vſe in S.Paules daies. And therfore they haue no more reaſon,out of this place to diſpute againſt the Pope,then againſt the reſt of the Eccleſiaſtical functions. Neither is it neceſſarie to reduce ſuch as be not ſpecified here,to theſe here named: though in deede both other Biſhops and Prelates and ſpecially Popes may be conteined vnder the names of Apoſtles,Doctors,and Paſtors. Certes the roome and dignitie of the Pope is a very continual Apoſtleſhip, and S.Bernard calleth it* Apoſtolatum.Bernard.ad Eugen.li.14.c.4.& c.6. in fine.

The heretikes foliſh negatiue argument againſt ỹ Pope, anſwered. The Popes office is called an Apoſtleſhip.

Fulke.4. The Apoſtle nameth al functions neceſſary for the planting and continuance of doctrine,and the vnitie of the Church in the trueth,among which the Pope is none,therfore he hath no function for certeintie & vnitie of trueth,as is pretended. The functions perteyning to the external gouernment of the Church are not here named,but onely ſuch as perteine vnto doctrine, where the Apoſtle ſhould haue left out the principall of all, if the Popes ſupremacie were ſo neceſſary for continuance of vnitie in trueth, as you affirme. The functions of Biſhops, elders and deacons, (as they reſpect the external gouernment and policie of the Church,) are els where named generally and particularly: but in reſpect of the office of teaching,they are conteined vnder paſtours and teachers: But the Pope who is neither ſent of Chriſt, neither teacheth nor feedeth, how ſhould he be an Apoſtle,paſtour or teacher? But for his feeding and teaching you wil not greatly ſtriue: for his Apoſtleſhip you can finde nothing in the Scripture,nor in the auncient fathers for a thouſand yeres after Chriſt, and therefore it beganne belike in *Bernards* time, who as he being caried away with the errour of his age,aſcribeth too much to the biſhop of Rome,ſo he ment not to make him an Apoſtle, as thoſe that were ſent immediatly of Chriſt,and not of men nor by men: of whom S.Paul ſpeaketh in this place: who had alſo an office diſtinct from all other. Therefore ſeeing the Pope hath neither ſending from Chriſt, nor executeth the office of an Apoſtle,we may ſay to him as *Tertullian* ſaid to *Marcion* the heretike: *If thou be a Prophet, foreſhewe ſometime. If thou be an Apoſtle, preach euery where. If thou be an Apoſtolike man,agree in doctrine with the Apoſtles.*

The Pope not neceſſary for vnitie and certaintie of trueth.

Rhem.5. 13. Vntil we meete.) *The Church of God ſhal neuer lacke theſe ſpiritual functions, or ſuch as be anſwerable to them, according to the time and ſtate of the Church,til the worldes end. Whereby you may proue, the Catholike Church, that is to ſay,that viſible companie of Chriſtians which hath euer had,and by good records can proue they haue had,a continual ordinarie ſucceſſion of Biſhops, Paſtors, and Doctors,to be the onely true Church: and theſe other good fellowes that for many worldes or ages together can not ſhew that they had any one Biſhop, or ordinarie yea or extraordinarie officer for them and their ſect, to be an adulterous Heretical generation. And this place of the Apoſtle aſſuring to the true Church a perpetual viſible continuance of Paſtors and Apoſtles or their ſucceſſors,warranted the holy fathers to trie al Heretikes by the moſt famous ſucceſſion of the Popes of Rome.So did S.Irenæus*,li.3.c.3.*Tertullian*,in præſcript. *Optatus*,li.2.cont.Parm.*S.Auguſtine*,in pſ.cont. part.Donat.& cont.ep.Manich.c.4.et ep.165.Epiph.hær.27.*and others.*

Continual ſucceſſion of Biſhops,an euident argument of the true viſible Church. The fathers refuted heretikes by the ſucceſſion of ỹ Biſhops of Rome.

The

Fulke 5. The Church of Christ hath neuer wanted pastors and teachers, for her continuance in the trueth of the doctrine of saluation, nor euer shall want them. Wherefore that Church which can proue by the holy Scriptures, that she holdeth the doctrine of the Gospel conteined in the same, neede not be carefull to knowe the names of the persons, and of the places where such pastors and teachers haue liued. But the doctrine proued to be true, doeth argue that it hath alwayes had such continuance and succession, as God promiseth to true doctrine. Contrarywise, the succession of persons and places, proueth not the continuance of trueth. And therfore you make a foolish and vnlearned Argument, when you say: *The Catholike Church, that is to say, that visible company of Christians, which hath euer had, and by good record can proue they euer haue had, a continual ordinary succession of Bishops, pastors and doctors, is the only true Church.* For first, it shall not be graunted vnto you, that the Catholike Church is alwayes a visible companie as you meane visible, to be alwayes in sight, euen of ỹ wicked world. Secondly, the Popish Church hath no succession from the Apostles, for many hundreth yeres after Christ. For they can not be said to succeede them, whose doctrine they renounce. Thirdly, that succession which they shew is not of pastors and teachers, but of wolues and other dombe dogs, or teachers of lies and fables. Fourthly, if it were graunted that they haue succession, which haue continuance of the names of Bishops, &c. in such places as the Apostles haue taught, without consent in doctrine with them: The Greeke Churches & other Churches of the East, (all which they accompt, & some are in deede heretikes) haue as ordinarie succession, and as good records to shew from the Apostles, & euen frō Peter, as you haue of your Popes from Peter. If this succession proue not them to be the true Church, no more doth it proue you. If trueth of doctrine be necessary to proue a true Church, the Scriptures are sufficient to proue a true Church, ỹ lawfull succession also. Where you say, for many ages, we can not shew that we haue had any one bishop, it is false: for al the true bishops of the Primitiue Church for sixe hundreth yeres and more after Christ, in all necessary points of doctrine agree with vs, and therefore were ancestours of our Church. In the later times also (for euery age we can name diuers pastors and teachers,) euen in the most darke times, and vnder the greatest tyrannie of Antichrist: by whome the true doctrine and Church of God haue bene continued, (though obscurely as the Moone in the wane or Eclipse) euen vntil our dayes. In which God hauing openly reuealed the wickednes of Antichrist, the Church of Christ is againe restored into the light and sight of the world, and dayly preuaileth against the blind broode of Antichrist. The succession of the bishops of Rome, and other pastors and teachers from the Apostles, was alledged by the ancient fathers against those heretikes which taught new doctrine, which neither the Apostles nor their successors heard of in the Church, before the seuerall arising of those heretikes. But seeing the Papists are neuer able to proue, that we dissent in doctrine from the word of God, nor from the most ancient fathers of the Primitiue Church, (as we proue that they doe) the Argument of succession vsed by the ancient fathers, maketh directly against them, and nothing in the world against vs. One example shall serue in stead of many. *Gregory* bishop of Rome testifieth, that none of his predecessors did euer vse that prophane name of singularitie, to be vniuersall Bishop, (which yet his successors haue vsurped) therefore haue declared that they were the very Antichrists according to *Gregories* prophecie, and auctours of a newe heresie neuer before receiued in the Church for sixe hundreth yeres after Christ. *Gregor. lib. 4. Ep. 32. & 36.*

Succession in the Church.

Rhem. 6. 14. With euery winde.) *The special vse of the spiritual Gouernours is, to keepe vs in vnitie and constancie of the Catholike faith, that we be not caried away with the blast or wind of euery heresie. Which is a very proper note of sectes and new doctrines that trouble the infirme weaklings of the Church, by certaine seasons of diuerse ages: as sometime the Arians, then the Manichees, an other time the Nestorians, then the Lutherans, Caluinists, and such like: who at diuers times in diuers places haue blowen diuers blasts of false doctrine.*

Heretical blasts carie away the inconstant only.

Fulke 6. The Pastours and teachers doe not preserue vnitie in trueth, but by teaching the word of trueth, which seeing Luther and Caluine in all points necessary to saluation did teach, they are not to be nombred among heretikes, but in stead of their names, the Papists being placed, will make your note sound and Catholike.

CHAP. V.

He continueth his exhortation to good life, 5 assuring them against al deceiuers, that no committer of mortal sinne shal be saued: considering that for such sinnes it is that the Heathen shal be damned: 8 and that Christians must rather be the light of al others. 22 Then he commeth in particular and exhorteth husbands and wiues to do their duetie one towards the other, by the example of Christ and his obedient and beloued spouse the Church.

The Epistle vpō the 3. Sunday in Lent. Io. 13, 34.

BE ye therfore folowers of God, as most deere children:

BE ye therefore folowers of God, as deare children:

2 And *walke in loue, as Christ also loued vs, and deliuered him self for vs an oblation and host to God in an odour of swetenes.

*2 *And walke ye in loue, euen as Christ hath loued vs, & hath giuen himselfe for vs, an offring and a sacrifice of a sweet smelling sauour to God.* Ioan. 13. 24

Col. 3, 5. 3 But *fornication and al vncleannes, or auarice, let it not so much as be named among you, as it becommeth saincte:

*3 * But fornication, and all vncleanneſſe, or couetousnes, let it not be once named among you, as it becommeth saincts:* Colos. 3. 5.

4 Or, filthines, or foolish talke, or scurrilitie, being to no purpose: but rather giuing of thankes.

4 Neither filthineſſe, neither foolish talking, neither iesting, which are not comely: but rather giuing of thankes.

5 For vnderstanding know you this, that no fornicatour, or vncleane, or couetous person (which is the seruice of Idols) hath inheritance in the kingdom of Christ & of God.

5 For this ye know, that no whoremonger, neither vncleane person, nor couetous person, which is a worshipper of images, hath any inheritance in the kingdome of Christ, and of God.

6 Let

*6 *Let*

6 Let no man ſeduce you with vaine wordes. For, for theſe things cõmeth the anger of God vpon the children of diffidence.

7 Become not therefore partakers with them.

8 For you were ſometime darkenes, but now light in our Lord. Walke as children of the light,

9 (For the fruite of the light is in al goodnes, and iuſtice, and veritie)

10 Prouing what is wel pleaſing to God:

11 And communicate not with the vnfruitful workes of darkenes, but rather reproue them.

12 For the things that are done of them in ſecrete, it is ſhame euen to ſpeake.

13 But al things that are reproued, are manifeſted by the light. for al that is manifeſted, is light.

Pſ 9,60. The Epiſtle vpon the 20. Sunday after Pentecoſt.

14 For the which cauſe he ſaith: *Riſe thou that ſleepeſt, and ariſe from the dead: and Chriſt wil illuminate thee.*

15 See therfore, brethren, how you walke warily. not as vnwiſe, but *as wiſe:

Col.4,5.

16 Redeeming the time, becauſe the daies are euil.

Ro.12,2.

17 Therfore become not vnwiſe, but *vnderſtanding what is the wil of God.

18 And be not drunke with wine wherein is rioteouſnes, but be filled with the Spirit,

19 Speaking to your ſelues in pſalmes and hymnes, and ſpiritual canticles, chaunting and ſinging in your hartes to our Lord:

20 Giuing thankes alwaies for al things, in the name of our Lord IESVS Chriſt to God and the Father.

21 Subiect one to an other in the feare of Chriſt.

The Epiſtle in a votiue maſſe for mariage. Col.3,18. Tit.2,5. 1.Pet.3,1. Ge.3,16. 1.Cor.11,3.

22 Let *women be ſubiect to their huſbandes, as to our Lord:

23 Becauſe *the man is the head of the woman: as Chriſt is ỹ head of the ‡CHVRCH. Him ſelf, ‖ the ſauiour of his body.

24 But as the CHVRCH is ſubiect to Chriſt, ſo alſo the women to their husbands in al things.

25 Husbands, loue your wiues, as Chriſt alſo ‖ loued the CHVRCH, and deliuered him ſelf for it:

26 That he might ſanctifie it, cleanſing it by the lauer of water in the word,

27 That he might preſent to him ſelf a glorious CHVRCH, not hauing ſpotte or wrinkle, or any ſuch thing, but that it may be holy and vnſpotted.

28 So alſo men ought to loue their wiues as

*6 *Let no man deceiue you with vaine words: For becauſe of ſuch things commeth the wrath of God vpon the children of diſobedience.* Matth. 24.4. mark. 13.5. luke 11.8.

7 Be not ye therefore companions of them,

8 For ye were ſometimes darkneſſe, but nowe are yee light in the Lorde: walke as children of light.

9 (For the fruit of the ſpirit is in all goodneſſe, and righteouſneſſe, and trueth,

10 Approouing what is acceptable vnto the Lord.)

11 And haue no felowſhip with the vnfruitfull workes of darkeneſſe, but rather euen rebuke them.

12 For it is ſhame euen to name thoſe things which are done of them in ſecret.

13 But all things when they are †rebuked, are made manifeſt of the light: For all that which doeth make manifeſt, is light. † Some reade, rebuked of the light, are made manifeſt.

14 Wherefore he ſaith, Awake thou that ſleepeſt, and ſtand vp from the dead: and Chriſt ſhall giue thee light.

*15 Take heede therefore that ye walke circumſpectly: not as vnwiſe, *but as wiſe,* Col.4.5.

16 Redeeming the time, becauſe the dayes are euill.

*17 *Wherefore be ye not vnwiſe, but vnderſtanding what the will of the Lord is.* Rom.12.2. 1.theſ.4.3.

18 And be not drunke with wine, wherein is exceſſe: but be filled with the ſpirit,

19 Speaking vnto your ſelues in pſalmes, and hymnes, and ſpiritual ſongs, ſinging and making melodie to the Lord in your hearts:

20 Giuing thankes alwayes for all things vnto God and the father, in the name of our Lorde Ieſus Chriſt:

21 Submitting your ſelues one to another in the feare of God.

*22 *Wiues, ſubmit your ſelues vnto your owne husbands, as vnto the Lord:* Col.3.18.

*23 *For the husband is the head of the wife, euen as Chriſt is the head of the Church, and he is the ſauiour of the body.* 1.Cor.11.3.

24 But as the Church is ſubiect vnto Chriſt, likewiſe the wiues to their owne husbands in all things.

*25 *Ye husbandes loue your wiues, euen as Chriſt alſo loued the Church, and gaue himſelfe for it,* Colos.3.19.

26 To ſanctifie it, when he had cleanſed it in the fountaine of water in the word:

27 That he might preſent it vnto himſelfe a glorious Church, not hauing ſpot or wrinckle, or any ſuch thing: but that it ſhould be holy, and without blame.

28 So ought men to loue their wiues as their

as their own bodies. He that loueth his wife, loueth him selfe.

29 For no man euer hated his owne flesh: but he nourisheth and cherisheth it, ‖ as also Christ the CHVRCH.

30 Because we be the members of his body, of his flesh and of his bones.

Gen.2,24. Mat.19,5. 31 *For this cause shall man leaue his father and mother: and shal cleaue to his wife, and they shalbe two in one flesh.*

32 This is a great sacrament, but I speake in Christ and in the CHVRCH.

33 Neuertheles you also euery one, let eche loue his wife as him selfe: and let the wife feare her husband.

owne bodies: he that loueth his wife, loueth him selfe.

29 For no man euer yet hated his owne flesh: but nourisheth and cherisheth it, euen as the Lord the Church.

30 For we are members of his body, of his flesh, and of his bones.

31 For this cause shal a man leaue father & mother, and shalbe ioyned vnto his wife, and two shalbe made one flesh. Gen.2.24. Mat.19.5. Mark.10.7. 1.Cor.6.16.

32 This is a great † secrete: but I speake of Christ and of the Church. †Or mysterie.

33 Therefore euery one of you do ye so: *Let euery one of you loue his wife euen as himselfe, and* let *the wife reuerence her husband.*

MARGINAL NOTES CHAP. V.

Rhem. 1. 5. The seruice.) *See the hereticall corruption of this place in the Annotation Col.3. v.5.*

Fulke. 1. See the answere there, and in my defence against Greg. Martyn cap.3.

Rhem. 2. 13. CHVRCH.) *It is much to be noted, that in the first English Bibles there is not once the name of* CHVRCH *in al the Bible, but in steede thereof,* Congregation, *which is so notorious a corruption, that them selues in the later Bibles correct it for shame, but yet suffer the other to be read and vsed still. See the Bible printed in the yere 1562.*

Fulke. 2. This note is false & fooliſh. For euen in the first translation that was printed. Math.16. the Marginal note is this: vpon this rocke that is *sayth S. Augustine, vpon the confession which thou hast made, knowledging me to be Christ the sonne of the liuing God, I wil build my congregation or Church.* By which it is manifest, that the translater vnderstood congregation which expresseth the greeke worde better then Church, to be al one with Church. And he rather vsed the worde Congregation, then Church, to auoide ambiguitie, because this worde Church, is commonly taken for the house of the assembly of Christians, and that the people might know, that the church, is a gathering together of all the members into one body, which in the name of Church, doth not appeare. But after the people were taught, to distinguish of the word Church, and to vnderstand it for the mystical body of Christ, the later translations vsed that terme: not that the other was any corruption, or the later any correction, but to declare, that both is one. But of this matter, more at large in my defence, against Greg. Martyn Cap.5. Slander. The name of Church.

ANNOTATIONS. CHAP. V.

Rhem. 23. Sauiour of his body.) *None hath saluation or benefite by Christ, that is not of his body the Church. And what Church that is, S. Augustine expresseth in these wordes.* The Catholike Church onely is the body of Christ, whereof he is head, out of this body the holy Ghost quickeneth no man. *And a litle after,* He that wil haue the Spirit, let him beware he remaine not out of the CHVRCH, let him beware he enter not into it feinedly. *August ep.50. ad Bonifacium comitem in fine.* No saluation out of the cath. Church.

Rhem. 3. 24. Subiect to Christ.) *The* CHVRCH *is alwaies subiect to Christ, that is, not onely vnder him, but euer obedient to his wordes and commandement. Which is an euident and inuincible demonstration that she neuer rebelleth against Christ, neuer falleth from him by error, Idolatrie, or false worship, as the Heretikes nowe, and the Donatistes of olde did teach.* The CHVRCH neuer erreth.

Fulke. 3. A lewde slander, for we neuer taught, that the Catholike church can fall from Christ, by error, idolatry, or false worship, although great multituds, & particular Churches, (such as the church of Rome is,) may fal from him: and the best church may erre, yet not so, that she can fall from him. And if it be a note of the true church, (as you say) to be alwaies obedient to Christs words, and commandements. It is certayne the church of Rome, cannot be the true Church of Christ, which so long hath disobeyed the worde and commandement of Christ, in so many things. Namely in worshipping of images, in maintaining traditions of men contrary to his worde, in robbing the people of the one halfe of the sacrament, in forbidding the people to search the scriptures, in forbidding meates and mariage, in vsing an vnknowen tongue in common praiers and ministring sacraments, in vsurping a sacrificing priesthood, in peruerting the vse of his supper vnto a sacrifice propitiatory, which is contumelious to his death: and in many other. Slander. The true Church.

Rhem. 35. Loued the Church.) *Loe Christes singular loue of the* CHVRCH: *for which onely and the members thereof he effectually suffered his Passion, and for whose continual cleansing and purifying in this life, he instituted holy Baptisme, & other Sacraments: that at length in the next life it may become without al spot, wrinkle, or blemishe, for, in this world by reason of the manifold infirmities of diuers her members, she cannot be wholy without sinne, but must say alwaies,* Dimitte nobis debita nostra, Forgiue vs our debts. *August.li 2. Retract.c.18.* Christs loue toward his Church. The Church triumphant without spot and wrincle.

Rhem. 4. 29. As Christ the Church.) *It is an vnspeakable dignitie of the* CHVRCH, *which the Apostle expresseth often elswhere, but specially in this whole passage, to be that creature onely for which Christ effectually suffered, to be washed and embrued with water and bloud issuing out of his holy side, to be nourished with his owne body (for so doth S. Irenæus expound li.5. in principio) to be his members: * to be so ioyned vnto him as the body and members of the same flesh, bone, & substance to the head, to be loued and cherished of him as wife of husband, yea to be his wife and most deere spouse, taken and formed (as S. Augustine often sayth) out of his owne side vpon the Crosse, as Eue our first father Adams spouse was made of his ribbe.* In Psal.126. & in Psal.127. & tract.9. in Ioan. & tract.120. *In respect of which great dignitie and excellencie, the same holy father affirmeth the* CHVRCH *to be the principal creature, and therefore named in the Creede next after the Holy Ghost, and he proueth against the Macedonians, the Holy Ghost to be God, because he is named before the Church in the confession,* The manifolde dignitie of the Church. *Aug.li.1. de Symb. ad Catech.c.9.

feſſion of our faith. Of which incomparable excellencie of the Church, ſo beloued of Chriſt and ſo inſeparatly ioyned in mariage with him, if the Heretikes of our time had any ſenſe or conſideration, they would neither thinke their contẽptible company or congregation to be the glorious ſpouſe of our Lord, nor teach that the Church may erre, that is to ſay, may be diuorced from her ſpouſe for Idolatrie, ſuperſtition, Hereſie, or other abominations: Whereupon one of theſe abſurdities would enſue, that either Chriſt may ſometimes be without a Church and ſpouſe in earth (as he was al the while there were no Caluiniſtes, if their Church be the ſpouſe of Chriſt) or els if the Catholike Church onely is and hath bene his wife, and the ſame hath ſuch errors as the Heretikes falſely pretend, that his wife ſo deere and ſo praiſed here, is notwithſtanding a very whoore. Which horrible abſurdities proue and conuince to any man of common ſenſe, both that the Catholike Church alwaies is, and that it teacheth truth alwaies, and to honour God truely and ſincerely alwaies: whatſoeuer the adulterous generation of Heretikes thinke or blaſpheme.

The Church is the principall creature. The Church can not erre. Abſurdities that folow, if the Church may erre.

Fulke. 4. The manifold dignitie of the Church (God be praiſed) we know, and do acknowledge better then you. And how contemptible ſoeuer our congregation ſeeme to be in the eyes of the prowde whore of Babilon: we know, it is the glorioufe ſpouſe of Chriſt, not clothed in golde, purple, perles, precious ſtones, as the ſtrompet of Rome Apo. 17. but which the ſpirituall lyght of the ſunne with a crowne of 12. ſtarres hauing the moone vnder her feete &c. Apoc. 12. Neither do we teach, as you impudently doe ſlander vs, that the Church *may erre, that is to ſay, may be diuorced from her ſpouſe, for Idolatry, ſuperſtition, hereſie or other abhominations.* But that company which is fallen into Idolatry, hereſie & groſſe abhominations (as the Roniſh rable) is fallen from Chriſt to Antichriſt. But the true heauenly Ieruſalem, which is the mother of vs all, although while ſhe is a ſtranger, on the earth ſhe hath her imperfections and ſpottes, that ſhe may euer acknowledge, by whoſe grace ſhe ſtandeth, and therefore in ſome points may erre, and be deceiued, by infirmitie of her members, who are all and euery one, ſubiect both to error and ſinne whyle they liue in this pilgrimage: Yet is ſhe, & euery true member of her body, preſerued by ſpeciall grace of Chriſt her ſpouſe, that ſhe cannot fall cleane away from him, into any damnable error, idolatry, or abhomination. Wherby neyther of both your ſurmiſed abſurdities, doth follow, that eyther Chriſt may be without a ſpouſe or Church on earth, neyther may the Catholike church haue ſuch errors, that remaining his wife, ſhe ſhould be notwithſtanding a very whore. The church of Iuda, in the time of the raigne of diuers Kinges, did offer ſacrifices in the high places, yet onely to the Lord, which was an error, but not ſo great that it made a diuorce of the church from Chriſt, or that it made the church of Iuda, a very whore 2. Reg. 12. & cap. 14. & 15. &c. Therefore the Catholike Church, alwaies is and hath bene, and teacheth al truth neceſſary to ſaluation, therefore to honor God truely and ſincerly, as touching the ſubſtance of Gods honor, though in the exterior forme and maner thereof, and ſome other opinions, not being of the neceſſitie of ſaluation, ſhe may be ſome time deceiued. The feaſt of the paſchall Lambe, which was one of the principall ſacrifices and ſacramentes of the church of Iſraell, perteyning to the worſhip of God, was not kept ſo preciſely according to the worde of God, and the inſtitution thereof, from the daies of the Iudges, in the time of al the beſt kinges, as it was in the 18. yere of the raygne of Ioſias 2. Reg. 23. 22. Likewiſe the feaſt of tabernacles, had not bene ſo ſolemnely kept, from the daies of Ioſue, as it was after the captiuitie Nehem. 8. 18. By which it is manifeſt, that the church in the meane time, erred ſome what from the true external forme of Gods worſhip, yet not in the ſubſtance thereof, & therefore continued ſtill the ſpouſe of Chriſt, and onely true church of God.

The Church may erre and yet be the ſpouſe of Chriſt.

Rhem. 5. 32. This is a great Sacrament.) *Mariage a great Sacrament of Chriſt and his Church prefigured in the firſt parentes.* Adam (*ſaith S. Auguſtine* tract. 15. in Io.) who was a forme or figure of him that was to come, yea rather God in him, gaue vs a great token of a ſacrament. For both he deſerued ſleeping to take a wife, and of his ribbe his wife was made vnto him: becauſe of Chriſt ſleeping on the Croſſe the Church was to be made out of his ſide, *In an other place he maketh Matrimony a Sacrament of Chriſt and his Church: in that, that as the maryed man muſt forſake father and mother, & cleaue vnto his wife, ſo Chriſt as it were left his father, exinaniting himſelfe by his incarnation, and left the Synagogue his mother, and ioyned him ſelfe to the Church Li. 12. c. 8.* cont. Fauſtum. *In diuers other places he maketh it alſo a Sacrament, ſpecially in that it is an inſeperable band betwixt two, and that can neuer be diſſolued but by death: ſignifying Chriſts perpetuall and indiſſoluble coniunction with the Church his one onely ſpouſe* de Gen. ad lit. li. 9. c. 7. Cont. Pelag. de pec. orig. li. 2. c. 34. De fid. et op. c. 7. De bono coniug. c. 7. & 18. *And in an other place*, The good of Mariage (*ſaith he*) among the people of God is in the holines of a Sacrament. *De bono coniugali c. 24.*

MATRIMONY a ſacramẽt

Who would haue thought ſuch myſteries and Sacraments to be in Mariage, that the ioyning of man and wife together ſhould repreſent ſo great a myſterie, if the Apoſtle him ſelfe, and after him this holy father and others, had not noted it? or who can maruaile that the holy Church taketh this to be a Sacrament, and to giue grace of ſanctification to the parties maried, that they may liue together in mutual fidelitie, bring vp their children in faith and feare of God, and poſſeſſe their veſſel (as the Apoſtle ſpeaketh) in ſanctification and honour, and not in paſſion of luſt and ignominie, as the Heathen do which know not God, & as our brutiſh new Maiſters ſeeme to do that cõmend mariage aboue al thinges ſo farre as it feedeth their concupiſcences, but for grace, Sacrament, myſterie, or ſanctification thereby, they care no more then the Heathen or brute beaſtes do? And thus we gather that matrimony is a Sacrament, and not of the Greeke worde Myſterie *onely, as Caluin falſely ſaith, nor of the Latin word* Sacrament, *both which we know haue of their nature a more general ſignification, and that in the Scriptures alſo: but whereas theſe names are here giuen to Matrimony by the Apoſtle, and are not giuen in the Scriptures to Baptiſme and the Euchariſt, let them tell vs why they alſo applye theſe wordes from their generall ſignification to ſignifie ſpecially and peculiarly thoſe two Sacraments neuer ſo named expreſly in Scripture, and do not likewiſe folow the Catholike Church in calling matrimonie by the ſame name, which is here ſo called of the Apoſtle, ſpecially whereas the ſignification in it, is as great as in any other of the Sacraments, and rather greater.*

The gaace giuen by this ſacrament. 1. Theſ. 4.

The proteſtãts fleſhly eſtimation of mariage μυςήριον. Sacramentum.

Fulke. 5. The Apoſtle ſayth, the ſpirituall coniunction of Chriſt and his Church, is a great myſterie, as *Chryſoſtome, Theodoret*, and *Hierom* do vnderſtand it: but admit it be ſo as Auguſtine and ſome other of the ancient fathers take it that matrimony is a great myſterie, of the coniũction of Chriſt & his church, yet it followeth not, that matrimony is a Sacrament, as baptiſme and the Lords ſupper be called ſacraments, or that it is a ſacrament

Mariage no ſacrament of the new Teſtamẽt.

of

of the newe teſtament,ſeeing matrimony was inſtituted in paradiſe, before the fall of man. But where you ſay,we haue none, but a fleſhely eſtimation of mariage, and that we acknowledge no grace,myſterie,or ſanctification thereby, more then brute beaſtes, it is a vile and malicious ſlander. For we acknowledge matrimonie, to be an holy and pure inſtitution of God, honorable in all men, yea euen in the miniſters of his worde and Sacraments,according to the expreſſe doctrine of the holy ghoſt, and neceſſary for ſome men, and that God giueth grace and ſainctfication thereby, to his faithfull, to liue in holynes and purenes, from filthy pollution of the fleſh. And as for myſterie, we acknowledge,not one, but many myſteries in matrimony: as *Hierom*,and *Nazianzene*,(as *Hierom*,witneſſeth) did acknowledge. Yet ſeeing the whole diſpenſation of our ſaluation, is teſtified by the Sacraments of our regeneration,and of our ſpirituall noriſhment, whereby we are aſſured,that we are both borne of God and fedde by him to be his children for euer: we know no more viſible ſignes,of thoſe inuiſible graces, inſtituted by our ſauiour Chriſt in the new teſtament,but baptiſme and the Lords ſupper. But you that make ſo great a ſacrament of matrimonie, what grace, myſterie,and ſanctification you acknowledge thereby, you declare by your antichriſtian prohibiting of ſo gratious and holy inſtitution,to them to whom the diſpenſation of the holy worde and myſteries of God is committed. Yea euen to them, for whom, in reſpect of there infirmitie it is neceſſary, and that contrary to the doctrine of the holy ghoſt,who alloweth a Biſhop,Prieſt,and Deacon to the husband of one wife.Notwithſtanding: you profeſſe with blaſphemous mouthes,*that the ſacred order of Prieſthoode is profaned*,yee you ſay *profaned and made meere laycall, and popular, by mariage*. Theſe be the wordes of Gregory Martyn,who did ſet them forth by conſent of your whole trayterous and hereticall ſeminary of Rhems in the 15. Chapter,ſect.11. of his lewde booke intituled *A diſcouery &c.* And where as you complaine that Caluin doth falſelye ſay, that you gather matrimony to be a ſacrament of the greeke or latin words onely,which is Myſterie or Sacrament,which you know, to haue of there nature,a more generall ſignification. Your owne argumentes doe verefie his ſaying: for you can find no more of it,but that it is an holy and great myſterie. Yet is not euery holy and great myſterie, a ſacrament of the new Teſtament, as Baptiſme and the Euchariſt are. The maſter of the ſentence confeſſeth,that the ſacrament of matrimony, was inſtituted before ſinne lib. 4. diſt. 26. therefore it is no ſacrament of the newe Teſtament. And what other argument hath Peter Lumbarde,the maiſter of your diuinitie,to proue that matrimonie is a Sacrament, but onely the name of *Sacramentum*, vſed in this place? But we muſt tell you,why we call Baptiſme and the Lords ſupper,which are neuer ſo named expreſſely in the ſcripture,by the name of myſteries: or ſacramentes. You would haue it thought,onely vpon the Popiſh churches auctority. But we haue the auctoritie of the worde of God, expreſſely,beſide the teſtimonie of the Church,calling thoſe holy ſeales, by thoſe names. *S.* Paule calleth the miniſters of Chriſt the diſpenſers of the myſteries of God 1. Cor. 4. 1. Therefore theſe holy ſeales,being a ſpecial charge of there diſpenſation,are in ſcripture expreſſely called myſteries,which is the greeke of ſacraments: ſauing that the worde *Sacramentum* in latin,hath ſome other ſignifications,that the greeke worde myſtery hath not. But why do we not call matrimony by the ſame name? Verely in greeke or latin we make no doubt, to cal matrimony ſo. But ſeeing the Engliſh word Sacrament by vſe of Engliſh ſpeach, is reſtreyned,and taken onely for outwarde ſeales of Gods grace vnto our ſaluation, we forbeare to call matrimony ſo,commonly,although for names and termes,ſo the ſimple might keepe the difference and diſtinction of things,we make no great accompt,to vſe them or leaue them.

CHAP. VI.

Likewiſe children and parents he exhorteth,5 Item ſeruants and maiſters. 10 Then,that all take courage in the might of God but ſo, that withall they arme them ſelues(conſidering what mightie enemies they haue) with all peeces of ſpirituall armour, 18 praying alwaies feruently,and for him alſo.

Col.3.20. CHILDREN, obey your parents in our Lord,for this is iuſt.

Exo.20,12. Deu.5,16. 2 *Honour thy father and thy mother*(which is the firſt commaundement in the promis.

3 *That it may be well with thee, and thou maieſt be long liued vpon the earth.*

4 And you fathers,prouoke not your children to anger: but bring them vp in the diſcipline and correption of our Lord.

Col.3,22. Tit. 2,9. 1.Pet.2,18 5 * Seruants, be obedient to your Lordes according to the fleſh, with feare and trembling, in the ſimplicitie of your hart, as to Chriſt:

6 Not ſeruing to the eie, as it were pleaſing men,but as the ſeruants of Chriſt,doing the wil of God from the hart.

7 With a good wil ſeruing,as to our lord and not to men.

9 Knowing that euery one what good ſoeuer he ſhal doe, that ſhal he [c] receiue of our Lord,whether he be bond or free.

[c] God leaueth no good worke vnrewarded.

*CHildren, *obey your parents in the Lord: for this is right.* Coloſ.3.20. Exod.20.12. Deut.5.16.

2 Honour thy father and thy mother, (which is the firſt commandement in promiſe.)

3 That thou mayeſt proſper, and liue long on earth.

4 Fathers,prouoke not your childrē to wrath: but bring them vp in inſtruction and information of the Lord.

*5 * Seruants,obey them that are* your *bodily maſters with feare and trembling, in ſinglenes of your heart,as vnto Chriſt.* Coloſ.3.22. Tit.2.9. 1.pet.2.18.

6 Not with ſeruice vnto the eye, as men pleaſers: but as the ſeruants of Chriſt, doing the will of God from the heart.

7 With good will ſeruing the Lorde, and not men:

8 Knowing that whatſoeuer good thing any man doth, that ſhall he receiue againe of the Lord,whether he be *bond or free.*

9 And you maiſters, doe the ſame things to them,[b] remitting threatenings: knowing that both their Lord and yours, is in heauen: and *acception of perſons is not with him.

10 Henceforth brethren, be ſtrengthened in our Lord, & in the might of his power.

11 Put you on the [c] armour of God, that you may ſtand againſt the deceits of ỹ Deuil.

12 For our wreſtling is not againſt fleſhe and bloud: but againſt Princes & Poteſtats, againſt the * rectors of the worlde of this darkenes, againſt the ſpirituals of wickednes in the celeſtials.

13 Therefore take the armour of God, that you may reſiſt in the euil day, and ſtand in al things perfect.

14 Stand therefore hauing your loines girded in truth, and ‡ clothed with the breaſtplate of iuſtice.

15 And hauing your feete ſhod to the preparation of the Goſpel of peace?

16 In al things taking the ſhield of faith, wherewith you may extinguiſh al the firie dartes of the moſt wicked one.

17 And take vnto you the * helmet of ſaluation: and the ſword of the ſpirit (which is the word of God)

18 In al praier and ſupplication praying at al time in ſpirit: and in the ſame watching in al inſtãce & ſupplication for al the ſanicts.

19 And for me, that ſpeach may be giuen me in the opening of my mouth with confidence, to make knowen the myſterie of the Goſpel,

20 For the which I am a legate in this chaine, ſo that in it I may be bold according as I ought, to ſpeake.

21 And that you alſo may knowe the thinges about me, what I do: Tychicus my deereſt brother and faithful miniſter in our Lord, wil make you vnderſtand al things.

22 Whom I haue ſent to you for this ſame purpoſe, that you may know the things about vs, and he may comfort your harts.

23 Peace to the brethren and ‡ charitie with faith from God the Father, & our Lord IESVS Chriſt.

24 Grace with al that loue our Lord IESVS Chriſt in incorruption. Amen.

[b] διώκοντες

Deu.10,17. The Epiſtle vpon the 21 Sunday after Pentecoſt.

[c] πανοπλίαν.

Eph.2,2.

Eſ.59,17. 1.Theſ.5,8.

9 *And ye maſters, do the ſame things vnto them, putting away threatenings: * Knowing that your maſter alſo is in heauen, neyther is reſpect of perſon with him.* 2.Par.19.7. Act.10.34. Rom.2.11.

10 Finally, my brethren, be ſtrong in the Lord, and in the power of his migth.

11 Put on all the armour of God, that ye may ſtand againſt the aſſaults of the deuill.

12 For we wreſtle not againſt blood and fleſh, but againſt rulers, againſt powers, againſt worldly gouernours of the darkneſſe of this worlde, againſt ſpiritual wickedneſſe in heauenly places.

13 Wherefore take vnto you the whole armour of God, that ye may be able to reſiſt in the euill day, and hauing finiſhed al thinges, to ſtand faſt.

14 Stand therefore, hauing your loynes gyrt about with the truth, and hauing on the breaſt plate of righteouſneſſe.

15 And your feete ſhod in the preparation of the Goſpel of peace.

16 Aboue all, taking the ſhield of faith, wherwith ye may quenche all the fierie dartes of the wicked. Eſa.59.17.

*17 * And take the helmet of ſaluation, & the ſword of the ſpirit, which is the worde of God.* 1.Theſ.5.8.

*18 Praying alwaies in all praier and ſupplication in the ſpirit, * and watching for the ſame purpoſe with all inſtance and ſupplication for all ſainctes.* Coloſ.5.8. 2.Theſ.3.1.

19 And for me, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the ſecretes of the Goſpel.

20 Whereof I am a meſſenger in bondes, that therein I may ſpeake freely, as I ought to ſpeake.

21 But that yee alſo may know my affaires, and what I doe, Tychicus a deare brother and faithfull miniſter in the Lord, ſhall ſhewe you all thinges.

22 Whom I haue ſent vnto you for the ſame purpoſe, that ye might knowe of our affaires, and that he might comfort your hearts.

23 Peace be vnto you *brethren, and loue with faith from God the father, & from the Lord Ieſus Chriſt.*

24 Grace be *with all them which loue our Lord Ieſus Chriſt in ſinceritie, Amen.*

Sent from Rome vnto the Epheſians, by Tychicus.

MARGINAL NOTES. CHA. VI.

Rhem. 1. 14. Clothed with) *If a man could not be truely iuſt or haue iuſtice in him ſelfe, how could he be clothed with iuſtice?*

Fulke. 1. A man may be clothed with the iuſtice of Chriſt, which is without him, & be partaker thereof by faith, thorough the cõmunication of Gods ſpirit. And the terme of clothing doth import a matter without the body, rather then within. Yet the Apoſtle not ſo curious in termes, & reſpecting the workes of iuſtice that are outward ſpeaketh in deede of an inward vertue of iuſtice, which is in the regenerate by Gods grace, & whereby they are truely iuſt, but not perfectly, in Gods ſight, and therefore are not iuſtified therby, to abide his iudgment, but by the onely iuſtice of Chriſt imputed to them by faith, which is moſt perfect iuſtice, and able to endure the ſeuerity of Gods iudgement.

23. Cha-

Rhem.2. 23 Charitie.) *S. Auguſtine noteth in ſundry places vpon this ſame text, that faith without charitie ſerueth not to ſaluation.* lib.50.hom.7.

Fulke. 2. And we haue noted vpon the like texts many times & now we ſay, that faith voyd of good works, is a dead faith, and an vnprofitable faith, a diueliſh fayth, and not auailable to iuſtification or ſaluation, yet by a true liuely Chriſtian fayth onely that worketh by loue, we are iuſtified vnto ſaluation.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE PHILIPPIANS.

HOW S. Paul was called by a viſion into Macedonia, we read Act.16. and how he came to Philippi being the firſt citie thereof, and of his preaching, myracles, and ſuffering there. And againe, Act.19. Paul purpoſed in the ſpirit, when he had paſſed through Macedonia and Achaia, to goe to Hieruſalem, ſaying: After I haue been there, I muſt ſee Rome alſo. *Which purpoſe he executed Act.20. taking his leaue at Epheſus. And being afterward come into Achaia,* he had counſel to returne through Macedonia, *and ſo at length from Philippi he began his nauigation toward Hieruſalem, & from Hieruſalem being caried priſoner to Rome (Act. 28.) he wrote from thence this Epiſtle to the Philippians: or rather in his ſecond apprehenſion, about 10 yeres after the firſt.*

*In it he confirmeth them (as he did * the Epheſians alſo about the ſame time) againſt the tentation that they might haue in hearing that he were executed, therefore he firſt ſaith:* And I wil haue you know brethren, that the things about me, are come to the more furtherance of the Goſpel: ſo that my bands were made manifeſt in Chriſt in al the Court &c. *Secondly he ſignifieth that his deſire is,* to be diſſolued and to be with Chriſt. *but yet (leaſt they ſhould be diſcomforted) that he hopeth* to come agayne *to them. Whereof notwithſtanding, that he hath yet no certaintie, he ſignifieth in ſaying:* I hope to ſend Timothee vnto you, immediatly as I ſhal ſee the things that concern me. *Thirdly therefore he prepareth them againſt the worſt, ſaying:* I hope to come agayne to you: but and if I be immolated vpon the ſacrifice and ſeruice of your fayth, I reioyce & congratulate with you al, and the ſelfe ſame thing do you alſo reioyce and congratulate with me.

Eph.3. Phil.1. v.12. 23.26. Phil.2. v.23. 24.17.

Moreouer he partly warneth them (as he had done before) of thoſe Iudaical Falſe-apoſtles who preached circumciſion and Moyſes law to the Chriſtian Gentils: partly he exhorteth them to ſuffer perſecution, to liue well, and ſpecially to humble themſelues one to another, rather then by any pride to breake the peace and vnitie of the Church. Phil.3.

THE EPISTLE OF PAVL TO THE PHILIPPIANS.

CHAP. I.

Hauing ſignified that he vſeth to thanke God for their vertue, 9 and alſo to pray for their encreaſe: 12 he certifieth them (for their confirmation and comfort) what good was come through his trouble at Rome, 24 and that he doubteth not (though he rather deſire martyrdome) but to come agayne vnto them, 27 exhorting them to liue as they ought to doe, 28 and namely not to ſhrinke for perſecution.

The tranſlation of Rhemes.

PAVL and Timothee the ſeruants of IESVS Chriſt: to al the Saincts in Chriſt IESVS that are at Philippi, with the ‖Biſhops & Deacons.

2 Grace to you and peace from God our father, and our Lord IESVS Chriſt.

3 I giue thanks to my God in al memorie of you

4 (Alwayes in al my prayers for al you, with ioy making petition)

5 For your communicating in the Goſpel of Chriſt from the firſt day vntil now.

The Epiſtle vpon the 22. Sunday after Pentecoſt.

6 Truſting this ſame thing, that he which hath begun in you a good worke, wil perfit it vnto the day of Chriſt IESVS.

7 As it is reaſon for me, this to thinke for al you, for that I haue you in hart, and in my bandes, and in the defence, and the confirmation of the Goſpel, al you to be partakers of my ioy.

8 For

The tranſlation of the Church of England.

PAVL and Timotheus the ſeruaunts of Ieſus Chriſt, to all the Saincles in Chriſt Ieſus, which are at Philippi, with the Biſhops and Deacons:

2 *Grace* be *vnto you, and peace from God our father, and* from *our Lord Ieſus Chriſt.*

3 **I thanke my God with all remembraunce of you:* 2.Theſ.1.3.

4 *(Alwayes in all my prayers for all you, making prayer with gladneſſe:)*

5 *For your felowſhip in the Goſpel, from the firſt day vntill now:*

6 *Being perſwaded of the ſame thing, that hee which hath begun a good worke in you, will performe it vntill the day of Ieſus Chriſt:*

7 *As it becommeth me to iudge this of you all, becauſe I haue you in my heart, and in my bondes, in the defence and confirmation of the Goſpel, you al being partakers of my grace.*

8 For God is my witnes, how I couet you al in the bowels of IESVS Chriſt.

9 And this I pray, that your charitie may more and more abound in knowledge and in al vnderſtanding:

10 That you may approoue the better things, that you may be ſincere and without offence vnto the day of Chriſt,

11 Repleniſhed with the fruite of iuſtice by IESVS Chriſt, vnto the glory and prayſe of God.

12 And I will haue you know brethren, that the things about me are come to the more furtherance of the Goſpel:

13 So that my bandes were made manifeſt in Chriſt in al the court, and in al the reſt,

14 That many of our brethren in our Lord, hauing confidence in my bands, were bold more aboundantly without feare to ſpeake the word of God.

15 Some in deed euen for enuy & contention: but ſome alſo for good wil preach Chriſt.

16 Some of charitie: knowing that I am ſet vnto the defenſe of the Goſpel.

17 And ſome of contentiō preach Chriſt not ſincerely: ſuppoſing that they raiſe affliction to my hands.

18 But what? So that by al meanes, whether by occaſion or by truth, Chriſt be preached: in this alſo I reioice, yea & wil reioice.

19 For I know that this ſhall fall out to me vnto ſaluation by your prayer & the ſubminiſtration of the Spirit of IESVS Chriſt,

20 According to my expectation and hope, becauſe in nothing ſhal I be confounded, but in al confidence as alwayes, now alſo ſhall Chriſt be magnified in my body, whether it be by life, or by death.

21 For vnto me, to liue is Chriſt: and to die is gaine.

22 And if to liue in the fleſh, this vnto me be the fruite of the worke, & what I ſhal chooſe I know not.

23 And I am ſtraitened of the two: hauing deſire to be diſſolued and to be with Chriſt, a thing much more better.

‖ *more neceſſarie.* But to abide in the fleſh, ‖ neceſſarie for you.

24 And truſting this, I know that I ſhall abide and continue with you all, vnto your furtherance and ioy of the fayth:

25 That your gratulation may abound in Chriſt IESVS in me, by my comming agayne to you.

Eph.4,1. 26 Only *conuerſe ye worthy of the Goſpel

8 For God is my record how greatly I long after you in all, in the bowels of Ieſus Chriſt.

9 And this I pray that your loue may abound yet more and more in knowledge, and in all vnderſtanding:

10 That ye may diſcerne things that differ: that ye may be pure and without offence till the day of Chriſt:

11 Being filled with the fruites of righteouſneſſe, which are *by Ieſus Chriſt, vnto the glory and prayſe of God.*

12 But I would ye ſhould vnderſtand brethrē, that the things which came *vnto me, haue come rather vnto the furtherance of the Goſpel.*

13 So *that my bonds in Chriſt are manifeſt thorowout all the iudgement hall, and in all other places.*

14 And many of the brethren in the Lord, being incouraged through my bonds, dare more plentifully ſpeake the word without feare.

15 Some preach Chriſt of enuie and ſtrife, and ſome of good will:

16 The one preach Chriſt of ſtrife, not ſincerely, ſuppoſing to adde more affliction to my bondes:

17 But the others of loue, knowing that I am ſet to the defence of the Goſpel.

18 What then? ſo that Chriſt be preached any maner of way, whether it be by pretence, or by trueth, I ioy therein, and will ioy.

19 For I know that this ſhall turne to my ſaluation through your prayer, and miniſtring of the ſpirit of Ieſus Chriſt,

20 According to my earneſt expectation & my hope, that in nothing I ſhalbe aſhamed: but that with all boldneſſe, as alwayes, ſo *nowe alſo Chriſt ſhall be magnified in my body, whether it be by life, or by death.*

21 For Chriſt is *to me life, and death is to me aduantage.*

22 But whether to liue in the fleſh, this bee *the fruit of my labour, and what I ſhall chuſe, I wote not.*

23 For I am in a ſtraite betwixt two, hauing a deſire to depart, and to be with Chriſt, which is much farre better.

24 Neuertheleſſe, to abide in the † *fleſhe,* is †Or, body. *more needful for you.*

25 And this I am ſure of, that I ſhall abide and continue with you all, for your furtherance and ioy of faith:

26 That your reioycing may be the more abundant in Ieſus Chriſt for me, by my comming to you againe.

27 Onely let your conuerſation * *be as it becommeth* Eph.4.1. coloſ.1.10. 1.theſ.1.12.

ſpel of Chriſt: that whether when I come & ſee you, or els be abſent, I may heare of you ỹ you ſtand in one Spirite, of one mind labouring together to the faith of the Goſpel.

27 And in nothing be ye terrified of the aduerſaries, which to them is [b]cauſe of perdition: but to you of ſaluation, and this is of God:

28 For to you [c]it is giuen for Chriſt, not only that you beleeue in him, but alſo that you ſuffer for him,

29 Hauing the ſame combat like as you haue ſeene in me, & now [||]haue heard of me.

commeth the Goſpel of Chriſt, that whether I come and ſee you, or els be abſent, I may yet heare of your matters, that ye continue in one ſpirite, in one ſoule, holding together in defence of the faith of the Goſpel.

28 And in nothing fearing your aduerſaries, which is to them a token of perdition: but to you of ſaluation, and that of God.

29 For vnto you it is giuen for †Chriſt, not only this, to beleeue in him: but alſo this, to ſuffer for his ſake,

30 Hauing the ſame fight which ye ſaw in me, and now heare in me.

[b] ἐνδειξις, A manifeſt proofe and euidence.
[c] ἐχαρίσθη.
[||] *doe heare.*
†Or, Chriſtes cauſe.

ANNOTATIONS. CHAP. I.

Rhem. 1. 2 Biſhops and Deacons.) *Wicleffe and other Heretikes would proue by this that Prieſts are not here named, and for that there could not be many Biſhops of this one towne, that there is no difference betwixt a biſhop and a Prieſt, which was the old hereſie of Aërius, of which matter, *in other places: for this preſent it is ynough to know that in the apoſtles time there were not obſerued alwayes proper diſtinct names of either function, as they were quickly afterward, though they were alwayes diuers degrees and diſtinct functions.* See S. Chryſoſtom, Occumenius, Theophylactus, and the reſt of the Græcians vpon this place.

Biſhops and Prieſts alwaies diſtinct functions. *See Annot. Tit. 1. v. 5.

Fulke. 1. It appeareth by many places of Wicklifs works, and namely in his homily vpon Philip. 1. That he acknowledged the diſtinction of biſhops and prieſts, for order and gouernment, although for doctrine and adminiſtration of the Sacraments, they are all one.

CHAP. II.

He exhorteth them moſt inſtantly to keepe the vnitie of the Church, and to humble themſelues for that purpoſe one to another, 5 by the example of the maruelous humilitie of Chriſt, 9 ſpecially ſeeing how maruelouſly he is now exalted for it. 12 Item to obedience, feare, and perſeuerance. 17 Inſinuating (leſt it ſhould afterwards trouble them) that he may be martyred at this time. 19 Timothee he hopeth to ſend, whom he highly commendeth: 25 as alſo Epaphroditus, whom he preſently ſendeth.

IF therefore there be any conſolation in Chriſt, if any ſolace of charitie, if any ſocietie of ſpirite, if any bowels of commiſeration:

2 Fulfil my ioy, that you be of one meaning, hauing the ſame charitie of one mind, agreeing in one.

3 Nothing by contention, neyther by vaine glory: but in humilitie, *eche counting other better then themſelues:

4 *Euery one not conſidering the things that are their owne, but thoſe that are other mens.

5 For this thinke in your ſelues, which alſo in Chriſt IESVS,

6 Who when he was in the forme of God, thought it no robberie, himſelfe to be equal to God,

7 But he exinanited himſelfe, taking the forme of a ſeruant, made into the ſimilitude of men, and in ſhape found as man.

8 He * humbled himſelfe, made obedient vnto death: euen the death of the croſſe.

9 [||]For the which thing God alſo hath exalted him, and hath giuen him a name which is aboue al names:

IF there bee *therefore any conſolation in Chriſt, if any comfort of loue, if any felowſhip of the ſpirit, if any compaſſion and mercy:*

2 Fulfill yee my ioy, that ye be like minded, hauing the ſame loue, beyng of one accord, of one mind.

3 Let nothing bee done *through ſtrife or vayne glory, but in meekeneſſe euery mã eſteeme one the other better then himſelfe.*

4 Looke not euery man on his owne things, but euery man alſo on the things of others.

5 Let the ſame mind be in you, which was in Chriſt Ieſus:

6 Who being in the forme of God, thought it not robbery to be equall with God:

*7 *But made himſelfe of no reputation, taking on him the fourme of a ſeruaunt, and made in the likeneſſe of men, and found in figure as a man:* Mat. 20. 28.

*8 *Hee humbled himſelfe, made obedient vnto death, euen the death of the croſſe.* Eſa. 53. Heb. 2. 9.

9 Wherefore God alſo hath highly exalted him, and giuen him a name, which is aboue euery name:

Ro. 12, 10. 1. Cor. 10, 24. The Epiſtle vpon Palme Sunday. And vpon Holy Rood day, Mai. 3.

Heb. 2, 9. The Epiſtle vpon Holy Rood day. Septemb. 14. And in a Votiue Maſſe of the Holy Croſſe.

Eſ.45,14. Ro.14,11.

10 That * in the ‖ name of IESVS euery knee bowe of the celeſtials, terreſtrials, and infernals:

11 And euery tongue confeſſe that our Lord IESVS Chriſt is in the glory of God the Father.

12 Therfore my deereſt (as you haue alwayes obeyed) not as in the preſence of me onely, but much more now in my abſence, ‖ with feare & trẽbling worke your ſaluatiõ.

13 For it is God that ‖ worketh in you both to wil and to accompliſh, according to his good will.

14 And do ye al things without murmurings and ſtaggerings:

15 That you may be without blame, and the ſimple children of God, without reprehenſion in the middes of a crooked and peruerſe generation. among whom you ſhine as lightes in the world:

‡ Such as haue by their preaching gained any to Chriſt, ſhal ioy and glory therein exceedingly at the day of our Lord.

16 Conteining the word of life ‡ to my glory in the day of Chriſt, becauſe I haue not run in vayne, nor in vayne laboured.

17 But and if I be ‡ immolated, vpon the ‖ ſacrifice and ſeruice of your fayth, I reioyce and congratulate with you all.

‡ Paſtors ought to be ſo zelous of the ſaluation of their flocke, that with S. Paul they ſhould offer themſelues to death for the ſame.

18 And the ſelfe ſame thing doe you alſo reioyce, and congratulate with me.

19 And I hope in our Lord IESVS to ſend Timothee vnto you quickly, that I alſo may be of good comfort, whẽ I know the things pertaining to you.

20 For I haue no man ſo of one minde that with ſincere affection is careful for you.

‡ Many forſake their teachers when they ſee them in bands and priſon for their faith, becauſe moſt mẽ preferre the world before Chriſts glory.

21 For ‡ al ſeeke the things that are their own: not the things that are IESVS Chriſts.

22 And know ye an experiment of him, that as a ſonne the father, ſo hath he ſerued with me in the Goſpel.

23 This man therfore I hope to ſend vnto you, immediatly as I ſhall ſee the things that concerne me.

24 And I truſt in our Lord that my ſelfe alſo ſhal come to you quickly.

25 But I haue thought it neceſſarie to ſend to you Epaphroditus my brother & coadiutor and fellow ſouldiar, but your apoſtle and miniſter of my neceſſitie.

26 Becauſe in deede he had a deſire toward you al: and was penſife, for that you had heard that he was ſicke.

27 For in deed he was ſicke euẽ to death: but God had mercy on him: and not onely on him, but on me alſo, leſt I ſhould haue ſorow vpon ſorow.

28 Therfore I ſent him the more ſpedily:

10 That in the name of Ieſus euery knee ſhould bow, of things *in heauen, and* things *in earth, and* things *vnder the earth:*

*11 And that euery tongue ſhould *confeſſe that the Lord is Ieſus Chriſt, to the glory of God the father.* Eſa.45.23. rom.14.11. iohn 13.13. 1.cor.8.6.

12 Wherefore, my dearely beloued, as yee haue alwayes obeyed, not as in my preſence onely, but nowe much more in my abſence, worke out your owne ſaluation with feare and trembling.

13 For it is God which worketh in you, both to will and to doe, of good will.

14 Do all things without murmuring & diſputing:

15 That ye may be blameleſſe and pure, the ſonnes of God, without rebuke in the middes of a crooked and peruerſe nation, among whom ſhine ye as lightes in the world,

16 Holding faſt the word of life, to my reioycing in the day of Chriſt, that I haue not run in vayne, neither laboured in vaine.

17 Yea, and though I be offered vp vpon the ſacrifice and ſeruice of your fayth, I reioyce, and reioyce with you all.

18 For the ſame cauſe alſo do ye reioice, and reioyce with me.

*19 But I truſt in the Lord Ieſus, to ſend *Timotheus ſhortly vnto you, that I alſo may bee of good comfort, when I know your ſtate.* Acts 16.1.

20 For I haue no man like minded, who will naturally care for your ſtate.

*21 *For all ſeeke their owne, not the things which are Ieſus Chriſtes.* 1.Cor.10.24

22 Ye know the proofe of him, that as a ſonne with the father, hee hath ſerued with me in the Goſpel.

23 Him therefore I hope to ſend, as ſoone as I know my ſtate.

24 But I truſt in the Lord, that I alſo my ſelfe ſhall come ſhortly.

25 But I ſuppoſed it neceſſary, to ſend to you Epaphroditus my brother and companion in labour, and felow ſouldier, but your Apoſtle, and the miniſter of my need.

26 For he longed after you all, and was full of heauineſſe, becauſe that ye had heard that he had bene ſicke.

27 And no doubt hee was ſicke nigh vnto death, but God had mercy on him: and not on him onely, but on me alſo: leaſt I ſhould haue ſorow vpon ſorow.

28 I ſent him therefore the more diligently, that

that seeing him, you may reioyce againe, & I may be without sorow.

29 Receiue him therfore with al ioy in our Lord: and such intreate with honour.

30 Because for the worke of Christ, he came to the point of death: yelding his life, that he might fulfil that which on your part wanted toward my seruice.

that when ye see him againe, ye may reioyce, and that I may be the lesse sorowfull.

29 Receiue him therfore in the Lord with all gladnesse, and make much of such:

30 Because for the worke of Christ hee was nigh vnto death, not regarding his life, to fulfill your lacke of seruice toward me.

ANNOTATIONS. CHAP. II.

Rhem. 1. 9. For the which.) *Caluin doth so abhorre the name of merite in Christian men toward their owne saluation, that he wickedly and vnlearnedly denieth Christ him self to haue deserued or merited any thing for him self: though these wordes (which he shamefully writheth from the proper and plaine sense, to signifie a sequele and not a cause of his exaltation) and diuers other in holy write, proue that he merited for him self according to al learned mens iudgement. As Apoc. 5.* The lambe that was slaine, is worthie to receiue power and Diuinitie. *And Heb. 2.* We see IESVS for the passion of death, crowned with glorie and honour. *See S. Augustine vpon these wordes of the Psalme* 109. propterea exaltabit caput.

Caluins blasphemie against Christs owne merits.

Fulke. 1. Caluin, as zealous of the glory of God, to whom only our saluation is to be ascribed, abhorreth the name of merit in any man toward his owne saluation, but not in that respect, but for other good causes denieth that Christ did merit any thing for himselfe by his death, but altogether for vs. His reasons are these. first this opinion that Christ did merit for himselfe, obscureth the grace of Christ, while men imagine that he came for any other cause then for our saluation: & that he had greater respect of himselfe then of vs, which is contrary to the whole scope of scripture, which teacheth that he gaue himselfe for vs, not to merit for himselfe. Secondly, of this opinion it followeth, that a man may merit diuine honor, & the throne of God himselfe, which is blasphemous: therefore Christ hath this exaltation, as due vnto his diuine nature, as he saith in his prayer, Iohn. 17. 5. Glorifie me O father, with that glory, which I had with thee before the world was made, and not merited by his passion. And the exaltation which the apostle speaketh of in this text, is that which God challengeth as proper to himselfe. Es. 45. 22. Therfore it is the glory due to our sauiour Christes diuinitie, and not merited by his suffering in his humanitie. But this you say is contrary to all learned mens iudgement, and Caluin vnlearnedly denyeth it. As though onely Papists were all learned men, and whatsoeuer sauoureth not of their slauer, were vnlearnedly spoken. By which the vntollerable pride of this Antichristian generation is discouered, that whereas they are for the most part, but *Semidocti*, scarse halfe learned in comparison of found learned men in deed, and who so is, or euer was the best learned among them, may finde many peeres among vs for learning: yet euery brabler amongst them will bragge of all learning and all learned men, and all is vnlearned or vnlearnedly vttered, that they in their proud & scornefull conceits, will not allow for learning. And that we may haue a taste of their great learning, they allege for proofe that Christ did merit, that saying. Apoc. 5. The lambe that was slaine, is worthy to receiue power and diuinity: so that by popish learning, and learned conclusion of papists, it followeth that the lambe of God obteined his diuinity by merit, and not by nature, which learning were very good for that ancient learned heretike Arius. But Heb. 2. we read also, that we see Iesus for the passion of death crowned with glory and honor. But the true construction of the text is, we see Iesus which by the passion of death was made a little lesse then the angels, crowned with glory and honor. Therefore he that was in the forme of God and thought it no robbery to be equall with God, gained no honor and glory in this exaltation, but receiued that which for euer was due to his eternall & diuine nature, though he did for a time humble himselfe in his humanity, and became obedient to the most shamefull and cursed death of the crosse. S. Augustine in the place you quote, saith neuer a word to proue that Christ merited either his diuinity or diuine honor by his death, but only reciteth this text, where the coniunction signifieth not a cause, but a consequence, as Caluin both truely and learnedly doth affirme.

Merit of Christ.

Rhem. 2. 10. Name of IESVS.) *By the like wickednes they charge the faithful people for capping or kneeling when they heare the name of* IESVS. *as though they worshipped not our Lord God therin, but the syllables or letters or other material elements whereof the word written or spoken consisteth, and al this, by sophistications to draw the people from due honour and deuotion toward* CHRIST IESVS, *which is Satans drift by putting scruples into poore simple mens mindes about his Sacraments, his Saincts, his crosse, his name, his image, and such like, to abolish al true religion out of the world, and to make them plaine Atheists. But the Church knoweth Satans cogitations, and therfore by the Scriptures and reason, warranteth and teacheth al her children to do reuerence when so euer* IESVS *is named, because Catholikes do not honour these things nor count them holy, for their matter, colour, sound, and syllables, but for the respect and relation they haue to our Sauiour, bringing vs to the remembrance and apprehension of Christ, by sight, hearing, or vse of the same signes. els why make we not reuerence at the name of Iesus the sonne of Sirach, as wel as of* IESVS CHRIST? *And it is a pitieful case to see these prophane subtelties of Heretikes to take place in religion, which were ridiculous in al other trade of life. When we heare our Prince or Soueraine named, we may without these scruples doe obeisance, but towardes Christ it must be superstitious.*

The Protestãts will haue no reuerẽce done at the name of IESVS.

How Catholikes honour the name of IESVS, and other things pertaining to him.

Fulke. 2. First it is certeine that the bowing of the knee at the sound of the name of Iesus, as it is vsed in popery, is not commanded nor prophecied in this place. But it perteineth to the subiection of al creatures to the iudgement of Christ, when not onely Turks and Iewes, which now yeeld no honour to Iesus, but euen the diuels themselues shall be constreined to acknowledge that he is their iudge. Secondly, the capping or kneeling at the name of Iesus, is of it selfe an indifferent thing, & therfore may be vsed superstitiously as in popery, where the people stoope at the sound of the name when it is read, not vnderstanding either what it meaneth, or what is read concerning him. Also in sitting and not veiling at the name of Christ, Emanuel, God the father, the sonne, and the Holy ghost, and bowing only at the name of Iesus. It may be vsed also well, when the minde is free from superstition, in signe of reuerence to his maiestie, and as in a matter wherein Christian libertie ought to haue place. And due reuerence may be yelded to our sauiour, without any such outward ceremony of capping or kneeling. But popish worshipping of the sacrament, as God of the saincts with religious worship and

Superstition.

and ſeruice of Chriſtes image and croſſe, euen with Latria which you call worſhip due to God. Theſe worſhippings which are meere heatheniſh and idolatrous, are vnfitly compared with bowing at the name of Ieſus. And yet you complaine, that to remoue ſuch impietie, is to aboliſh all true religion out of the world, & to make men plaine Atheiſts. The ſame was the complaint of the Pagans againſt the Chriſtians. But to worſhip God only, according to the preſcript of his holy word, is true religion, and to teach men to worſhip contrary therunto, it maketh men either idolatrers, or altogether Atheiſts. And where you ſay, the Popiſh church doth not honor thoſe things, nor count them holy, for their matter, colour, ſound &c. but for reſpect, & relation they haue to our ſauior &c. It is too ſhort a cloake to couer your idolatry. For the ſame was the perſuaſion of the Iſraelites in their golden calfe, which they did not honor for the matter, colour, faſhion, but for the relation it had to God that brought them out of the land of Egypt. Exod. 32.4.5. The like had the Iſraelites of Ieroboams calues. 1.Reg. 12.20. And S. Auguſtine telleth that the Gentils in his time, had the like excuſe for their idolatry. *I worſhip not that ſtone or that image which is without ſenſe, for your Prophet could not know that it hath eyes and ſeeth not, and I be ignorant that this image hath no ſoule, nor ſeeth with his eyes, nor heareth with his eares. Therfore I doe not worſhip that: but I adore that I ſee, & ſerue him whom I ſee not, who is that? the inuiſible diuine power which is preſident of that image. After this maner, while they giue a reaſon of their images, they ſeeme eloquent to them ſelues, becauſe they worſhip not idols, and worſhip diuels. They anſwer, we worſhip not euill ſpirits, but the angels (as you call them) doe we worſhip euen the powers or vertues of the great God, & miniſters of the great God I would you would worſhip them, you ſhould eaſily learne of them not to worſhip them.* In Pſ. 96. Therfore it is not ſufficient to ſay, ſuch things bring vs to the remembrance and apprehenſion of Chriſt, by ſight, hearing, and vſe of the ſame ſignes. For we muſt doe in religion and Gods ſeruice, not that ſeemeth good to vs, but that only which he commandeth. Deut. 4.2. c. 12.32. For otherwiſe, by ſuch reſpects and relations, remembrances and apprehenſions, all idolatry and falſe worſhipping may be defended.

False worſhipping.

Worſhipping of images.

Rhem. 3. 12. With feare and trembling.) *Againſt the vaine preſumption of Heretikes that make men ſecure of their predeſtination and ſaluation, he willeth the Philippians to worke their ſaluation with feare & trembling, according to that other Scripture*, Bleſſed is the man that alwaies is fearful. *Prouerb.* 28, *v.* 14.

Vaine ſecuritie of ſaluation.

Fulke. 3. We teach no vaine preſumption to make men ſecure of their predeſtination and ſaluation, but we proteſt that the elect are predeſtinate vnto good works, which if they doe not bring forth after they be called, they cannot be ſaued, neither are they predeſtinated to life eternall. And yet we teach men to beleeue aſſuredly, that God will performe his promiſe made vnto all that truely beleeue in him, that they ſhalbe ſaued. And this confidence doth well agree with the feare of God, and in deed, can be in none but in them that feare and loue God.

Slander.

Certeintie of ſaluation.

Rhem. 4. 13. Worketh in you) *Of this thus ſaith S. Auguſtine*, Not becauſe the Apoſtle ſaith, it is God that worketh in you both to wil and worke, muſt we thinke he taketh away our free will. For if it were ſo, then would he not a litle before haue willed them to worke their owne ſaluation with feare and trembling. For when they be commaunded to worke, their free wil is called vpon: but, with trembling and feare, is added, leſt by attributing their wel working to them ſelues, they might be proud of their good deeds as though they were of them ſelues. *Auguſt, de gratia & lib. arbit. c. 9.*

S. Auguſtine anſwereth the obiection againſt free will.

Fulke. 4. S. Auguſtine teacheth plentifully, that mans free wil is ſeruile, captiue, loſt, vntill by grace it beginne to be inlarged and reſtored: yet is mans will free from conſtraint, and ſo meaneth S. Auguſtine whenſoeuer he acknowledgeth man to haue free will. And in this place very plainely he ſheweth that men haue no power of will to worke well by their will, but only of God who worketh in them.

Freewill.

Rhem. 17. The ſacrifice.) *The obedience of faith and martyrdom be ſo acceptable actes to God, when they be voluntarily referred to his honour, that by a metaphore they be called ſacrifice and pleaſant hoſtes to God.*

Martyrdom.

CHAP. III.

He warneth them of the Falſe-apoſtles, 4 ſhewing that himſelf had much more to bragge of in Iudaiſme then they: but that he maketh price of nothing but only of Chriſt, and of Chriſtian iuſtice, and of ſuffering with him (12 wherein yet he acknowledgeth his imperfection) 17 exhorting them to beare Chriſtes Croſſe with him, and not to imitate thoſe bellygods.

FROM hence forth my brethren, reioyce in our Lord. To write the ſame things vnto you, to me ſurely it is not tedious, and to you it is neceſſarie.

2 See the dogges, ſee the euil workers, ſee the [c] conciſion.

3 For we are the [c] circumciſion, which in ſpirit ſerue God: and we glorie in Chriſt IESVS, and not hauing confidence in the fleſh,

4 Albeit I alſo haue confidence in the fleſh.

5 If any other man ſeeme to haue confidence in the fleſh, I more, circumciſed the eight day, of the ſtocke of Iſraël, of the tribe of Beniamin, * an Hebrew of the Hebrewes: according

MOreouer, my brethren, reioice in the Lord. It grieueth me not to write the ſame things often to you, for to you it is a ſure thing.

2 Beware of dogges, beware of euill workers, beware of conciſion.

3 For we are the circumciſion, which worſhip God in the ſpirit, and reioyce in Chriſt Ieſus, and haue no confidence in the fleſh.

4 Though I might alſo haue confidence in the fleſh. If any other man thinketh that he hath whereof he might truſt in the fleſh, I more:

*5 Circumciſed the eight day, of the kinred of Iſrael, of the tribe of Beniamin, * an Hebrue of the Hebrues, after the law a Phariſee.* 2.Cor.11.22.

6 Concerning feruentneſſe, perſecuting the Church: touching the righteouſneſſe which is in the

c By alluſion of words, he calleth the carnall Chriſtian Iewes that yet boaſted in the circumciſion of the fleſh, *conciſion*: & himſelf and the reſt that circumcided their hart & ſenſes ſpiritually, the true *circumciſion*. S. Chryſ. Theophylact. [c] κατατομὴ & περιτομὴ. 2.Cor.11,12

Act.23,6. * according to the Law, a Pharisee:

6 According to emulation, persecuting the Church of God: according to the iustice ỳ is in the Law, conuersing without blame.

7 But the things that were gaines to me, those haue I esteemed for Christ, detriments.

The Epistle for a Confessor that is not a Bishop.

8 Yea but I esteeme al things to be detriment for the passing knowledge of IESVS Christ my Lord: for whom I haue made al things as detriment, and do esteeme them as dung, that I may gaine Christ:

9 And may be found in him not hauing ‖ my iustice which is of the Law, but that which is of the faith of Christ, which is of God iustice in faith:

10 To know him, and the vertue of his resurrection, and the societie of his passions, configured to his death,

11 ‡If by any meanes I may come to the resurrection which is from the dead.

12 ‖Not that now I haue receiued, or now am perfect: but I pursue, if I may comprehend wherein I am also comprehended of Christ IESVS.

13 Brethren, I do not account that I haue comprehended. Yet one thing: forgetting the things that are behinde, but stretching forth my self to those that are before,

e ad brauium. 14 I pursue to the marke, e to the price of the supernal vocation of God in Christ IESVS.

15 Let vs therfore as many as are perfect, be thus minded: and if you be any ‖ otherwise

f wil reueale. minded, this also God f hath reuealed to you.

16 Neuertheless whereunto we are come, that we be of the same minde, let vs continue in the same rule.

The Epistle vpon the 23 Sunday after Pentecost. And for S. Clement, Nouemb. 23. Ro.16,17.

17 Be folowers ‡ of me brethren: & obserue them that walke so as you haue our forme.

18 For * many walke whom often I told you of (and now weeping also I tel you) the enemies of the crosse of Christ:

19 Whose end is destruction: whose God, is the belly: and their glorie in their confusion, which minde worldly things.

20 But our conuersation is in heauen? whence also we expect the Sauiour, our Lord IESVS Christ,

21 Who wil reforme the body of our humilitie, configured to the body of his glorie, according to the operation whereby also he is able to subdue al things to him self.

in the law, I was blameless.

7 But the things that were vantage vnto me, those I counted losse for Christes sake.

8 Yea, I thinke all things but losse for the excellencie of the knowledge of Christ Iesus my Lord: for whose sake I haue lost all things, and doe iudge them but ‖ doung, that I may winne Christ, ‖ Or, pelse, or chasse.

9 And be found in him, not hauing mine owne righteousnesse, which is of the law: but that which is through the faith of Christ, the righteousnesse which commeth of God through faith:

10 That I may know him, and the power of his resurrection, and the fellowship of his passions, being made conformable vnto his death,

11 ‖ If by any meanes I might atteine vnto ‖ Assaying. *the resurrection of the dead.*

12 Not as though I had already atteined, either were already perfect: but I follow, if that I may comprehend, wherein also I am comprehended of Christ Iesus.

13 Brethren, I count not my selfe as yet that I haue atteined: but this one thing I say, *I forget those things which are behinde, and endeuor my selfe vnto those things which are before.*

14 And I preasse toward the marke, for the price of the high calling of God in Christ Iesus.

15 Let vs therefore, as many as be perfect, be thus minded: and if ye be otherwise minded, God shal reueale the same also vnto you.

16 Neuertheless, vnto that which we haue atteined vnto, * *let vs proceede by one rule, that* Rom.15.5. *we may be of one accord.*

17 Brethren, be followers together of me, and looke on them which walke so as ye haue vs for an ensample.

18 For many walke, of whom I haue told you often, & now tell you weeping, that they are *the* *enemies of the crosse of Christ:* Rom.16.17

19 Whose end is *damnation, whose god* is their *belly, and glory to their shame, which minde earthly things,*

20 But our conuersation is in heauen, from whence also we looke for the Sauiour, the Lord Iesus Christ:

21 Who shall * *change our vile body, that it* 1.Cor.1.3. *may be fashioned like vnto his glorious body, according to the working whereby he is able to subdue all things vnto himselfe.*

MARGINAL NOTES. CHAP. III.

Rhem. 1. 11. If by any meanes.) *If S. Paul ceased not to labour still, as though he were not sure to come to the marke without continual endeuour: what securitie may we poore sinners haue of Heretikes persuasions and promises of securitie and saluation by onely faith?*

S. Paule

Fulke. 1. S. Paule was ſure to come to the marke, yet doth he not ceaſe to labour, neither doe we promiſe any other ſecuritie of ſaluation by onely faith, but vnto thoſe that labour in their calling, and be fruitfull of good workes. Slander. Certeintie of ſaluation.

Rhem. 2. 17. Of me brethren.) *It is a goodly thing when the Paſtor may ſo ſay to his flocke. Neither is it any derogation to Chriſt, that the people ſhould imitate their Apoſtles life and doctrine, and other holy men,* S. Auguſtine, S. Benedict, S. Dominike, S.Francis.

Fulke. 2. It is a great derogation to Chriſt, when people ſhall follow the religion of Auguſtine, the religion of Benedict, the religion of Dominike, the religion of Francis, and one ſhall ſay that I am of Auguſtine, I of Dominike, I of Francis, and I of Ieſus. 1.Cor.1. Sects.

ANNOTATIONS. CHAP. III.

Rhem. 3. 9. My iuſtice.) *Diuers Lutherans in their tranſlations do ſhamfully mangle this ſentence by tranſpoſing the wordes, and falſe pointing of the partes thereof, to make it haue this ſenſe, that the Apoſtle would haue no iuſtice of his owne, but onely that iuſtice, which is in Chriſt. Which is a falſe and heretical ſenſe of the wordes, and not meant by S. Paul: who calleth that a mans owne iuſtice, which he chalengeth by the workes of the Law or nature without the grace of Chriſt: & that Gods iuſtice (as S. Auguſtine expoundeth this place) not which is in God, or by which God is iuſt, but that which is in man from God and by his gift.* li.3 cont.2 ep. Pelag.c.7.de Sp.& lit.c.9. The obiection againſt inherent iuſtice, anſwered. *Magdeburg. cent 1.li.2 c.4. pag.222.*

Fulke. 3. You miſreport S.Auguſtine, for although he ſay the iuſtice of God is ſo called, not whereby he is iuſt, but wherewith he maketh vs iuſt, or which is of God, he ſaith not that this iuſtice wherewith we are iuſtified by faith, is in man. But contrariwiſe he ſaith expreſly, *it is the iuſtice of God, not our iuſtice, in him, not in vs.* De verbis apoſtoli ſerm.6. Againe, *Chriſt was made ſinne, that we might be made iuſtice, not our iuſtice, but Gods iuſtice, neither in vs, but in him, as he declared ſinne not to be his, but ours, not placed in him, but in vs, by the ſimilitude of ſinfull fleſh, in which he was crucified.* Euchir.c.41. See more the conſent of the ancient fathers. 2.Cor.5. ſect.4. Iuſtice inherent.

Rhem. 4. 12. Not that now.) *No man in this life can attaine to abſolute perfectnes either of iuſtice or of that knowledge which ſhal be in heauen: but yet there is alſo an other perfectnes, ſuch as according to this ſtate a man may reach vnto, which in reſpect of the perfection in glorie, is ſmall, but in reſpect of other leſſer degrees of mans iuſtice and knowledge in this life, may be called perfectnes. And in this ſenſe the Apoſtle in the next ſentence calleth him ſelf and others perfect, though in reſpect of the abſolute perfectnes in heauen, he ſaith here, he is not yet perfect nor hath yet attained thereunto.* Double perfection: here, and in the life to come.

Fulke. 4. That perfection which the apoſtle aſcribeth to himſelfe and others in this life, is of knowledge, not of iuſtice. For although all knowledge that men can attaine vnto in this life, is vnperfect in reſpect of the knowledge we ſhall haue after this life: yet it may well be called perfect, when it is of all that God hath reuealed in his word. So it cannot be ſaid of that iuſtice which is in vs, in any reſpect. For although Sodome was called iuſt in reſpect of Ieruſalem, yet no man can ſay that Sodome was perfect in iuſtice, becauſe Ieruſalem was more vniuſt. None perfectlie iuſt.

Rhem. 3. 15. Otherwiſe minded.) *When Catholike men now a daies charge Heretikes with their horrible diuiſions, diſſenſions, combates, contentions, and diuerſities among them ſelues, as the Catholikes of al other ages did chalenge their Aduerſaries moſt truely and iuſtly for the ſame, (both becauſe where the Spirit of God is not, nor any order or obedience to Superiors, there can be no peace nor vnitie, and ſpecially for that it is, as S. Auguſtine ſaith* (li de agone Chriſt. c. 29.) *the iuſt iudgement of God that they which ſeeke nothing els but to diuide the Church of Chriſt, ſhould them ſelues be miſerably diuided among them ſelues) therfore (I ſay) when men charge the Proteſtants with theſe things, they flee for their defence to this, that the old Fathers were not al of one iudgement in euery point of religion: that S. Cyprian ſtood againſt others, that S. Auguſtine and S. Hierom wrote earneſtly in a certaine matter one againſt an other, that our Dominicans and Franciſcans, our Thomiſts and Scotiſts be not al of one opinion in diuers matters, and therfore diuiſions and contentions ſhould not be ſo preiudicial to the Zuinglians and Lutherans, as men make it. Thus they defend them ſelues: but ridiculouſly and againſt the rule of S. Paul here, acknowledging that in this imperfection of mens ſcience in this life, euery one cannot be free from al error, or thinke the ſame that an other thinketh: whereupon may riſe differences of vnderſtanding, opinion, and iudgement, in certaine hard matters which God hath not reuealed or the Church determined, and therfore that ſuch diuerſitie is tolerable and agreable to our humane condition and the ſtate of the way that we be in: alwaies prouided, that the controuerſie be ſuch and in ſuch things, as be not againſt the ſet knowen rule of faith, as he here ſpeaketh, and ſuch as breake not mutual ſocietie, fellowſhip, and communion in praier, ſeruice, Sacraments, and other offices of life and religion. for ſuch diuiſions and differences come neuer but of Schiſme or Hereſie, and ſuch are among the Heretikes, not onely in reſpect of vs Catholikes, but among them ſelues: as they know that be acquainted with the writings of Luther againſt Zuinglius, or Weſtphalus againſt Caluin, or the Puritanes againſt the Proteſtants, not only charging one an other with Hereſie, Idolatrie, Superſtition, and Atheiſme, but alſo condemning ech others ceremonies or maner of adminiſtrations, til it come to excommunication, and banſhment, yea ſometimes burning one of an other. Thus did not S. Cyprian, S. Auguſtine, S. Hierom, the Dominicans, Franciſcans, Thomiſts, Scotiſts, who al agree in one rule of faith, al of one communion, al moſt deere one to an other in the ſame, al (thankes be to God) come to one holy Maſſe, and receiue the ſame Sacraments, and obey one head through out al the world.* S. *Auguſtine* li. 2 de bapt. c. 5, *ſhal make vp this matter with this notable ſentence:* We are men (*ſaith he*) and therfore to thinke ſomewhat otherwiſe then the thing is, is an humane tentation: but by louing our owne ſentence too much, or by enuying our betters, to procede vnto the ſacrilege of diuiding the mutual ſocietie and of making ſchiſme or hereſie, is diueliſh preſumption: in nothing to haue other opinion then the truth is, that is Angelical perfection. *And a litle after,* If you be any other wiſe minded, this God wil reueale: but to them only (*ſaith he*) that walke in the way of peace, and that ſtray aſide into no diuiſion or ſeparation. *Which ſaying would God al our deere countrie men would marke, and come into the Church, where onely, God reuealeth truth.* The heretikes foliſh defenſe of their diſſenſions and diuiſions among them ſelues. The difference betwene the diſagreing of auncient fathers or other Catholikes, & the Heretikes diſſenſions among them ſelues. The ſpiteful writings of Heretikes, one Sect againſt an other. A notable place of S. Auguſtine.

Fulke. 5. We defend not our diſſentions, but confeſſe that it is altogether a fault, that there is any diſſention among vs: yet we truely ſay, that notwiſtanding our diſſenſions, we agree in the principall articles of faith neceſſarie to ſaluation, as the Church in the Apoſtles time, and other Catholike fathers did, notwithſtanding Diſſenſions.

ding their diſſention.And as you ſay,the Papiſtes doe, notwithſtanding the diſſentions betweene your Dominicanes and Franciſcanes,Thomiſtes and Scotiſtes,Canoniſtes and Diuines.You acknowledge therefore,that there may be diſſentions,but with a double prouiſo.Firſt that the controuerſies be ſuch,and in ſuch things, as be not againſt the ſet knowne rule of faith: ſuch is the difference betweene Luther and Zuinglius, Weſtphalus and Caluine.They both acknowledge the eating of Chriſtes fleſh,to be neceſſary,but after what manner it is preſent to be eaten in the Sacrament by faith,they differ. They that contend about ceremonies, and externall forme of gouernment in the Church,doe fully agree in all pointes of the doctrine of faith, neceſſary to ſaluation. Theſe contentions therefore for theſe matters,are not vnlike,the one of them,to the diſſention betweene S.Cyprian and Cornelius,the Biſhops of Africa and of the Eaſt taking part with Cyprian,and other of the Weſt with Cornelius,which was about the rebaptizing of them,that had been baptiſed by Heretikes: The other to the contention of Victor Biſhop of Rome, againſt the Biſhops of the Eaſt, about the celebration of Eaſter,or of Epiphanius and Chryſoſtom about gouernement and diſcipline of the Church. Your ſecond prouiſo is,that the controuerſie be ſuch,as breake not the mutual ſocietie,fellowſhip,and communion in praier,ſeruice,Sacraments,and other offices of life and religion.So you ſay, it is not in our controuerſies, for one chargeth an other with hereſie,Idolatrie,&c. and alſo condemneth others ceremonies, maner of adminiſtration,till it come to excommunication,and baniſhment.Yea ſometimes burning one of an other.In deede ſuch moderation as you ſpeake of,ought to be kept in all ſuch differences, but it hath not alwaies been ſo, among them that were true Catholikes,neither among Papiſtes them ſelues. And although the contentions among vs,haue bene more bitterly purſued then was meete,eſpecially of Luther and his part,yet thoſe with whom we agree,haue kept and alwaies doe,for the moſt part keepe, that moderation and Chriſtian loue, which ought to be obſerued in ſuch caſes,according to the Apoſtles rule,in this text. And that any haue proceeded to burning one of an other,for theſe differences you are not able to proue by one example. For there hath none been burned,but for ſuch hereſies,as you your ſelues would confeſſe to be worthy of death, as Arians, Anabaptiſtes,Libertines,and ſuch like.But that this moderation hath not been kept betweene the auncient Fathers in their controuerſies, it is manifeſt by the example of Victor, who did excommunicate all the Biſhops of the Eaſt,which were not of his opinion. And they more moderate then he,commaunded him to be quiet, and keepe peace,*Euſeb.lib.5.c.25.*Stephanus alſo Biſhop of Rome,excommunicated Cyprian and the Biſhops of Africa,yea Cyprian, (though he were more charitable then Stephanus,) ſpared not angerly to inueigh againſt Stephanus,*Auguſt.cont.Donat.lib.5.cap.23.& 25.* Slanders.

It is reported that Epiphanius and Chryſoſtome,were ſo bitter in their contention, that the one did banne the other,*Hiſt.Tripart.lib.10.cap.12.*But all theſe were but ſport & play, in compariſon of the cruell hatred betweene the Guelphes & Gibelines,betweene the Popes,& Popes them ſelues,when there were two or three at once.What excommunications,condemnations of hereſie,Idolatrie, Atheiſme, what cruell murthering,by burning,drowning,ſacking,mangling one of the others bodies, when they came within their clawes, not ſparing their dead carcaſes for rancor and hatred againſt their perſons: your owne ſtories are full of the examples,paſſing all that is read in prophane ſtories, of the barbarous Scythians, or other Heatheniſh nations. What burned the Dominicke Friers of Berna, but hatred of the Franciſcanes? For counterfecting of viſions, and miracles,was not ſo deintie a matter among Friers in that time,but that(as Tullie writeth,of the Romiſh ſouthſayers,) a man might haue marueiled,if ſo often as they met,they laughed not one vpon an other,to remember,how with their feined monſters,they mocked the world.Your contentions therfore,haue been greater then ours,of greater matters,as of the head of your Church,which you ſay is neceſſary for the preſeruation of the whole body,,and more cruelly purſued then euer any hath been among vs: although ſome haue greatly broken the bondes of charitie, and fallen into open ſchiſme, as there hath been alwaies ſuch in the beſt times.

CHAP. IIII.

Rhem. 1. *He exhorteth them to perſeuerance, 2 and certaine by name to vnitie, 5 to modeſtie, 6 to peace without ſolicitude or careful anxietie, 8 to al that good is, 9 to ſuch things as they ſee in him ſelf. 10 that he reioyced in their contribution,not for his owne neede,but for their merite.*

Fulke 1. The Apoſtle reioyceth not of other mens merites, that maketh ſo ſmall accompt of his owne,that he eſteemed all his owne iuſtice,as donge,that he might enioy the iuſtice of God, which is by faith in Chriſtes merites only. Merite.

THerfore, my deereſt brethren and moſt deſired, my ‖ ioy and my crowne: ſo ſtand in our Lord,my deereſt.

‖ Euodia. 2 Euchodia ‖ I deſire and Syntyché I beſeeche to be of one minde in our Lord.

3 Yea and I beſeeche thee my ‖ ſincere companion, helpe thoſe women that haue laboured with me in the Goſpel with ‡ Clement, and the reſt my coadiutors, whoſe names are in the booke of life.

The Epiſtle vpon the 3 Sunday in Advent. 4 [b]Reioyce in our Lord alwaies: againe I ſay reioyce.

5 Let your modeſtie be knowen to al men.Our Lord is nigh.

THerefore my brethren, dearly beloued,and longed for,my ioy and crowne, ſo continue in the Lord,my dearly beloued.

2 I pray Euodias,and beſeech Syntyches,that they be of one accord in the Lord.

3 Yea,and I beſeech thee alſo faithfull yokefellow,helpe thoſe women *which laboured with me in the Goſpell,and with Clement alſo, and with other my labour fellowes, whoſe names are in the* booke of life.* Apoc.3.5.

4 Reioyce in the Lord alway: and againe I will ſay reioyce.

5 Let your patient mind be knowen vnto all men.The Lord is at hand.

c ἐν παντὶ τῇ προσευχῇ

6 Be nothing careful: but c in euery thing by praier and ſupplication with thankeſ-giuing let your petitions be knowen with God.

7 And the peace of God which paſſeth al vnderſtanding, keepe your hartes and intelligences in Chriſt IESVS.

8 For the reſt brethren, what things ſo euer be true, whatſoeuer honeſt, whatſoeuer iuſt, whatſoeuer holy, whatſoeuer amiable, whatſoeuer of good fame, if there be any vertue, if any praiſe of diſcipline, theſe things thinke vpon.

9 Which you haue both learned, and receiued, and heard, & ſeen in me: theſe things doe ye, and the God of peace ſhal be with you.

10 And I reioyced in our Lord excedingly, that once at the length you haue 'reflouriſhed to care for me, as you did alſo care: but you were occupied.

e This reflouriſhing is the reuiuing of their old liberalitie, which for a time had been ſlacke & dead. S. Chryſ.

11 I ſpeake not as it were for penurie. for I haue learned, to be content with the things that I haue.

12 I know both to be brought low, I know alſo to abound: (euery where, and in al things I am inſtructed) both to be ful, and to be hungrie, both to abound, and to ſuffer penurie.

13 I can al things in him that ſtrengtheneth me.

14 Neuertheleſſe you haue done wel, communicating to my tribulation.

15 And you alſo know O Philippians, that in the beginning of the Goſpel, when I departed from Macedonia, no church communicated vnto me in the account of gift and ‡receite, but you only:

‡ He counteth it not mere almes or a free gift that the people beſtoweth on their Paſtors or preachers, but a certaine mutual traffike as it were, and enterchange: the one giuing ſpiritual, the other rendring temporal things for the ſame.

16 For vnto Theſſalonica alſo, once and twiſe you ſent to my vſe.

17 Not that I ſeeke the gift, but I ſeeke the fruite abounding in your account.

18 But I haue al things, and abound: I was filled after I receiued of Epaphroditus the things that you ſent, an odour of ſweetenes, an ‖acceptable hoſt, pleaſing God.

19 And my God ſupply al your 'lacke according to his riches in glorie, in Chriſt IESVS.

c χρείαν

20 And to God and our father be glorie world without end. Amen.

21 Salute ye euery ſaincte in Chriſt IESVS.

22 The brethren that are with me, ſalute you. Al the ſainctes ſalute you: but eſpecially they that are of Cæſars houſe.

23 The

6 Be careful for nothing: but in al things let your petitions be manifeſt vnto God, in praier & ſupplication, with giuing of thankes.

7 And the peace of God which paſſeth all vnderſtanding, ſhall keepe your heartes & minds through Chriſt Ieſus.

8 Furthermore, brethren, whatſoeuer things are true, whatſoeuer things are *honeſt, whatſoeuer things* are *iuſt, whatſoeuer things* are *pure, whatſoeuer things pertaine to loue, whatſoeuer things* are *of honeſt report: if there be any vertue, and if there be* † *any praiſe, thinke on theſe things:*

† Or, any thing praiſe worthy.

9 Which ye haue both learned, and receiued, and heard, and ſeene in me, thoſe things doe: and the God of peace ſhall be with you.

10 But I reioyce in the Lorde greatly, that now at the laſt ye are reuiued againe to care for me, in that wherein ye were alſo careful, but ye lacked oportunitie.

11 I ſpeake not becauſe of neceſſitie: for I haue learned, in whatſoeuer eſtate I am, therewith to be content.

12 I know how to be lowe, and I know how to exceede: euery where and in all things I am inſtructed both to be full, and to be hungry, both to haue plentie, and to ſuffer neede.

13 I can doe all things through Chriſt, which ſtrengtheneth me.

14 Notwithſtanding, ye haue well done, that ye did communicate to my affliction.

15 Ye Philippians know alſo, that in the beginning of the Goſpell, when I departed from Macedonia, no Church communicated to me, as concerning giuing and receiuing, but yee onely.

16 For euen in Theſſalonica ye ſent once, and againe, vnto my neceſſitie.

17 Not that I deſire a gift: but I deſire fruite abounding to your accompt.

18 But I haue receiued all, and haue plenty: I was euen filled after that I had receiued of Epaphroditus the things which were ſent *from you, an odour of a ſweete ſmell, a ſacrifice acceptable, pleaſant to God.*

19 My God ſhall ſupply all your neede through his riches in glorye, in Chriſt Ieſus.

20 Vnto God and our Father be *glory for euermore.*

21 Salute all the Sainctes in Chriſt Ieſus: The brethren which are with me, greete you.

22 All the Sainctes ſalute you, moſt of all they that are of Cæſars houſhold.

23 The

23 The grace of our Lord IESVS Christ be with your spirit. Amen.

23 The grace of our Lord Iesus Christ be *with you all. Amen.*
This Epistle was written to the Philippians from Rome, by Epaphroditus.

MARGINAL NOTES. CHAP. IIII.

Rhem. 2. 3. Clement, and the.) *This Clement was afterward the 4 Pope of Rome from S. Peter, as S. Hierom writeth according to the common supputation.*

Fulke 2. Hierom confesseth, that some of the Latines say, he was next to Peter, whereby Linus and Anacletus are excluded. Damasus maketh Clemens the next successor of Peter. Linus and Cletus but Peters suffraganes, while he liued him selfe, and placeth Anacletus after Clemens, whom Hierom placeth before. Irenæus placeth next to Peter Linus, Anacletus, Clemens, and next to Clemens, Euaristus. Tertullian saith, Clemens was next after Peter, and ordeined by him. Optatus and Augustine say, Linus succeeded to Peter, Clemens to Linus, Anacletus to Clemens, and to Anacletus Euaristus. Epiphanius maketh Peter and Paule both Bishops of Rome, then Linus, Cletus, Clemens, Euaristus. By this diuersitie you see, what certeintie there is of the succession from Peter, whereof the Papistes make such bragges. Succession.

ANNOTATIONS. CHAP. IIII.

Rhem. 3. 1. My ioy.) *He calleth them his ioy and crowne, for that he expected the crowne of euerlasting life as a reward of his labours towardes them. Whereby we may learne also, that besides the essential glorie which shal be in the vision and fruition of God, there is other manifold felicitie incident in respect of creatures.* The reward of Preachers.

Fulke 3. S. Paule looked for the reward of his labours of Gods grace, and not of the merite of his labours.

Rhem. 4. 3. Sincere companion.) *The English Bibles with one consent interprete the Greeke wordes,* faithful yokefellow, *perhaps to signifie (as some would haue it) that the Apostle here speaketh to his wife: but they must vnderstand that their Maisters Caluin and Beza mislike that exposition, and* * *al the Greeke fathers almost much more reiect it, and it is against S. Paules owne wordes speaking to the vnmaried, That it is good for them to remaine so, euen as him self did. 1. Cor. 7, 8. Whereby it is euident he had no wife, and therfore meaneth here some other his coadiutor and fellow-labourer in the Gospel.* Suspitious translation. S. Paul had no wife.

S. Chrys. Theodore. Oecum. Theophyl.

Fulke 4. The word yokefellow, is as precisely agreeable to the Greeke, as can be. And Clemens Alexandrinus hereof gathereth, that S. Paule had a wife, which he left by her consent, at Philippi. Yet we acknowledge it cannot be proued by this text. Why then should our translation be suspicious, when it is as consonant to the originall, as is possible? Cauilling.

Rhem. 18. Acceptable.) *How acceptable almes are before God, we see here: namely when it is giuen for religion to deuout persons for a recompense of spiritual benefites. for so it putteth on the condition of an oblation or sacrifice offered to God, and is most acceptable and swete in his sight.* Almes giuen religiously.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE COLOSSIANS.

Rhem. 1. THE *Epistle to the Colossians is not only in sense, but almost in wordes also, al one with the Epistle to the Ephesians, and was sent also by the same messenger Tychicus. c. 4. v. 7. And in it he maketh like mention of his bandes and sufferings. c. 1. v. 24. and c. 4. v. 3, 18. And therfore no doubt it was written at Rome at the same time, to wit, in his last apprehension, yet before he knew of his martyrdom.*

This difference there is, that he had him self preached to the Ephesians, but with the Colossians he had neuer bene, as he signifieth c. 2. v. 1. Therfore although in matters of exhortation he be here briefer then to the Ephesians, yet in matters of doctrine he is longer. And generally he assureth them, that to be the truth, which their Apostle Epaphras had taught them, but namely he giueth them warning both of the Iudaical False-apostles, who sought to corrupt them with some ceremonies of Moyses law: and also of the Platonike Philosophers, who reiected Christ (who is in deede the head of the Church and Mediator to bring vs to God) and in steed of him, brought in certaine Angels, as more excellent then he, whom they termed, Minores dij, teaching the people to sacrifice vnto them (calling that, humilitie) that they might bring them to the great God. With which falsehod the heresie of Simon Magus a long time deceiued many, as we reade in Epiph. hær. 21.

Against such therefore S. Paul telleth the Colossians, that Christ is the Creator of al the Angels, God in person, the head of the Church, the principal in al respects: that he is the Redeemer, Mediator, and Pacifier betwene God and men, and therfore by him we must goe to God, so that whether we pray our selues, or desire any other in earth or in heauen to pray for vs, al must be done (as the Cath. Church in euery Collect doth) Per Christum Dominum nostrum, *that is,* through Christ our Lord, *or,* per Do. nostrum Iesum Christum filium tuum, qui tecum viuit & regnat, &c. *Whereby the Church professeth continually against such seductions, both the Mediatorship, and the Godhead of Christ.*

Fulke 1. Seeing S. Paule passed twise through Phrygia, where this citie of the Colossians stoode Act. 16, 6. and 18, 23. It is not vnlike, that he planted the Church there. And that he had been there, it seemeth by his Epistle to Philemon, inscribed also to Archippus the minister of the Church of Colossa, as it is manifest in the last chapter of this Epistle. But hereof I will not contend. Neither is Epaphras any where in the Scripture, called an Apostle, although it is not vnlike, he was an Euangelist, and of some is thought to be the same that is called also Epaphroditus. The false apostles called the intercession of Angels humilitie, as you doe in effect, when you say, that men must not presume to come to God or Christ, but as they come to an earthly Prince by Mediatours or Intercessors. Neither doth S. Paule teach them, that it is lawfull to desire any other in heauen, to pray for them, with *per Christum Dominum nostrum* in the ende, as you vse in the Popish Church, but contrariwise, he teacheth, that there is no Mediator of intercession in heauen, but only Christ. But how well you obserue your conclusion, *per Christum Dominum nostrum*, I haue declared *In Ioan. 16. sect. 3.* Christ our only Mediator.

THE EPISTLE OF PAVL TO THE COLOSSIANS.

CHAP. I.

Saying, that he thanketh God for their excellent faith and charitie, and continually praieth for their encrease, he doeth withal giue witnes to the preaching of their Apostle Epaphras, and extolleth the grace of God in bringing them to Christ, who is cheefe aboue al, and peacemaker by his bloud. This is the Gospel not of Epaphras alone, but of the vniuersal Church, and of Paul him self who also suffereth for it.

The translation of Rhemes.

PAVL an Apostle of IESVS Christ by the wil of God, and brother Timothee:

2 To them that are at Colossa saincts & faithful brethren in Christ IESVS.

3 Grace to you and peace from God our Father and our Lord IESVS Christ. We giue thankes to God and the Father of our Lord IESVS Christ alwaies for you, praying:

4 Hearing your faith in Christ IESVS, and the loue which you haue toward al the saincts,

5 For the hope that is laid vp for you in heauen, which you haue heard in the word of the truth of the Gospel,

6 That is come to you, as also ‡ in the whole world it is, and fructifieth, and groweth, euen as in you, since that day that you heard and knew the grace of God in truth,

7 As you learned of Epaphras our deerest fellow-seruant, who is a faithful minister of IESVS Christ for you,

8 Who also hath manifested to vs your loue in spirit.

b The Epistle vpon the 24. Sunday after Pentecost.

9 Therefore [b] we also from the day that we heard it, cease not praying for you and desiring, that you may be filled with the knowledge of his wil, in al wisedome, and spiritual vnderstanding:

c So S. Ambr. and the Gr. Doctors or thus: *worthily, pleasing God &c.*

10 That you may walke [c] worthie of God, in al things pleasing: Fructifying in [c] al good worke, and increasing in the knowledge of God:

c ἀξίως κυρίου

11 In al power strengthened according to the might of his glorie, in al patience and longanimitie with ioy:

12 Giuing thankes to God and the Father, who hath made vs ‡ worthy vnto the part of the lot of the saincts in the light:

13 Who hath deliuered vs from ỹ power of darkenes, and hath translated vs into the kingdom of the sonne of his loue,

14 In whom we haue redemption, the remission of sinnes:

Heb.1,3.

15 Who is the * image of the inuisible God,

The translation of the Church of England.

PAVL an Apostle of Iesus Christ, by the will of God, and Timotheus the brother,

2 To the saincts & faithful brethren in Christ, which are at Colossa, grace be vnto you, and peace from God our father, & our Lord Iesus Christ.

3 We giue thankes to God and the father of our Lorde Iesus Christ alwaies for you, praying:

4 Since we heard of your faith in Christ Iesus, and of the loue which ye haue to all Saincts:

5 For the hopes sake which is laid vp for you in heauen, of which hope *ye heard before in the word of trueth of the Gospel,*

6 Which is come vnto you euen as it is *in al the world, and is fruiteful, as it is also in you, from the day ye heard* of it, *and knew the grace of God in trueth.*

7 As ye also learned of Epaphras our deare fellow seruant, which is for you a faithful minister of Christ:

8 Who also declared vnto vs your loue in the spirite.

9 For this cause wee also since the day wee heard it, doe not ceasse to pray for you, and to desire that ye might be fulfilled with knowledge of his will, in all wisedome and spirituall vnderstanding:

*10 * That yee might walke worthy of the* Lorde *in all pleasing, being fruitefull in all good* workes, *and encreasing in the knowledge of God:* Ephes.4.1. Philip.1.27.

11 Strengthened with all might, through his glorious power, vnto all patience and long suffering with ioyfulnesse,

12 Giuing thankes vnto the father, which hath made vs meete to be partakers of the inheritance of the saincts in light:

*13 Who hath deliuered vs from the power of darkenesse, and hath translated vs into the kingdome of his * deare sonne:* Mat.3.17.

14 In whome we haue redemption through his bloud, euen *the forgiuenesse of sinnes:* 2.pet.1.17.

*15 Who is the * image of the inuisible God,* Heb.2,3.

the

God, the firſt-borne of all creature:

Io.1,3. 16 Becauſe * in him were created all things in heauen, and in earth, viſible, and inuiſible, whether Thrones, or Dominations, or Principalities, or Poteſtates: all by him, and in him were created:

17 And he is before al, & al conſiſt in him.

18 And hee is the head of the body, the CHVRCH, who is ỹ beginning, firſt-borne of the dead: that he may be in all things holding the primacie:

19 Becauſe in him it hath well pleaſed, al fulneſſe to inhabite:

20 And by him to reconcile al things vnto him ſelfe, pacifying by the blood of his croſſe, whether the things in earth, or the things that are in heauen.

21 And you, whereas you were ſometime alienated and enemies in ſenſe, in euill workes:

22 Yet nowe he hath reconciled in the body of his fleſh by death, to preſent you holy & immaculate, & blameles before him:

23 If yet ye continue in the faith, grounded and ſtable, and vnmoueable from the hope of the Goſpel which you haue heard, which is preached among all creatures that are vnder heauen, whereof I Paul am made a miniſter.

24 Who nowe reioyce in ſuffering for you, and ‖ doe accompliſh thoſe things that want of the paſſions of Chriſt, in my fleſh for his body, which is the CHVRCH:

25 Whereof I am made a miniſter according to the diſpenſation of God, which is giuen me toward you, that I may fulfill ỹ word of God,

26 The myſterie that hath been hidden from worldes and generations, but nowe is manifeſted to his ſainctes,

27 To whom God would make knowen the riches of the glorie of this ſacrament in the Gẽtiles, which is Chriſt, in you the hope of glorie,

28 Whom we preach, admoniſhing euery man, and teaching euery man in all wiſedome, that we may preſent euery man perfect in Chriſt IESVS.

29 Wherein alſo I labour ſtriuing according to his operation which he worketh in me in power.

the firſt borne of all creatures.

*16 *For by him were all things created that are in heauen, and that are in earth, viſible and inuiſible, whether* they be † *maieſties or lordſhips, either rules or powers: all things were created by him, and for him.* Iohn 1.3. †Or, Thrones.

17 And he is before all things, and in him all things conſiſt.

*18 And hee is the head of the body of the Church: *who is the beginning, the firſt borne from the dead, that in all things he might haue the preeminence:* 1.Cor.15.21 apoc.1.5.

*19 *For it pleaſed* the father *that in him ſhould all fulneſſe dwell,* Ioh.1.14.

20 And by him to reconcile all things vnto him ſelfe, ſince he hath ſet at peace through the blood of his croſſe by him, both the things in earth, and things in heauen.

21 And you which were ſometime ſtrangers, and enemies by cogitation in euill workes, hath he nowe yet reconciled,

22 In the body of his fleſh through death, to preſerue you holy and vnblameable, and without fault in his ſight.

23 If ye continue grounded and ſtabliſhed in the faith, and be not moued away from the hope of the Goſpel, which ye haue heard how it was preached to euery creature which is vnder heauen, whereof I Paul am made a miniſter.

24 Nowe reioyce I in my ſufferings for you, and fulfill that which is behind of the afflictions of Chriſt in my fleſh, for his bodies ſake, which is the Church,

25 Whereof I am made a miniſter, according to the diſpenſation of God, which is giuen to me to youward, to fulfill the word of God:

26 Euen *the * myſterie which hath beene hid ſince the worlde beganne, and* ſince the beginning of *generations: but nowe is opened to his ſainctes,* Ephe.3.9.

27 To whom God would make knowen what is *the richeſſe of the glorie of this myſterie among the Gentiles, which is Chriſt in you, the hope of glorie:*

28 Whom we preach, warning euery man, and teaching euery man in all wiſedome, that wee may preſent euery man perfect in Chriſt Ieſus.

29 Whereunto I alſo labour, ſtriuing according to his working which worketh in mee mightily.

MARGINALL NOTES. CHAP. I.

Rhem.1. 6. In the whole world.) *He ſheweth that the Church and Chriſts Goſpel ſhould dayly grow and be ſpred at length through the whole world. which can not ſtand with the Heretikes opinion of the decay thereof ſo quickely after Chriſtes time, nor agree by any meanes to their obſcure conuenticles. See S. Auguſt. ep.80. in fine.*

Fulke.1. We hold no opinion that the Church euer did, or ſhall euer decay, though many haue fallen from it, and the meetings of the Chriſtians, were as obſcure in times of perſecution before Cõſtantine, as they haue been ſince Slander.

since the tyrannie of Antichrist vsurped the temple of God. Neither sayth Augustine any thing to the contrary, Ep. 80. But in Psal. 10. he sayth expresly, that the Church is oftentimes obscure, as the moone in the wane or ecclipse.

Rhem. 2. 10. All good worke.) *Many things requisite, and diuers things accceptable to God beside faith.*

Fulke. 2. We say as much, yet nothing that is in vs iustifieth, but faith.

Rhem. 3. 12. Worthy vnto the.) *We are not onely by acceptation or imputation partakers of Christes benefites, but are by his grace made worthy thereof, and deserue our saluation condignely.*

Fulke. 3. Howe can you conclude out of the text, that we are made worthy otherwise then by acceptation and imputation of Christes iustice? Yea what can be more contrary to the text, then that you say, we deserue our saluation condignely, when he sayth expresly, wee haue it through redemption of Christ, and remission of our sinnes by him, who hath reconciled all things to him, by the blood of his crosse. Chrysostome vpon this text sayth, Hom. 2. in ep. ad Col. *Such are those things that are giuen, that he hath not onely giuen them, but also hath made vs able to take them.* Againe. *No man sheweth such a conuersation of life, that he may be worthie of the kingdome: but this gift is altogether of God Therefore he saith, when we haue done al things, say we are vnprofitable seruãts.* Theodoret saith. *We prayse the mercifull God, which whereas we were vnworthy, hath made vs partakers of the light of the saincles.*

Merite.

ANNOTATIONS. CHAP. I.

Rhem. 4. 24. Doe accompish that wanteth.) *As Christ the head and his body make one person mysticall and one full Christ, the Church being therefore his plenitude, fulnesse, or complement* Ephes. 1: *so the passions of the head and the afflictions of the body and members make one complete masse of passions. With such difference for all that, betweene the one sort and the other, as the preeminence of the head (and specially such a head) aboue the body, requireth and giueth. And not onely those passions which he suffered in him selfe, which were fully ended in his death, and were in them selues fully sufficient for the redemption of the world and remission of all sinnes, but all those which his body and members suffer, are his also, and of him they receiue the condition, qualitie, and force to be meritorious and satisfactorie. for though there be no insufficiencie in the actions or passions of Christ the head. yet his wisedome, will and iustice requireth and ordaineth, * that his body and members should be fellowes of his passions, as they looke to be fellowes of his glorie: that so suffering with him and by his example, they may applie to them selues and others the generall medicine of Christes merites and satisfactions, as it is effectually also applied to vs by Sacraments, Sacrifice, and other wayes also: the one sort being no more iniurious to Christes death then the other, notwithstanding the vaine clamours of the Protestants, that would vnder pretence of Christes passion, take away the valure of all good deedes. Hereupon it is plaine nowe, that this accomplishment of the wants of Christes passions, which the Apostle and other Saincles make vp in the flesh, is not meant but of the penall and satisfactorie workes of Christ in his members, euery good man adding continually (and specially Martyrs) somewhat to accomplish the full measure thereof: and these be the plenitude of his passions and satisfactions, as the Church is the plenitude of his person: and therefore these also through the communion of Saincles and the societie that is not onely betweene the head and the body, but also betweene one member and an other, are not onely satisfactorie and many wayes profitable for the sufferers them selues, but also for other their fellow-members in Christ. for though one member can not merite for an other properly, yet may one beare the burden and discharge the debt of an other, both by the Lawe of God and nature. and it was a ridiculous Heresie of Wicleffe to deny the same. Yea (as we see here) the passions of Saincles are alwayes suffered for the common good of the whole body, and sometimes withall by the sufferers speciall intention they are applicable to speciall persons one or many: as here the Apostle ioyeth in his passions for the Collossians, in an other place his afflictions be for the saluation of the Corinthians, sometimes he wisheth to be* Anathema, *that is according to Origens exposition* (in lib. nu. hom. 10. & 24.) *a sacrifice for the Iewes, and he often specketh of his death as of a libation, host, or offering, as the fathers doe of all Martyrs passions. All which dedicated and sanctified in Christes blood and sacrifice, make the plenitude of his passion, and haue a forcible crie, intercession, and satisfaction for the Church and the particular necessities thereof. In which, as some doe abound in good workes and satisfactions (as S. Paul, who reckeneth vp his afflictions and glorieth in them* 2. Cor. 11: *and Iob, who auoucheth that his penalties farre surmounted his sinnes: and our Ladie much more, who neuer sinned, and yet suffered so great dolours) so other some doe want, aad are to be holpen by the abundance of their fellow-members.*

Which entercourse of spirituall offices and the recompense of the wants of one part by the store of the other, is the ground of the olde libels of Indulgence whereof is treated before out of S. Cyprian (See the Annotations 2. Cor. 2. v. 10.) *and of all indulgences and pardons, which the Church dayly dispenseth with great iustice and mercie, by their hands in whom Christ hath put the word of our reconcilement, to whom he hath committed the keies to keepe and vse, his sheepe to feede, his mysteries and all his goodes to dispense, his power to binde and loose, his commission to remitte and reteine, and the stewardship of his familie to giue euery one their meate and sustenance in due season.*

2. Cor. 1, 6. Rom. 9, 3. Phil. 2. 2. Tim. 4. Iob 6.

Rom. 8, 17. Leo. ser. 19. de pasio.

There is no wãt in Christes passions which he suffered in him selfe as head: but there is want in those passions of Christ which hee dayly suffereth in his body the Church, and the members thereof.

Howe Christes merites are applied tovs with out any iniurie to his death.

The workes of one may satisfie for an other.

The ground of Indulgences or pardons.

Fulke. 4. Christ suffereth in his members, by which suffering they are made conformable vnto Christ their head: and through their patience, helpe to confirme the faith one of an other. So the Apostles suffering was for the glorie of God, and the confirmation of the Church in faith of the Gospel which he had taught. But that the sufferings of any man are meritorious or satisfactorie, eyther for him selfe, or others, it is horrible blasphemie against the merite and satisfaction of Christes death, which wanteth nothing in himselfe to merite and satisfie for all his members. S. Paul Rom 8. 17. whom you quote, speaketh of conformitie vnto Christ by sufferings, not of merite or satisfaction. Nor yet Leo ser. 19. *De Passione.* Wherefore this blasphemie of merites and satisfaction by suffering, standeth vpon your owne credite, without any testimonie of Scriptures and Doctors. The Sacraments are appointed by Christ, to confirme our faith in the merites of Christ, not to applie the merites of Christ by them vnto vs, as by the worke wrought. Which opinion also, is iniurious to the passion of Christ: and therefore you shall neuer stoppe our clamours against it, and against the merite and satisfaction of mens sufferings, except you can doe it by the word of God. And whereas you say, that vnder pretence of Christes passion, we take away the valure of all good workes, it is false. For we acknowledge, that by the merite of his passion, our workes are accepted and rewarded, though wee ioyne them not in valure with the workes of Christ, to merite or satisfie for sinne. Therefore, hauing brought no maner of proofe before, but

Merite satisfaction.

Sacraments.

Worke wrought.

but your bare worde, you make an impudent concluſion thereof, that it is plaine, that the ſufferings of Chriſts members, are ſatisfactorie both for the ſufferers, and for others. Let vs heare then howe you anſwere the obiectiõs, that are brought againſt your blaſphemous beggerly principle. For you ſay, *though one member can not merite for an other properly, yet one may beare the burthen, and diſcharge the debt of an other.* To take your graunt, if one by his ſuffering cannot merite for an other, then ones ſuffering is not meritorious for an other in deede, neither properly nor improperly, though you ſeeme to include a ſophiſticall diſtinction in that worde properly. But howe vnproperly may he merite by bearing an others burthen? For who will graunt, that one can beare the burthen, or pay the debt of an other mans ſinnes? ſeeing the Scripture ſayth, the ſoule that ſinneth, euen that ſhall die. Eze.18.20. And euery one ſhall beare his owne burthen, Gal.6.5. No man can redeeme his brother, or giue a price to God for him, Pſal.49.8. You ſee therefore howe agreeable it is to the Lawe of God, and nature, that one man ſhould beare an others burthen, and ſatisfie to God for his ſinnes: though one of charitie may beare an others burthen, and helpe him in this life. And howe ridiculous Wickleffe was to denie the ſame: but the olde prouerbe is found true, a foole laugheth, when there is nothing to be laughed at. But you riſe vpon vs luſtely, and ſay. *We ſee heere, that paſſions of the Sainctes are alwayes ſuffered for the common good of the whole body.* What then? Ergo they be meritorious and ſatisfactorie for the whole Church. This concluſion is not more worthy of laughing, then hiſſing. *And ſometime by the ſpeciall intention of the ſufferer, they are applicable to ſpeciall perſons one or many.* What then? Ergo they be meritorious and ſatisfactorie: what aſſe euer brayed ſuch concluſions? But *S. Paul wiſheth to be Anathema for the Iewes, that is, a ſacrifice, according to Origen, and he ſpeaketh of his death as of a libation, hoſt or offering, ſo doe the fathers of the paſſions of Martyrs.* What of this? Ergo S. Pauls death might haue been a ſacrifice propitiatorie for the Iewes, and ſo it was, at leaſt for others meritorious, and ſatisfactorie for their ſinnes? *Yet being dedicated and ſanctified in Chriſtes blood, they haue a forcible crie, interceſſion, and ſatisfaction for the Church, and the particuler neceſſities of the ſame.* Verily you muſt make newe logike, and create new reaſon, before theſe concluſions can folow of your antecedent or premiſſes. Yet you goe forward with them, and ſay, *that ſome doe abound in ſuch ſatisfactions, to the helpe of them that lacke them.* Firſt S. Paul, which reckoneth vp his afflictions, and glorieth in them 2.Cor.11. In deede he ſayth, he will glorie in his infirmities, in which the grace of God worketh moſt effectually: but of merite and ſatisfaction, not a worde, nor a ſillable. The ſecond example is of Iob, *who auoucheth* (as you ſay) *that his penaltie farre exceeded his ſinnes,* But that is falſe: for although he vttered ſome times wordes of impatience, yet in that 6. Chapter he hath no ſuch ſaying: but according to your corrupt tranſlation. Whereas ỹ trueth is, he complaineth ỹ his ſorowes were greater, then he could expreſſe, not greater then his ſinnes had deſerued. For although he might iuſtly defend his innocencie againſt his friendes, which charged him with hypocriſie, yet when he commeth into the preſence of God, he layeth his hand on his mouth, and will not excuſe himſelfe: yea he confeſſeth, that he is not able to anſwere to one of a thouſand, that God might lay to his charge Iob.9.2.3.39.37. Your third example *is our Lady which neuer ſinned, yet ſuffered ſo great dolours.* While you pretend to honour her, you doe moſt horrible iniurie, both to Chriſt, and her. For if ſhe neuer ſinned, howe can the Scripture be true. All haue ſinned, and are deſtitute of the glory of God. Rom.3.23. And if ſhe neuer ſinned, howe can ſhe reioyce in God her Sauiour? Howe can ſhe be one of Chriſtes people, who was called Ieſus, becauſe he ſhoulde ſaue his people from their ſinnes? Math.1. This therefore being the ground of your indulgences, is moſt miſerable and blaſphemous beggerie, whereof I haue written more at large vpon 2.Cor.2. Nowe that wee haue ſeene, you haue nothing out of the auncient fathers for you: let vs ſee what there is in them againſt you. Firſt Chryſoſtome vpon this text, hom. 4. ſayth. *You are not reconciled to God by vs, but by Chriſt, although we doe theſe things.* S. Ambroſe ſayth. *He confeſſeth that he reioyceth in tribulations which he ſuffered, becauſe he ſeeth their profite in the faith of the beleeuers.* Againe. *He declared in the beginning, how great, and how infinite the omnipotencie of Chriſt is, that he might teach, that their hope is to be repoſed onely in him.* Theodoret ſayth. *He knew that life was procured by his ſuffering: for he ſaid, he fulfilled thoſe afflictions of Chriſt, which are wanting, as he which fulfilled that which was remayning, and ſuſteyned afflictions for them. And this was that which remayned, that he might preach to the Gentiles, and ſhew the liberall procurer of health vnto them.* Finally, there is not one of the auncient fathers, that gathereth any merite or ſatisfaction of mens ſufferings out of this text.

CHAP. II.

He is carefull for them, though he were neuer with them: that they reſt in the wonderfull wiſedome which is in Chriſtian religion, and be not caried away eyther with Philoſophie, to leaue Chriſt and to ſacrifice to Angels or with Iudaiſme to receiue any ceremonies of Moyſes lawe.

FOr I will haue you know brethren, what maner of care I haue for you and for them that are of Laodicia, and whoſoeuer haue not ſeene my face in the fleſh:

2 That their hartes may be comforted, inſtructed in charitie, and vnto all the riches of the fulneſſe of vnderſtanding, vnto the knowledge of the myſterie of God the Father of Chriſt IESVS,

3 In whom be all the treaſures of wiſedome and knowledge hid.

‡Heretikes do moſt cõmonly deceiue ỹ peo-

4 But this I ſay ‡ that no man deceiue you in loftines of wordes.

5 For

FOr I woulde that yee knewe what great fight I haue for I you, and for them that are *at Laodicea, and for as many as haue not ſeene my face in the fleſh.*

2 That their heartes might be comforted, being knitte together in loue, and in all riches of certaintie of vnderſtanding, to knowe the myſterie of God, aud of the Father, and of Chriſt:

3 In whom are hid all the treaſures of wiſedome and knowledge.

4 This I ſay, leaſt any man ſhoulde beguile you with perſwaſion of wordes.

plew eloquéce namely ſuch as haue it by ỹ gift of nature, as ỹ Heretikes of all ages had, and lightly all ſeditious perſons, which drawe ỹ vulgar ſort to ſedition by the allurement of their tongue. Nothing (ſaith S. Hierom. *ep.2. ad Nepotian.*) is ſo eaſie as with volubilitie of tongue to deceiue the vnlearned multitude, which whatſoeuer it vnderſtandeth not, doth the more admire and wonder at the ſame. The Apoſtle here calleth it, πιθανολογίαν, perſuaſible ſpeache.

5 For although I be abſent in body, yet in ſpirit I am with you: reioycing, and ſeeing your order, and the conſtancie of that your faith which is in Chriſt.

6 Therefore as you haue receiued IESVS Chriſt our Lord, walke in him,

7 Rooted and built in him, and confirmed in the faith, as alſo you haue learned, abounding ‖ in him in thankes-giuing.

8 Beware leſt any man deceiue you ‖ by philoſophie, and vaine fallacie: according to the tradition of men, according to the elements of ỹ world, & not according to Chriſt.

9 For in him dwelleth all the fulneſſe of the Godhead corporally:

10 And you are in him repleniſhed, who is the head in all Principalitie and Power:

11 In whom all you are circumciſed with circumciſion not made by hand in ſpoyling of the body of the fleſh, in the circumciſion of Chriſt,

12 Buried ẅ him in Baptiſme: in whom alſo you are riſen againe by ỹ faith of ỹ operatiõ of God, who raiſed him vp from ỹ dead.

13 And you * when you were dead in the offences and the prepuce of your fleſh, did he quicken together with him: pardoning you all offences,

14 Wiping out the hand writing ‖ of decree that was againſt vs, which was contrarie to vs. and the ſame he hath taken out of the way, faſtening it to the croſſe:

15 And ſpoyling the Principalities and Poteſtates [c] hath ledde them confidently in open ſhewe, triumphing them in him ſelfe.

16 Let no man therefore iudge you ‖ in meate or in drinke, or in part of a feſtiuall day, or of the New-moone, or of Sabboths:

17 Which are a ſhadowe of things to come, but the body Chriſts.

18 Let no man ſeduce you, [b] willing in the humilitie and ‖ religion of Angels, walking in the things which he hath not ſeene, in vaine puffed vp by the ſenſe of his fleſh,

19 And ‖ not holding the head, whereof the whole body by ioyntes and bands being [c] ſerued and compacted, groweth to the increaſe of God.

20 If then you be dead with Chriſt, from the elements of this world: ‖ why doe you [c] yet decree as liuing in the world?

21 Touch not, taſt not, handle not:

22 Which things are all vnto deſtruction by the very vſe, according to the precepts and doctrines of men,

23 Which are in deede ‖ hauing a ſhewe of

ἐν ἐθελοθρησκείᾳ *Superſtition. v.23. See Annot. v.21*

[c] ὀπτανομήνιαν. That is, taking ſubminiſtration of ſpirituall life and nouriſhment by grace from Chriſt the head.

[c] δογματίζεσθε.

[b] That is, willfull or ſelfwilled in voluntarie religion. for that is, θέλων ἐν θρησκεία, whereof commeth the word folowing ἐθελοθρησκεία

*5 * For though I bee abſent in the fleſh, yet am I with you in the ſpirite, ioying and beholding your order, and your ſtedfaſt faith in Chriſt.* 1.Cor.5.3.

6 As ye haue therefore receiued Chriſt Ieſus the Lord, ſo walke ye in him:

*7 Rooted and built in him, and ſtabliſhed in the faith, as ye haue beene taught, * abounding therein with thankeſgiuing.* 1.Cor.1.5.

8 Beware leaſt any man ſpoile you through philoſophie and vaine deceite, after the tradition of men, and after the rudiments of the world, and not after Chriſt:

9 For in him dwelleth all the fulneſſe of the Godhead bodily:

10 And ye are complete in him, which is the head of all principalitie and power.

*11 In whom alſo ye are * circumciſed with circumciſion made without handes, by putting off the body of the fleſh ſubiect to ſinne, by the circumciſion of Chriſt:* Rom.2.29.

*12 * Buried with him in Baptiſme, in whom ye are alſo riſen againe through the faith of the operation of God, who hath raiſed him from the dead.* Epheſ.1.19.

13 And ye being dead in your ſinnes, and the vncircumciſion of your fleſh, hath he quickened with him, hauing forgiuen all your treſpaſſes,

14 And *when he had blotted out the hand writing of ordinances that was againſt vs, and that was contrary to vs, euen that hath he taken out of the way, hauing faſtened it to his croſſe:*

15 And *hauing ſpoiled all principalities and powers, hath made a ſhewe of them openly, triumphing ouer them in himſelfe.*

16 Let no man therefore iudge you in meate or in drinke, or in part of an holy day, or of the new Moone, or of the Sabboth dayes:

17 Which are ſhadowes of things to come, but the body is *of Chriſt.*

18 Let no man beguile you of victorie, in the humbleneſſe and worſhipping of Angels, intruding him ſelfe *into thoſe things which he hath not ſeene, cauſeleſſe puft vp with his fleſhly minde:*

19 And holdeth not the head, whereof all the body by ioyntes and bandes, hauing nouriſhment miniſtred, and knit together, increaſeth with the increaſe of God.

20 Wherefore if ye be dead with Chriſt from the rudiments of the world: why, as though liuing in the world, are ye led with traditions,

21 Touch not, taſte not, handle not?

22 Which all † be in corruption, in abuſing after the commandements and doctrines of men: †Or, doe periſh in abuſing. Eraſmus.

23 Which things haue a ſhewe of wiſedome

in

of wiſdom in ſuperſtition and humilitie, and not to ſpare the body, nor in any honour to the filling of the fleſh.

in voluntarie religion & humbleneſſe of minde, and in not ſparing of the body, nor in any honour to the ſatisfying of the fleſh.

ANNOTATIONS. CHAP.II.

Rhem. 1. 8. By Philoſophie.) *Philoſophie and al humane ſcience, ſo long as they be ſubiect and obedient to Chriſt (as they be in the Schooles of Chriſtian Catholike men) be not forbidden, but are greatly commended and be very profitable in the Church of God. Otherwiſe where ſecular learning is made the rule of religion and commaundeth faith, there it is pernicious & the cauſe of al hereſie and infidelitie. for the which, S. Hierom and before him Tertullian call Philoſophers,* the Patriarkes of Heretikes, *and declare that al the old hereſies roſe only by to much admiring of prophane Philoſophie.* Hiero.ad Cteſiph. cont. Pelag.c.1.Tertul.de præſcr.& cont.Hermog.& cont.Marcio.li.5. *And ſo do theſe new ſectes no doubt in many things. for, other arguments haue they none againſt the preſence of Chriſt in the B. Sacrament but ſuch as they borow of Ariſtotle and his like, concerning quantitie, accidents, place, poſition, dimenſions, ſenſes, ſight, taſt, and other ſtraites of reaſon, to which they bring Chriſtes myſteries. Al Philoſophical arguments therfore againſt any article of our faith be here condemned as deceitfull, and are called alſo here,* the tradition of men, and the elements of the world. *The better to reſiſt which fallacies and traditions of Heathen men, the Schoole learning is neceſſarie, which keepeth Philoſophie in awe, and order of faith, and vſeth the ſame to withſtand the Philoſophical and ſophiſtical deceites of the Heretikes and Heathen. So the great Philoſophers S. Denys, S. Auguſtine, Clemens Alexandrinus, Iuſtine, Lactantius and the reſt, vſed the ſame to the great honour of God and benefite of the Church. So came S. Cyprian, S Ambroſe, S. Hierom, and the Greeke fathers, furniſhed with al ſecular learning vnto the ſtudie of Diuinitie, whereof ſee S. Hierom* ep.84.ad Magnum Oratorem.

Philoſophie and other humane ſciences how profitable or hurtful to the Church of God.

The Proteſtāts abuſe Philoſophie againſt the B. Sacrament.

Schoole learning.

Fulke 1. Where you ſay, we haue none other Arguments againſt the carnal preſence of Chriſt in the Sacrament, it is falſe. For we haue many Arguments both out of the Scriptures, and alſo out of the ancient fathers. Neither haue we any Arguments out of Philoſophie, but ſuch as are grounded vpon the holy Scriptures, which teach the perfect humanitie of Chriſt, and all eſſential properties of a true and naturall body.

The real preſence.

Slander.

Rhem. 2. 16. In meate.) *The Proteſtants wilfully or ignorantly applie al theſe kindes of forbearing meates, to the Chriſtian faſtes: but it is by the circumſtance of the text plaine (as S. Auguſtine alſo teacheth) that the Iudaical obſeruation and diſtinction of certaine cleane and vncleane meates is forbidden to the Coloſsians, who were in danger to be ſeduced by certaine Iewes, vnder pretence of holines to keepe the Law touching meates and feſtiuities and other like, which the Apoſtle ſheweth were onlyſhadowes of things to come: which things are come, and therfore the ſaid ſhadowes to ceaſe. Where he nameth the Sabboths and feaſtes of the new moone, that no man needs to doubt but that he ſpeaketh only of the Iewiſh daies and kindes of faſtes and feaſtes, and not of Chriſtian holidaies or faſting daies at all.*

Aug. ep.59. ad Paulinum in ſolut.7.quaſt.

Scriptures abuſed by the Proteſtans againſt Chriſtian faſting and holy daies.

Fulke 2. When Popiſh choice of meates and dayes is more ſuperſtitious & burdenous, then the Iudaical difference of meates and dayes, we doe rightly apply this and ſuch like places againſt them. Not againſt Chriſtian faſtes or feaſts, ſuch as yours are not: For your abſtinence from fleſh is no faſt, but a ſuperſtitious change of meates according to the tradition of men, vpon a vaine pretence, that fleſh was curſed of God and not fiſh, as *Durand* confeſſeth *lib.6.cap.de ieiunijs.* The Apoſtles doctrine therefore being generall, is not onely againſt the Iewes, but againſt any ſuperſtition that is like vnto theirs. Of your feaſtes Iudaically and ſeruilly obſerued, I haue written in *Gal.4.Sect.5.*

Popiſh faſtes.

Rhem. 3. 18. Religion of Angels.) *By the like falſe application of this text as of the other before, the Heretikes abuſe it againſt the inuocation or honour of Angels vſed in the Catholike Church, where the Apoſtle noteth the wicked doctrine of Simon Magus and others (See S. Chryſ.* ho.7. in hunc locum, *and* Epiph.hær.21.) *who taught, Angels to be our mediators and not Chriſt,* non tenens caput, not holding the head, *as the Apoſtle here ſpeaketh, and preſcribed ſacrifices to be offered vnto them, meaning indifferently as wel the il Angels as the good. Which doctrine the ſaid Heretike had of Plato, who taught, that ſpirittes (which he calleth* dæmones) *were to be honoured as mediators next to God. Againſt which S. Auguſtine diſputeth* li.8.9.& 10.de ciuit. *as he condemneth alſo the ſame vndue worſhip* li.10.Confeſſ.cap.42. *S. Hierom* (q.10.ad Algaſiam) *expoundeth this alſo of il ſpirites or diuels, whom he proueth (out of S. Steuens ſermon* Act 7) *that the Iewes did worſhip, auouching that they ſerue them ſtill, ſo many of them and ſo often as they obſerue the Law. Of which idolatrie alſo to Angels Theodoret ſpeaketh vpon this place, declaring that the Iewes defended their ſuperſtition towards Angels by that, that the Law was giuen by them, deceitfully at once inducing the Coloſſians, both to keepe the law, and to honouring of the Angels as the giuers of the ſame. Whereby diuers of the faithful were ſo ſeduced, that they forſooke Chriſt and his Church and ſeruice, and committed idolatrie to the ſaid Angels. Againſt which abominations the Councel of Laodicia Cap. 35. tooke order, accurſing all that forſooke our Sauiour and committed idolatrie to Angels, and contemning Chriſt, kept conuenticles in the name of ſpirites and Idols. of which kinde of worſhip of Angels and Diuels ſee Clemens Alexand. Strom.3. Tertullian* (li.5.cont. Marcion.) *expoundeth this place of the falſe teachers that feined them ſelues to haue reuelation of Angels, that the Law ſhould be kept touching difference of cleane, and vncleane meates. Which is very agreable to that* *in the Epiſtle to Timothee, *where S. Paul calleth abſtaining from meates after the Iewiſh or heretical maner,* the doctrine of Diuels: *whereof ſee more in the annotation vpon that place. Haimo a godly auncient writer, vpon this place, ſaith further, that ſome Philoſophers of the Gentils and ſome of the Iewes alſo taught, that there were foure Angels Preſidents of the foure elements of mans body, & that in feined hypocriſie (which the Apoſtle here calleth humilitie) they pretended to worſhip by ſacrifice the ſaid Angels. Theophylacte expoundeth this feined humilitie, of certaine Heretikes, that pretending the mediatorſhip to be a derogation to Chriſts maieſtie, worſhipped Angels as the only mediators. Al which we ſet downe with more diligence, that the Heretikes may be aſhamed to abuſe this place againſt the due reuerence and reſpect or praiers made to the holy Angels. Whom the Scriptures record ſo often to offer our praiers vp to God, and to haue been lawfully reuerenced of the Patriarkes, neuer as gods, but as Gods miniſters and meſſengers.* Ioſu.5.14. Tob.12,12.Gen.48,16.Angelus qui eruit me. 1. Tim.5.21. *And that they may be praied vnto, and can helpe and heare vs, ſee S. Hierom* in cap.10.Danielis. *S. Ambroſe* in Pſal.118.ſer.1.S. *Auguſtine* li. 10.de ciuit.Dei c.12.*Bede* li.4.in Cantica c.24.

S. Paules place concerning religion of Angels, explicated: and that the Proteſtants wickedly abuſe it againſt the due honour and inuocation of Angels.

1.Tim.4.1.

Fulke 3. You take great paines to litle purpoſe, for what Religion of Angels ſoeuer it be, ſuch as ỹ heathen vſed, ſuch as *Simon Magus* inuented, ſuch as ſome Iewes obſerued, or ſuch as you Papiſts vſe, all religion of Angels is forbidden:

Superſtition of Angels.

bidden: yea all ſuperſtition or will worſhip, which is not after the preſcript of Gods word. We doe not therefore abuſe this place againſt your ſuperſtitious honouring and inuocating of Angels. S. Auguſtine ſaith, *If you would rightly worſhip the Angels, you ſhould learne of them not to worſhip them. In Pſ.96.* The ſame father among hereſies, reciteth a ſect called *Angelici*, which were inclined to the worſhip of Angels *ad Quodvult Deum. Hær.* 39. *Epiphanius* among other wicked opinions and doings, noteth the *Cainites* for inuocation of Angels. *Hær.*38. Of building temples in the honour of Angels, S. Auguſtine ſaith: *If we ſhould make a temple of timber and ſtones, to any holy and moſt excellent Angel, ſhould we not be accurſed from the trueth of Chriſt, and from the Church of God, becauſe we ſhould giue that ſeruice to a creature which is due only to God? Contra Maximin. lib.*1. *Titul.* 11. What is it then for Papiſts to builde and hallow Churches vnto the honour of S. Michael, and S. Gabriel? *But the Scriptures* (you ſay) *record ſo often, that the Angels do offer our prayers vp to God, and to haue bene lawfully reuerenced of the Patriarkes as Gods Miniſters.* The proofe of this is conteined in 4. Quotations. The firſt, *Ioſue* 5.14. where *Ioſue* falleth downe and worſhippeth no Angel, but the Lord God himſelfe, our Sauiour Chriſt, the Prince of the Lords armie (that is of all Angels) appearing to him in the ſhape of a man, as it is plaine by the text. The next is *Tob.*12.12. which is no Canonical Scripture, nor agreeable vnto it: for the Scripture alwayes maketh Chriſt our onely Mediatour, by whom our prayers and all other ſpiritual ſacrifices are offered to God. 1. *Pet.*2.5. *Heb.*13.15. The third text. *Gen.*48.16. *The Angel which deliuered me, &c.* By whom *Iacob* meaneth the Angel of the Couenant, which is Chriſt, & no creature, *Mal.*3.1. For no creature but God himſelf deliuered him from al euil. And S. Paul calleth the Angel which led the people of Iſrael, Chriſt. 1. *Cor.*10.9. And although he ſhould meane the miniſtery of an Angel, yet his praier is to God, & not to the Angel, that he would protect thoſe children by his Angel, as he had done *Iacob* himſelfe. The laſt. 1. *Tim.*5.21. where the Apoſtle doth charge *Timothie* in the preſence of God, & of our Lord Ieſus Chriſt, and the elect Angels, to obſerue theſe things. Out of which words, I cannot imagine how you would gather your concluſion, that Saincts do offer our prayers, & haue bene reuerenced of the Patriarks. S. Paul calleth God and our Sauiour Chriſt, and his holy Angels to be witneſſes of this his weightie charge. And Moſes calleth heauen and earth to witnes that he hath ſet before them life and death. *Deut.*30.19. May we hereof conclude, that heauen and earth did offer his prayers, or that he did yeld any religious worſhip to heauen and earth? As for due reuerence which is of loue, not of ſeruice, there is no doubt but all the Saincts of God doe yeeld vnto them. And ſo ſaith S. Auguſtine of the Angels: *We honour them with charitie, not with ſeruice. Neither do we build temples vnto them: for they wil not be ſo honoured of vs, becauſe they know that we when we are good, are the temples of the higheſt God. Therefore it is rightly written, that a man was forbidden by an Angel to worſhip him, & bidden to worſhip God only, vnder whom he alſo was a fellow ſeruant with him. De vera relig. c.*55. The texts are euident. *Apoc. c.*19.10. *&* 22.8. Where ỹ Angel denieth to be worſhipped of *S. Iohn*, who was not ſo ignorant to worſhip him as God, but thought ſome religious worſhip was due to him, as to a meſſenger of God. But that Angels may be prayed vnto, and can helpe and heare vs, you ſend vs firſt to *Hierom in cap.*10. *Daniel.* where is neuer a word to proue that Angels may be prayed vnto. Only *Hierom* (beſide the text and beſide the trueth) ſaith in the perſon of the Angel, that he did offer Daniels prayers: but that he was to be prayed vnto, there is no word. That the Angels may know our prayers when it pleaſeth God, & be miniſters of his helpe vnto vs, it is no queſtion. We acknowledge they are appointed for our gard and defence, according to Gods pleaſure. The Angel in that Chapter of Daniel, was ready at the firſt prayers of Daniel, but the Prince of *Perſia* withſtoode him 21. dayes. Whereby he declareth, that his meſſage was delayed for that time, & for what benefite of the Church. Where, leſt you ſhould build too much vpon S. Hieroms auctoritie for offering of our prayers by the Angel, He vnderſtandeth the Prince of *Perſia* to be an Angel, and ſo maketh a reſiſtance of one Angel againſt another, which is a groſſe abſurditie. Your next proofe is out of S. Ambroſe *in Pſ.*118. *ſer.*1. Where there is no word to proue, that Angels may be prayed vnto. Only he ſheweth, that Angels are preſent in all places to be witneſſes of our actions, and to protect and defend Gods children as it pleaſeth him to ſend them. The third is S. Auguſtine *De ciuit. Lib.*10. *c.*12. Where he ſaith, *that God doth none otherwiſe heare them that call vpon him, then he ſeeth that they wil call vpon him. For euen when his Angels doe heare, he heareth them, as in a true temple not made with hands.* His meaning is (as it is plaine by the diſcourſe of the Chapter) that God hath no neede of the miniſtery of Angels, to haue our prayers preſented to him by them: but when they doe heare our prayers made to him, he in the Angels themſelues heareth them. Wherefore here is nothing to proue, that we may pray to Angels, becauſe the Angels ſometimes heare vs pray to God. The laſt is *Bede in Cant. lib.*4. *c.*24. Where there is no word of praying to Angels, nor of any reuerence giuen to them. Onely he ſaith, out of *Appolonius*, that *the miniſteries of Angels do neuer decline from their power and office, but alwayes remaine as high as Palme trees.* And out of *Iulianus* he ſaith, *The companies of his Saincts both of men and of Angels, doe ſerue his Godhead, and doe celebrate the honour of the King with continuall praiſe.* I will conclude therefore with S. Auguſtines exhortation, agreeable to this text, *Let Religion therefore binde vs to one Almighty God, becauſe betweene our minde whereby we vnderſtand him to be our Father and the trueth, (that is that inward light by which we vnderſtand him,) there is no creature ſet betweene. De vera Relig. c.*55. And *Theodoret* vpon this text, ſaying that it was decreed in the Councel *Laodicea*, that men ſhould not pray vnto the Angels. And further ſaith, that vnto his time they had in diuers places of *Phrygia*, (as a remnant of this ancient ſuperſtition) Churches or Oratories of S. Michael.

Slander.

Rhem. 19. Not holding the head.) *Becauſe he hath much a do with ſuch falſe preachers as taught the people to preferre the Angels which gaue the Law, or other whatſoeuer, before Chriſt: in this Epiſtle, and to the Epheſians, he often affirmeth Chriſt to be our head, yea and to be exalted far aboue al creatures, Angels, Poteſtats, Principalities, or whatſoeuer.*

Rhem. 4. 20. Why do you.) *A maruelous impudent trãſlation of theſe words in the Engliſh Bible thus,* Why are you burdened with traditions? *Whereas the Greeke hath not that ſignification: but to make the name of Tradition odious, here they put it of purpoſe, not being in the Greeke: and in other places where Traditions are commended* (1. Cor. 11. and 2. Theſ. 2.) *and where the Greeke is ſo moſt flatly* (παραδόσεις) *there they tranſlate it,* Inſtructions, ordinances, &c.

δεγματίζειν. Hereticall tranſlation.

Fulke. 4. A marueilous matter to make ſuch an outcry of our tranſlation, which is agreeable to ỹ ſenſe of the Apoſtle, though we cãnot expreſſe it in one word. But we do it (you ſay) to make ỹ name of tradition odious. And be not the

Slander. Cauilling.

the traditions and decrees of men odious? Which the Apoſtle verſe 22. calleth the precepts and doctrines of men, as Chriſt doth the traditions of the Iewes, *Matth.*15. But where traditions are commended (you ſay) the word which flatly ſignifieth traditions, we tranſlate inſtructions, ordinances. I anſwere, the Greeke word will beare our tranſlation, and we doe auoyde the terme of traditions, to diſtinguiſh the ordinances and doctrine deliuered by the Apoſtles, from the traditions of men which our Sauiour Chriſt condemneth, *Matth.*15. Traditions of men.

Rhem. 5. 21. Touch not.) *The Heretikes (as before and alwaies) very vainly alleage this againſt the Catholike faſtings: when it is moſt cleere that the Apoſtle reprehendeth the foreſaid falſe teachers that thought to make the Chriſtians ſubiect to the obſeruation of the ceremonies of the old Law, of not eating hogges, conies, hares fleſh, and ſuch like, not to touch a dead corps nor any place where a woman in her floures had ſitten, and other infinite doctrines of touching, taſting, waſhing, eating, and the reſt, either commaunded to the old people by God, or (as many things were) voluntarily taken vp by them ſelues, ſometime cleane againſt Gods ordinance, and often friuolous and ſuperſtitious. Which ſort as Chriſt in the Goſpel, ſo here S. Paul calleth the precepts and doctrines of men, and ſuperſtition, and (as the Greeke word ſignifieth) * voluntarie worſhip, that is inuented by Heretikes of their owne head without the warrant of Chriſt in the Scriptures, or the holy Ghoſt in the Church, or any lawful authoritie of ſuch whom Chriſt commaundeth vs to obey. Againſt ſuch Sect-Maiſters therfore as would haue yoked the faithful againe with the Iewiſh or Heretical faſtes of Simon Magus and the like, S. Paul ſpeaketh, and not of the Churches faſtes or doctrines.* Scripture abuſed againſt the Churches faſtes. *ἐθελοθρησκία

Fulke 5. This maketh not againſt your prohibitions of touching of meates and handling of Chalices and ſuch like: Why ſo? Becauſe you be no heretikes. Nay, but becauſe you haue ſuch precepts & doctrines of men, contrary to Scriptures: you declare your ſelues to be as great heretikes as theſe men, againſt whome the Apoſtle ſpeaketh, and to hold either the ſame or the like hereſies. You ſay, *ſuperſtition or voluntary worſhip is that, which is inuented by heretikes of their owne head, without the warrant of Chriſt in the Scriptures.* Herein we agree with you, & ſuch is al Popiſh ſuperſtition. But you come in with an Or, that *it hath the warrant* of the holy Ghoſt in the Church: Verely the Church hath no auctoritie of the holy Ghoſt, to decree contrary to the Scriptures, to make Religion in touching and taſting, which the Scripture ſaith to be free. Neither are we cõmanded to obey any man, but ſo farre forth as his doctrine and decrees are warrantable by the holy Scriptures. For neither the Church nor any perſon therein, hath power to command or forbid the vſe of any creature for Religions ſake. But if any company of men doe take vpon them to ſet vp a new Religion or worſhip, in whole or in part, which hath not the warrant of Chriſt in the Scriptures, we ſee by this place it is alſo contrary to the Scriptures, therefore that company ſhew themſelues not to be of the Church of Chriſt, but of Antichriſt, and he that commaundeth the contrary to this text, vſurpeth Gods auctoritie as Antichriſt, hauing no commiſſion from God, or our Sauiour Chriſt. Popiſh heretikes. Vſe of creatures.

Rhem. 6. 23. Hauing a ſhew.) *Againe the Heretikes of our time obiect, that theſe foreſaid falſe teachers pretended holines, wiſdom, and chaſtiſement of their bodies (for ſo S. Paul ſaith) by forbidding certaine meates according to the Iewes obſeruation, euen as the Catholikes do. It is true they did ſo, and ſo do moſt vices imitate vertues. for if chaſtiſing of mens bodies and repreſſing their concupiſcences and luſtes were not godly, and if abſtinence from ſome meates were not laudably and profitably vſed in the Church for the ſame purpoſe, no Heretikes (to induce the aboliſhed obſeruations and differences of meates of the Iewes, or the condemnation of certaine meates and creatures as abominable according to others) would haue falſely pretended the chaſtiſement of their fleſh, or made other ſhew of wiſedom and pietie, to found their vnlawful Heretical or Iudaical ſuperſtition concerning the ſame. The Catholike Church and her children, by the example of Chriſt, S. Iohn Baptiſt, the Apoſtles & other bleſſed men, do that lawfully, godly, religiouſly, and ſincerely in deede to the end aforeſaid, which theſe falſe Apoſtles only pretended to do. So * S. Paul did chaſtiſe his body in deede, by watching, faſting, and many other afflictions, and that was lawful and was true wiſedom and pietie in deede. The foreſaid Heretikes not ſo, but to induce the Coloſsians to Iudaiſme and other abominable errors, did but pretend theſe things in hypocriſie.* The hypocritical abſtinence of old Heretikes, maketh nothing againſt true and ſincere faſting, but commendeth it. 1. Cor. 9, 27. 2. Cor. 11, 27.

Fulke. 6. It hath bene often ſaid, your abſtinence from fleſh and eating of fiſh, with drinking of wine, and eating of al maner of fruits and ſpices, is no Chriſtian faſt: but an hypocritical counterfecting. Secondly, your abſtinence from fleſh and allowing fiſh, for more holines, (becauſe the waters were not curſed, when all fleſh was curſed,) is the very doctrine of diuels. Thirdly, your very faſting and puniſhing of your carkaſſes, not for chaſtiſement to bring them in ſubiection to the ſpirit, but by your arrogant opinion of merite, to preferre ſuch bodily exerciſes euen before faith of the heart, and true contrition of the ſoule, and other fruites of Gods ſpirit, is as vile hypocriſie and hereſie, as euer was in any ancient heretikes. And therefore you can neuer ſhift your ſelues from the condemnation of this text, except you leaue your wicked hereſies. Popiſh faſting.

CHAP. III.

He exhorteth to mortifie and put of al corrupt maners of the old man, and to put on ſuch vertues as are for the new man. 18 *In particular alſo, wiues and husbands, children and parents, ſeruants and maiſters, ech ſort to doe their duetie.*

The Epiſtle vpon Eaſter eue.

THerefore if you be riſen with Chriſt, ſeeke the things that are aboue: where Chriſt is ſitting on the right hand of God.

2 Minde the things that are aboue, not the things that are vpon the earth.

3 For you are dead: and your life is hidde with Chriſt in God.

4 When Chriſt ſhall appeare, your life: then you alſo ſhal appeare w̃ him in glory.

Eph.5,3. 5 *Mortifie therfore your members that are

IF yee then bee riſen with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God:

2 Set your affection on thinges aboue, not on things on the earth.

3 For ye are dead, and your life is hidde with Chriſt in God.

4 Whenſoeuer Chriſt which is our life ſhal appeare, then ſhal ye alſo appeare with him in glory.

3 Mortifie therefore your members which are

are vpon the earth, fornication, vncleanneſſe, luſt, euil concupiſcence, and ‖ auarice, which is [c] the ſeruice of Idols.

[c] εἰδωλολατρεία.

6 For which things the wrath of God commeth vpon the children of incredulitie.

7 In which you alſo walked ſometime, when you liued in them.

8 But now lay you alſo al away: anger, indignation, malice, blaſphemie, filthie talke out of your mouth.

Eph.4,22. 9 Lie not one to another: *ſpoiling your ſelues of the old man with his actes,

10 And ‖ doing on the new, him that is renewed vnto knowledge, * according to the

Gen.1,26. image of him that created him.

11 Where there is not, Gentile and Iew, circumciſion and prepuce, Barbarous and Scythian, bond & free: but al, and in al Chriſt.

The Epiſtle vpon the 5. Sunday after the Epiphanie.

12 Put ye on therfore as the elect of God, holy, and beloued, * the bowels of mercie,

Eph.4,32. benignitie, humilitie, modeſtie, patience,

13 Supporting one an other: and pardoning one an other, if any haue a quarell againſt any man. as alſo our Lord hath pardoned vs: ſo you alſo.

14 But aboue al theſe things haue charitie, which is the band of perfection:

[c] Βραβευέτω, triumph and haue the victorie.

15 And let the peace of Chriſt [c] exult in your hartes, wherein alſo you are called in one body: and be thankeful.

16 Let the word of Chriſt dwel in you aboundantly, in al wiſedom: teaching and admoniſhing your owne ſelues, with pſalmes, hymnes, and ſpiritual canticles, in grace ſinging in your hartes to God.

17 Al whatſoeuer you doe in word, or in worke, al things in the name of our Lord IESVS Chriſt, giuing thankes to God and the Father by him.

Eph.5,22. 18 *Women be ſubiect to your husbands, as it behoueth in our Lord.

1.Pet.3,7. 19 * Men, loue your wiues: and be not bitter toward them.

Eph.6,1. 20 * Children obey your parents in all things: for that is wel pleaſing to our Lord.

21 Fathers, prouoke not your children to indignation: ẏ they become not diſcouraged.

Eph.6,5, Tit.2,9. 1.Pet.2,18. 22 *Seruants, obey in al things, your maiſters according to the fleſh, not ſeruing to the eie, as pleaſing men, but in ſimplicitie of hart, fearing God.

23 Whatſoeuer you doe, worke it from the hart as to our Lord, and not to men:

24 Knowing that you ſhal receiue of our Lord the ‡ retribution of inheritance. Serue our Lord Chriſt.

25 For

*are vpon the earth: *fornication, vncleannes, inordinate affection, euil concupiſcence, and couetouſneſſe, which is worſhipping of images:* Epheſ.5.3.

6 For which things ſake, the wrath of God commeth on the children of diſobedience,

7 In the which yee alſo walked ſometime, when ye liued in them.

*8 *But nowe put ye off alſo all wrath, fierceneſſe, malitiouſneſſe, blaſphemie, filthy communication out of your mouth.* Rom.6.4. epheſ.4 23. hebr.12.1.

9 Lie not one to another, ſeeing that ye haue put off the olde man with his workes:

10 And haue put on the newe man, which is renued into knowledge, after the image of him that made him,

11 Where is neither Greeke nor Iewe, circumciſion nor vncircumciſion: Barbarian, Scythian, bonde, free: but Chriſt is all, and in all.

*12 *Put on therefore (as the elect of God, holy and beloued) bowels of mercie, kindeneſſe, humbleneſſe of minde, meekeneſſe, long ſuffering,* Epheſ.6.11.

13 Forbearing one another, and forgiuing one another, if any man haue a quarrell againſt any: euen as Chriſt forgaue you, ſo alſo doe ye.

14 And aboue all thinges put on *charitie, which is the bond of perfectneſſe.*

15 And let the peace of God haue the victorie in your hearts, to the which alſo we are called in one body: and ſee that ye be thankefull.

16 Let the worde of Chriſt dwell in you richly in all wiſdome, teaching and admoniſhing your owne ſelues, in Pſalmes, and Hymnes, and ſpirituall ſonges, ſinging with grace in your hearts to the Lord.

*17 *And whatſoeuer yee doe in worde or deede,* doe *all in the Name of the Lorde Ieſus, giuing thankes to God and the Father by him.* 1.Cor.10.31

*18 *Wiues, ſubmit your ſelues vnto your owne husbands, as it is comely in the Lord.* Epheſ.5.22. 1.pet.3.1.

*19 *Husbands, loue your wiues, and be not bitter againſt them.* Epheſ.6.1.

20 Childre.1, obey your parents in all things, for that is well pleaſing vnto the Lord.

21 Fathers, prouoke not your children to anger, *leaſt they be diſcouraged.*

*22 *Seruants, obey in all things your bodily maſters: not with eye ſeruice as men pleaſers, but in ſingleneſſe of heart, fearing God.* Epheſ.6.5. titus 2.9. 1.pet.2.18.

23 And whatſoeuer ye doe, doe it heartily, as to the Lord, and not vnto men:

24 Knowing, that of the Lord ye ſhall receiue the reward of inheritance: for ye ſerue the Lord Chriſt.

25 But

Deu.10,17. Ro.2,11. Gal.2,6.

25 For he that doeth iniurie,ſhal receiue that which he hath done vniuſtly:and *there is not acception of perſons with God.

*25 But he that doth wrong, ſhall receiue for the wrong which he hath done: * and there is no reſpect of perſons.* Deut. 10.17 ecclе.35.6. rom.2.11.

MARGINALL NOTES. CHAP.III.

Rhem. 1. 24. Retribution of. *Retribution or reward for good workes: ἀνταπόδοσις, which ſignifieth rendering one for another.*

Fulke. 1. Retribution of the heauenly inheritance,is not the wages merited by good and faythfull ſeruice done to men,as vnto God,but it is the rewarde promiſed,and freely giuen, to Gods children, of his meere grace and mercie,by which they are made his children,and ſo haue intereſt vnto his inheritance: and yet it is truely and duely rendred,becauſe it is promiſed:

ANNOTATIONS. CHAP. III.

Rhem. 2. 3. Auarice which is the ſeruice of Idols.) *Here is a maruelous impudent and foliſh corruption in the vulgar Engliſh Bible printed the yere* 1577 *and (as it ſeemeth) moſt auctho*riſed. *Where for their error againſt the Images of Chriſt and his Saincts, and to make image and idol,al one: the tanſlator,for that which the Apoſtle ſayth in Greeke*, Couetouſnes is idolatrie,*maketh him to ſay in Engliſh*, Couetouſnes is worſhipping of images,*as alſo* Ephe.5, 4. *he tranſlateth thus*,The couetous perſon is a worſhipper of images: *for that which the Apoſtle ſayth*, The couetous man is an idolater, *meaning ſpiritual idolatrie,becauſe he maketh money his God.In which ſenſe to call this ſpiritual idolatrie,worſhipping of images,is to ridiculous,and muſt needes proceede of blinde hereſie.* Heretical and fooliſh tranſlation.

Fulke. 2. A marueilous inpudent and fooliſh corruption, to make image and idol all one. A great corruption I promiſe you to expreſſe a greeke word,by a latin or Engliſh word. For that εἴδωλον ſignifieth an image,not onely all the new Dictionaries do teſtify, but alſo the ancient greeke Lexicons of *Heſychius*,and *Phauorinus*,and ſo is the word vſed by *Plato*,*Homer*,and al other ancient writers. But if there be ſo great difference,betwne idols & images,why do you tranſlate out of your latin,which is*Seruitus ſimulachrorum*,the ſeruice of images,cõtrary to your latin, calling it the ſeruice of idols?If you will ſtande in argument with vs,that *Simulachrum* ſignifieth the ſame, that εἴδωλον doth in greeke & not that εἰκων:firſt the vſe of al learned auctors in the latin tongue,is againſt you,and namly *Tullie*,the father of Latin eloquens,which oftentimes vſeth the worde *Simulachrum*,for the ſame that is otherwiſe called *Imago*, or *Effigies*.One or two examples, I wil bring for many, *Pro Archia*, he ſayth *Statuæ & imagines non animorum ſimulachra ſunt ſed corporum.* Standing images, and other images, are not ſimilitudes or images of the minds,but of the bodies.Againſt *Verres*,he nameth *Effigies ſimulachrumque Mithridatis*. The ſhape & image of *Mithridrates*. *Lactantius* an eloquent Chriſtian,calleth men,*viuentia dei ſimulachra*, the liuing images of God:where you muſt trãſlate,the liuing idols of God:if this your tranſlation be true.*Perionius* a popiſh fryer in *Dionyſius,de celeſt.Hierarh.lib.*1.*c.*1.for the greeke word εἰκων tranſlateth *Simulachra*,which if you ſhould vnderſtand for an idol, woulde make a madde meaning of *Dionyſius*. But of this worde *Simulachrum*, and of our tranſlation, I haue anſwered more at large in my defence againg *Greg. Martyn cap.*1.*ſect.*5. *& cap.*3.through out al the ſections. Why ſpiritual idolatry, may not be called ſpiritual worſhipping of images, I greatly marueyle,though it ſeeme to you neuer ſo ridiculous. For there is ſpirituall worſhip, as well as bodily and ſpirituall images as well as bodily images, though you laugh till your ſplene ake. But yours is the blinde hereſie, which worſhippeth them that haue eyes and ſee not, and by the iudgement of God and the prophetes execration, are become like vnto thoſe whom you worſhip, that is hauing eyes and ſee not, for who is ſo blinde, as he that will not ſee? Images and Idols.

Rhem.3. 9 Doing on the new.) *By this and the whole diſcourſe of this chapter conteining an exhortation to good life, and to put on the habite of the newe man with all vertues: we may ſee,our iuſtice in Chriſt to be a very qualitie and forme inherent in our ſoul,adorning the ſame,and not an imputation onely of Chriſtes righteouſnes,or a hiding onely of our ſinnes & wickednes,which the Heretikes falſely affirme to remaine in vs after baptiſme and alwaies during life. See S.Auguſtine*, de pec. mer.& remiſ.li.2.c.7.& cont. Iulian li.6. c.7. Iuſtice an inherent qualitie in vs.

Fulke. 3. We know there is in the regenerate,a qualitie inherent of iuſtice inchoated and vnperfect,by which we are not iuſtified before God, but onely by the iuſtice of Chriſt imputed to vs through fayth: whereby our ſinnes are hidde,and couered from the ſight of Gods iuſtice. Yet ſo,that they are forgiuen and remoued from vs, as farre as the Eaſt is from the weſt: and not remaine ſtill in vs(as you falſely ſay,we affirme) after baptiſme, although corruption of our nature which is of originall ſinne, doth remaine in vs during our natural life.And our renouation is begunne in regeneration,not perfected vntill after this life. And that doth Auguſtine expreſſely affirme, In the firſt place, whether you ſende vs. *For not from that houre, in which euery man was baptized, all his olde infirmitie is conſumed, but renouation beginneth of the remiſſion of all ſinnes.* The ſame argument he holdeth,againſt Iulianus the Pelagian as appereth by theſe his wordes. *Although in baptiſme be performed full remiſſion of ſinnes, yet there hath remayned where in we might profit to a better wreſtling, to be watchfully and continually exerciſed, againſt the troopes of euill deſires, rebelling within vs, for which it is ſayd,euen to them that are baptized, Mortifie your members which are vpon earth &c.* Iuſtice inherent. Slander

CHAP. IIII.

He exhorteth to inſtance in praier, 5 *and to wiſdom in behauiour.* 7 *He ſendeth Tychicus.* 10 *He doth commendations,* 15 *and inioineth to be done.*

YOV Maiſters,that which is iuſt & equal, do to your ſeruãts:knowing that you alſo haue a Maiſter in heauen.

2 *Be inſtant in praier: watching in it in thankes giuing.

3 *Praying withal ‡ for vs alſo,that God may open vnto vs the doore of ſpeache to ſpeake

Maſters, do vnto you ſeruants that which is iuſt & equal: Knowing that you alſo haue a maſter in heauen.

*2 * Continue in praier, and watch in the ſame with thankeſgiuing:*

3 Praying alſo for vs, that God may open vnto vs the doore of vtterance, to ſpeake the myſte-

Luc.18,1. Eph.6,18. 2.Theſ.3,1. Luc.18.1. 1.The.5.17. Eph.6.18. 2.Theſ.3.1.

‡ S. Paul euer much deſireth the praiers of the faithful: whereby wee learne the great efficacie of them. *Ephe.* 5, 15.

ſpeake the myſterie of Chriſt (for the which alſo I am bound.)

4 That I may manifeſt it, ſo as I ought to ſpeake.

5 *Walke with wiſedom toward them that be without redeeming the time.

6 Your talke alwaies, in grace let it be ſeaſoned with ſalte, that you may know how you ought to anſwere euery man.

7 The things that are about me, Tychicus our deereſt brother, and faithful miniſter, and fellow-ſeruant in our Lord, wil make you vnderſtand al.

8 Whom I haue ſent to you for this ſame purpoſe, that he may know the thinges that concerne you, & may comfort your harts,

Phile. 10. 9 With *Oneſimus the moſt deere and faithful brother who is of you. Al things that are done here, ſhal they do you to vnderſtād.

10 Ariſtarchus my fellow-priſoner ſaluteth you, and Marke the coſin-german of Barnabas (concerning whom you haue receiued commandements, If he come to you, receiue him)

11 And Ieſus that is called Iuſtus: who are of the Circumciſion, theſe onely are my coadiutors in the kingdom of God: which haue bene a comfort to me.

12 Epaphras ſaluteth you who is of you, the ſeruant of Chriſt IESVS, alwaies careful for you in praiers, that you may ſtand perfect and full in al the wil of God.

13 For I giue him teſtimony that he hath much ‡ labour for you, and for them that be at Laodicia, aud that are at Hierapolis.

2. *Tim.* 4, 10. 11. 14 *Luke the moſt deere phiſition ſaluteth you: and Demas.

15 Salute the brethren that are at Laodicia: and Nymphas and the Church that is in his houſe.

16 And when the epiſtle ſhal be read with you, make that it be read alſo in the Church of the Laodicians: and that you read that which is of the Laodicians.

17 And ſay to Archippus, See the miniſterie which thou haſt receiued of our Lord, that thou fulfil it.

18 The ſalutation: with mine own hand Paules. Be mindeful of my bandes. Grace be with you. Amen.

myſterye of Chriſt, wherefore I am alſo in bondes.

4 That I may vtter it as I ought to ſpeake.

*5 *Walke in wiſedome toward them that are without, redeeming the time.* Epheſ. 5. 15.

6 Let your ſpeach be alwaie in grace, powdered with ſalt, to know how yee ought to anſwere euery man.

7 Al my ſtate ſhal Tychicus declare vnto you who is *a dearely beloued brother, and a faithfull miniſter, and fellow ſeruant in the Lord.*

8 *Whom I haue ſent vnto you for the ſame thing, that he might know your ſtate, and comfort your hearts:*

9 With Oneſimus a faithful and derely beloued brother, which is of you, They ſhal ſhew you of all things which are *done here.*

10 Ariſtarchus my priſon fellow ſaluteth you, and Marcus Barnabas ſiſters ſonne, (touching whom ye receiued commandements) If he come vnto you, receiue him.

11 And Ieſus, which is called Iuſtus, which are of the circumciſion. Theſe onely are my workefelowes vnto the kingdome of God, which haue bene vnto my conſolation.

12 Epaphras which is of you, a ſeruant of Chriſt, ſaluteth you, alwaies labouring feruently for you in praiers, that you may ſtand perfect, and filled in all the wil of God.

13 For I beare him recorde that he hath a great zeale for you, and them that are in Laodicea, and them that are *in Hierapolis.*

14 Deare Lucas the Phiſition, and Demas greeteth you.

*15 *Salute the brethren which are in Laodicea and Nymphas, and the Church which is in his houſe.* 2. Tim. 4. 11.

16 And when the Epiſtle is read of you, cauſe that it be read alſo in the Church of the Laodiceans: and that ye likewiſe read the Epiſtle from Laodicea.

17 And ſay to Archippus, Take heede to the miniſterie that thou haſt receyued in the Lord, that thou fulfill it.

18 The ſalutation by the hand of me Paul, Remember my bondes. Geace bee with you, Amen.

Written from Rome to the Colloſſians, by Tychicus and Oneſimus.

MARGINAL NOTES CHAP. IIII.

Rhem. 1. 13. Labour for you) *He did not onely pray, but tooke other great paines to procure Gods grace for the Coloſsians: perhaps by watching, faſting, and doing other penance of body: that God would not ſuffer them to fall from their receiued faith to the ſect of Simon Magus or the Iudaizing chriſtians.*

Fulke. 1. The Apoſtles worde is zeale or great loue, and not labour. Neuertheleſſe what labour ſoeuer he tooke for them, it was not merite, either for him ſelfe, or them.

THE

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO THE THESSALONIANS.

HOW S. Paul with Silas (or Siluanus) and Timothee according to a viſion calling him out of Aſia into Macedonia, came to Philippi being the firſt citie thereof, we read Act. 16. And howe againe from Philippi, after ſcourging and impriſoning there, he came to Theſſalonica being the head citie of that countrie, we reade Act. 17. where after 3 weekes preaching, the Iewes ſtirred the citie againſt them, and purſued them alſo to Beræa: ſo that Paul was conueied from thence to Athens, where he expected the comming of Silas and Timothee from the forſaid Beræa in Macedonia, but receiued them (as we haue Act. 18.) at Corinth in Achaia.

Hauing therefore left the Theſſalonians in ſuch perſecution, and being carefull to know how they did in it, he was deſirous to returne vnto them, as he ſignifieth in the 2 chapter of this Epiſtle v. 17, (But as he there addeth) Satan hindered vs, *therefore tarying himſelfe at Athens, he ſendeth Timothee vnto them, at whoſe returne vnderſtanding their conſtancie, he is much comforted, as he declareth c. 3. So then they are all three together at the writing of this Epiſtle, as alſo we haue in the title of it:* Paul and Siluanus and Timothee to the Church of the Theſſalonians. *And therefore it ſeemeth to haue bene written at Corinth, not at Athens: becauſe after the ſending of Timothee to Theſſalonica, they mette not at Athens againe, but at Corinth.*

The firſt three chapters of it are, to confirme and comfort them againſt the tentations of thoſe perſecutions. The other two are of exhortation, to liue according to his precepts, namely in ſanctification of their bodies, and not in fornication: to loue one an other: to comfort one an other about their frendes departed, with the doctrine of the Reſurrection, and with continuall preparation to die: the laietie to obey, and the Cleargie to be diligent in euery point of their office.

THE FIRST EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

He thanketh God for them, 4 and gathereth that they are elect, becauſe his preaching at their firſt conuerſion was with diuine power, & they on the other ſide receiued it with al ioy, notwithſtanding the great perſecution that was raiſed againſt them.

The tranſlation of Rhemes.

PAVL and Siluanus and Timothee to the Church of the Theſſalonians in god the Father, and our Lord IESVS Chriſt. Grace to you and peace.

The Epiſtle vpon the 6 Sunday after the Epiphanie.

2 We giue thankes to God alwaies for all you: making a memorie of you in our praiers without intermiſſion.

3 Mindeful of the worke of your faith and labour, and of the charitie, and of the enduring of the hope of our Lord IESVS Chriſt, before God and our Father.

4 Knowing brethren beloued of God, your election.

5 That our Goſpell hath not bene to you in worde onely, but in power and the holy Ghoſt, and in much fulneſſe, as you knowe what maner of men we haue bene among you for your ſakes.

6 And you became ‖ followers of vs, and of our Lord: receiuing the word in much tribulation, with ioy of the holy Ghoſt.

7 So that you were made a paterne to all that beleeue in Macedonia and in Achaia.

8 For from you was bruted the word of our Lord: not onely in Macedonia and in Achaia, but in euery place, your fayth which

The tranſlation of the Church of England.

PAul and Siluanus and Timotheus, vnto the Church of the Theſſalonians which is *in God the father, and in the Lord Ieſus Chriſt, Grace* be *vnto you, and peace from God our father and the Lord Ieſus Chriſt.*

2 **We giue thankes to God alwaies for all you, making mention of you in our prayers.* 2.Theſ.1.3.

3 *Without ceaſing calling to remembrance the worke of your fayth, and labour of loue, and patiente abiding in the hope of our Lord Ieſus Chriſt, in the ſight of God and our Father.*

4 *Knowing, brethren beloued, your election of God,*

5 *For our Goſpell came not vnto you in word onely, but alſo in power, and in the holy Ghoſt, and in much certaintie, as ye knowe after what maner we were among you for your ſake.*

6 *And ye became followers of vs, and of the Lord, hauing receiued the worde in much affliction, with ioy of the holy Ghoſt.*

7 *So that ye were an enſample to all that beleeue in Macedonia and Achaia.*

8 *For from you ſounded out the word of the Lord, not onely in Macedonia and Achaia, but alſo in euery place your faith to Godwarde*

which is to Godward, is proceeded, ſo that it is not neceſſarie for vs to ſpeake any thing.

9 For they them ſelues report of vs what maner of entring we had to you: & how you are turned to God ‡ from Idols, to ſerue the liuing and true God,

10 And to expect his Sonne from heauen (whom he raiſed vp from the dead) IESVS, who hath deliuered vs from the wrath to come.

is ſpread abroade, ſo that we neede not to ſpeake any thing.

9 For they them ſelues ſhew of you, what maner of entring in we had vnto you, and howe yee turned to God from images, to ſerue the liuing & true God:

10 And to tarrie for his ſonne from heauen, whom he raiſed from the dead, euen *Ieſus which deliuereth vs from the wrath to come.*

MARGINAL NOTES. CHAP. 1.

Rhem. 1. 9 From Idols) *In this and the like places the Heretikes malitiouſly & moſt falſely tranſlate, conſtrue, & apply al things meant of the Heathen idols, to the memories, and images of Chriſt and his ſaincts, namely the Engliſh Bibles of the yeres, 1562 1577. See the Annotation 1. Io. 5, 21.*

Fulke. 1. Our tranſlation is, according to the true ſignification of the worde, and this text maketh as much againſt Papiſts, as other Idolaters, when they are turned from ſeruing the liuing and true God: to worſhip dead Idols of Chriſts, and his ſaincts. See Col. 3. ſect. 2.

ANNOTATIONS. CHAP. 1.

Rhem. 2. 6. Folowers of vs.) *S. Paul is bold to commend them for imitation of him, yea and to ioyne him ſelfe in that point with Chriſt, to be their paterne to walke after. Where without curioſitie he nameth him ſelfe firſt, and our Lord afterward, becauſe he was a more neere and ready obiect then Chriſt, who was not nor could not be followed but through the preaching and conuerſation of the Apoſtle, who was in their ſight or hearing. And this imitation of ſome holy man or other, hath made ſo many Religious men of diuers orders and rules, all tending to the better imitation of Chriſt our Lord. See the like wordes of the Apoſtle, 1. Cor. 11. 1,* and Philippi. 3, 17.

Religious perſons imitation of diuers holy men is the imitatiō of Chriſt him ſelfe.

Fulke. 2. S. Paul requireth, that men be no otherwiſe folowers of him, then he is of Chriſt. 1. Cor. 11. 1. But by folowing him learne to follow Chriſt. Neither doth he ſet vp for this purpoſe, a new order, rule or religion of Paulianes a you do of Franciſcanes, Dominicanes &c. but exhorteth al Chriſtians together, to this kinde of imitations, where as your ſectes and new religions, do make diuiſions among Chriſtians. Againe howe can ſuch diuerſitie of ſectes among you, bring men to the imitation of Chriſt, which was but one? wherefore your Popiſh religions, haue a vayne pretence to folow Chriſt by folowing a mans rule, when they leaue the rule of Chriſt, which is expreſſed in his holy word, and is commen to all Chriſtians.

CHAP. II.

He calleth euen them ſelues to witnes, that his preaching vnto them was as he ſaid, in moſt commendable maner. 13 And againe on the other ſide he thanketh God for their maner of receiuing it: that is, with al ioy, notwithſtanding the perſecution of their owne citizens.

FOr your ſelues know, brethren, our entrance, vnto you, that it was not vaine:

2 But ◦ hauing ſuffred before and * been abuſed with contumelies (as you know) at Philippi, we had confidence in our God, to ſpeake vnto you the Goſpel of God in much carefulnes.

3 For our exhortation was not of error, nor of vncleanneſſe, nor in deceite:

4 But as we were approued of God that the Goſpel ſhould be committed to vs, ſo we ſpeake: not as pleaſing men, but God, who proueth our hearts.

5 For neither haue we been at any time in the word of adulation, as you know: nor in occaſion of auarice, God is witnes:

6 Nor ſeeking glorie of men, neither of you, nor of others.

7 Wheras we might haue been a burden to you, as the Apoſtles of Chriſt? but we became

◦ Anotable example for Catholike preachers, and paſſing comfortable, when in the middes of perſecutions & reproches they preach ſincerely, to pleaſe God and not men. *Act. 16, 12. 23.*

FOr ye your ſelues, brethren, knowe our entrance in vnto you, that it was not in vaine.

*2 * But euen after that wee had ſuffered before, and were ſhamefully entreated as yee knowe at Philippi, we were bolde in our God, to ſpeake vnto you the Goſpell of God, in much ſtriuing.* Act. 16. 22.

3 For our exhortation was not of deceite, neither of vnclеanneſſe, neither in guile:

4 But as we were alowed of God to be put in credite with the Goſpell, euen ſo we ſpeake, not as pleaſing men, but God, which tryeth our hearts.

5 For neither at any time vſed we flattering wordes, as ye know, neither cloke of couetouſneſſe, God is record.

6 Neither ſought we praiſe of men, neither of you, nor yet of others.

7 When we might haue bene in ‖ auctoritie, as the Apoſtles of Chriſt, but were tender among

‖ Or, a burden.

‖milde. became ‖children in the middes of you, as if a nource ſhould cheriſh her children:

8 So hauing a deſire to you, we would gladly deliuer vnto you not only the Goſpel of God, but alſo our owne ſoules: becauſe you are become moſt deere vnto vs.

Act.20,34. 1.Cor.4,12. 2.Theſ.3,8. 9 For you are mindful, brethren, of* our labour and toile.day and night working,leſt we ſhould charge any of you, we preached among you the Goſpel of God.

10 You are witneſſes & God, how holily and iuſtly and without blame, we haue bene to you that did beleeue.

11 As you know in what maner we deſiring and comforting you, haue adiured euery one of you (as a father his children) that you would walke woorthie of God, who hath called you into his kingdome and glory.

12 Therefore we alſo giue thankes to God without intermiſſion:becauſe that whē you had receiued of vs the word of the hearing of God,you receiued it not as the word of men, but (as it is deede) ‖the worde of God, who worketh in you that haue beleeued.

13 For you,brethren,are become folowers of the Churches of God that be in Iewrie,in Chriſt IESVS: for you alſo haue ſuffered the ſame things of your owne lineage,as they alſo of the Iewes,

14 Who both killed our Lord IESVS, and the Prophets, and haue perſecuted vs, and pleaſe not God, and are aduerſaries to all men,

15 Prohibiting vs to ſpeake to the Gentils that they may be ſaued, to make vp their ſinnes alwaies.for the wrath of God is come vpon them euen to the end.

c ἀποφασιστὶ dirus. 16 But we, brethren, c depriued of you for a ſhort time, in ſight, not in hart: haue haſtened the more aboundantly to ſee your face with much deſire.

17 For we would haue come to you, I Paul certes,once and againe: but Satan hath hindered vs.

18 For what is our hope,or ioy,or crown of glory? ‡ Are not you before our Lord IESVS Chriſt in his comming?

19 For you are our glory and ioy.

among you, euen as a nurſe cheriſheth her children.

8 So,being tenderly affected toward you, our good will was to haue dealt vnto you,not the Goſpel of God only,but alſo our owne ſoules:becauſe ye were deare vnto vs.

*9 For ye remember,brethren,our labour and trauaile: *for we labouring night and day, becauſe we would not be chargeable vnto any of you,preached vnto you the Goſpel of God.* Acts 20. 34. 2.theſ.3.8.

10 Ye are *witneſſes, and God* alſo, *how holily, and iuſtly, and vnblameably, we behaued our ſelues among you that beleeue.*

11 And yee know how that as a father his children, ſo we haue exhorted,comforted,& beſought euery one of you,

*12 That yee would walke woorthy of God, *who hath called you vnto his kingdome and glory.* Eph.4.1.

13 For this cauſe thanke we God alſo without ceaſſing, becauſe when ye had receiued the word of God which ye heard of vs, ye receiued it not as the word of men (but as it is in deed) the word of God, which effectuouſly worketh alſo in you that beleeue.

14 For ye,brethren, became followers of the Churches of God, which in Iurie are in Chriſt Ieſus: for yee alſo haue ſuffered like things of your countreymen,as they haue of the Iewes:

15 Who both killed the Lord Ieſus, and their owne prophetes, and haue perſecuted vs: and God they pleaſe not, and are contrary to all men:

16 And hinder vs to ſpeake to the Gentiles, that they might be ſaued, to fulfill their ſinnes alway. For the wrath of God *is come on them to the vttermoſt.*

*17 Foraſmuch,brethren,as we are kept from you for a ſhort ſeaſon,in perſon,not in heart, *we enforced the more to ſee you perſonally with great deſire.* Rom.1.11.

18 And therefore we would haue come vnto you (euen I Paul) once and againe: but Satan hindered vs.

19 For what is our hope,or ioy, or crowne of reioycing? Are not ye it in the preſence of our Lord Ieſus Chriſt at his comming?

20 Yea,ye are our glory and ioy.

MARGINAL NOTES. CHAP. II.

Rhem.1. 18 Are not you before.) *If the Apoſtle without iniurie to God, in right good ſenſe call his ſcholers the Theſſalonians, his hope, ioy, glory: why blaſpheme the Proteſtants the Cath. Church and her children for terming our B. Ladie or other Saincts,their hope,for the ſpecial confidence they haue in their prayers?*

Fulke.1. A poore ſhift of deſcant to excuſe your blaſphemous confidence in the merite of creatures. S.Paul calleth

the Thessalonians his hope,ioy,and crowne,&c.because he hopeth to haue ioy and reward for his labour,bestowed in their conuersion,according to the promise of God. Shew the like promise if you can, for saluation to be obtained by the merites of Saincts prayers, or els you cannot without blasphemie, in any sense, call creatures your hope,and much lesse haue speciall confidence in their prayers. Agayne,the Apostle speaketh this,in respect of his loue toward them, therefore Theodoret sayth: *Because he likened himselfe to a mother which cherisheth her children,he also imitateth the wordes of mothers, which are wont to call their yong children, their hope, their ioy,and such like.* Chrysostome sayeth: *Doe you not acknowledge these to be the wordes of women, which being inflamed with loue, speake after this maner to their yong children?* Ambrose sayth: *The perfection of the scholers,is the ioy & crowne of the master.* Merite.

ANNOTATIONS. CHAP. II.

Rhem. 2. 12 The word of God.) *The Aduersaries will haue no word of God but that which is written and conteined in the Scripture: but here they might learne that all Paules preaching before he wrote to them, was the very word of God. They might also learne that whatsoeuer the lawfull Apostles,Pastors and Priests of Gods Church preach in the vnitie of the same Church,is to be taken for Gods owne word,and ought not to be reputed of them for doctrines of men or Pharisaical traditions,as they falsly call canons,precepts,and decrees of holy Church.* Not onely the written word is the word of God.

Fulke. 2. Since God caused the Scripture first to be written,there is no doctrine to be counted the word of God,but that which is contained in the Scripture. And so were all the preachings of S. Paul contained in the Scriptures of the lawe and the Prophets,before he did put any word of them in writing,as he testifieth: Act.26.22. And whatsoeuer the lawfull Apostles,Pastours and Priests of God doe preach in the vnitie of the Church, is no otherwise to be taken for Gods owne word, but as it is consonant and agreeable vnto the holy Scriptures, and for the substaunce of doctrine,contained in them. Else are they no better then the doctrines and traditions of men. Sufficiencie of the Scripture.

CHAP. III.

Because he could not come himselfe as he desired,he sent Timothee. 6 At whose returne now vnderstanding that they stand still stedfast, notwithstanding all those persecutions,he reioyceth exceedingly: 10 praying that he may see them againe, 12 and for their increase in charitie.

FOr the which cause forbearing no longer, it pleased vs to remaine at Athens, alone.

2 And we sent Timothee our brother, & the minister of God in the Gospel of Christ, to confirme you and exhort you for your faith,

3 That no man be moued in these tribulations, for your selues know, that we are appointed to this.

4 For euen when we were with you, we foretold you that we should suffer tribulations,as also it is come to passe,& you know.

5 Therefore I also forbearing no longer, sent to know your faith: lest perhaps he that tempteth,hath tempted you, and our labour be made vayne.

Act.18,5. 6 But now * Timothee comming vnto vs from you, and reporting to vs your fayth and charitie, and that you haue a good remembrance of vs alwayes,desiring to see vs, as we also you:

7 Therefore we are comforted, brethren in you,in al our necessitie and tribulation,by your faith.

8 Because now we liue, if you stand in our Lord,

9 For what thanksgiuing can we render to God for you, in al ioy wherewith we reioyce for you before our God,

10 Night

WHerefore,since we could no longer forbeare,we thought it good to remaine at Athens alone:

*2 *And sent Timotheus our brother and minister of God, and fellow labourer in the Gospell of Christ,to stablish you, and to comfort you concerning your faith:* Acts 16.1.

3 That no man should be mooued in these afflictions: for ye your selues know that we are appointed thereunto.

4 For verily when we were with you, we told you before,that we should suffer tribulation: euen as it came to passe,and as *ye know.*

5 For this cause when I could no longer forbeare,I sent him *to know your faith,least by some meanes the tempter had tempted you,and our labour had bene vaine.*

6 But now lately when Timotheus came from you vnto vs, and brought vs good tidings of your fayth and charitie,and how that ye haue good remembrance of vs alwayes,desiring greatly to see vs,as we also to see *you:*

7 Therefore, brethren, we were comforted ouer you, in all our aduersitie and necessitie,because of your fayth:

8 For nowe we liue, if yee stand fast in the Lord.

9 For what thankes can wee recompence to God againe for you, for all the ioy wherewith we ioy for your sakes before our God,

10 Praying

10 Night and day more aboundantly praying that we may ‡ ſee your face, & may accompliſh thoſe things that want of your faith.

11 And God himſelfe and our Father, & our Lord IESVS Chriſt direct our way to you.

12 And our Lord multiply you, & make your charitie abound one to an other, & toward al men: as we alſo in you,

13 To confirme your hartes without blame, in holines, before God & our Father, in the comming of our Lord IESVS Chriſt with al his Saincts. Amen.

*10 *Praying night and day exceedingly to ſee you perſonally, and to repaire the wantings of your faith?* Rom.1.10.

11 Nowe God himſelfe, and our father, and our Lord Ieſus Chriſt, guide our way vnto you.

12 And the Lord increaſe you, and make you abound in charitie one toward another, and toward all men, euen as we alſo toward you:

*13 To ſtabliſh your hearts vnblameable *in holineſſe before God and our Father, in the comming of our Lord Ieſus Chriſt with all his Saincts.* 2.Cor.1.8.

MARGINALL NOTES. CHAP. III.

Rhem. 1. 10 See your face.) *Though letters or epiſtles in abſence giue great comfort and confirmation in fayth, yet it is preaching in preſence by which the faith of Chriſt and true religion is alwayes both begun and accompliſhed.*

Fulke. 1. Though publike preaching in preſence, be the principall and ordinary meanes to plant fayth, and to accompliſh it, yet ſometimes God ſupplieth the want of ſuch preaching by reading of the holy Scriptures, and other bookes conſonant vnto them, and by priuate teaching. Reading of the ſcriptures.

CHAP. IIII.

He exhorteth them to liue as he taught them: and namely to abſteine from al fornication, 9 to loue one an other, 11 to meddle onely with their owne matters, 12 to behaue themſelues wel toward the Infidels. 13 Touching their frends departed, he comforteth them, ſhewing that they ſhall meete againe at the Reſurrection, and be with Chriſt for euer.

The Epiſtle vpon the ſecond Sunday in Lent.

FOr the reſt therefore, brethren, we deſire and beſeech you in our Lord IESVS, that as you haue receiued of vs how you ought to walke, and to pleaſe God, as alſo you doe walke, that you abound more.

2 For you know what precepts I haue giuen to you by our Lord IESVS.

3 For this is the will of God, your ſanctification: that you abſtaine from fornication,

4 That euery one may know to poſſeſſe his veſſel in ſanctification and honour:

5 Not in the paſſion of luſt, as alſo the Gentiles that know not God,

6 And that no man ouergoe, nor circumuent his brother in buſineſſe: becauſe our Lord is reuenger of all theſe things, as we haue foretold you, and haue teſtified.

7 For God hath not called vs into vncleanneſſe: but into ſanctification.

8 Therfore he that deſpiſeth theſe things, deſpiſeth ‖ not man but God, who alſo hath giuen his holy Spirit in vs.

9 But concerning the charitie of the ᶜfraternitie, we haue no need to write to you:

For * your ſelues haue learned of God to loue one an other.

10 Yea and you doe it toward al the brethrē in al Macedonia. But we deſire you brethren, that you ‡abound more:

11 And that you employ your indeuor to be quiet, & that you doe your owne buſines, and worke with your owne handes, as we haue

FVrthermore wee beſeech you brethren, and exhort you by the Lord Ieſus, that ye increaſe more and more, as ye haue receiued of vs, how ye ought to walke and to pleaſe God.

2 For yee know what commaundements we gaue you by the Lord Ieſus.

3 For this is the will of God, euen *your † holineſſe, * that yee ſhould abſteine from fornication:* †Or, ſanctification. Rom.12.1. eph.5.27.

4 That euery one of you ſhould know how to poſſeſſe his veſſel in holineſſe and honour:

5 Not in the luſt of concupiſcence, euen as the Gentiles which know not God.

*6 *That no man oppreſſe and defraud his brother in* any *matter, becauſe that the Lord is the auenger of all ſuch, as we alſo haue forewarned you, and teſtified.* 1.Cor.6.8.

*7 *For God hath not called vs vnto vncleanneſſe, but vnto holineſſe.* 1.Cor.1.2.

8 He therefore that deſpiſeth, deſpiſeth not man, but God, who hath alſo giuen to vs his holy ſpirit.

*9 *But as touching brotherly loue, ye neede not that I write vnto you: for yee are taught of God to loue one another.* Iohn 13.34. 1.iohn 1.8.

10 Yea, and that thing verily ye do vnto all the brethren, which are in all Macedonia: but we beſeech you brethren, that yee increaſe more and more:

11 And that ye ſtudie to be quiet, and to doe your owne buſineſſe, & to worke with your owne

ᶜ Al Catholike Chriſtians make one fraternitie or brotherhood. Io.13,34.15, 17. Heb.13,1.

haue commanded you:

12 And that you walke honeſtly toward them that are without: and need nothing of any mans.

The Epiſtle in a Maſſe for the dead vpon the day of the buriall or depoſition.

13 And we will not haue you ignorant, brethren, concerning them that ‖ſleepe, that you be not ſorowful, as alſo others that haue no hope.

14 For if we beleeue that IESVS died & roſe agayne, ſo alſo God thē that haue ſlept by IESVS wil bring with him.

15 For this we ſay to you in the word of our Lord, *that ‡ we which liue, which are remaining in the aduent of our Lord, ſhall not preuent them that haue ſlept.

1.Cor.15,23

‡ He ſpeaketh in the perſon of thoſe that ſhal be aliue when our Sauior returneth to iudgement. Mt.24,31. 1.Cor.13,52

16 For our Lord himſelfe in commaundement and in the voyce of an *Archangel and in the trompet of God wil deſcend from heauen: and the dead that are in Chriſt, ſhal riſe agayne firſt.

17 Then we that liue, that are left, with al ſhal be taken vp with them in the cloudes to meete Chriſt, into the aire, and ſo alwaies we ſhal be with our Lord.

18 Therfore comfort ye one another in theſe wordes.

hands, as we commanded you:

12 That yee may walke honeſtly toward them that are without, and that yee may haue lacke of nothing.

13 But I would not haue you to be ignorant, brethren, concerning them which ſleepe, that yee ſorow not, euen as other which haue no hope.

14 For if we beleeue that Ieſus died, & roſe againe, euen ſo them alſo which ſleepe by Ieſus, will God bring with him.

*15 For this we ſay vnto you in the worde of the Lord: that we which *liue, which remaine vnto the comming of the Lord, ſhall not preuent them which ſleepe.* 1.Cor.15.51

*16 *For the Lord himſelfe ſhal deſcend from heauen in a ſhoute,* and *in the voyce of the Archangel,* *and in the trumpe of God: & the dead in Chriſt ſhal riſe firſt.* Matt.24.32. 1.Cor.15.52

17 Then we which liue, which remaine, ſhall be caught vp together with them in the cloudes, to meete the Lord in the ayre: and ſo ſhall we euer be with the Lord.

18 Wherefore, comfort your ſelues one another in theſe wordes.

MARGINALL NOTES. CHAP. IIII.

Rhem.1. 11 Abound more.) *Chriſtian men ought to proceed and profit continually in good workes and iuſtification.*

Fulke.1. In that iuſtification wherein they are declared to be iuſt which is by good workes, they ought to proceed and increaſe: but in iuſtification by fayth they cannot proceed, becauſe they are perfectly iuſt by the righteouſneſſe of Chriſt. *For he which hath beleeued, is as iuſt as he that hath fulfilled the whole Law, He that beleeueth in Chriſt hath the perfection of the Law.* Ambroſe in 10. ad Rom. Iuſtification by faith and workes.

ANNOTATIONS. CHAP. IIII.

Rhem.2. 8 Not man but God.) *He that deſpiſeth the Churches or her lawfull Paſtors precept, offendeth no leſſe then if he contemned Gods expreſſe commaundements. For they be of the holy Ghoſt, and are not to be counted among the commandements of men onely.* The precepts of the Church.

Fulke. 2. The commandements of God vttered by man, are to be receiued not as the commandements of man but of God. For S. Paul ſpeaketh of the expreſſe commandements of God. All other precepts of the Church, or our paſtours, are to be receiued, if they be agreeable to the word of God, and not otherwiſe. For otherwiſe they be not of the holy ghoſt, but of men onely. Preecpts of men.

Rhem. 13 Sleepe.) *Some Heretikes peruerſly inferred of this that the ſoules did ſleepe till the day of iudgement: where it is meant of the bodies onely.*

CHAP. V.

To talke of the time of the Reſurrection is not neceſſary, but to prepare our ſelues agaynſt that time ſo ſodaine and ſo terrible to the vnprepared. 12 He beſeecheth the laietie to be obedient, 14 and the Clergie to be vigilant, with many ſhort precepts moe.

AND of the times and moments, brethren, you neede not that we write to you.

2 For your ſelues know perfectly that the day of our Lord ſhal ſo come, as a *thiefe in the night.

Mt.24,44. 2.Pet 3,10. Apoc.3,3. 16,15.

3 For when they ſhal ſay, peace & ſecuritie: then ſhal ſodaine deſtructiō come vpon them,

BVt of the times and ſeaſons, brethren, yee haue no need that I write vnto you.

*2 * For yee your ſelues know perfectly that the day of the Lorde ſo commeth, euen as a thiefe in the night.* Math.24.44. 2.pet.3.10. apoc.3.3.

3 For when they ſhall ſay peace and ſafetie: then ſodainly deſtruction commeth vpon them,

as

them,as the paines to her that is with childe, and they ſhal not eſcape.

4 But you brethren are not in darkneſſe: ỹ the ſame day may as a theefe ouertake you.

5 For al you are the children of light, and children of the day: we are not of the night nor of darkneſſe.

6 Therfore let vs not ſleepe as alſo others: but let vs watch and be ſober.

7 For they that ſleepe,ſleepe in the night: and they that be drunke, be drunke in the night.

8 But we that are of the day, are ſober, Eſa.59,17. Eph.6,17. *hauing on the breaſt-plate of faith &‡ charitie,and a helmet,the hope of ſaluation.

9 For God hath not appointed vs vnto wrath, but vnto the purchaſing of ſaluation by our Lord IESVS Chriſt,

10 Who died for vs: that whether we watch, or ſleepe, we may liue together with him.

11 For the which cauſe comfort one an other:& edifie one an other,as alſo you doe.

12 And we beſeeche you brethren, that you wil know them that labour among you, and that gouerne you in our Lord, & admoniſh you:

13 That you haue them more aboũdantly in charitie for their worke. haue peace with them.

The Epiſtle vpon the Imber Saturday in Lent.

14 And we beſeech you brethren admoniſh the vnquiet, comfort the weake-minded,beare vp the weake,be patient to al.

Pro.17,13. Ro.12. 1.Pet.3,9.

15 See that * none render euil for euil to any man: but alwaies that which is good purſue towards eche other,and towards al.

16 Alwaies reioyce.

c To deſire eternal life of him that onely can giue it, is to pray without intermiſſion: but becauſe that deſire is often by worldly cares cooled, certaine houres and times of vocal praier were appointed. *See S. Auz. ep.* 121 *ad Probam.* Luc.18,1.

17 c Pray * without intermiſſion.

18 In al things giue thanks. for this is the wil of God in Chriſt IESVS in al you.

19 The Spirit extinguiſh not.

20 Prophecies deſpiſe not.

21 But ‖ proue al things:hold that which is good.

22 From al appearance of euil refraine your ſelues.

23 And the God of peace him ſelf ſanctifie you in al things: that your whole ſpirit, and ſoule and body without blame may be preſerued in the comming of our Lord IESVS Chriſt.

24 He is faithful, that hath called you, who alſo wil doe it.

25 Brethren pray for vs.

26 Salute al the brethren in a holy kiſſe.

27 I adiure you by our Lord that this epiſtle

as ſorow vpon a woman with childe,and they ſhal not eſcape in any wiſe.

4 But ye,brethren, are not in darkeneſſe, leaſt that day ſhould ouertake you as a theefe.

5 Ye are all the children of light,& the children of the day: we are not of the night, neither of darkeneſſe.

6 Therefore let vs not ſleepe, as doe *other: but let vs watch,and be ſober.*

7 For they that ſleepe, ſleepe in the night: and they that be drunken, are drunken in the night.

8 But let vs which are of the day, be ſober, Eſai.59.17. **putting on the breſtplate of faith and charitie,* epheſ.6.17. *and a helmet,the hope of ſaluation.*

9 For God hath not appointed vs to wrath: but to obteine ſaluation by our Lorde Ieſus Chriſt,

10 Which died for vs, that whether we wake or ſleepe,we ſhould liue together with him.

11 Wherefore, comfort your ſelues together, and edifie euery one another,euen as ye doe.

12 And we beſeech you, brethren, to know them which labour among you, and haue the ouerſight of you in the Lorde, and admoniſh you:

13 That ye haue them in high reputation, in loue for their worke: and be at peace among your ſelues.

14 We exhort you, brethren, warne them that are vnruly, comfort the feeble minded, lift vp the weake,be patient toward all men.

*15 * See that none recompence euill for e-* Matth.5.44. *uill vnto any man: but euer follow that which is good, both among your ſelues, and to all men.*

16 Reioyce euer.

*17 * Pray continually.*

18 In all things giue thankes: For this is the Luke 18.1. *will of God in Chriſt Ieſus toward you.*

19 Quench not the ſpirit.

20 Deſpiſe not prophecyings.

21 Examine all things:holde faſt that which is good.

22 Abſteine from all apparance of euill.

23 And the verie God of peace ſanctifie you throughout, And I pray God *that your whole ſpirit, and ſoule, and body, may be preſerued blameleſſe in the comming of our Lord Ieſus Chriſt.*

*24 * Faithfull is he which called you, which* 1.Cor.1.9. *will alſo doe it.*

25 Brethren,pray for vs.

26 Greet all the brethren in an holy kiſſe.

27 I charge you in the Lord, that this Epiſtle

ſtle be read to al the holy brethren.
28 The grace of our Lord IESVS Chriſt be with you. Amen.

ſtle be red vnto all the holy brethren.
28 The grace of our Lord Ieſus Chriſt be *with you, Amen.*
The firſt Epiſtle vnto the Theſſalonians written from Athens.

MARGINALL NOTES. CHAP. V.

Rhem. 1. 8. Charitie.) *A chriſtian mans whole armour is not faith only, but al the three vertues here named.*
Fulke. 1. Yet a chriſtian mans iuſtification before God is by faith only, and not by works.

ANNOTATIONS. CHAP. V.

Rhem. 2. 10. But proue.) *Though we may not extinguiſh the ſpirit, nor contemne the prophets, yet we muſt beware we be not deceiued by geuing to light credite to euery one that vaunteth himſelf of the ſpirit, as Arch-heretikes euer did. we muſt trie them by the doctrine of the Apoſtles and the Spirit of the Catholike Church, which can not beguile vs.* Not raſhly to credite euery ſpirit.

Fulke. 2. The ſpirit of the true Catholike church, is the ſpirit wherby the ſcriptures were inſpired. Therefore by the ſcriptures we ſhall trie whether they boaſt truely of the ſpirit. For all heretikes challenge the Catholike church as well as the ſpirit, but by the ſcriptures they are confounded. Therfore S. Ambroſe ſaith vpon this text: *What things ſoeuer doe agree to the ſayings of the apoſtles, and of our Lord himſelf, thoſe things are to be accompted well ſaid, or bleſſed, and to be reteined, but from thoſe things which are ſeene to be contrary to faith we muſt abſteine.* Heretikes.

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO THE THESSALONIANS.

Rhem. 1. THE *ſecond to the Theſſalonians hath in the title as the firſt :* Paul and Siluanus and Timothee, *&c. And therfore it ſeemeth to haue bene written in the ſame place, to witte, at Corinth, where they remained* * a yere and ſixe moneths, *& ſtraight vpon their anſwer to the firſt epiſtle.* *Act. 18, v. 11.

*Firſt he thanketh God for their increaſe, and perſeuerance (comforting them againe in thoſe perſecutions) and praieth for their accompliſhment. Secondly he aſſureth them, that the day of Iudgement is not at hand, putting them in remembrance what he told them thereof by word of mouth, when he was preſent (as therfore he biddeth them afterward * to hold his Traditions vnwritten, no leſſe then the written,) to witte, that all theſe perſecutions and hereſies, raiſed then, and afterward againſt the Catholike Church, were but the myſterie of Antichriſt, and not Antichriſt himſelf. but that there ſhould come at length a plaine Apoſtaſie, and them (the whole forerunning myſterie being once perfitly wrought) ſhould folow the reuelation of Antichriſt himſelf in perſon (as after all the myſteries of the old Teſtament, Chriſt* IESVS *our Lord came himſelf in the fulnes of time.) And then at length after all this, the day of Iudgement and ſecond comming of Chriſt ſhal be at hand, and not before, whatſoeuer pretenſe of viſion, or of ſome ſpeach of mine (ſaith S. Paul) any make to ſeduce you withal, or of my former epiſtle, or any other. For which cauſe alſo, in the end of this epiſtle, he biddeth them to know his hand,* which is a ſigne in euery epiſtle. * c. 2, v. 15.

Laſtly he requeſteth their praiers, and requireth them to keepe his commaundements and Traditions, namely that the poore which are able, get their owne liuing with working, as he alſo gaue them example, though he were not bound thereto.

Fulke. 1. S. Paule ſpeaketh of no vnwritten traditions. For theſe that he ſpeaketh of, though they were not written in his Epiſtles to the Theſſalonians, yet they were written in other Epiſtles, or in the Goſpels, or at leaſt in the law and the prophets. As that commandement or tradition which he mentioneth c. 3. that the poore ought to labour for their liuing if they be able to worke: is the commandement of God, Thou ſhalt not ſteale: for they that eat not their owne bread doe ſteale their liuing. Vnwritten traditions.

THE SECOND EPISTLE OF PAVL TO THE THESSALONIANS.

CHAP. I.

Rhem. 1. *He thanketh God for their increaſe in faith & charitie, and conſtancie in perſecution (aſſuring them that they merite thereby the kingdom of God, as their perſecutors do damnation :)* 11 *and alſo praieth for their accompliſhment.*

Fulke. 1. The apoſtle doth neuer aſſure men to merit the kingdome of God by conſtancie in perſecution, but only to looke for it aſſuredly vpon the certeinty of Gods promiſes, which are grounded vpon his grace and mercy in Chriſt, not vpon our merit. Merit.

The Tranſlation of Rhemes.

PAVL and Siluanus and Timothee: to the churche of the Theſſalonians in God our Father & our Lord IESVS Chriſt.
2 Grace to you and peace from

The Tranſlation of the Church of England.

PAule and Siluanus, and Timotheus, vnto the Church of the Theſſalonians, in God our father, and the Lord Ieſus Chriſt:
2 Grace vnto you and peace from

frō God our Father & our Lord IESVS Chriſt.

3 We ought to giue thankes alwaies to God for you brethren, ſo as meet is, becauſe your faith increaſeth excedingly, & the charitie of euery one of you aboundeth towards eche other:

4 So that we our ſelues alſo glorie in you in the churches of God, for your patience, & faith in al your perſecutions and tribulations, which you ſuſtaine

5 For an example of the iuſt iudgement of God, that ‡ you may be ᶜ counted worthie of the kingdom of God, for the which alſo you ſuffer.

ᵉ καταξιωθῆναι ὑμᾶς.

6 If yet it be iuſt with God to repay tribulation, to them that vexe you:

7 And to you that are vexed, reſt with vs in the reuelation of our Lord IESVS from heauen with the Angels of his power,

1.Theſ.4, 16 8 In flame of fire, giuing reuenge to them that know not God, and that obey not the Goſpel of our Lord IESVS Chriſt.

9 Who ſhal ſuffer eternal paines in deſtruction, from the face of our Lord & from the glorie of his power:

10 When he ſhal come to be ‡ glorified in his ſainctes, & to be made maruelous in al thē that haue beleeued, becauſe our teſtimonie concerning you was credited in that day.

11 Wherin alſo we pray alwaies for you,

ᵉ ἀξιώσῃ.

that our God ᶜ make you worthie of his vocation, and accompliſh al the good pleaſure of his goodneſſe and the worke of faith in power,

12 That the name of our Lord IESVS Chriſt may be glorified in you, and you in him, according to the grace of our God, and of our Lord IESVS Chriſt.

from God our father, and the Lord Ieſus Chriſt.

*3 *We are bound to thanke God alwaies for you brethren, as it is meete, becauſe that your faith groweth exceedingly, and the charitie of euery one of you towardes another aboundeth:* 1.Theſ.1.2.

4 So that we our ſelues reioyce in you in the Churches of God, for your patience and faith in all your perſecutions and tribulations that ye ſuffer.

5 Which is *a token of the righteous iudgement of God, that ye may be counted worthy of the kingdome of God, for which ye alſo ſuffer.*

6 For it is a righteous thing with God, to recompence tribulation to them that trouble you:

7 And to you which are troubled, reſt with vs, in the reuelation of the Lord Ieſus from heauen, with the angels of his power,

8 In flaming fier, rendring vengeance vnto them that know not God, and that obey not the Goſpell of our Lord Ieſus Chriſt.

9 Which ſhalbe puniſhed with euerlaſting damnation from the preſence of the Lord and from the glory of his power:

10 When he ſhall come to be glorified in his ſaincts, and to be made marueilous in all them that beleeue (becauſe our teſtimonie toward you was beleeued) in that day.

11 Wherefore alſo we pray alwaies for you, that our God would ‖make you worthy of the calling, and fulfill all good pleaſure of goodneſſe in the worke of faith in power:

‖Or rather, vouchſafe you or count you.

12 That the name of our Lord Ieſus Chriſt may be glorified in you, and ye in him, according to the grace of our God, and the Lord Ieſus Chriſt.

MARGINALL NOTES. CHAP. I.

Rhem.1. 5. You may be.) *Note that by conſtant and patient ſuffering of afflictions for Chriſt men are made worthie (ſo the Greeke ſignifieth, as the Aduerſaries them ſelues tranſlate v.11.) of the crowne or kingdom of heauen, and ſo do merite and deſerue the ſame.* See Anno. Luc.20.35. *And the Apoſtle here ſaith that it is Gods iuſtice no leſſe to repay glorie to the afflicted, then to render puniſhment to them that afflict, becauſe of their contrarie deſerts or merits.*

Fulke. 1. The Greeke word ſignifieth to be compted worthy, which is of Gods free acceptation by grace, and not of the merit of our conſtancie. And wheras you ſay, we haue ſo tranſlated it our ſelues, I confeſſe it is an imperfection in our tranſlations, for it ſhould be, that our God would vouchſafe you, or count you worthie, as in this place. But becauſe the making worthy is referred to God, our tranſlators were not ſo carefull of the terme, ſeeing it might be vnderſtood, that God by his grace maketh vs worthy in his accompt. Neuertheleſſe, howſoeuer our tranſlators haue gone awry in that verſ.11, you haue falſly tranſlated your owne Latine text, which is *dignetur*, that our God would vouchſafe or accept as worthy. For you are neuer able to proue that *dignari* ſignifieth to make worthy, as you haue wilfully corrupted the text, to make it ſerue your hereſie. And wheras the apoſtle ſaith further, it is Gods iuſtice to repay glory to the afflicted, it is not for the merits of the affliction, but for the performance of his promiſe. Merit.

Rhem.2. 10. Glorified in his ſainctes.) *Chriſt ſhal be glorified in his Saincts, that is, by the great and vnſpeakable honour and exaltation of them he ſhal be honoured, as now he is: the honour which the Church doth to them, not dimmiſhing Chriſts glorie (as the Aduerſaries foliſhly pretend) but exceedingly augmenting the ſame.*

Fulke. 2. A wiſe compariſon, to ſhew that Chriſt is glorified, where he is ſpoiled of the glory of his office of Mediator and Aduocate, which by you is communicated to ſaincts. And when his ſaincts are worſhipped like idols with ſuperſtition after your owne inuention, and not according to the holy ſcriptures.

CHAP.

CHAP. II.

Rhem. 1. *He requireth them, in no caſe to thinke that Domeſday is at hand,* 3 *repeating vnto them, that there muſt before come firſt a reuolt, ſecondly the reuelation alſo of Antichriſt him ſelf in perſon, and that Antichriſt ſhal not permit any God to be worſhipped but onely him ſelf: that alſo with his lying wonders he ſhal winne to him the incredulous Iewes. But Chriſt ſhal come then immediatly in maieſtie, and deſtroy him and his.* 13 *Therfore he thanketh God for the faith of the Theſſalonians,* 15 *and biddeth them ſticke to his Traditions both written and vnwritten, and praieth God to confirme them.*

Fulke. 1. There is nothing in this chapter to proue that Antichriſt ſhall not permit any God to be worſhipped but only himſelfe. The Apoſtle ſaith no more but that he ſhall exalt himſelfe aboue all that is called God or worſhipped, which he ſhall doe vnder colour and pretene of the ſeruice of God and Chriſt, els could he neuer preuaile to deceiue any Chriſtians. Neither is there any thing to proue that he ſhall deceiue the incredulous Iewes only or principally, but rather thoſe that profeſſe Chriſtian religion in word, which they doe not beleeue in heart. Neither is it ſaid, or can it be proued, that Chriſt ſhall come immediatly after the reuelation of Antichriſt, but contrariwiſe it is ſaid, that Chriſt ſhall conſume him with the ſpirit of his mouth, (which is his holy word) and vtterly aboliſh him with his glorious preſence. Finally, he biddeth them not ſticke to any traditions of doctrine not written in the ſcripture, but to ſuch as he had deliuered both by preaching and writing, who preached no doctrine but that which is, and then was conteined in the holie ſcriptures. Traditions vnwritten.

The Epiſtle in the Ember Saturday of Aduent.

AND we deſire you, bretheen, by the comming of our Lord IESVS Chriſt, and of our congregation into him:

2 That you be not eaſily moued from your ſenſe, nor be terrified, neither by ſpirit, nor by word, nor by epiſtle as ſent by vs, ‖ as though the day of our Lord were at hand.

3 Let no mã ſeduce you by any meanes, for vnleſſe there come [c] a reuolt firſt, & ‖ the man of ſinne be reuealed, the ſonne of perdition,

4 Which is an aduerſarie and is ‖ extolled ‡aboue al that is called God, or that is worſhipped, ſo that he ſitteth ‖ in the temple of God, ſhewing him ſelf as though he were God.

5 Remember you not, that when I was yet with you, I told you theſe things?

6 And now ‖ what letteth, you know: that he may be reuealed in his time.

7 (For now the myſterie of iniquitie worketh: only that he which now holdeth, doe hold, vntil he be taken out of the way.)

8 And then that wicked one ſhal be reuealed? whom our Lord IESVS ſhal kil with the ſpirit of his mouth: and ſhal deſtroy with the manifeſtation of his aduent, him,

9 Whoſe comming is according to the operation of Satan, ‖ in al power, and lying ſignes and wonders,

10 And in al ſeducing of iniquitie to them that periſh, for that they haue not receiued the charitie of the truth that they might be ſaued.

11 Therfore ‡ God wil ſend them the operation of errour, to beleeue lying:

12 That al may be iudged which haue not beleeued the truth, but haue conſented to iniquitie.

13 But we ought to giue thankes to God alwaies for you, brethren, beloued of God, that

[c] Ἀποστασία.

Eſa.11.4.

VVE beſeech you, brethren, by the comming of our Lord Ieſus Chriſt, and by our aſſembling vnto him,

2 That ye be not ſuddenly moued from your *minde, nor be troubled, neither by ſpirit, nor by word, nor yet by letter, as from vs, as though the day of Chriſt were at hand.*

*3 * Let no man deceiue you by any meanes,* Ephe.5.6. *for* the Lord ſhal not come, *except there come a falling away firſt, and that that man of ſinne be reuealed, the ſonne of perdition.*

4 Which is *an aduerſarie, and is exalted aboue all that is called God, or that is worſhipped: ſo that he as God ſitteth in the temple of God, ſhewing himſelfe that he is God.*

5 Remember ye not, that when I was yet with you, I tolde you theſe things?

6 And now ye know what withholdeth, that he might be reuealed in his time.

7 For the myſterie of iniquitie doth already worke, onely he which now letteth will let, *vntill he be taken out of the way.*

*8 And then ſhall that wicked be reuealed *whom the Lord ſhall conſume with the ſpirit of his mouth', and ſhall deſtroy with the brightneſſe of his comming:* Eſa.11.4.

9 Euen him *whoſe comming is after the working of Satan, in all power and ſignes, & wonders of lying,*

10 And in all deceiueableneſſe of vnrighteouſneſſe, in them that periſh: becauſe they receiued not the loue of the truth, that they might be ſaued.

11 And therefore God ſhall ſend them ſtrong deluſion, that they ſhould beleeue lies:

12 That all they might be damned which beleeued not the truth, but had pleaſure in vnrighteouſneſſe.

13 But we are bound to giue thankes alway to God for you, brethren, beloued of the Lord becauſe

that he hath choſen you firſt-fruites vnto ſaluation, in ſanctification of ſpirit and faith of the truth:

14 Into the which alſo he hath called you by our Goſpel, vnto the purchaſing of the glorie of our Lord IESVS Chriſt.

15 Therefore brethren ſtand: and hold c the ‖ traditions which you haue learned, whether it be by word, or by our Epiſtle.

c τὰς παραδόσεις

16 And our Lord IESVS Chriſt him ſelf, and God and our father which hath loued vs, and hath giuen eternal conſolation, and good hope in grace,

c παράκλησιν

c This word of exhorting implieth in it comfort and conſolation: as 2. Cor. 1. v. 4. & 6.

17 Exhort your hartes, and confirme you in euery good worke and worde.

cauſe that God hath from the beginning choſen you to ſaluation, in ſanctifying of the ſpirit, and in *faith of the trueth.*

14 Whereunto he called you by our Goſpell, to the obtaining of the glorie of the Lorde Ieſus Chriſt.

15 Therefore brethren, ſtand faſt, and holde the ordinances which ye haue bene taught, whether it were by our preaching, or by our Epiſtle.

16 Our Lorde Ieſus Chriſt, and God of our Father which hath loued vs, and hath giuen vs euerlaſting conſolation, and good hope in grace,

17 Comfort your hartes, and ſtabliſh you in all good ſaying and doing.

MARGINAL NOTES. CHAP. II.

Rhem. 2. 4. Aboue al that is.) *How then can the Pope be Antichriſt, as the Heretikes fondly blaſpheme, who is ſo far from being exalted aboue God, that he praieth moſt humbly not onely to Chriſt, but alſo to his B. mother and al his Saincts.*

Fulke 2. As an hypocrite he prayeth to Chriſt and Saincts: yet in his blaſphemous doctrine and decrees, he exalteth him ſelfe aboue all that is called God, or worſhipped. Euen ſo he calleth him ſelfe ſeruant of ſeruants, yet maketh ſlaues of all kings that will ſubmit them ſelues vnder his tyranny, making them to kiſſe his feete, and to hold his ſtirrope, and when he rideth in *Pontificalibus*, to waite vpon him as his Vaſſals, treading vpon the Emperours necke, depoſing of Emperours and Kings at his pleaſure.

Rhem. 3. 11. God wil ſend them.) Deus mittet (*ſayth S. Aug.* li. 20. de Ci. c. 19.) quia Deus Diabolum facere iſta permittet. God wil ſend, becauſe God wil permit the Diuel to do theſe things. *Whereby we may take a general rule that Gods action or working in ſuch things is his permiſſion.* See Annot. Ro. 1, 24.

Fulke 3. Gods action in ſuch things, is not onely a permiſſion, but a iuſt iudgement and execution of the ſame, againſt the reprobate which deſerue it. And ſo be S. Auguſtines wordes. *The Apoſtle doubted not to adde, and ſay: Therefore God ſhall ſende vnto them the efficacie of errour, that they may beleeue a lie. For God ſhall ſende, becauſe he ſhall by his iuſt iudgement permit the diuell to doe theſe things, although he doe them of an vniuſt and malignant purpoſe. That all may be iudged (ſayth he) which haue not beleeued the trueth, but haue conſented to iniquitie. Therefore being firſt iudged, they ſhall be ſeduced, and being ſeduced, they ſhall be iudged, but being iudged, they ſhall be ſeduced by thoſe iudgements of God, which are ſecretly iuſt, and iuſtly ſecrete, by which he neuer ceaſed to iudge, ſince the beginning of ſinne of the reaſonable creature. But being ſeduced, they ſhall be iudged in the laſt and manifeſt iudgement by Ieſus Chriſt, which ſhall iudge the iuſt moſt iuſtly, who him ſelfe was iudged moſt vniuſtly.* By this it appeareth, how honeſtly you deale with the Doctors, to conclude your pleaſure out of their wordes, contrarye to their meaning.

God no euil auctor, but a iuſt puniſher of ſinne.

ANNOTATIONS. CHAP. II.

Rhem. 2. As though the day.) *The curioſitie of man fed by Satans deceites, hath ſought to know and to giue out to the world, ſuch things as God wil not impart to him, nor be neceſſary or profitable for him to know: ſo farre, that both in the Apoſtles daies and often afterward, ſome haue feined reuelations, ſome falſely gathered out of the Scriptures, ſome preſumed to calculate and coniecte by the ſtarres, and giuen furth to the world a certaine time of Chriſtes coming to iudgement. Al which ſeducers be here noted in the perſon of ſome that were about to deceiue the Theſſalonians therein. And S. Auguſtine (in his 80. Epiſtle ad Hesychium) proueth that no man can be aſſured by the Scriptures of the day, yere, or age, that the end of the world or the ſecond aduent ſhal be.*

The day of iudgement vncertaine, and to be left to Gods ſecretes.

Rhem. 4. 3. Vnles there come a reuolt firſt.) *Though we can not be aſſured of the moment, houre, or any certaine time of our Lordes comming, yet he warranteth vs that it wil not be before certaine things be fulfilled, which muſt come to paſſe by the courſe of Gods prouidence and permiſſion before which, are diuers, whereof in other places of Scriptures we be forewarned. Here he warneth vs of two ſpecially, of a reuolt, defection or an apoſtaſie, and of the comming or reuelation of Antichriſt. Which two pertaine in effect both to one, either depending of the other, and ſhal fal (as it may be thought) neere together, and therefore S. Auguſtine maketh them but one thing.*

Two ſpecial ſignes before the later day: a general apoſtaſie, and the comming of Antichriſt.

This apoſtaſie or reuolt, by the iudgement in maner of al auncient writers, is the general forſaking and fal of the Romane empire. So Tertullian li. de reſur. carnis. *S. Hierom* q 11. ad Algaſiam. *S. Chryſoſtom* ho. 4. *and S. Ambroſe vpon this place, S. Auguſtine* De Ciuit. Dei li. 20. c. 19. *Al which fathers and the reſt* * *Caluin preſumptuouſly condemneth of errour and follie herein, for that their expoſition agreeth not with his and his fellowes blaſphemous fiction that the Pope ſhould be Antichriſt. To eſtabliſh which falſe impietie, they interprete this reuolt or apoſtaſie to be a general reuolt of the viſible Church from God, whoſe houſe or building (they ſay) was ſodenly deſtroied, and lay many yeres ruined, and ruled onely by Satan and Antichriſt. So ſaith the foreſaid Arch-heretike here, though for the aduantage of his defence and as the matter els where requireth, he ſeemeth (as al their faſhion is) to ſpeake in other places quite contrarie: but with ſuch colour and colluſion of wordes, that neither other men nor him ſelf can tel what he would haue or ſay. And his fathers VVicleffe and Luther, his fellowes and folowers Illyricus, Beza, and the reſt, are (for the time*

Caluin. in hunc locum.

The heretikes interpretation of this apoſtaſie, and their condemning of the fathers.

of the Churches falling from Chriſt) ſo various among them ſelues, and ſo contrary to him, that it is horrible to ſee their confuſion, and a pitieful caſe that any reaſonable man wil folow ſuch companions to euident perdition.

Fulke 4. S.Auguſtine did read *refuga*, which ſignifieth a reuolter, which error of his tranſlation, cauſed him to thinke the defection and the reuelation of Antichriſt, to be all one: although the defection perteine to the reuelation of Antichriſt, as you ſay rightly. But *this apoſtaſie* (ſay you) *by the iudgement in a maner of all auncient writers, is the generall forſaking and fall of the Romane Empire.* In deede moſt of the ancient Fathers did iudge, that the Romane Empire ſhould firſt be decaied, before Antichriſt were reuealed, and that agreeth moſt aptly with the reuelation of the Pope to be Antichriſt, who was not reuealed, before the See of the Empire was remoued from the citie of Rome, wherby it ceaſed to be the Empire of Rome, and alſo was decaied and deuided into many partes, as Tertullian ſayth: *who ſhal be taken away but the Romane ſtate? whoſe departing being diſperſed into ten kings, ſhall bring in Antichriſt:* By ten, according to the cuſtom of the Scripture, are ment many. And ſo was there many kingdoms made of the Romane Empire, before the Pope openly vſurped Antichriſtian tyranny. Yet not all the ancient Fathers, nor all whom you cite, doe ſo vnderſtand this reuolt. For Chryſoſtom vpon this text, *Hom.* 3. ſayth, *what is that he calleth here defection? He calleth Antichriſt him ſelfe the defection, as he which ſhould deſtroy and cary away very many. In ſo much (ſayth he) that if it were poſſible, euen the elect ſhould be offended.* You ſee Chryſoſtom calleth Antichriſt the defection, in reſpect of the great multitude that he ſhall carry away from Chriſt. That you quote *Hom.* 4. is vpon an other text, of him that ſhal be taken away, namely, the Romane Empire, agreeing with that which Tertullian ſaid. S.Hierom in deed ſayth, the defection to be from the Romane Empire, and ſo doth S.Ambroſe. But S.Auguſtine (as I ſayd before) reading in ſteed of apoſtaſie or defection, *refuga*, which is an Apoſtata or reuolter, doth expound it of Antichriſt him ſelf, ſaying: *He calleth him a reuolter, namely, from the Lord God: which if it may be rightly ſaid of all the vngodly, how much more of him?* That which he ſaith after, of taking away the Romane Empire, pertaineth to the 7. verſe. Theodoret alſo vpon this place, ſaith: *The defection he calleth Antichriſt him ſelfe, giuing him a name of the thing it ſelfe. For his endeuour is to bring from the trueth, and to cauſe men to reuolt.* *Primaſius* hath diuers interpretations. The firſt is, *The departing* (ſayth he) *is a forſaking of the trueth.* Oecumenius ſayth: *He calleth the defection Antichriſt him ſelfe, becauſe he ſhall ſeperate many from Chriſt, or els he ſayth, the apoſtaſie or defection is a ſeperation from God.* The ſame in effect hath Theophylact. Therefore you ſee, diuerſe of the auncient Fathers vnderſtand this reuolt to be from Chriſt, from God, from the trueth. Then was it no ſuch preſumption in Caluine, to refuſe the one ſort, whome without contempt he calleth learned and wittie, and to receiue the other, whom he iudged to interprete more agreeably to the trueth. For wheras you ſay, he refuſeth ỹ other, becauſe their expoſition agreeth not with his blaſphemous fiction, that the Pope ſhould be Antichriſt: In deede, that his opinion, is blaſphemous againſt your Lord God the Pope, but againſt the God of heauen, and his Sonne Ieſus Chriſt, it is not, nor any fiction, but a true interpretation. And although the word Apoſtaſie, doe rather ſignifie a defection from Chriſt, then from the Romane Empire, yet euen that defection from the Romane Empire, agreeth as fitly as is poſſible, with this expoſition, that the Pope is Antichriſt. For the Pope was not openly reuealed to be Antichriſt, before the Romane Empire was forſaken, and deuided into many kingdomes, all ſubiect to the Pope. This apoſtaſie therefore is rightly interpreted, to be a wicked reuolting from God, of the greateſt multitude of men: and is called of Caluine a certaine generall defection of the viſible Church, which being hardly builded, was by the tyrannie and ſubtiltie of Antichriſt ouerthrowen, as an houſe with a ſodeine tempeſt, and lay long in the ruines. Yet the ſpirituall houſe of Chriſt, the Church of his elect, euen among thoſe ruines, were merueilouſly preſerued by his grace, and neuer periſhed out of the world. Which (as Caluin doth oftentimes affirme) ſo is it not contrary to the generall apoſtaſie or defection, here ſpoken of. For this reuolt is but of hypocrites, which falſely profeſſed the trueth, and in their life and doctrine denied the power thereof, who ſeeme to be the Church, and are not. Neither doeth Caluine, Wickleffe, or Luther, &c. vſe any colluſion of wordes, to hide the matter, but plainely ſpeake, that you may vnderſtand them if you liſt, when they ſay: The true Church of Chriſt is perpetuall, & yet there was a certaine generall apoſtaſie of the viſible Church, that is, of the greateſt multitude of men which ſeemed to be the Church by outward profeſſion, but wanting faith, was not the true Church of Chriſt, & therfore being ſeduced with error, reuolted vnto Antichriſt. That you ſpeake of their varietie and contrarietie in this matter, is but a fitte of your ordinarie railing without reaſon, or argument to proue your ſaying.

Antichriſt.

Apoſtaſie.

Rhem. 5. *But concerning this errour and falſhod of the Churches defection or reuolt, it is refuted ſufficiently by S. Auguſtine againſt the Donatiſtes in many places. Where he proueth that the Church ſhal not faile to the worldes end, no not in the time of Antichriſt: affirming them to deny Chriſt, and to robbe him of his glorie and inheritance bought with his bloud, which teach that the Church may faile or periſh.* Li de vnit. Ec c. 12. 13. De ciuit. li 20. c 8. In Pſal. 85. ad illud, Tu ſolus Deus magnus. Pſ. 70. Conc. 2. & Pſal 60. De vtil. cred. c. 8. *S. Hierom refuteth the ſame wicked Hereſie in the * Luciferians, proning againſt them, that they make God ſubiect to the Diuel, and a poore miſerable Chriſt, that imagine the Church his body may either periſh or be driuen to any corner of the world. both of them anſwer to the Heretikes arguments grounded on Scriptures falſely vnderſtood, which were to long here to rehearſe. It is ynough for the Chriſtian reader to know, that it is an old deceite and excuſe of al Heretikes and Schiſmatikes, for defence of their forſaking Gods Church, that the Church is periſhed, or remaineth hidden, or in them ſelues onely and in thoſe places where they and their folowers dwel: to know alſo, that this is reproued by the holy Doctors of the Primitiue Church, and that it is againſt Chriſtes honour, power, prouidence, and promis.*

There can be no apoſtaſie of the viſible Churche from God.

* *Dialog. adu. Lucifer. c. 6.*

Fulke 5. We hold no defection or reuolt of the true Church, but of that which ſeemed to be the church and was not, while it had nothing of Chriſtianitie, but an outward profeſſion in name and ceremonies. For we acknowledge that the true Church, though obſcure, and as it were driuen into the wildernes by the tyranny of Antichriſt, yet ſtill continued diſperſed ouer the world, to be the glorious ſpouſe of Chriſt, no leſſe in his accompt when it was perſecuted, then when it enioyed peace and tranquilitie. Neither doth S.Auguſtine refute this opinion, but the hereſie of the Donatiſtes, which ſayd, that the Church was periſhed out of all the world, except onely from Africa where they were. Which opinion of theirs, your popiſh hereſy reſembleth, affirming that ỹ Church is

The true Church ſhall neuer periſh, yet ſhall be hidden.

is periſhed out of all the world,except Europa only,where your Pope doth ſitte and beare rule. Contrariwiſe, we hold with S.Auguſtine,that God hath the Church of his elect, in all parts of the world, whereſoeuer the ſubſtance of Chriſtian faith vnto ſaluation is truely taught, though it be not free from all ſpot of errours, or whereſoeuer there are but two or three gathered together in Chriſtes name, though it be in Rome,vnder the moſt cruell perſecution of Antichriſt. Finally,we acknowledge with S. Auguſtine,that the true Church ſhall not faile to the worldes ende: that it did not faile in the tyme of Antichriſt, nor was driuen into any corner of the world: but was, is, and ſhall be alwayes diſperſed in many nations. Yea this apoſtaſie of many, which ſeemed to be members of the Church,is acknowledged by S. Auguſtine him ſelfe, and many other ancient Fathers,as I haue ſhewed in the ſection next before. And euen in theſe places that you quote,*De vnitate Eccleſiæ*,where he confuteth the Donatiſtes, that ſayd, the Church was periſhed out of all the world, and remained only in Africa, he acknowledgeth the paucitie of the godly, in reſpect of the wicked,*Cap.*12.ſaying: *We doe not ſo ſay, that the Church is ſpred ouer the whole world,that onely good men are in the Sacraments of the Church, and not alſo euill men, and thoſe alſo many more, that in compariſon of them, the good are but fewe, whereas by themſelues they make a great number*,and *Cap.*13. The ſaying of Chriſt,*ſhall the Sonne of man finde faith?* which the Donatiſtes wreſted to proue the Apoſtaſie of the whole world, he confeſſeth to be meant of the great aboundance of the wicked, and fewnes of the good, becauſe iniquitie ſhall abound, and charitie ſhall waxe colde. Likewiſe *De Ciuitate Lib.* 20. *Cap.* 8. where he ſayth, that the Church which is predeſtinated and elected before the conſtitution of the world,ſhall not be ſeduced when the Diuell is looſed. In which time of Antichriſt, he ſayth alſo,it is to be beleeued,that there ſhall not want at that time,*either they which may fall from the Church, or which may come to the Church.* Againe he ſayth,that as firſt the Church was multiplied of all nations, according to the Prophecies: *So it is to be confeſſed,that the charitie of many doth waxe cold, when iniquitie aboundeth, alſo that many ſhall giue place to the vniuerſall and greateſt perſecutions,and ſubtilties of the deuill, when he ſhall be looſed.* In the reſt of the places quoted,there is nothing els,but that the Church hath not periſhed out of all the world, and remained in Africa alone, that Chriſtians ſhall continue to the ende of the world, that the Church of Chriſt which is Chriſtes inheritance,ſhall neuer haue an ende. All which may well ſtand with the Apoſtaſie or generall defection of the viſible Church,or that which ſeemed to be the Church,here prophecied,from the faith of Chriſt.S.Hierom againſt the Luciferians,ſayth: *that Chriſt ſhould be to poore,if either he had no Church,or if he had his Church only in Sardinia. If Sathan poſſeſſe Britaine,Fraunce, the Eaſt,the people of India,the barbarous nations,and the whole world at once,how are the trophees of the Croſſe,brought to a corner of all the earth? Forſooth the mightie aduerſarie hath graunted to Chriſt,Spaine,and the Celtiberians,which are pale coloured men,and diſdained to poſſeſſe the prouince of the Aethiopians.* This he ſayd againſt thoſe Heretikes, which ſayd: *all the world was the diuels,and of the Church was made a ſtewes.* This maketh nothing againſt vs,which certeinly beleeue the Catholike Church, though we ſee it not with our bodily eyes,nor limit it to any one place,or any few places. But that the Church ſhould neuer be hidden,nor the true members driuen into corners,to auoid the perſecution of Antichriſt: nor that there ſhould be no reuolt of the viſible Church,from the faith of Chriſt to the fables of Antichriſt, you can neuer proue out of this ſaying.

Rhem. 6. *If the Aduerſaries had ſaid that this reuolt which the Apoſtle foretelleth ſhal come before the worldes end,is meant of great numbers of Heretikes and Apoſtataes reuolting from the Church, they had ſaid truth of them ſelues and ſuch others, whom S.Iohn calleth Antichriſtes. And it is very like (be it ſpoken vnder the correction of Gods Church and al learned Catholikes) that this great defection or reuolt ſhal not be onely from the Romane empire, but ſpecially from the Romane Church, and withal from moſt points of Chriſtian religion. not that the Catholike Chriſtians, either in the time of Antichriſt or before, ſhal refuſe to obey the ſame, but for that neere to the time of Antichriſt and the conſummation of the world, there is like to be a great reuolt of kingdoms, peoples, and Prouinces from the open external obedience and communion thereof. Which reuolt hauing been begunne and continued by Heretikes of diuers ages, reſiſting and hating the Seate of Peter (which they called* Cathedram peſtilentiæ, the chaire of peſtilence,* *in S. Auguſtines daies) becauſe it is Chriſtes fort erected againſt Hel gates and al Heretikes, and being now wonderfully increaſed by theſe of our daies the next precurſors of Antichriſt as it may ſeeme, ſhal be fully atchieued a litle before the end of the world by Antichriſt him ſelf. though euen then alſo,when for the few daies of Antichriſtes reigne the external ſtate of the Romane Church and publike entercourſe of the faithful with the ſame may ceaſe, yet the due honour and obedience of the Chriſtians toward it, and communion in hart with it, and practiſe thereof in ſecrete, and open confeſſing thereof if occaſion require, ſhal not ceaſe, no more then it doth now in the Chriſtians of Cypres and other places where open entercourſe is forbidden.*

Li.2.cont.lit. Petil.c.51.

1.Io.2.v.18. It is very like, the Apoſtle ſpeaketh of a great apoſtaſie from the See of Rome,and from moſt articles of the Catho.faith.

Fulke 6. So great is your deſire to charge vs with this Apoſtaſie, that you ouerthrow all that you ſayd before, denying the reuolt of the viſible Church.For ſo you may be compted the true Church, and we the Heretikes and Antichriſtes, you are content to graunt, that the great reuolt of kingdomes, people, and prouinces from the Church, ſhall be fully atchieued by Antichriſt, which is that generall defection and ruine of the viſible Church,which we ſpeake of,notwithſtanding that true Chriſtians, when publike entercourſe of the faithfull with the Church ſhall ceaſe,ſhall yet continue in obedience of the Church. So that for the point of Apoſtaſie or defection,we are agreed. Let vs ſee then whether this Apoſtaſie may ſo agree to you, as it can not be applied to vs. Which if it may be,then out of doubt you are the Church of Antichriſt,and not we. Apoſtaſie.

To decide this controuerſie,who is better then S. Paule, who here prophecieth of the Apoſtaſie? The ſame Apoſtle 1. Tim. 4. giueth ſuch euident notes of this Apoſtaſie, as agree properly vnto you,but not in any wiſe come neere vnto vs. For after he had ſet forth that great myſterie of religion or pietie, conſiſting in the doctrine of Chriſt,which is,God ſhewed in the fleſh,iuſtified in the ſpirite, ſeene of the Angels,preached among the Gentiles,beleeued in the world,and taken vp in glory, which ſhould alwayes remaine in the true Church, which is the piller & ground of truth:he addeth,that the ſpirite ſpeaketh not obſcurely, but euidently & plainly,that in the later time,ſome ſhall reuolt from the faith, placing the chiefe religion and pietie in abſtinence from mariage and meates,and therefore forbidding both,ſpeaking lies in hypocriſie,but attending to ſpirits of

error and doctrines of deuils.By which place,being an euident reuelation of Gods ſpirite, it is manifeſt, that this reuolt from true religion,is diſcerned by hypocriticall abſtinence and forbidding of mariage and meates, which you cannot deny to be done of you,to ſome men at all times, and to all men at ſome times,as you will haue the times and perſons to be compted more holy and religious, that obſerue your prohibitions. Theſe therefore being giuen as euident notes,to know who be they that reuolt from the faith, from the Church,and from Chriſt,being found in you,doe argue inuincibly,that you are the defection, you are the apoſtaſie,you are the reuolters,and not we,in whom no ſuch thing can be proued. But by the way,you would bring vs into great enuie,for calling Peters chaire,the chaire of peſtilence,as the Donatiſtes did. It is ſhame to lie vpon the Deuill,for the Donatiſtes did not ſo call Peters chaire onely, but all the Apoſtolike chaires in the world. And therefore S.Auguſtine anſwereth: *If all men throughout the world, were ſuch as thou doeſt moſt falſely charge them, what hath the chaire of the Church of Rome done vnto thee,in which Peter ſate, and in which at this day Anaſtaſius doth ſitte?or of the Church of Ieruſalem in which Iames ſate,and in which Iohn now ſitteth, with whom we are knitte in the Catholike vnitie,and from whom you haue with wicked rage,ſeperated your ſelues?Why doeſt thou call the Apoſtolike chaire, the chaire of peſtilence? If for the men, whom thou thinkeſt to ſpeake the lawe, and not to doe it, did our Lord Ieſus Chriſt, for the Pharizees of whom he ſayd,they ſay and doe not,any iniurie to the chaire in which they ſate?* By this place it appeareth,that the Donatiſtes bare not malice onely againſt the chaire of Peter, but againſt all other Apoſtolike chaires,when they could not deny,but that they which ſate in them taught the doctrine of the Apoſtles.By which it appeareth alſo,who ſit in the Apoſtolike chaires, namely,they that teach the doctrine of the Apoſtles, as the Pharizees ſitting in the chaire of Moſes. Not they that either ſleepe where the Apoſtles ſometime taught,and much leſſe they,that teach things contrary to the doctrine of the Apoſtles.

Peters chaire.

Rhem.7. *This is certaine and wonderful in al wiſe mens eies,and muſt needes be of Gods prouidence, and a ſingular prerogatiue, that this Seate of Peter ſtandeth,when al other Apoſtolike Sees be gone: that it ſtood there for certaine ages together with the ſecular ſeate of the Empire: that the Popes ſtood without wealth, power, or humane defenſe, the Emperours knowing, witting, and ſeeking to deſtroy them, and putting to the ſword aboue thirtie of them one after an other, yea and being as much afraid of them as if they had been* æmuli imperij, Competitors of their Empire, *as S. Cyprian noteth* (epiſt.52.ad Antonianum.num.3.) *of S. Cornelius Pope in his daies,and Decius then Emperour: againe,that the Emperours afterward yelded vp the citie vnto them,continuing for al that in the Emperial dignitie ſtil:that the ſucceſſors of thoſe that perſecuted them, laid downe their crownes before their Seate and ſepulcres, honouring the very memories and Relikes of the poore men whom their predeceſſors killed: that now wel neere theſe* 1600 *yeres this Seate ſtandeth, as at the beginning in continual miſerie, ſo now of long time for the moſt part in proſperitie,without al mutation in effect, as no other kingdom or State in the world hath done, euery one of them in the ſaid ſpace being manifoldly altered. It ſtandeth (we ſay) al this while (to vſe S. Auguſtines wordes* de vtil. cred. c.17.) Fruſtra circumlatrantibus hæreticis, the Heretikes in vayne barking about it, *not the firſt Heathen Emperours, not the Gothes and Vandals, not the Turke, not any ſackes or maſſakers by Alaricus, Genſericus, Attila, Borbon, and others, not the emulation of ſecular Princes, were they Kings or Emperours, not the Popes owne diuiſions among them ſelues and manifold difficulties and dangers in their elections, not the great vices which haue been noted in ſome of their perſons, not al theſe nor any other endeuour of ſcandal could yet preuaile againſt the See of Rome,nor is euer like to preuaile til the end of the world draw neere, at which time this reuolt (here ſpoken of by the Apoſtle) may be in ſuch ſort as is ſayd before, and more ſhal be ſayd in the Annotations next folowing.*

The wonderful prouidence of God in preſeruing the See of Rome more then al other ſtates,notwithſtanding manifold dangers & ſcandals.

Fulke 7. Firſt,you affirme falſely,that Peters See ſtandeth ſtill at Rome, when all other Apoſtolike Sees be gone. For euen to this day,the See of Antioche ſtandeth, and hath a Patriarke. Likewiſe the See of Alexandria, which Gregorie doubteth not to call S.Peters See. Alſo the See of S.Andrew at Conſtantinople, hath neuer lacked Succeſſours,euen vnto this day. There is ſtill a See and Church at Epheſus, continued euer ſince the Apoſtles,Paule and Iohn.What ſhould I ſpeake of the Churches of India,and Aethiopia,planted by the Apoſtles,and continued by ſucceſſion of Biſhops,euen vntill this daye? That the firſt Biſhops of Rome,were true ſucceſſors of the Apoſtle,in teaching the ſubſtance of Chriſtian faith truely, and ſuffering martyrdome for the ſame,it is no commendation of them which ſucceeded in place after,being in life and doctrine contrary vnto the ſame. Where you ſay,ỹ heathen Emperors were as fraid of them,as if they had been competitors of ỹ Empire,it is falſe,neither doth Cyprian ſo ſay.But that the tyrant did more patiently heare of a Competitor of the Empire,to be ſet vp againſt him,then of a Prieſt of God to be appointed, after he had ſlaine his Predeceſſor: his malice therefore was greater,though his feare were none at all. Or as Pammelius doth read and vnderſtand it.Cornelius did more patiently tolerate the Prince that was then his enemy,then Nouatianus the prieſt that was his enemie or Competitor.That the Emperours did yeeld vp the citie of Rome to the Pope, it can not be proued by any lawfull records,but that the Pope vſurped dominion of the citie, after the Emperours had loſt the poſſeſſion of Italy,the ſtories doe teſtifie. And albeit,the Emperours as well of Greece,as of Germany,reteined the name and title of the Emperours of Rome,yet were they not in deed Emperours of Rome, when they poſſeſſed not the citie of Rome,and therefore were more truly called the Emperours of Conſtantinople,the Emperours of Almaine,then of Rome where neither of them both had dominion or obedience.So the tyrannie of the Pope,came in place of the Romane Empire. That the Chriſtians honoured the memories of the Apoſtles,whom the Heathen tyrants had ſlaine, it pertaineth nothing to the dignitie of the Pope, that holdeth not the Apoſtles doctrine and humilitie: but that the later Kings and Emperours,which were become the hornes of the beaſt, ſubmitted their crownes and ſcepters not onely to ſuch Idols, as the Pope made of Martyrs,but alſo to the very feete of that ſinnefull man,it declareth him plainly, to be the ſucceſſor,neither of Chriſt, nor of Peter, nor of the holy Martyres the Biſhops of Rome, but to be the king of pride,that exalteth him ſelfe aboue all Princes, that are ſet vp by Gods ordinance, and ſo aboue God him ſelfe. That the Popedome hath continued eight or nine hundreth yeeres,in worldly pompe and dignitie, it agreeth alſo with the prophecies of the tyrannie of Antichriſt, whereas the Church of Chriſt doeth more floriſh in ſpirituall glorie, though it be in aduerſitie, then in proſperitie and worldly dignitie. Where as you challenge 1600. yeeres of continuance, you muſt ſtrike of almoſt 700. yeeres of that accompt, For Gregorie that more

Peters See at Rome.

then

then 600.yeeres after Chriſt, prophecied conſtantly of the reuelation of Antichriſt to be at hand teſtifieth, that *none of his predeceſſours vſurped that prophane, proude, ſacrilegious, and Antichriſtian name of vniuerſall Biſhop*, whereby Antichriſt beganne openly to be reuealed. lib.4.Epiſt.30.& 38.&c. And it was more then 300.yeeres after, that Satan being let looſe(Apocalyps 20.)the efficacie of error did throughly preuaile, to the aduancement of Antichriſt in his higheſt pride and wickedneſſe, when Silueſter the 2. by the deuill himſelfe, was ſet vp in that ſeate of Antichriſt *Anno Chriſti* 1000. as is teſtified by ſtories euen of Papiſtes them ſelues, Benno Cardinalis,Petrus Præmonſt.Platina,Hermanus Shedel &c. That which S.Auguſtine ſaith of ſtanding ſure: notwithſtanding the barking of Heretikes about it,is the Catholike Church,and not the See of Rome:and yet all former hereſies haue made a way for the kingdome of Antichriſt. The firſt heathen Emperours could not preuaile agaile againſt the Church of Chriſt, and therefore the Church of Rome continued in their greateſt perſecutions: but the Gothes, Vandales, Turkes, Alaricus, Genſericus, Attila,and other that waſted the Romane Empire,prepared an entrance to the reuelation of Antichriſt,who as(Chryſoſtome and other auncient writers ſayth)inuaded the Romane Empire, after it was ouerthrowen and layd waſte, by theſe barbarous enemies.As for other Kings and Princes, that liued ſince the manifeſtation of Antichriſt, haue ſerued as vaſſals to mainteyne his vſurped tyrannie, howſoeuer they had emulation amongſt them ſelues: yea their mutuall warres and diuiſions haue greatly augmented his tyrannicall dominion. And although the pride,crueltie,filthineſſe,and al other vices of the Popes,haue been greater and more notorious,then of any heathen tyrants: yet their tyranny by the iuſt iudgement of God,for the puniſhment of the cõtemners of his Goſpel,hath continued to this day. And to put you in more comfort,Antichriſt ſhal in ſome ſort continue,euen vntil the comming of our Sauiour Chriſt to iudgement.And hereof it is,that ſome of you haue been bold to affirme, that although ỹ See of Rome ſhould be vtterly ouerthrowen(as you haue iuſt cauſe to feare in the accompliſhment of the prophecies of the vtter deſtruction of the whore of Babylon)yet the Pope ſhalbe Biſhop of Rome,and Peters ſucceſſor, though he remoue his ſeate to Calecut.Where if he forget to bring his triple crowne with him, he may borow ỹ which the idol of ỹ deuil there worſhipped doth weare,not much differing in faſhion frõ his.

Sander in his rocke.

Rhem. 8. 3. The man of ſinne.) *There were many euen in the Apoſtles time (as we ſee by the 4.Chapter of S.Iohns firſt Epiſtle and in the writings of the auncient fathers) that were forerunners of Antichriſt, and for impugning Chriſts trueth and Church were called antichriſts, whether they did it by force and open perſecution, as Nero and others either heathen or hereticall Emperors did,or by falſe teaching and other deceites, as the Heretikes of all ages. in which common and vulgar acception S.Hierom ſaith,al belonged to Antichriſt that were not of the communion of Damaſus then Pope of Rome.* Hiero.ep.57. ad Damaſ.*and in an other place,all that haue new names after the peculiar calling of Heretikes,as Arians,Donatiſtes(and as we ſay now,Caluiniſts,Zuinglians,&c.)all ſuch(ſaith he)be Antichriſtes.* Dial.cont.Lucifer,c.9.*Yea theſe later of our time much more then any of the former,for diuers cauſes which ſhall afterward be ſet downe. Neuertheleſſe they nor none of them are that great Aduerſarie,enemie,and impugner of Chriſt, which is by a peculiar diſtinction and ſpeciall ſignification named,* the Antichriſt,1.Io.2.*and* the man of ſinne,the ſonne of perdition, the Aduerſarie, *deſcribed here and els where, to oppoſe himſelfe directly againſt God and our Lord IESVS CHRIST. The Heathen Emperours were many, Turkes be many,Heretikes haue been and now are many, therefore they cannot be that one great Antichriſt which here is ſpoken of, and which by the article alwayes added in the Greeke,is ſignified to be one ſpeciall and ſingular man: as his peculiar and direct oppoſition to Chriſtes perſon in the 5.chapter of S.Iohns Goſpell v.43:the inſinuation of the particular ſtocke and tribe whereof he ſhould be borne,to wit,of the Iewes(for of them he ſhall be receiued as their Meſſias* Io.5.v.43.)*and of the tribe of Dan.* Iren.li.5.Hieron.com.in c.11. Dan.Aug.q in Ioſ.q.22:*the note of his proper name* Apoc.13.*the time of his appearing ſo neere the worldes end:his ſhort reigne,his ſingular waſte and deſtruction of Gods honour and all religion, his feined miracles,the figures of him in the Prophets and Scriptures of the new & old Teſtament:all theſe and many other arguments proue him to be but one ſpeciall notorious Aduerſarie in the higheſt degree, vnto whom all other perſecutors, Heretikes, Atheiſtes, and wicked enemies of Chriſt and his Church,are but members and ſeruants.*

Many Antichriſts,as forerunners of the great Antichriſt.

The great Antichriſt ſhall be one ſpeciall and notorious man.

ὁ ἀντίχριστος.
ὁ υἱὸς τῆς ἀπωλείας.
ὁ ἄνθρωπος τῆς ἁμαρτίας.
ὁ ἀνομώτατος.
Gen.49.17.

Fulke.8. The Scripture calleth not forren perſecutors Antichriſtes, though they be enemies of Chriſt, but ſuch as went out from vs being none of vs 1.Ioh.2.19.as all heretikes and falſe teachers: yet not euery heretike is that great Antichriſt,but he which aboue all other, doth moſt impugne Chriſt, and preuaile moſt, to the ſeducing of the wicked vnto their deſtruction. And this great Antichriſt, to diſcharge the Pope of being the ſame, you affirme to be one ſpeciall and ſingular man,and not one ſtate,kingdome,and ſucceſſion of men therein,as the Papacie is,whereby the tyrannie of Antichriſt is vpholden and continued,euen vntil the comming of Chriſt. Let vs ſee then vpon what ground this your affirmation ſtandeth,which being ouerthrowen,we ſhall plainely proue out of the ſcriptures, that the great Antichriſt is not one ſingular man, but a whole ſtate or kingdome of men,continuing vnder one head by ſucceſſion, whereunto alſo we will ioyne ỹ teſtimonie of the moſt auncient and beſt approued writers of the primitiue Church. Firſt you ſay, the heathen Emperors, Turkes, and Heretikes were many,therefore they could not be this one great Antichriſt.Although for Heathens & Turks, your concluſion is true,yet it followeth not of your argument,which taketh that for proofe,which is the whole matter in queſtion.The heathen perſecutors & Turkes,are altogether without ỹ Church:Antichriſt muſt ſit in the viſible Church of God.Other heretikes(as you confeſſe)are but limmes & members of ỹ body of impietie, whereof the great Antichriſt is the head or chiefe. But it is a maine reaſon, that *by the article alwayes added in Greeke,is ſignified one ſpeciall and ſingular man.*But this is ſo falſe,ỹ yong children, which haue ſcarſe taſted of the Greeke tongue,are able to diſproue it by infinite examples.Luk.4.4.ὁ ἄνθρωπος.Man ſhal not liue by bread only. Mar.2.27.The Sabboth was made διὰ τὸν ἄνθρωπον,καὶ ὁ ἄνθρωπος for man, & not man for the Sabboth. 2.Tim.3.17. That ỹ man of God ὁ τοῦ θεοῦ ἄνθρωπος may be perfect.Mat.12.35.ὁ ἀγαθὸς ἄνθρωπος, ὁ πονηρὸς ἄνθρωπος a good man, an euil mã.1.Ioh.2.18. in one verſe ὁ ἀντιχρίστος & ἀντιχρίστοι πολλοὶ,Antichriſt,& many Antichriſts,Mat.5.25.ὁ ἀντίδικος the aduerſary.Ioh.10.10.ὁ κλέπτης,the theefe ver.12.ὁ μισθώτος,the hireling.Your next reaſon is,*the direct and peculiar oppoſition of Antichriſt vnto Chriſts perſon. Ioh.5.43.and that he ſhalbe receiued of the Iewes as their Meſſias:*but no ſuch thing can be proued of that text,as I haue ſhewed in the proper place.Thirdly, the *tribe of Dan,from whence he ſhalbe borne.Gen.*49.17. but ỹ is a weake coniecture, and cannot be proued out of ỹ text. For helpe therefore you alledge ỹ teſtimonies of ỹ fathers.Firſt Irenæus li.5. who coniectureth out of Hieremie 8.16. ỹ Antichriſt

Antichriſt no one ſingular man.

ſhould come from the tribe of Dan, where the Prophet ſpeaketh of the comming of Nebuchadnezer, by the Citie called Dan, as euen S. Hierome doeth expound the place. An other coniecture is, that the tribe of Dan is not numbred in the Apocalyps, with them that are ſaued Apocalyps 7. The cauſe is manifeſt, for that the tribe of Leui, ſupplieth the twelfth place, which in the accompt of the Church was not to be omitted. But hereof wee may not inferre, that none of the tribe of Dan were ſaued, and much leſſe, that Antichriſt ſhoulde be borne of this tribe. Irenæus therefore doeth not ground vpon this coniecture, but ſheweth immediatly howe wee are to iudge both of his, and other auncient Fathers coniectures, concerning Antichriſt, namely, as the euent ſhall approue them. *Therefore* (ſaith he) *it is more certeyne, and without danger, to tarie vntill the fulfilling of the prophecie, then to ſuſpect and gueſſe of any names.* Next to Irenæus you place Hierome in Daniel 11. who ſayeth not, that Antichriſt ſhoulde be of the tribe of Dan, but that Chriſtian interpreters, did expound that place of Daniel of Antichriſt, *which is to ariſe of a ſmall nation, that is, of the people of the Iewes, and ſhall be ſo baſe and contemptible, that Princely honour ſhall not be giuen vnto him, but by craft and ſubtiltie, he ſhall obteyne principalitie, ſo that the armes of the warlike people of Rome, ſhall be ouercome and broken by him. And this he ſhall doe, becauſe he ſhall counterfect, that hee is the captaine or chiefe of the couenant, that is, of the Lawe and teſtament of God.* There is nothing in this ſaying, which may not be applied to the Pope who (as all that profeſſe Chriſtianitie) proceeded firſt from the Iewes, after by craft and hypocriſie, ſubuerted the Romane Empire, and inuaded the tyrannie. For Hierome ſayeth not, that Antichriſt ſhall be borne of the tribe of Dan, or be a Iewe by nation, but that he is to ariſe of the contemptible nation of the Iewes. S. Auguſtine ſayeth no more, but that it was thought, Antichriſt ſhould ariſe of the tribe of Dan. Therefore this ſurmiſe hath no grounde in the Scriptures, and but a faint coniecture of the auncient Fathers. The note of Antichriſtes name, Apocalyps the 13. 18. being the number of the beaſt, doeth plainely proue, that Antichriſt is no ſingular man: for the beaſt ſignifieth by all interpreters, in a maner, the Romane Empire, in which Antichriſt ſucceedeth the Heathen, and Hereticall perſecutours. And the number of his name is conteyned in λατινος. The Latine man, not onely becauſe hee ſitteth at Rome, the chiefe Citie of the Latine Empire, but becauſe his tyrannie is chiefe in the Latine Church, and enforceth the publike exerciſe of Religion to bee in Latine: yea generally hee hath brought all ciuill contractes of buying and ſelling into the Latine tongne. And this was thought very like to bee the name of Antichriſt by Irenæus, almoſt 1400. yeeres agoe: for among other names that hee mentioneth, hee ſayeth. *Sed & Lateinos, &c. But euen the name Lateinos hath the number of 666. And it is very like to bee the true name: for that which is moſt truely a kingdome, hath that name: for they are Latines which nowe reigne.* You ſee plainely by the iudgement of Irenæus, that it is not neceſſarie to vnderſtand this text, or any in the Scripture ſo, that Antichriſt muſt bee one ſingular man, but rather one kingdome, of which euery King or chiefe Ruler, is Antichriſt. The time of his reuelation, is not appointed ſo neere the worldes ende, but the time of his deſtruction by the comming of Chriſt: his reigne is not called ſhort, but in compariſon of the large and eternall reigne of Chriſt, as the time of the comming of Chriſt to iudgement, is accompted ſhort in Gods iudgement, to whom a thouſand yeeres, are as one day, and one day as a thouſand yeeres. Finally, by his feyned miracles, or any figure of him in the Scripture, it cannot be prooued, that he is a ſingular man. Nowe therefore, let vs ſee out of the Scriptures, howe it can be prooued, that Antichriſt is not one ſingular perſon. Firſt moſt euidently out of this text, where it is ſaide, that the man of ſinne ſhall be reuealed, whereby it may be rightly gathered (as S. Iohn alſo plainely ſayeth) that Antichriſt was euen then, but he was not reuealed, or openly ſhewed, but cloſely caried about in many of his members. So S. Paul ſayeth, verſe 7. The myſterie of iniquitie doeth euen nowe worke, and ſhall not be vtterly deſtroyed, before the ſecond comming of Chriſt. Seeing therefore it is impoſſible, that one man coulde haue continuance, from the Apoſtles time, to the day of iudgement, it is manifeſt, that Antichriſt is no one ſingular man, but a continuall ſucceſſion of Heretikes, firſt ſecretly, and after openly, aduancing themſelues againſt Chriſt, and God his father. Hereto agree the moſt cleere teſtimonies of S. Iohn, 1. Iohn 2. 22. *Who is a liyer, but hee that denyeth that Ieſus is Chriſt, the ſame is Antichriſt which denieth the Father and the Sonne. Euery one that denieth the Sonne hath not the Father.* This note as it doeth agree to all Heretikes, ſo principally to the Pope, who denyeth the offices of Chriſt, as other Heretikes had denied his perſon. Againe 1. Iohn 4. 3. *Euery ſpirite which confeſſeth not Ieſus Chriſt come in the fleſh, is not of God, and the ſame is the ſpirit of Antichriſt, which you haue heard that he commeth, and nowe he is in the worlde.* Alſo 2. Iohn verſe 7. *There are many deceiuers entred into the worlde, which confeſſe not Ieſus Chriſt, that he is come in the fleſh, the ſame is* ὁ πλάνος καὶ ὁ ἀντίχριστος, *the deceiuer, and the Antichriſt.* Marke that many deceiuers, are the deceiuer, and the Antichriſt with the Greeke article. Againe 1. Iohn 2. 18. Litle children, this is the laſt time, and as you haue heard, that ὁ ἀντίχριστος, the Antichriſt commeth, euen nowe there are many Antichriſtes. Therefore Antichriſt is not one, but many, and his comming not deferred, vntill within the three yeeres and an halfe, of the ende of the worlde, as the Papiſtes by groſſe vnderſtanding of the myſticall time, deſcribed in the Apocalyps woulde haue it: but he was come in myſterie, and ſecretly, euen in the Apoſtles time, and that myſterie, by the malice and ſubtiltie of Satan, which is the ſpirite of Antichriſt, ceaſed not to worke, vntill the open and plaine reuelation of his pride, was publikely profeſſed in the papacie. Nowe for the opinion of the auncient fathers, you heard before, that Irenæus thought it very like to be true, of a whole kingdome of Latines: and therefore it was not proper to one ſingular man. Hierome in the place by you quoted, acknowledging, that all that were not of the communion of Damaſus, which profeſſed the diuinitie of Chriſt, belonged to Antichriſt, doeth plainely auouche, that Antichriſt was in his time no ſingular man, but the body of all Heretikes, the enemies of Chriſt, whoſe head was not yet reuealed. So in the other place, they that haue newe names, after any man the auctor of their doctrine, as Arrianes, Donatiſtes, Papiſtes, be Antichriſtes. As for Caluiniſtes, Zuinglians &c. be but names of reproche, inuented as the like were by your predeceſſours ỹ old Heretikes, Athanaſians, Alexandrians, Ioannites, and ſuch like: but of this matter more in the next Section.

λ.	30.
α.	1.
τ.	300.
ε.	5.
ι.	10.
ν.	50.
ο.	70.
ϛ.	200.
	666.

And

Rhem. 9. *And this is the moſt common ſentence alſo of all auncient fathers. Only Heretikes make no doubt but Antichriſt is a whole order or ſucceſſion of men, which they hold againſt the former euident Scriptures and reaſons, onely to eſtabliſh their fooliſh and wicked paradoxe, that Chriſtes chiefe Miniſter is Antichriſt, yea the whole order. Wherein Beza ſpecially pricketh ſo high, that he maketh Antichriſt (euen this great Antichriſt) to haue been in S. Pauls dayes, though he was not open to the world. Who it ſhould be (except he meane S. Peter, becauſe he was the firſt of the order of Popes) God knoweth. And ſure it is, except he were Antichriſt, neither the whole order, nor any of the order can be Antichriſt, being all his lawfull ſucceſſours both in dignitie and alſo in trueth of Chriſtes religion. Neither can all the Heretikes aliue proue, that they or any of them vſed any other regiment or iuriſdiction Eccleſiaſticall in the Church, or forced the people to any other faith or worſhip of God, then Peter him ſelfe did preach and plant. Therefore if the reſt be Antichriſt, let Beza boldly ſay that S. Peter was ſo alſo, and that diuers of the auncient Catholike fathers did ſerue and worke (though vnwares) towards the ſetting vp of the great Antichriſt, for ſo doeth that blaſphemous penne boldly write in his Annotations vpon this place: and an Engliſh printed booke of late comming forth out of the ſame ſchoole, hath theſe wordes:* As for Leo and Gregorie Biſhops of Rome, although they were not come to the full pride of Antichriſt, yet the myſterie of iniquitie hauing wrought in that Seate neere fiue or ſixe hundred yeeres before them, and then greatly increaſed, they were deceiued with the long continuance of errour. *Thus writeth a malapert ſcholler of that impudent ſchoole, placing the myſterie of Antichriſt as working in the See of Rome euen in S. Peters time, and making theſe two holy fathers great workers and furtherers of the ſame. whereas an other Engliſh Rabbine doubted not at Pauls croſſe to ſpeake of the ſelfe ſame fathers as great Doctors and Patrones of their newe Goſpel, thus:* O Gregorie, ô Leo, if we be deceiued, you haue deceiued vs. *Whereof we giue the good Chriſtian Reader warning more diligently, to beware of ſuch damnable bookes and Maiſters, carying many vnduiſed people to perdition.*

Beza in hoc cap.

The Caluiniſts place Antichriſt in the See of Rome, in S. Pauls dayes.

They make S. Leo & S. Gregory, great furtherers of Antichriſtes pride.

Againſt D. Sanders rocke pag. 245. & pag. 278. Iuel.

Fulke. 9. That it is not the ſentence of Irenæus and Hierom, I haue ſhewed plainely out of their owne wordes: now it remaineth, that we enquire what other auncient fathers thought vpon the matter. S. Auguſtine teſtifyeth, that according to the iudgement of ſome fathers before him, the myſterie of iniquitie, is vnderſtood of euill men and hypocrites, which are in the Church, vntill they come to ſo great a number, as may make a great people for Antichriſt &c. according to the teſtimonie of 1. Iohn 2. whereby Antichriſt by their iudgement can be no ſingular man. Yea ſome vnderſtood (as hee ſayth) not onely the prince himſelfe, but his whole body, that is, the multitude of men perteyning to him together with their Prince to be Antichriſt. De ciuitat. cap. 19. Chryſoſtome vpon this place hom. 3. applying the text of Math. 24. 24. (of many falſe Chriſtes and falſe prophetes, able to deceiue the elect, if it were poſſible) to Antichriſt, ſignifyeth that it is not neceſſarie to take Antichriſt for one ſingular man. Alſo hom. 4. where he ſheweth, that Antichriſt ſhall come in place of the Romane Empire, as the Romane Empire came in place of the Macedonian: the Macedonian of the Perſian: the Perſian of the Median: the Median of the Babylonian: he likewiſe ſignifyeth, that Antichriſt is a kingdome continued by ſucceſſion, as all the reſt were whom he nameth. Primaſius interpreting this text, by Math. 24. 24. declareth, that he thought Antichriſt to be no one ſingular perſon. Tertullian againſt Marcion lib. 5. ſayeth, *Who is that man of ſinne, ſonne of perdition? &c. After our opinion, Antichriſt, as the olde and newe prophecies doe teache, as Iohn the Euangeliſt ſayeth, that Antichriſtes are already gone forth into the worlde, ſpirites, forerunners of Antichriſt.* Cyprian epiſt. 76. ſayth, That *all the Lordes aduerſaries are Antichriſtes.* Ruffinus expoſit. Symboli. applying alſo that text Math. 24. 24. to the comming of Antichriſt declareth, that he thought not Antichriſt to be one ſingular man. Therefore it is not the common ſentence of all the auncient fathers, that Antichriſt ſhould be one ſingular perſon. Seeing therefore it is manifeſt by the Scripture, that Antichriſt is the whole body of Chriſtes enemies, vnto the end of the world, wherein yet there is a principall head to be openly reuealed, why ſhould it be compted a fooliſh paradoxe, that the Pope is Antichriſt? You ſay, becauſe he is Chriſtes chiefe miniſter. A ſound argument, if it were not all that is in controuerſie. But Beza (you ſay) *pricketh ſo high, that he maketh this great Antichriſt to haue been in S. Pauls dayes, though he was not open to the world.* Verily Beza ſayth none otherwiſe then S. Paul himſelfe, and S. Iohn ſay. But who ſhoulde that be (you ſay) God knoweth, except he meane S. Peter, becauſe he was the firſt of the order of Popes. But Beza expreſſeth his meaning plainely, when hee ſayth, *Heretikes and falſe apoſtles, that craftely and cloſely went about to make a defection from Chriſt,* and therefore as it is a malitious, ſo a moſt fooliſh and ſenſeles ſurmiſe, that he ſhoulde meane of S. Peter, who was none of the order of theſe Popes, which are nowe Antichriſtes. But you are *ſure that except Peter were Antichriſt, neither the whole order, nor any of the order can bee Antichriſt.* I ſaide before, you can neuer proue, that Peter was of that order of Popes, that nowe are Antichriſtes: you ſay they are all Peters lawfull ſucceſſors in dignitie, and in trueth of Chriſtes religion. This in deede you ſay But when ſhall it be proued? that Peter euer tooke vpon him to diſpenſe againſt the Lawe of God, to vſurpe auctoritie aboue earthly Princes, to make articles of faith &c. an hundreth like matters that the Popes doe and haue done: whereof all the Papiſtes the lymmes of Antichriſt aliue and dead, neither could nor can euer proue, that the Apoſtle Peter did or taught any thing like. Where Beza ſayth, that diuerſe of the auncient Catholike fathers vnawares, ſerued toward the ſetting vp of the great Antichriſt, it cannot be denied, when they yeelded to much to the vſurped claime of the Biſhops of Rome, who long before the reuelation of Antichriſt (the myſterie of iniquitie working greatly in that See) exalted them ſelues, as Socrates teſtifieth, *beyonde the limites of Prieſtood into foren dominion*, and yet chalenged a great deale more then they coulde obteyne of the auncient Catholike fathers: and for all that by many degrees leſſe, then the Popes when they openly ſhewed themſelues to be Antichriſtes, did openly take vpon them. But there is belike a great contradiction betweene that which I wrote againſt Sanders rocke, of Gregory and Leo: and ỹ which was vttered by the Biſhop of Sarum at Pauls Croſſe, whereas if any reſonable man wil cõpare both our ſayings, he ſhal find no repugnãcie at all in them. The Biſhop ſpake of thoſe poyntes, wherein Leo and Gregory (which alſo he declared in that ſermon) taught contrary to ỹ Papiſtes, my writing was of their errour concerning Peters greater dignitie, then ỹ holy Scriptures doth allow him. Which error had takẽ roote by long cõtinuãce of time, becauſe ỹ myſteric of iniquitie had wrought in ỹ See of Rome neere 5. or 6. hundred yeres before ỹ time of Leo & Gregory.

This is compted a malepert and impudent part, to place the See of Antichriſt, working in the See of Rome, euen in S. Peters time, and to make theſe two holy Fathers, great workers and furtherers of the ſame. Indeede furtherers I make them, as Beza doth many others yet vnawares, while they ſawe not whereunto ỹ myſterie tended, eſpecially the elder. As for the other, when he foreſaw ỹ reuelation of Antichriſt, he hindred it to his power: but I make them not willing and witting workers and furtherers of the myſterie of iniquitie. The chiefe matter is, whether the myſterie of iniquitie did worke in the See of Rome in Peters time. Firſt, ỹ it did worke in Peters time, ỹ text of S. Paul is plaine. That it did worke at Rome, where Antichriſt ſhould be openly ſhewed, S. Iohn is plaine in ỹ Reuelation 17.9.18. The auncient fathers, Tertullian, Hierom, Auguſtine &c. (as I haue ſhewed els where) do teſtifie, that Rome is Babylon, the See of Antichriſt. And many of ỹ old fathers ſuſpected, that Nero was Antichriſt, who was Emperour of Rome in Peters time. Yea the Papiſts themſelues confeſſing, that Peter in his Epiſtle, called Rome Babylon, muſt needes graunt, that Rome is the See of Antichriſt, and that the myſterie of Antichriſt did worke there, euen in S. Peters time, or els why ſhould he call it Babylon? Nowe ỹ this myſterie did worke in the Church of Rome, where Antichriſt was to be openly ſhewed, how can it be denied? ſeeing it did worke in other Churches. If Simon Magus the father of heretikes (as euen Papiſtes doe confeſſe) firſt broched his hereſie at Rome, & there contended with Peter, as it were for ỹ chiefe place of the Church, did not the myſterie of Antichriſt begin in ỹ See of Rome, euen in S. Peters time? Againe, when there were ſchiſmes at Corinth, one ſaying I am of Cephas, I am of Paul &c. might not the like be at Rome? But all this while you will ſay Peters chaire, was free from theſe myſteries of iniquitie. I doe willingly confeſſe, that Peter himſelfe, and many godly Biſhops, were vtter enemies to Antichriſtian pride: and therefore I doe not place the myſterie of iniquitie in the See of Rome preciſely in Peters time, but neere the ſame, which in proceſſe of time, began by litle and litle to ſhew it ſelfe. As when Anicetus contended with Polycarpus, about the celebration of Eaſter, yet with more modeſtie then Victor, which excommunicated the Biſhops of Aſia, becauſe they would not conſent with him in the ſame ceremonie. Cornelius & Stephanus were good men and martyrs: yet by Cyprian a good father and martyr, Firmilianus, and many other Biſhops, they were thought to take to much vpon them, in the queſtion of rebaptiſme, although their cauſe was better. Alſo in admitting the complaints of fugitiue heretikes, that were iudged & excommunicated in Africa. Much more the ambitious titles chalenged by the See of Rome, were miſliked and condemned in the Councel of Carthage 3.cap.26. *That the Biſhop of the firſt See, be not called Prince of prieſtes, or higheſt Prieſt, or any ſuch thing, but onely Biſhop of the firſt See.* Whereunto Gratian 1.Diſtinct.99.addeth, *as for vniuerſall, let not the Biſhop of Rome himſelfe be called.* After this, appeales were forbidden vnto the See of Rome, vnder paine of excommunication cont. Milevitanum cap.22. and conc. Aphric. cap.92. To heale which wounde, the Biſhops of Rome, Zoſimus, Bonifacius, and Celeſtinus, obtruded to ỹ Biſhops of Aphrica, a forged canon of the Councel of Nice, which by true copies of the Nicen Councel, ſent from Cyrillus of Alexandria, and Atticus of Conſtantinople, was diſcouered Ep. conc. Aphric. ad Celeſtinum. After this, Leo by his Legates, and his Epiſtles to Martianus and Pulcheria, Ep.54. and 55. laboured to hinder the decree of the generall Councell of Chalcedon, whereby the Biſhop of Conſtantinople was made equall with the Biſhop of Rome, vnder pretence of defending the priuiledges graunted to the See of Alexandria, and of Antioch, by the Councel of Nice. But notwithſtanding all his practiſe and indeuour, the generall Councell of Chalcedon concluded againſt him, that the Biſhop of Conſtantinople ſhould be his equall in all things. Whereupon Iohn Biſhop of Conſtantinople being lifted vp in pride, was not content to be fellowe with the Biſhop of Rome, but woulde be his ſuperiour: yea would tranſlate the auctoritie of all Biſhops vnto his owne See and perſon, by taking vpon him the title of vniuerſall Biſhop. Which when Gregory Biſhop of Rome perceiued, after he could not preuaile with him by admonition, he declared him openly to be the forerunner of the great Antichriſt: for thus he writeth. *Sed in hac eius ſuperbia &c. But in this his pride, what other thing is ſignified? but that the times of Antichriſt are euen now at hand, becauſe he imitateth him which deſpiſing the legions of Angels in equall ioye, aſſayed to breake out in the toppe of ſingularitie ſaying: I will exalt my throne aboue the ſtarres of heauen &c. lib.4.Ep.34.* And againe. *Omnia quæ prædicta ſunt fiunt &c. All things are done which were foreſhewed. The king of Pride is at hand, and that which is a vile thing to be ſpoken, an armie of prieſtes is prepared for him, becauſe they that were appointed to be chiefe in humilitie, doe ſerue as ſouldiers vnder pride and arrogancie.* lib 4.Epi.38. Thus haue we proued by the holy Scriptures, and the teſtimonies of many auncient fathers, that Antichriſt is no one ſingular man: that Rome is the place appointed for his ſoueraigne ſeate: that the time of his reuelation was at hand 900. yeeres agoe: that he exerciſed his Antichriſtian pride, ſpecially by the Clergie, which are his garde or armie: that the vniuerſall auctoritie which he vſurpeth by the name of vniuerſall Biſhop, is the pride of Lucifer, whereof Antichriſt is king. And theſe three laſt pointes, no Papiſt can denie, except he will affirme, that the Biſhop of Rome erred in ſo great matters of faith, as are the reuelation of Antichriſt, the deſcription of his qualities and inſtruments, and the auctoritie of the See of Rome.

Rome the See of Antichriſt

Rhem. 10 4. Extolled. *The great Antichriſt which muſt come neere the worldes ende, ſhall aboliſh the publike exerciſe of all other religions true and falſe, and pull downe both the B. Sacrament of the altar, wherein conſiſteth ſpecially the worſhip of the true God, and alſo all Idols of the Gentiles, and ſacrifices of the Iewes, generally all kinde of religious worſhip, ſauing that which muſt be done to him ſelfe alone. which was partly prefigured in ſuch kings as publiſhed that no God nor man but themſelues ſhould be prayed vnto for certaine dayes, as Darius and ſuch like. Howe can the Proteſtants then for ſhame and without euident contradiction, auouch the Pope to be Antichriſt, who (as wee ſay) honoureth Chriſt the true God with all his p[iy]r, or (as they ſay) honoureth Idols, and chalengeth no diuine honour to him ſelfe, much leſſe to himſelfe onely, as Antichriſt ſhal doe? He humbly prayeth to God, & lowly kneeleth downe in euery Church at diuers altars erected to God in the memories of his Saincts, and prayeth to them. He ſayeth or heareth Maſſe dayly with all deuotion, he confeſſeth his ſinnes to a Prieſt as other poore men doe, he adoreth the holy Euchariſt which Chriſt affirmed to be his owne body, the Heretikes call it an Idol (no marueil if they make the Pope his Vicar Atichriſt, when they make Chriſt himſelfe an Idol) Theſe religious dueties doeth the Pope, whereas Antichriſt ſhall worſhip none, nor pray to any, at the leaſt openly.*

Antichriſt ſhal ſuffer no worſhip or adoration, but of himſelfe only. therefore the Pope cannot be Antichriſt. *Dan.c.6.*

Fulke. 10 That the great Antichriſt came 900. yeeres agoe, you haue heard by the teſtimonie of Gregorie. As for your other

other ſurmiſes, that he ſhall aboliſh the publike exerciſe of all other religions true and falſe, ſauing that which muſt be done to himſelfe, hath no colour of reaſon out of the Scripture, although it be true that Antichriſt maketh accompt of no Religion, yet vnder the colour of Religion and Gods ſeruice, he vſurpeth all honour due to God. So ſaith S. Hierom, that Antichriſt ſhall obteine his Antichriſtian exaltation, by counterfecting *that he is the captaine or chiefe of the couenant that is of the lawe and teſtament of God. In Daniel. cap.* 11. Hee ſhal not therefore aboliſh al Religion true or falſe, or ſuffer none to be worſhipped but himſelfe, but by fayning that he is the chiefe of Religion, and captaine of Gods couenant (as the Pope doeth,) hee ſhould by Hieroms iudgement aduance himſelfe aboue all Religion. And therefore although we be not bound to ſeeke a figure of Antichriſt in the blaſphemous decree of *Darius*, yet the Pope (not for a time but perpetually) decreeth, that none other in effect be acknowledged for God, but himſelfe. Seeing he alone taketh vpon him to diſpence againſt the Lawe of God, which argueth that he arrogateth to himſelfe auctoritie aboue God the lawe maker. For no lawe can be diſpenſed withall, but either by the ſame auctoritie by which it was made, or by a greater. Aboue Chriſt he exalteth himſelf and his prophetical, kingly, and prieſtly office, not only in abrogating his inſtitution of the Supper in both kindes, and many other notorious matters, but alſo in graunting full pardon of all ſinnes, and abſoluing men both from the paine & the fault, which he denieth to haue bene done by Chriſt in the ſacrifice of his death and Paſſion. Yea, he depoſeth Chriſt out of his eternall Prieſthod, by ſetting vp an other ſacrifice and prieſthod after the order of *Melchiſedech*, whereby he proteſteth againſt the ſufficiencie of the ſacrifice and Prieſthod of Chriſt, and alſo maketh euery one of his vile creatures (the Maſſe Prieſtes) ſuperiour to Chriſt God and man, whom they take vpon them to offer to God his father. Whereas Chriſt himſelfe could not haue offered that moſt acceptable ſacrifice of himſelfe, vnleſſe by his diuine and eternal Spirit, he had bene in ſome reſpect better then himſelfe. Againſt the holy Ghoſt he exalteth himſelfe, blaſpheming the Scriptures inſpired by him, to be vnperfect and vnſufficient for the inſtruction of the Church without his traditions and decrees, by pronouncing that to be prophane and forbidding as vnholy, which he hath ſanctified, as maryiage and meats, and giuing ſpecial holineſſe to ſuch creatures as he liſteth. By vſurping the office of the holy Spirit, in applying the merits of Chriſt and the effect of his Paſſion, according to his pleaſure, by his indulgences and pardons, and by ſacraments and ceremonies of his owne inuention. Arrogating in al things the ſpirit of trueth that he cannot erre, exempting himſelfe from all mortall iudgements, though he cary infinite thouſands with him to hell: beſide innumerable other blaſphemings of proude ſpeaches, doctrines and decrees, whereof his lawes and religion are full. And therefore although to blinde the eyes of the ſimple he hath ſome hypocritical title of humilitie to make ſome ſhew of adoring God, in external and ceremonial maner, yet cannot he ſo diſſemble his pride & contempt of God, but many times it breaketh forth into open blaſphemie, as hath bene noted in diuers of them, but that which is notorious in all, and mainteined by all, cannot be hidden. How in his greateſt pompe the Sacrament which he pretendeth to honour as God, is caried before him on an hackney, when he himſelfe is caried on mens ſhoulders. How his throne is ſet aboue the altar. How the Croſſe which muſt be caried on the right hand of Kings ſwords or Scepters, becauſe diuine honour is due to it (as they ſay) is notwithſtanding layed vnder his feete, how in the *Iubily* he beateth open the gates of Paradiſe with a golden hammer, with an hundreth more notes of Antichriſtian pride, expreſſed in the Pontificals, and practiſed in their ſolemnities.

The Pope Antichriſt, exalting himſelfe aboue God.

Rhem. 11 4. In the temple.) *Moſt auncient writers expound this of the Temple in Hieruſalem, which they thinke Antichriſt ſhal build vp againe, as being of the Iewes ſtocke, and to be acknowledged of that obſtinate people (according to our Sauiours prophecie Io.5) for their expected and promiſed Meſsias.* Iren. li.5. in fine. Hyppolyt. de conſum. mundi. Cyril. Hieroſ. Catech. 15. Author op. imp ho. 49. in Mat. *See S. Hierom* in 11. Dan. Grego. li. 31. Moral. c. 11. *Not that he ſhall ſuffer them to worſhip God by their old maner of ſacrifices, (al which he wil either aboliſh, or conuert to the onely adoration of himſelf: though at the firſt to apply him ſelfe to the Iewes, he may perhaps be circumciſed and keepe ſome part of the law) for it is here ſaid that he ſhal ſitte in the Temple as God, that is, he ſhal be adored there by ſacrifice and diuine honour, the name and worſhip of the true God wholy defaced. And this they thinke to be* the abomination of deſolation *foretold by Daniel, mentioned by our Sauiour, prefigured and reſembled by Antiochus and others, that defaced the worſhip of the true God by prophanation of that Temple, ſpecially by abrogating the daily ſacrifice, which was a figure of the only ſacrifice and continual oblation of Chriſtes holy body and bloud in the Church, as the aboliſhing of that, was a figure of the aboliſhing of this, which ſhal be done principally and moſt vniuerſally by Antichriſt him ſelfe (as now in part by his forerunners) through out al Nations and Churches of the world (though then alſo Maſſe may be had in ſecret, as it is now in nations where the ſecular force of ſome Princes prohibiteth it to be ſaid openly.) For although he may haue his principal ſeate & honour in the Temple and citie of Hieruſalem, yet he ſhal rule ouer the whole world, and ſpecially prohibite that principal worſhip inſtituted by Chriſt in his Sacraments, as being the proper Aduerſarie of Chriſtes perſon, name, law, and Church. the prophanation and deſolation of which Church by taking away the ſacrifice of the altar, is the proper abomination of deſolation, and the worke of Antichriſt onely.*

In what temple Antichriſt ſhal ſit.

Dan. 9. Mat. 24. 1. Mach. 1.

The abomination of deſolation conſiſteth cheefly in aboliſhing the ſacrifice of the altar.

Fulke 11. Though ſome of the ancient fathers, ſuppoſed that Antichriſt ſhould ſit in the temple of Ieruſalem, yet they had no reaſon out of the worde of God ſo to thinke. For the temple of Salomon being vtterly deſtroyed, though an other like it ſhould be builded according to this ſurmiſe, yet coulde it not be called the temple of God. But the Church of Chriſt is by the Apoſtle called the temple of God. 1. *Cor.* 3. 16. 17. 2. *Cor.* 6. *Apoc.* 3. 12. Wherefore the Apoſtle meaneth, that Antichriſt ſhall ſit in the viſible Church of God, or that which is ſo called and commonly reputed: and there vſurpe diuine auctoritie. That *the abomination of deſolation conſiſteth chiefly in aboliſhing the Popiſh Maſſe*, it is a vaine preſumption without auctoritie of the Scriptures, or teſtimonie of the auncient fathers. For rather the Maſſe is an abomination that bringeth deſolation, becauſe it ouerthroweth the vertue of the ſacrifice & Prieſthod of Chriſt, in which is the only comfort of all Chriſtian mens conſciences.

Antichriſt ſitting in the Church.

Rhem. 12 *S. Auguſtine therfore* li. 20. de ciuit. c. 19. *and S. Hierom* q. 11. ad Algaſiam. *do thinke, that this ſitting of Antichriſt in the temple, doth ſignifie his ſitting in the Church of Chriſt, rather then in Salomons temple. Not as though he ſhould be a cheefe member of the Church of Chriſt, or a ſpecial part of his body myſtical, and be Antichriſt and yet withal continuing within the Church of Chriſt, as the Heretikes feine, to make the Pope Anticlriſt (whereby they plainely confeſſe and agniſe that the Pope is a member*

How Antichriſt ſhal ſit in the Church.

a member of the Church, & in ipſo ſinu Eccleſiæ, and in the very boſome of the Church, *ſay they:) for that is ridiculous, that al Heretikes whom S.Iohn calleth Antichriſtes as his precurſors, ſhould go out of the Church, and the great Antichriſt him ſelf ſhould be of the Church, and in the Church, and continew in the ſame. and yet to them that make the whole Church to reuolt from God, this is no abſurditie. But the truth is, that this Antichriſtian reuolt here ſpoken of, is from the Catholike Church: and Antichriſt, if he euer were of or in the Church, ſhal be an Apoſtata and a renegate out of the Church, and ſhal vſurpe vpon it by tyrannie, and by chalenging worſhip, religion, and gouernement thereof, ſo that him ſelf ſhal be adored in al the Churches of the world which he liſt to leaue ſtanding for his honour. And this is to ſitte in the temple or *againſt the Temple of God, as ſome interprete. If any Pope did euer this, or ſhal do, then let the Aduerſaries call him Antichriſt.*

Beſt. Neither Antichriſt nor his precurſors are members of the Church.

* εἰς τὸν ναὸν.

Fulke 12. Now you confeſſe that by the iudgement of S.Auguſtine and S.Hierom, Antichriſt ſhould ſit in the Church of Chriſt, rather then in the temple of Salomon. Yea, by S.Auguſtine, he ſhould not onely ſit in the Church of God, but take vpon him with his retinue to be the onely Church of God. For thus he writeth, (reporting the opinion of other men whereunto he giueth his aſſent,) *Some will haue not onely the Prince or chiefe himſelfe, but his whole body, that is the multitude of men perteyning to him, to be vnderſtood in this place (together with their Prince,) to be Antichriſt. And thinke that it ſhould be ſaid more rightly in Latine, as it is in the Greeke, that he ſhould ſit, not in the temple of God, but as the temple of God, as though he himſelfe were the temple of God, which is the Church.* There could nothing be ſaid more properly of the Pope, who boaſteth himſelfe to be head and foundation of the Church, and that there is none other Church of God, but he and his body. Hierom ſaith: *He ſhall ſit in the temple of Ieruſalem as ſome thinke, or in the Church, as we more truely iudge.* Neither are theſe fathers alone, but other of good credit ioyning with them. Chryſoſtome vpon this text ſaith: that Antichriſt ſhal commaund himſelfe to be worſhipped in ſtead of God, and to be placed in the temple of God, not only at Ieruſalem, but alſo in the Churches. *Theodoret* ſaith: *He calleth the temple of God, the Churches in which Antichriſt ſhal arrogate vnto himſelfe the chiefe ſtate, endeuouring to ſhew himſelfe as God. Primaſius* ſaith, *That which is called God, is the Church, That which is worſhipped, is the higheſt God. So that he ſhall ſit in the temple of God, boaſting himſelfe that he is God. That is, that he himſelfe is the Church: which is as if he ſhould ſay, he ſitteth as the temple of God, boaſting that he himſelfe is the temple of God, or he ſitteth as God, boaſting that he is God.* This is out of the rules of *Ticonius*, out of which it is like, that S.Auguſtine alſo tooke his iudgement aforeſaid. *Seuerianus apud Oecumenium* ſaith vpon this text, *He ſpeaketh not of the temple of Ieruſalem, but of the Churches of God.* So ſaith *Theophylact, Not in the temple which is at Ieruſalem ſpecially, but ſimply in the Churches and in euery temple of God.* Thus you ſee by the moſt and beſt approued auctors iudgement, Antichriſt ſhould ſit in the Church of God, *But not as though he ſhould be a chiefe member of the Church of Chriſt, or a ſpecial part of his body myſtical,* (ſay you.) In deed Antichriſt is no member or part of the Church or myſtical body of Chriſt, yet he ſitteth in the viſible Church, boaſting himſelfe to be the chiefe head thereof, yea as though he and his body were the Church it ſelfe, as Auguſtine & *Primaſius* teſtifie: he taketh vpon him the chiefe ſeat in the Church, as *Theodoret* ſaith. Therefore all things agree ſo aptly to the Pope, as the great Antichriſt can be no where elſe found, but in his perſon & place. We doe not therefore make the Pope a member of the Church of Chriſt, but an enemie thereof, vſurping tyrannie aboue the Church, and thereby declaring that he is Antichriſt. And whereas S. Iohn ſaith, that Antichriſt and his precurſors ſhould goe out of the Church, it is true, and ſo is the Pope gone from the doctrine of the Apoſtles, and out of the Church of Chriſt, whereof the Biſhops of Rome his predeceſſors, were ſometimes true members and ſeruants of the Church. But yet thoſe heretikes continued in the outward face of the Church, & profeſſion of Chriſtianitie, though they were neuer true members of the Church and myſtical body of Chriſt. Example of one of theſe Antichriſts we may ſee in the proude prelate *Dictrephes*, that would not receiue S.Iohn himſelfe, & vſurped tyrannie in the Church, 3.*Ioan.v.9*. The like is to be ſaid of *Cerinthus* and other heretikes, that boaſted of the Church of Chriſt & Chriſtianitie, as the Pope doth, yet were enemies of the Church, & no true members thereof. And euen that which you affirme of Antichriſt, is true of the Pope. For he is reuolted frō the catholike Church of Chriſt, and boaſteth ỹ he only and his are the Church, he vſurpeth vpon the Church by tyrannie, & by chalenging worſhip, religion & gouernment thereof: he is adored in al Popiſh churches (where his ſacrilegious decrees are obeied) aboue & againſt the lawes of God, & ſo he ſitteth in the temple, & againſt ỹ temple of God, therfore by your owne deſcription, we may cal him Antichriſt.

Antichriſt in the Church.

Rhem.13 *And let the good Reader obſerue, that there be two ſpecial cauſes why this great man of ſinne is called Antichriſt. The one is, for impugning Chriſts kingdom in earth, that is to ſay, his ſpiritual regimēt which he cōſtituted & appointed in his Church, and the forme of gouernment ordained therin, applying al to him ſelf by ſingular tyrannie and vſurpation, in which kinde S. Athanaſius* (ep.ad Solit.vit.degentes.) *is bold to cal the Emperour Conſtantius being an Arian Heretike, Antichriſt, for making himſelf* Principem Epiſcoporum, Prince ouer the biſhops and Preſident of Eccleſiaſtical iudgements, &c. *The other cauſe is for impugning Chriſtes Prieſthod, which is only or moſt properly exerciſed in earth by the ſacrifice of the holy Maſſe, inſtituted for the cōmemoration of his death, and for the external exhibition of godly honor to the B.Trinitie, which kind of external worſhip by ſacrifice no lawful people of God euer lacked. And by theſe two things you may eaſily perceiue, that the Heretikes of theſe daies do more properly and neerely prepare the way to Antichriſt and to extreme deſolation, then euer any before, their ſpecial hereſie, being againſt the ſpiritual Primacie of Popes and Biſhops, and againſt the ſacrifice of the altar, in which two the ſouerainti: of Chriſt in earth conſiſteth.*

Antichriſt (by interpreeation, *One againſt Chriſt*) why ſo called.

Proteſtants and Caluiniſts the neere forerunners of Antichriſt.

Fulke 13. Both theſe cauſes agree moſt aptly to the Pope: *For he impugneth Chriſts kingdom in earth, that is his ſpiritual regiment, which he conſtituted and appointed in his Church, and the forme of gouernment ordeined therein, applying to himſelfe by ſingular tyrannie and vſurpation.* Al this and much more *Gregory* ſaith of him that vſurpeth but the title of vniuerſal biſhop, How much more doth it agree to the Pope, who doth not only make himſelfe Prince of biſhops, and preſident of Eccleſiaſtical iudgements, but taketh away all auctoritie of biſhops, and vſurpeth al vnto himſelfe. *Farre frō all Chriſtian mens hearts* (ſaith he) *be this name of blaſphemie, in which the honour of al prieſts is taken away, while it is proudly chalenged of one man to himſelfe. Lib.4.Ep.32.* More of this matter who ſo liſt, may ſee at large in the ſame booke *Ep.34.36.38.* But that which is more properly the ſpiritual kingdome of Chriſt, then the externall forme of gouernment in the Church, the Pope impugneth as I haue ſhewed *Sect.10.* The other cauſe, for impugning Chriſtes Prieſthoode, doeth moſt properly agree to the Pope, as I haue alſo declared *Section 10.* and ſpecially for ſetting vp and mainteyning that horrible blaſphemie of the ſacrifice of the Maſſe,

and

and communicating the Prieſthod after the order of *Melchiſedech*, to all his ſhauelings, which is the ſpeciall and ſingular dignitie of Chriſt alone *Pſ.*110.*Heb.*7. And leſt we ſhould ſeeke further for the blaſphemous exaltation of Antichriſt, behold you are not afraide to ſay, *That the ſoueraigntie of Chriſt in earth, conſiſteth onely in theſe two, the Popes primacie, and the ſacrifice of the Maſſe.* Whereby you exclude all ſoueraigntie of Chriſt gouerning his Church on earth and euery one of his elect by his holy Spirit, ruling the ſame by his heauenly word, and ſubduing his enemies by his mightie power and prouidence, working effectually in the preaching of the Goſpell and adminiſtration of his Sacraments. Finally, you acknowledge the ſoueraigntie of Chriſt to conſiſt in nothing but in thoſe two, where in his ſoueraigntie is moſt oppugned and blaſphemed. Againe, what blaſphemie it is to ſay, that the Prieſthod of Chriſt is exerciſed only, or moſt properly in earth by the ſacrifice of the Maſſe? As though Chriſt being aſcended into heauen, (after he hath by one ſacrifice of himſelfe once offered, made perfect for euer all thoſe that are ſanctified) doth not only & moſt properly exerciſe his Prieſthod in his owne perſon, which none elſe can exerciſe, becauſe none elſe but he alone is able to ſaue for euer, thoſe that by him come vnto God, alwayes liuing that he may make interceſſion for vs. *Heb.*7.24.25.

*Rhem.*14 6. What letteth.) *S. Auguſtine* (li.20.c.19.de ciuit.dei.) *profeſſeth plainly that he vnderſtandeth not theſe words, nor that that followeth of the myſterie of iniquitie, and leaſt of al that which the Apoſtle addeth,* Only that he which holdeth now, do hold &c. *Which may humble vs al and ſtay the confident raſhnes of this time, namely of Heretikes, that boldly feine hereof whatſoeuer is agreable to their hereſie and phantaſie. The Apoſtle had told the Theſſalonians before by word of mouth a ſecret point which he would not vtter in writing, and therfore referreth them to his former talke. The myſterie of iniquitie is commonly referred to Heretikes, who worke to the ſame, and do that that Antichriſt ſhal do, but yet not openly, but in couert and vnder the cloke of Chriſtes name, the Scriptures, the word of the Lord, ſhew of holines, &c. Whereas Antichriſt him ſelf ſhal openly attempt and atchieue the foreſaid deſolation, and Satan now ſeruing his turne by Heretikes vnderſtand, ſhal toward the laſt end vtter, reueale, & bring him forth openly. & that is here,* to be reuealed, *that is, to appeare in his owne perſon. Theſe other wordes,* Only that he which now holdeth, hold: *Some expound of the Emperour, during whoſe continuance in his ſtate, God ſhal not permit Antichriſt to come, meaning that the very Empire ſhalbe wholy deſolate, deſtroied, and taken away before or by his comming: which is more then a defection from the ſame, whereof was ſpoken before: for there ſhal be a reuolt from the Church alſo, but it ſhal not be vtterly deſtroied. Others ſay, that it is an admonition to al faithful, to hold faſt their faith and not to be beguiled by ſuch as vnder the name of Chriſt or Scriptures ſeeke to deceiue them, til they that now pretend religion and the Goſpel, end in a plaine breach, reuolt, and open apoſtaſie by the appearance of Antichriſt, whom al Heretikes ſerue in myſterie, that is, couertly & in the Diuels meaning, though the world ſeeth it not, nor themſelues at the beginning, thought it, as now euery day more and more al men perceiue they tend to plaine Atheiſme and Antichriſtianiſme.*

S. Auguſtins humilitie in interpreting the ſcriptures.

The myſterie of iniquitie is the couert working of heretikes toward the manifeſt reuelation of Antichriſt himſelf.

Fulke 14. S. Auguſtine which ſaw not the fulfilling of this prophecie, profeſſeth his ignorance, as *Irenæus* doth in part: yet moſt of the ancient writers vnderſtand this *let*, to be the Romane Empire, which ſo long as it ſtoode, Antichriſt could not poſſeſſe the Citie of Rome, which was appointed for the ſeate of his tyrannie, nor vſurpe ſuch dominion as after that was taken away, he challenged. That we faine nothing vpon this texr, it is manifeſt, becauſe we affirme nothing but that which the ancient fathers haue ſaid before vs. Although becauſe we ſee all theſe things openly reuciled, which were to them more obſcure, becauſe they were not performed, we note the perſon more boldly, and clearely we pronounce of the fulfilling of this prophecie. That the myſterie of iniquitie is the couert working of heretikes, toward the manifeſtation of Antichriſt himſelfe, we agree with you. Whereas Antichriſt the Pope openly blaſphemeth the Scriptures as vnſufficient: notwithſtanding the inſtitution of Chriſt depriueth the people of the Lordes bloud: though he by his wicked life lead infinite thouſandes of ſoules to hell with him, moſt impudently boaſteth that he is not to be reproued or iudged of any man: braggeth that he cannot erre: that he hath al lawes in the cloſet of his breſt: that he is aboue all lawes: that his wil is in ſtead of reaſon, and ſuch like matters which you cannot denie.

The other wordes (as I ſaid) the auncient fathers for the moſt part doe expound of the Romane Empire, which was vtterly ſubuerted before Antichriſt was in his higheſt exaltation, & now is nothing but a name and ſhadow of an Empire, and long ſince when it was of ſome power, ceaſed to be the Empire of Rome, when Antichriſt had ſet vp his kingdom there, and the Emperour had nothing but a bare name of the Empire of Rome. Yet *Theodoret* thinketh as *Caluine* doeth, that this *let* ſhould be the preaching of the Goſpel ouer all the world, which becauſe it was promiſed by our Sauiour Chriſt, muſt haue bene fulfilled before Antichriſt, or the ende of the world come. Where you conclude, that all men perceiue our doctrine and doings tende to plaine Atheiſme and Antichriſtianiſme, becauſe it is nothing but impudent rayling without any reaſon, I paſſe it ouer as vnworthy any anſwere. Slander.

*Rhem.*15 9. In al power.) *Satan whoſe power to hurt is abridged by Chriſt, ſhal then be let looſe, and ſhal aſſiſt Antichriſt in al maner of ſignes, wonders and falſe miracles, whereby many ſhal be ſeduced, not only Iewes: But al ſuch as be deceiued and caried away by vulgar ſpeach only, of Heretikes that can worke no miracles, much more ſhal folow this man of ſinne doing ſo great wonders. And ſuch both now do folow Heretikes, & then ſhal receiue Antichriſt, that deſerue ſo to be forſaken of God, by their forſaking of the vnitie and happie fellowſhip of Saincts in the Catholike Church, where only* is the Charitie of truth, *as the Apoſtle here ſpeaketh.*

What kinde of men ſhal folow Antichriſt.

Fulke 15. Beſide the ſtrange & wonderous workes of Antichriſt in remouing the Monarchie from Greece to France and then to Germanie, to the vtter ouerthrow of it in both places, with diuers other tranſlations of kingdomes, depoſing of Emperours and Princes, and ſetting vp his vaſſals in many dominions, &c. There was neuer any ſtate of religion of the heathen ſo full of falſe myracles, lying ſignes & wonders, as the religion of Antichriſt: the moſt of them being monſtrous fables, ſome Magical illuſions of deuils, and craftie conueyances of *legerdemaine*. Of which reportes the Legends, Portuſes, Feſtiuales, Promptuaries, Sermons, and other bookes are ſtuffed ſo full, that nothing almoſt is thought to be ſufficiently proued, that is not confirmed by a nomber of falſe and friuolous miracles: yea they ceaſe not at this day to continue ſome of theſe monſtrous fictions, as of their miraculous hoſtes at *Mechline*, and of the miraculous bloud of Chriſt at *Paris*, as good as the bloud of *Hailes*, which was a confection of honie and ſaffron renued as often as it pleaſed them, of the virgine Maries milke, with

Popiſh miracles.

with ten thouſand falſe tales of reliques,that are in euery corner of the Popes dominion.Beſide new cures alſo of the reſtoring of *Margaret Ieſop* to her limmes at the Sacrament of myracles,whom the Bedels of *Bridewel* if they had had in cure for her whoredom,would haue healed alſo of her lamenes.With the viſion of the black dogge,& other fables reported by *Briſtow*.As for our doctrine,hauing manifeſt teſtimonie of ỹ holy Scriptures, needeth no confirmation of miracles.Although God himſelfe (for the preſeruation of his Church,)worketh great things,which being done by him, ought to be wonderfull in our eyes.Among which the marueilous preſeruation of our ſoueraigne Lady,againſt ſo many conſpiracies,treaſons, rebellions, murtherings,poyſonings, coniurings,inuaſions,and other diueliſh practiſes deuiſed by Antichriſt and his limmes,againſt her perſon,her Realme and kingdome, now theſe thirtie yeres continuing: is as glorious a worke of his mercifull protection, as euer was ſeene in any age: or is recorded in any ſtorie, holy or prophane, yea,I know not whether the like (all circumſtances conſidered)was euer knowen before.

Rhem.16 15. Traditions.) *Not only the things written and ſet downe in the holy Scriptures,but al other truthes and points of religion vttered by word of mouth and deliuered or giuen by the Apoſtles* to their ſcholers by tradition,be ſo here approued and els where in the Scripture it ſelf,that the Heretikes purpoſely, guilfully, and of il conſcience (that belike reprehendeth them) refraine in their tranſlations, from the Eccleſiaſtical and moſt vſual word,* Tradition, *euer more when it is taken in good part,though it expreſſe moſt exactly the ſignification of the Greeke word: but when it ſoundeth in their fond phantaſie againſt the traditions of the Church (as in deede in true ſenſe it neuer doth) there they vſe it moſt gladly. Here therfore and * in the like places,that the reader might not ſo eaſily like of Traditions vnwritten, here commended by the Apoſtle, they tranſlate it,* Inſtructions,Conſtitutions,Ordinances,*and what they can inuent els, to hide the truth from the ſimple or vnwarie Reader,whoſe tranſlations haue none other end but to beguile ſuch by art and conueiance.*

*See S. Denys Areopag. Eccl. Hier.c 1. παράδοσις. *1.Cor.11. 2.Theſ.3. Heretical tranſlation. Traditions vnwritten.

Fulke 16. Firſt our tranſlations are true and according to the true ſenſe of the word,& of the text. And ſeeing traditions are ſometimes taken in euil part(as you confeſſe)we doe rightly auoyd the ambiguitie,when(as the ſignification of the word doth beare)we tranſlate inſtructions,conſtitutions,or ordinances.And it is as much aduantage,as you can iuſtly require,to haue inſtructions, conſtitutions, ordinances of the Apoſtles, vnwritten, but that vnder the voyce,ſound,and colour of the word,*Traditions*,you would haue all your fables and inuentions of falſe doctrine, receiued without any examination or trial, whether they came from the Apoſtles or no. Cauilling.

But now let vs ſee whether this text doeth allow any traditions, inſtructions,or ordinances of the Apoſtles, that are no where expreſſed and conteined in the Scriptures. S.Paul willeth them to hold the traditions which they had learned,whether it were by word or by his Epiſtle: *Ergo* ſay you,*not only the things written and ſet downe in the holy Scriptures,but all other points of truth and points of religion vttered by word of mouth,& deliuered by the Apoſtles to their ſcholers by tradition,be here approued*. In deed as wel that which the Apoſtles did preach,as that which they did write,is here approued. But how doeth it follow out of this next, that the Apoſtle did preach or deliuer any thing by word of mouth,which is not written and ſet downe in the holy Scriptures? Vnleſſe this be your argument,All was not written in the Epiſtle to the Theſſalonians,*Ergo*, it is no where written or ſet downe in the holy Scriptures. Therefore this text proueth not that the Apoſtles left traditions,neceſſary to be obſerued vnto ſaluation,which are not conteined in the Scriptures. Or that the Scriptures doe not conteine all things neceſſary to be knowen, beleeued, and practiſed vnto ſaluation. Hauing therefore no warrant in the Scriptures for ſuch traditions as are no where written, you bring a whole troupe of the ancient fathers: who if they had bene alwayes attentiue in this point,ſhould not in ſome things haue bene ſo caried away as they were.Yet if their ſayings be wel marked according to their meanings,they ſpeake nothing for the credit of Popiſh traditions,that is articles of doctrine neceſſary to ſaluation, not written or ſet downe in the Scriptures. For ſometimes they call the Scripture it ſelfe by the name of tradition, or els they ſpeake of doctrine conteined in the Scriptures,& able to be proued by them,though not expreſſed in the ſame termes: as *Omouſion*,the Trinitie,the three peſons, the baptiſme of infants & ſuch like.Or els of ceremonies and rites,which are not neceſſary to be at all times,and in all places the ſame. For many of thoſe externall obſeruations and rites, which they aſcribe to tradition of the Apoſtles,haue bene long ſince aboliſhed and growen out of vſe, & are not obſerued euen in the Popiſh Church: whereas they haue a greater nomber which be of later inuention,which yet they would father vpon the Apoſtles. Laſt of all,thoſe few errors(which the myſterie of iniquitie preuailing,were receiued in their time)diuers of the auncient fathers aſcribe to tradition,becauſe they had no ground in the Scriptures. Now therefore let vs conſider your teſtimonies for tradition vnwritten,in order.Firſt,you note in the Margent *Dionyſe eccle.Hier.c.*1. Who ſpeaketh of the Sacraments and ceremonies of the Church vſed in his time,refereth them partly to the Scriptures,partly to the tradition of Biſhops. Meaning the Sacraments to haue their inſtitution ſet downe in the Scriptures, other ceremonies to haue bene ordeined by the gouernours of the Church,and by them deliuered vnto him. But of doctrine deliuered by the Apoſtles, that is no where written in the Scriptures,and yet is neceſſary to ſaluation,he ſpeaketh not one word. Traditions vnwritten.

Rhem.17 *But S.Chryſoſtome* (ho.4. in 1.Theſ.2)*and the other Greeke ſcholies or commentaries ſay hereupon,both written and vnwritten precepts the Apoſtles gaue by tradition,and both be worthy of obſeruation. S. Baſil* (De Sp.Sancto c.29. in principio.) *thus,* I account it Apoſtolike to continew firmely euen in vnwritten traditions. *and to proue this,he alleageth this place of S.Paul. In the ſame booke c.*17. *he ſaieth,* If we once goe about to reiect vnwritten cuſtomes as things of no importance, we ſhal, ere we be aware,doe damage to the principall partes of the faith,and bring the preaching of the Goſpel to a naked name. *And for example of theſe neceſſarie traditions, hee nameth the ſigne of the Croſſe, praying towardes the Eaſt, the wordes ſpoken at the eleuation or ſhewing of the holy Euchariſt,with diuers ceremonies vſed before and after the conſecration, the halowing of the font, the bleſſing of the oile, the anointing of the baptized with the ſame,the three immerſions into the font, the wordes of abrenuntiation and exorciſmes of the partie that is to be baptized &c.* What Scripture (*ſaith he*) taught theſe and ſuch like? none truly,al comming of ſecret and ſilent tradition. wherewith our fathers thought it meete to couer ſuch myſteries. Their authoritie and eſtimation,and examples of ſome peculiar traditions out of the fathers. S.Chryſoſtom. S.Baſil.

Fulke 17. Chryſoſtomes wordes bee theſe: *Hereof it is manifeſt, that they deliuered not all by Epiſtle, But many thinges without letters, and the one is of as great credite as the other. Therefore wee thinke the Tradition of the Church alſo*

to

to be worthy of credit, It is a tradition inquire no more. It is certaine, that Chryſoſtome ſpeaketh of ſuch traditions, as are not expreſſed in ſo many wordes in the ſcriptures, yet are they conteined in deed in them, or els of thoſe laſt words, it is a tradition &c. it ſhould follow, that we ſhould neuer ſearch the ſcriptures, for any thing, but depend wholy vpon tradition. But that the ſcripture is not onely neceſſary, but alſo conteyneth doctrine ſufficient for our ſaluation, he declareth plentifully, in other places. One example ſhal ſuffice, in 2. Tim. Hom. 9. *If we haue neede to learne any thing, or not to know any thing, there* (in the ſcriptures) *we ſhall learne it. If it be needefull to reproue falſhod from thence, we ſhal drawe it. If any thing be lacking vnto vs, that we muſt obteine, to be corrected or chaſtiſed vnto exhortation or comfort, out of the ſame alſo we do learne it. Theodoretes* wordes are theſe, *You haue a rule of doctrine, the wordes which we deliuer vnto you, which both being preſent we haue preached vnto you, and being abſent, we haue written vnto you.* This greeke father as you ſee, ſo vnderſtandeth this place, that the Apoſtle hath written the ſame thinges, that he preached. Therefore deliuered nothing vnwritten. *Hentenius* a papiſt tranſlating *Oecumenius* into latin, euen in the text, for the greeke word παράδοσις. rendreth *Iuſtitutiones* inſtitutions, as ſome of our tranſlations haue. The coment is the very wordes of Chryſoſtome in effect, and haue the ſame meaning. *The Apoſtle deliuered ſome thinges both by writing and without writing, and both are worthye to be obſerued. Therefore the tradition of the Church with out writing alſo is to be obſerued* He meaneth as Chryſoſtom, that the doctrin of the Church, taken out of the holy ſcriptures, is to be obſerued, though it be not expreſſed in them, in ſuch forme of wordes, as it is deliuered by the Church. So the doctrine of Chriſt and his Apoſtles, was nothing but the doctrine of the holy Scriptures of the olde Teſtament, yet vttered not alwaies in the ſame formes of ſpeach, although the argument, and matter were manyfeſtly conteyned in them.

S. Baſiles place I haue anſwered before. He ſpeaketh partely of ſuch doctrine, as is conteyned in the ſcriptures, though not in the ſame forme of words, as the glorifying of the holy Ghoſt, with the father and the ſonne, which is the matter he defendeth by tradition: partly of ceremonies and rites, which are not neceſſarie to ſaluation. Among which ceremonies, he reherſeth, as an Apoſtolike tradition, a cuſtome that the Chriſtians had of olde tyme, betwene Eaſter and Whitſontide, to pray ſtanding, which long ſince is growne out of vſe, and not obſerued by the Papiſtes them ſelues, no more, then that forme of glorifying the Trinitie, which he ſo earneſtly defendeth. Therefore theſe traditions are not neceſſary. Of the the eleuation of the Euchariſt, he ſpeaketh not, but of ſhewing of the bread of thankes giuing, and the cuppe of bleſſing. Neyther ſpeaketh he of diuerſe ceremonies, vſed before and after conſecration, but of other wordes or formes of prayer not expreſſed in the Goſpell, vſed before and after the miniſtration of the ſacrament, yet doubtles conteyned in the ſcriptures, and agreable to them for the matter. Hallowing the font, he nameth not, but bleſſing of the water of baptiſme. Finally of exorciſmes, he ſpeaketh nothing. But that he acknowledgeth the ſcripture to conteyne all doctrine neceſſary to ſaluation, he expreſſeth his minde ſufficiently in other places. *It is a moſt certaine argument of infidelitie, and a moſt certeine ſigne of pride, if any man will reiect any of thoſe thinges that are written, or bring in any thing that is not written, when our Lord ſayth. My ſheepe here my voice, and a ſtrangers they will not heare:* Tract de fide. Againe he ſayth. *Of ſuch thinges, as are in vſe with vs, ſome are vnder the commaundement of God preſcribed in the ſcripture, ſome thinges are omitted, concerning thoſe thinges that are written no libertie is giuen vs at all, eyther to doe any thing that is forbidden, or to omitt any thing that is commanded, ſeeing the Lord hath one: charged vs and ſayd. Thou ſhalt keepe the worde which I commaund the this day, thou ſhalt not adde to it, nor take away from it &c. but of thoſe thinges that are omitted, the Apoſtle Paul hath ſet forth a rule for vs, All thinges are lawfull for me but all thinges are not expedient.* And this is S. Baſiles anſwere to this queſtion, *Whether it be lawfull or expedient, that a man permitt vnto him ſelfe to doe or ſay any thinges, which he thinketh to be good, without the teſtimony of the holy ſcriptures Reg. breuiter* 1. S. Baſil therefore, being rightly vnderſtood, maketh nothing for popiſh traditions that are vrged without ſcripture, as neceſſary to ſaluation

Rhem.18 *S. Hierom* (Dialog. cont. Lucif. c. 4. et ep 28 ad Licinium.) *reckeneth vp diuers the like like traditions, willing men to attribute to the Apoſtles ſuch cuſtomes as the Church hath receyued in diuers chriſtian countries.* S. Hierom. *S. Auguſtine eſteemeth the Apoſtolike traditions ſo much, that he plainely affirmeth in ſundry places, not onely the obſeruation of certaine feſtiuities, faſtes, ceremonies, and whatſoeuer other ſolemnities vſed in the Catholike Church, to be holy, profitable, and Apoſtolike, though they be not written at al in the ſcriptures: but he often alſo writeth, that many of the articles of our religion and pointes of higheſt importance, are not ſo much to be proued by ſcriptures, as by tradition, namely auouching that in no wiſe we could beleeue that children in their infancie ſhould be baptized,* if it were not an Apoſtolical tradition. De Gen. ad lit. li. 10. c. 23. *Tradition cauſed him to beleeue that the baptized of heretikes ſhould not be rebaptized, notwithſtanding S. Cyprians authoritie and the manifolde ſcriptures alleaged by him, though they ſeemed neuer ſo pregnant.* De bap. li. 2. c. 7. *By tradition onely, he and others condemned Heluidius the heretike for denying the perpetual virginitie of our Lady. And without this, be the Scriptures neuer ſo plaine, no Arian, no Macedonian, no Eutychian, no Pelagian, no Zuinglian will yeld.* S. Auguſtine. S. Irenæus. We muſt vſe tradition. (*ſaith S. Epiphanius* hær. 61 Apoſtolicorum.) For the Scripture hath not all thinges: and therefore the Apoſtles deliuered certaine thinges in writing. certaine by tradition, *and for that he alleageth this place alſo of S. Paul. And agayne* hær. 55. Melchiſed. There be boundes ſet downe for the foundation and building vp of our fayth, the tradition of the Apoſtles, and holy Scriptures, and ſucceſſion of doctrine, ſo that truth is euery way fenſed.

Fulke.18 S. Hierom you ſay, reckneth vp diuerſe like traditions, that are neceſſary, as you ſayd the other were, which Baſil mentioneth. In the former place his wordes be theſe, in the perſon of the Luciferian heretike. *Knoweſt thou not, that this is the Cuſtome of the Church, that handes are layed afterwardes vpon them, that are baptized, and ſo the holy Ghoſt is called vpon? Thou demaundeſt where it is written? In the actes of the Apoſtles. But if the auctoritie of the Scripture did not warrant it, the conſent of the whole worlde in this parte would obteyne the force of a precept. For many other thinges, which are obſerued in the Churches by tradition, haue obtayned the auctoritie of a*

written Law, as in baptiſme, to dippe the head thriſe. Afterwarde, that they which are come forth from baptiſme, would taſte a temper of milke and hony, to ſignifie there infancie. On the Lordes day and throughout euery Pentecoſt, neyther to pray on the knees, nor to faſt, and many other thinges are not written, which reaſonable obſeruation, hath challenged.

Of all theſe ceremonies you obſerue onely one, thriſe dypping, and that not of the head onely, but of the whole body. Therefore euerychild may ſee, that theſe ceremonies, with others, were either vntruely aſcribed to the Apoſtles, or if they came from the Apoſtles, they are not neceſſary for vs. If you ſay, the Church hath auctoritie to abrogate, or admitte, traditions of the Apoſtles at her pleaſure, you may ſay as much, of the holy ſcriptures. For we heard before, that traditions vnwritten, were as worthy of credit, as thoſe that are written. But the truth is, theſe ceremonies came not from the Apoſtles, but that men might more eſteeme them, were attributed to the Apoſtles tradition, as Hierom declareth in your ſecond place Ep. ad Licin.

That you demaund of the Saboth or ſaterday, whether it is to be faſted, and of the Euchariſt, whether it is to be receyued euery day, which thing the Church of Rome and Spaine are ſaid to obſerue, the moſt eloquent man Hippolytus hath written of them, and diuerſe writers gathering here and there, out of ſundry auctors haue ſet forth there opinions. But I thinke good to admoniſh you briefely of this thing: that eccleſiaſticall traditions (ſpecially ſuch as do not hinder the fayth) are ſo to be obſerued as they haue bene deliuered of our elders. And that the cuſtome of ſome men, is not ouerthrowen with the contrary vſage of other men. And I would we could faſte, at all times, which we reade in the actes of the Apoſtles, that Paul and the beleeuers with him did in the dayes of Pentecoſt and on the Lordes day. And yet they are not to be accuſed of Manichees hereſie, ſeeing carnall meate ought not to haue bene preferred before ſpirituall meate. Alſo I would we might alwaies receiue the Euchariſte, without condemnation of our ſelues, and a pricking conſcience, and heare the Palmiſt ſaying. Taſt and ſee how ſweete the Lord is, and to ſing with him: my hart hath vttered a good ſaying. I ſay not this becauſe I thinke the Lordes dayes are to be faſted, and that I would doe away the ſolemnitie which is continued, for 60 daies together: but let euery prouince abound in her owne ſenſe, and eſteeme the preceptes of there elders, to be Apoſtolike lawes. You ſee by his iudgement, that many ceremonies were accompted Apoſtolike traditions, which were contrary to the very practiſe of the Apoſtles, and that the cuſtome of euery Countrye, was eſtemed as an Apoſtolike lawe. This maketh altogether, againſt your poſition of Apoſtolike traditions beſide the ſcripture, and the ſame to be neceſſary for Chriſtian men in all places and times to obſerue. But that S. Hierom would haue no doctrine, obtruded as neceſſary to ſaluation which is not conteyned in the holy ſcriptures, he ſheweth in diuerſe places, namely in Math. 23. *That which hath no auctoritie of the holy ſcriptures, is as eaſily condemned, as it is allowed*, and in Agg. cap. 1. *Such thinges as men finde out and fayne of them ſelues as it were of Apoſtolike tradition without the auctoritie and teſtimonies of the ſcriptures, the ſworde of Gods worde doth ſtrike downe.* Next to Hierom, you place S. Auguſtine, who you ſay doth not onely referre many ceremonies, to the Apoſtolike tradition, *but alſo he writeth that many articles of our religion and pointes of higheſt importance, are not ſo much to be proued by ſcriptures, as by tradition.* That ſome articles are proued both by ſcriptures, and alſo by tradition, it is no hurt, for that onely is a true tradition, that hath the teſtimonie of the ſcripture to warrant it. Nay ſay you: He auoucheth, that in no wiſe we could belecue, that children in there infancy ſhould be baptized. Verely if he did ſo aduouch, he was in a great error. For we haue as good argumentes out of the ſcriptures, that infants are to be baptized as olde folkes. But you doe impudently belye him, for he hath no ſuch wordes or meaning. For he ſayth. *The cuſtome of our mother the Church, in baptizing of the infantes, is not to be deſpiſed, nor by any meanes to be accompted ſuperfluous, neyther to be credited at all, if it were not an Apoſtolike tradition. For euen that age hath a great weight or teſtimony, which firſt merited to ſhedde bloode for Chriſt.*

How proue you, that by Apoſtolike tradition or deliuery, he meaneth heare an vnwritte tradition? He is ſo farre from denying, that this cuſtome hath teſtimony in the ſcripture, that he preſently alledgeth an argument out of the ſcripture to confirme it. They that may ſhedde there blood for Chriſt may be baptized, infantes (as the ſcripture teſtifieth) did ſhedde their blood for Chriſt therefore they may be baptized. And De baptiſmo contra Donat lib. 4. cap. 24. He proueth the baptiſme of infantes, not onely by the cuſtome of the Church obſerued euer ſince the Apoſtles, but alſo by the inſtitution of circumciſion out of the ſcriptures. So likewiſe, that ſuch as were baptized by heretikes, were not to be rebaptized, he proueth by the ſaying of Chriſt Iohn 13. He that is once waſhed, nedeth no more to be waſhed. De bapt. lib. 2. cap. 14 And by example of them that were circumciſed in the tenne tribes, where Ieroboames calues were worſhipped.

Againe he ſayth. *That euil men haue baptiſme and doe giue and receiue baptiſme, though they be not changed into better men, we haue proued as I thinke ſufficiently both out of the canonicall ſcriptures, and out of Cyprians owne writings.* De bapt lib. 6. cap. 3. Of which it followeth manifeſtly, that ſuch as are baptized by heretikes, are not to be baptized againe. Therefore this point of religion hath ſufficient warrant out of the ſcriptures. Heluidius was not condemned by tradition onely, but becauſe he affirmed a new doctrine, without the teſtimony of the ſcriptures, as S. Hierom ſayth. *As we denye not thoſe thinges which are not written, ſo we reiect thoſe things which are not written. That God was borne of a Virgine we beleeue, becauſe we read it, that Mary had matrimoniall company with her husband after her child birth we beleeue it not, becauſe we doe not reade it, Cont Helu.* Neyther doth Auguſtine ſpeake any thing, of this condemnation by tradition onely. *But you ſay without tradition no heretik will yeld, be the ſcriptures neuer ſo playne.* And what heretike was euer ſo gentil, to yeald to tradition, that would not yeld to the ſcriptures? but whether heretikes yeald or no, they may be alwaies confuted by the holy ſcriptures, and ſo haue all heretikes bene alwaies beaten downe, though Sathan which inſpired them with arrogancie and error, wil not ſuffer them to yeald As for Zuinglius whom you name among heretikes, would alwaies yeld to the ſcriptures. Epiphanius in the firſt place Hær. 61. ſpeaketh of the common receiued doctrin

of

of the church,whereunto our interpretations of the ſcriptures ought to be agreable, and not following allegories,or other ſtrang ſenſes.Whereby he declareth that the traditions of which he ſpeaketh,are the ſenſe of the ſcriptures,though they be not the very wordes, as that which he ſayth,to be the Apoſtles tradition: that it is a ſinne,to marry after virginitie decreed,according to this tradition,he ſayth,that text 1. Cor. 7. is to be interpreted,*if a virgine Mary ſhe ſinneth not*, and therefore to be ſpoken of ſuch virgins, as had not decreed or vowed virginitie. And the tradition he proueth immediatly out of the ſcripture. 1.Tim.5. 22. of widowes that breake their firſt fayth. In the latter place, Hær.55. he ioyneth tradition vnto the ſcirptures, both which together, are a good confirmation of truth, that no man be deceiued with newe fables. But that tradition, or continuance of doctrine, which hath no foundation in the ſcriptures is ſufficient to build vpon, he ſayth not.

Rhem. 19 *S.Irenæus*(li.3.c.4.) *hath one notable chapter,that in al queſtions we muſt haue recourſe to the traditions of the Apoſtles:* S.Irenæus. *teaching vs with al, that the way to trie an Apoſtolical tradition and to bring it to the fountaine, is by the Apoſtolike ſucceſsion of Biſhops, but ſpecially of the Apoſtolike See of Rome: declaring in the ſame place that there be many barbarous people,ſimple for learning,but for conſtancie in their fayth moſt wiſe, which neuer had Scriptures, but learned onely by tradition.Tertullian* (li.de corona militis nu.3.)*reckeneth vp a great number of Chriſtian obſeruations or cuſtomes* (*as S.Cyprian in many places doth in maner the ſame*) *whereof in fine he concludeth*, Of ſuch and ſuch if thou require the rule of Scriptures,thou ſhalt finde none.Tradition ſhal be alleaged the author,cuſtome the confirmer, and faith the obſeruer. *Origen alſo of this matter writeth in plaine termes,that there be many things done in the Church* (*which he there nameth*) *whereof there is no eaſier reaſon to be giuen then tradition from Chriſt and the Apoſtles.* ho.5.in Numer.*S. Dionyſius Areopagita referreth the praying and oblation for the dead in the Liturgie or Maſſe, to an Apoſtolicall tradition* in fine Ec.Hierach c.7.parte 3. *So doth Tertullian* De coron militis.*S.Auguſtine* De cura pro mortuis *c.* 1.*S.Chryſoſtom* ho.3.in ep.*ad Philip.in Moral.S.Damaſcene* Ser.de defunctis in initio. Tertulian. S.Cyprian. Origen.

We might adde to al this,that the Scriptures them ſelues, euen al the bookes and partes of the holy Bible, be giuen vs by tradition: els we ſhould not nor could not take them (*as they be in deede*) *for the infallible worde of God, no more then the workes of S. Ignatius, S. Clement, S. Denys, and the like. The true ſenſe alſo of the Scriptures* (*which Catholike haue and heretikes haue not*) *remaineth ſtill in the Church by tradition. The Creede is an Apoſtolike tradition.* Ruffin. in expo. Symb. in principio. Hiero. ep.61. c. 9. Ambroſ. Ser. 38. Aug.de Symb. ad Catechum. li.3. c.1.*And what Scriptures haue they to proue that we muſt accept nothing not expreſly written in Scriptures? We haue to the contrary, plaine Scriptures, al the fathers,moſt euident reaſons, that we muſt either beleeue traditions or nothing at al. And they muſt be asked whether,if they were aſſured that ſuch and ſuch thinges* (*which be not expreſſed in Scriptures*) *were taught and deliuered by word of mouth from the Apoſtles,they would beleeue them or no? If they ſay no,then they be impious that wil not truſt the Apoſtles preaching: if they ſay they would, if they were aſſured that the Apoſtles taught it: then to proue vnto them this point, we bring them ſuch as liued in the Apoſtles daies, and the teſtimonies of ſo many fathers before named neere to thoſe daies,and the whole Churches practiſe and aſſeuration deſcending downe from man to man to our time, which is a ſufficient proofe* (*at leaſt for a matter of fact*) *in al reaſonable mens iudgement, ſpecially when it is knowen that S. Ignatius the Apoſtles equal in time,wrote a booke of the Apoſtles traditions,as Euſebius witneſſeth* li.3.Ec.hiſt.c.30. *And Tertullians booke of preſcription againſt Heretikes,is to no other effect but to proue that the Church hath this vantage aboue Heretikes,that ſhe can proue her truth by plaine Apoſtolike tradition,as none of them can euer do.* The Scriptures giuen vs by tradition, and the ſenſe thereof. The Creede an Apoſtolical tradition. An inuincible argument for the credite of Traditions.

Fulke. 19 S.Irenæns, doth firſt confute the heretikes out of the holy ſcriptures, ſaying *the Apoſtles firſt preached the Goſpell and afterward by the will of God delyuered it in writing,to be the foundation and piller of our fayth lib* 3.*c.*1.which doctrine the Church from the Apoſtles had preſerued vnto his time. *But when the heretikes* (ſayth he)*are reproued out of the ſcriptures,they fall to accuſing the ſcriptures them ſelues,as though all is not well in them, and that they be not of ſufficient auctoritie,and that the truth can not be founde out of them,by them that know not the tradition.For that was not deliuered by writing,but by worde of mouth,for which cauſe Paul ſaid we ſpeake wiſdome among them that are prefect &c.lib.*3.*cap.*2 Againſt theſe heretikes therefore, that alledged tradition of the Apoſtles beſide the ſcriptures, to confirme there blaſphemous hereſies, as the papiſtes doe, Irenæus ſheweth, that we can not learne the Apoſtolike tradition, any where but in the Apoſtolike Churches, and namely in the Church of Rome,as the moſt notable, by reaſon of the dominion of that Citie, where the doctrine of the Apoſtles,had bene continued by ſucceſſion of Biſhops, vnto his time. All which Apoſtolike churches,did teach no tradition of the Apoſtles,but that which was conteyned in the holy ſcriptures. And it is moſt clere,in that he ſaith of Polycarpus. *This man tought alwaies, thoſe thinges which he had learned of the Apoſtles, and which he deliuered to the Church,and which are onely true.* If theſe traditions were onely true,then they were conteined in the ſcriptures, which no true chriſtian will denie, to be true. That he ſayth of barbarous people, which learned the truth onely by tradition,without the ſcripture, he meaneth of ſuch as learned of their paſtors (as many vnlearned men do at this time)who learned of the ſcriptures, not that there was any ſuch ſince Chriſtes time, which neuer had the ſcriptures, either of the old or new Teſtament, and ſo long continued.

Tertullian in deede reckneth vp a number of cuſtomes grounded vpon tradition without the ſcriptures: but they were rites and ceremonies, whereof many are not obſerued by the Papiſts them ſelues. As the temper of milke and hony, giuen to them that were newly baptized: to abſteine from waſhing a whole weeke after.Oblations for the birth day yerely, not to faſt,nor kneele in praier or worſhipping of God on the Lords day: nor betweene Eaſter and Whitſontyde with a great deale more croſſing the forheade,then the Papiſts them ſelues vſe, at euery going out, at euery ſteppe, at euery comming in, at putting on of apparell, at putting on of ſhooes, at waſhing, at tables, at lyghtes, at beddes, at ſeates &c. If all theſe were traditions of the Apoſtles, yet are they not neceſſary: if theſe be not Apoſtolike traditions, what warrant haue we for the other?

But concerning matters neceſſary to be beleeued and obſerued, Tertullian elſe where doeth teſtifie, that

the ſcripture conteyneth all ſuch matters. *Take away from Heretikes* (ſayth he) *thoſe thinges which they holde with Ethnikes, that they may ſtay there queſtions vpon the ſcriptures onely, and they are not able to ſtande.* De reſurrect.carn. Againe, *We neede no curioſitie after Chriſt Ieſus nor inquiſition after the Goſpell, when we beleue it, we deſire to beleeue nothing els. For this is the firſt thing that we beleue, that there is nothing more, that we ought to beleeue.* The thinges whereof Origen ſpeaketh are alſo rites and ceremonies, and yet for the cheefe ſubſtance of them conteyned in the Scriptures, or els haue there reaſon out of them. As for example, the bowng the knees in prayers, hath many teſtimonies in the Scripture, Luke. 22. 41. Act. 9. 40. & 21. 15. Ephe.3. 14.

The reaſon of praying toward the Eaſt, Baſil taketh out of the Scriptures, which recordeth, that paradiſe was planted in the Eaſt, ſo praying towarde the Eaſt, ſignifieth, that we haue reſpect to returne to our olde countrie. De ſp. S.c. 27. The interrogations and anſweres vſed in baptiſme, are grounded vpon the doctrine of baptiſme, which is plentifully ſet forth in the Scriptures. Wherefore the ſaying of Origen, maketh nothing for your vnwritten traditions, which haue no ground in the ſcriptures, many of them being cleane contrary to the ſcriptures. But now at length, you are come to an error receyued of ancient time. Whereby many good men while they perceiued not the myſterie of iniquity ſecretely working, were deceiued, the error I meane of praying for the dead, which being firſt begonne of the Montaniſts, (for any thing that we can learne in antiquitie,) and hauing a faire ſhewe of charitie, was after admitted into open practiſe of the Church: and then becauſe it could not be iuſtified by the ſcripture, was defended by tradition. That the Montaniſtes were firſt auctors of it, I ſhew by this reaſon, becauſe Tertullian who was a Montaniſt, is the firſt of all ancient and Authenticall writers, that make mention of it, and that onely in ſuch bookes, as he did wright after he fell into that hereſie. As for oblations for the dead made yerely in the day of mens death, were but thankeſgiuing, as thoſe which were for the daies of mens birth. But yet let vs examine your teſtimonies in order.

Firſt *Dionyſe* which was not the *Areopagite*, but of later time, by likelyhood the Biſhop of *Alexandra*, which ſucceded *Origen*,, this father you ſay, *referreth praier and oblation for the dead in the liturgie or maſſe, to an Apoſtolike tradition in fin.eccle. Hierarch, cap.7.part.3.* But that is falſe, for he ſpeaketh not of any prayer or oblation for the dead in the liturgye, neither doth he referre that prayer (for oblation he hath none) whereof he ſpeaketh, to apoſtolike tradition. But becauſe prayer for the dead, was not long before brought in, neyther was it receiued of all men he ſaith. *It is neceſſarie for vs to declare, that tradition which we haue receyued of our diuine Maſters, concerning that praier which the Biſhop maketh, for him that is dead.* The ſomme of that praier he expreſſed before *He prayeth to God, that he will remitt vnto him, that is departed all thinges which by humane frailtie and weakenes, he hath tranſgreſſed, and to place him in light, and in the region of the liuing, in the boſome of Abraham, Iſaac and Iacob, in that place which is farre from ſorow, payne, and mourning.* Afterward he expoundeth this prayer, not to be a petition of any thing, which is not al ready graunted, but an interpretation and declaration of that which God hath al ready performed, vnto the perſon that is to be buried. For this prayer was not ſayd at the liturgie or celebration of the Lordes ſupper, but at the buryall of the dead. Wherein alſo they vſed an other ceremonie, which was, that the Biſhop and all that were preſent, did ſalute him that was dead, which you may likewiſe referre to Apoſtolike tradition, as diuerſe other ceremonies, which he reporteth to have bene vſed, and yet perhaps were neuer vſed in the Church of Rome, certeine it is, that of long time they haue bene out of vſe. Of Tertullianes oblations, I haue ſpoken before: they were kept yerely, they were kept alſo for the birth of men, but that they were prayers, or vſed at the liturgye, he ſpeaketh no worde. Yet els where he ſpeaketh of praier for the dead, which I will take to haue proceeded from the ſpirit of Montanus, vntil an ancienter head can be brought forth to auouch it. S, Auguſtin De cur.c.1. ſaith. *We read in the bookes of Maccabes, that ſacrifice was offred for the dead, but although it were no where redde in the olde Scriptures. Yet the auctoritie of the whole Church is not ſmal, which in this part is notable, where in the praiers of the Prieſt, which are offred vnto the Lord God at his aultar, the commendation of the dead, hath his place.* Chryſoſtom in 3.ph.more expreſſely ſaith. It was not in vaine decreed by the Apoſtles, that in the celebration of the reuerend Myſteries, a memory ſhould be made of them that are departed &c. Damaſcene of much later time, no meruaile if he follow the ſame error. But ſeeing we proue out of the ſcriptures them ſelues, and euen by teſtimony of the ſame ancient fathers, that the ſcriptures do teach all thinges neceſſary to be beleeued and practiſed, we are not to admit any teſtimonies of men, contrary to the ſcriptures, and contrary to that they them ſelues in other places haue affirmed, agreabl yto the ſcriptures. But further for the credit of tradition, you ſay, you might adde *that the ſcriptures them ſelues, be giuen vs by tradition: els we ſhould not, nor could not take them for the infallible worde of God, no more then the workes of S.Ignatius S.Clement &c.* Here to I anſwere, the bookes are giuen vs by tradition, but the matter written in theſe bookes, doth iuſtifie the tradition to be true, and the ſpirit alſo of God, which is in the elect. Therefore they take not there credit, and auctoritie, of tradition onely. And we ought to take them as the infallibly word of God, though no tradition did comend them. Yea many thouſandes, that neuer examined by what tradition the bookes were preſerued vnto this time, haue receiued them for the infallible word of God, being taught by the word conteined in them, and the ſpirit of God, bearing witnes to the ſame. Moreouer you ſay the *true ſenſe of the ſcriptures (which the Catholikes haue, and Heretikes haue not) remaineth in the Church by tradition.* I anſwer, if that ſenſe of the ſcripture, be not proued out of the ſcriptures them ſelues (which in places eaſy, do expound what ſoeuer neceſſary to be knowen is vttered in hard places) it is not the ſenſe of the the ſcriptures, neither ought the Catholike Church, vpon any tradition, to receiue ſuch a ſenſe, as can not be proued out of the ſcriptures. Aug.de Doctrin Chriſt.li.2.cap.6.Clemens diſt.37.cap.Relatum.

Againe you ſay, the Creede is an Apoſtolike tradition, we confeſſe, becauſe the doctrine thereof is grounded vpon the holy ſcriptures. Then you demaund *what ſcripture we haue to proue that we muſt accept nothing not expreſly written in ſcripture.* Firſt heare is foolſh ſophiſtry in this word, expreſly. For we do not holde, that we muſt

muſt accept nothing,but that which is expreſſed in ſuch forme of wordes in the Scriptures, but whatſoeuer is neither expreſſed in playne termes,neither can be neceſſarily concluded out of the Scriptures, we ought not to accept it. And this we prooue by many playne teſtimonies of Scripture,and arguments concluding neceſſarily vpon them. A fewe ſhall ſerue for example, ſeeyng we doe not handle common places, but anſwer to vayne cauillations. Deut.4.2. Deut.12.32. Deut.28.58. Eſa.8.20.Ioan.20.31.2.Tim.3.15.16.17. And where you ſay you haue to the contrary playne Scriptures,it is falſe, for you haue none out of which you can in any lawfull forme of argument,conclude your aſſertion. What your brag is of all the fathers, I haue ſhewed before, as alſo of your euident reaſon,that we muſt beleeue tradition or nothing at all. For our controuerſie is not, whether we muſt beleeue any tradition,but whether we muſt beleeue any tradition that is not conteyned in the Scripture,and by the Scripture prooued to be true. But yet we muſt be asked further: *If wee were aſſured that ſuch and ſuch things (which be not expreſſed) in Scriptures, were taught and deliuered by word of mouth from the Apoſtles, whether we would beleeue them or no?* I anſwer,if theſe things you ſpeake of, be compted as neceſſary to ſaluation,you might as well aske vs, if the skie ſhall fall,whether we ſhall haue great ſtore of larkes or no.For when we are aſſured that the Apoſtles haue taught all things neceſſary to ſaluation in the Scriptures, how ſhould we be aſſured that they haue omitted any thing,which they taught onely by word of mouth? But if we might be aſſured that they haue taught contrary by word of mouth,to that they haue left in writing, namely, of the ſufficiencie of the ſcripture,to make vs wiſe vnto ſaluation, without impietie, we are already taught in the Scripture,not only not to beleue ſuch preaching,but alſo to hold them and ẏ their doctrine accurſed. But that they haue taught ſuch things you ſay, we may be aſſured.Firſt, *by ſuch as liued in the Apoſtles dayes.* For my part,I would beleeue none that liued in their dayes,contrary to their owne writings. Secondly, *the teſtimonie of ſo many fathers neere their dayes.* If the firſt be not ſufficient, much leſſe they that ſucceeded. Thirdly,*the whole Churches practiſe and aſſeueration deſcending downe from man to man,to our time, and this for a matter of fact in all reaſonable mens iudgement, you thinke to be a ſufficient proofe.* But I thinke it is not reaſon to beleeue any man or all men, againſt the Apoſtles,who haue teſtified the contrary in their writings, ſeeyng their writings are the worde of God. Notwithſtanding, if we ſhould beleeue other men againſt them, in a matter of fact, whereby they ſhould be conuinced to haue taught by word of mouth, contrary to any thing, which they haue taught in their writing,yet they themſelues haue taught vs in their writing,to reiect whatſoeuer they or an angel of heauen might bring to the contrary. But now all your three allegations are falſe, for neither doe you bring any mans teſtimonie that liued in the Apoſtles dayes,nor of them that liued neere their time,auouching any tradition neceſſary to ſaluation,omitted by them,neyther the whole practiſe of the Church from their tyme vnto vs. But you ſay,it is knowen that Ignatius the Apoſtles equall in tyme,wrote a booke of the Apoſtles traditions,as Euſebius witneſſeth,*lib.3.Eccleſhiſt.cap.30.* If it be ſo well knowen as you ſay,that Ignatius wrote ſuch a booke of Apoſtolike traditions,how prooue you,that he wrote of ſuch Apoſtolike traditions as were vttered by word of mouth,and not conteyned in the ſcriptures? And if that were prooued, where is the booke that we might ſee what they were? But in trueth Ignatius did write no ſuch booke,but contrarywiſe did teſtifie that the tradition or doctrine of the Apoſtles was expreſſed in writing. And that is it which Euſebius ſayeth: He exhorted the Church to hold faſt the tradition of the Apoſtles, *ὡς ἐκ ἀσφαλείας καὶ ἐγγράφως ἤδη μεμυημένος, διατυπώσεως ἀναγκαῖον ἡγεῖτο. Which he teſtifying,that for certaintie it was already conteyned in writing, thought neceſſary to be eſtabliſhed or diligently obſerued.*

Tertullians booke of preſcription prooueth that all hereſies are later then the trueth, and that no hereſie can deduce their errours from the Apoſtles,by continuall ſucceſſion as the Church could doe.Of Apoſtolike tradition not taught in the Scriptures,he ſpeaketh not: but of the doctrine of the Apoſtles firſt by them deliuered, and ſo preſerued in the Church. And as he requireth heretikes, to ſhew their offſpring from the Apoſtles,you are neuer able to prooue any point of popery. Contrarywiſe,whatſoeuer we teach,ſeeyng we prooue it out of the Scriptures,there is no queſtion to be made,but that it was the tradition of the Apoſtles.

CHAP. III.

He deſireth their prayers, 4 and inculcateth his precepts and traditions, namely of working quietly for their owne liuing, commanding to excommunicate the diſobedient.

Eph.6,18. Col.4,3. FOr the reſt,brethren,pray for vs, that the word of God may haue courſe and be glorified,as alſo with you:

2 And that we may be deliuered from importunate and naughtie men. for al men haue not faith.

3 But our Lord is faithful, who wil confirme and keepe you from euil.

4 And we haue confidence of you in our Lord, that the things which we command, both you doe,and wil doe.

5 And our Lord direct your hartes in the charitie of God,and patience of Chriſt.

Eph.6.19. coloſ.4.3. *FVrthermore, brethren, * pray ye for vs, that the word of the Lord may haue free paſſage, and be glorified,euen as with you:*

2 And that we may be deliuered from diſordered and euill men: For all men haue not fayth.

3 But the Lord is faithfull, which ſhall ſtabliſh you, and keepe you from euil.

4 And we haue confidence in the Lord to youward, that ye both doe,and wil doe the things which we commaund you.

5 And the Lord guide your hearts to the loue of God, and to the pacient waityng for Chriſt.

6 And

6 And we denounce vnto you, brethren, in the name of our Lord IESVS Chriſt, that you withdrawe your ſelues from euery brother walking inordinately, and not according to the c tradition which they haue receiued of vs.

c παραδόσιν.

7 For your ſelues know how you ought to imitate vs: for we haue not bene vnquiet among you:

Act.20. 1.Cor.4. 1.Theſ.2.

8 *Neither haue we eaten bread of any man gratis, but in labour and in toyle night and day working, leſt we ſhould burden any of you.

1.Cor.9,6.

9 *Not as though we had not authoritie: but that we might giue our ſelues a paterne vnto you for to imitate vs.

10 For alſo when we were with you, this we denounced to you, that if any will not worke, ‖ neither let him eate.

11 For we haue heard of certain among you that walke vnquietly, working nothing, but curiouſly medling.

12 And to them that be ſuch we denoũce & beſeech them in our Lord IESVS Chriſt, that working with ſilence, they eate their owne bread.

Gal.6,9.

13 But you brethren * faint not wel-doing.

14 And if any ‖ obey not our word, ‖ note him by an epiſtle:

15 And doe not company with him, that he may be confounded: and do not eſteeme him as an enemie, but admoniſh him as a brother.

16 And the Lord of peace himſelfe giue you euerlaſting peace in euery place. Our Lord be with you al.

17 The ſalutation, with mine own hand, Paules: which is a ſigne in euery epiſtle. ſo I write.

18 The grace of our Lord IESVS Chriſt be with you al. Amen.

6 We commaund you, brethren, in the name of our Lord Ieſus Chriſt, that ye withdrawe your ſelues from euery brother that walketh inordinately, and not after the inſtitution which he receiued of vs.

*7 For ye your ſelues know * how yee ought to follow vs: *For we behaued not our ſelues inordinately among you,* 1.Cor.11.1. 1.Theſ.4.11.

*8 *Neither tooke we bread of any man for nought: but wrought with labour and ſweate night and day, becauſe we would not be chargeable to any of you.* Acts 20. 34, 1.theſ.2.9.

9 Not becauſe we haue not authoritie, but to make our ſelues an enſample vnto you to folow vs.

10 For when we were with you, this we warned you of, that if any would not worke, the ſame ſhould not eate.

11 For we heare that there are ſome which walke among you inordinately, working not at al, but be buſibodies.

12 Them that are ſuch, we commaund, and exhort by our Lord Ieſus Chriſt, that they working in quietneſſe, eate their owne bread.

*13 And ye, * brethren, bee not wearie in well doing.* Galat.6.9.

*14 If any man obey not our doctrine, ſignifie him by an Epiſtle, *and haue no companie with him, that he may be aſhamed.* Matt.18.17. 2.cor.5.9.

15 Yet count him not as an enimie, but warne him as a brother.

16 Now the very Lord of peace, giue you peace alwayes, by all meanes. The Lord be with you all.

17 The ſalutation of mee Paul, with mine owne hand, which is the token in euery Epiſtle. So I write.

18 The grace of our Lord Ieſus Chriſt bee with you all, Amen.

¶ The ſecond to the Theſſalonians, was written from Athens.

MARGINALL NOTES. CHAP. III.

Rhem.1. 6 Tradition.) *Here alſo (as is noted before, 2.Theſ.2.15.) the aduerſaries in their tranſlations auoyd the word, Tradition, being playne in the Greeke, leſt themſelues might ſeeme to be noted as men walking inordinately, and not according to Apoſtolical Tradition, as al Schiſmatikes, Heretikes, and rebels to Gods Church doe.*

Fulke. 1. Here alſo (as is noted before) we tranſlate according to the true ſenſe of the word, & of the Apoſtle, auoiding the word of tradition, not for any euil ſignification (for it is no more but deliuerie) but becauſe it is taken of you for an vnwritten tradition, when the Apoſtle ſpeaketh expreſly of a doctrine deliuered in writing, and therefore your collection is vayne and childiſh. Your owne vulgar Latin interpretor, 1.Cor.11.2. tranſlateth ſame Greeke word *Præcepta*, precepts or inſtructions, or commandements, or ordinances, whom our tranſlations follow in this place, as I haue ſhewed before, good reaſon why they ſhould. Calling.

ANNOTATIONS. CHAP. III.

Rhem.2. 10 Neither let them eate.) *It is not a general precept or rule, that euery man ſhould liue by his handworke, as the Anabaptiſts argue falſely againſt Gentlemen, and the Caluiniſts apply it peruerſly againſt the vacant life of the Clergie, ſpecially*

*cially of Monkes and other Religious men. But it is a natural admonition onely, giuen to ſuch as had not wherewith to liue of their owne, or any right or good cauſe why to chalenge their finding of others, & to ſuch as vnder the colour of Chriſtian libertie did paſſe their time idely, curiouſly, vnprofitably, and ſcandalouſly, refuſing to doe ſuch workes as were agreeable to their former calling and bringing vp. Such as theſe, were not tolerable, ſpecially there and then, when the Apoſtle and others (that might lawfully haue liued of the altar and their preaching) yet to disburden their hearers, and for the better aduancement of the Goſpel, wrought for their liuing: *proteſting neuertheles continually, that they might haue done otherwiſe, as well as S. Peter and the reſt did, who wrought not, but were found otherwiſe iuſtly and lawfully, as al ſortes of the Clergie preaching or ſeruing the Church and the altar, be and ought to be, * by the law of God and nature. Whoſe ſpiritual labours farre paſſe al bodily trauailes, where the dueties and functions of that vocation be done accordingly: as S. Auguſtine affirmeth of his owne extraordinarie paines incident to the Eccleſiaſtical affaires and regiment: in ſtead of which, if the vſe of the Church and his infirmitie would haue permitted it, he wiſheth he might haue laboured with his handes ſome houres of the day. as ſome of the Clergie did euer voluntarily occupy themſelues in teaching, writing, grauing, paynting, planting, ſowing, embrodering, or ſuch like ſeemely and innocent labours.* See S. Hierom epiſt. 114. ſeu præfat. in Iob. and in vit. Hilario.

The heretikes cauillation againſt Religious men that worke not, anſwered.

1. Cor. 9.

*See S. Cypr. ep. 66.

The ſpiritual trauailes of the Clergie.

Religious men working with their hands.

And Monkes for the moſt part in the primitiue Church (few of them beyng Trieſtes, and many taken from ſeruile works and handicraftes, yea often times profeſſed of bondmen, made free by their maiſters to enter into religion) were appoynted by their Superiours to worke certayne houres of the day, to ſupply the lackes of their Monaſteries: as yet the Religious doe (women ſpecially) in many places, which ſtandeth well with their profeſſion. And S. Auguſtine writeth a whole booke (de opere Monachorum tom. 3.) *againſt the errour of certaine diſordred Monkes that abuſed theſe wordes,* Nolite eſſe ſoliciti, Be not carefull, &c. *and* Reſpicite volatilia cæli, behold the foules of the aire, &c.) *to proue that they ſhould not labour at all, but pray onely and commit their finding to God: not onely ſo excuſing their idleneſſe, but preferring themſelues into holineſſe aboue other their fellowes that did worke, and erroneouſly expounding the ſayd Scriptures for their defence: as they did other Scriptures, to proue they ſhould not be ſhauen after the maner of Monkes. Which letting their heads to grow, be much blameth alſo in them.* See li. 2. Retract. c. 21. & de op. Monach. c. 31. *and S. Hierome* ep. 48. c. 3. *of Nonnes cutting their heare.*

Monkes were ſhauen in the primitiue Church, and Nonnes clipped of their heare.

Where by the way you ſee that the Religious were ſhauen euen in S. Auguſtines time, who reprocheth them for their heare, calling them Cinitos, Hearelings, *as the Heretikes now contrarywiſe deride them by the word* Raſos, Shauelings. *So that there is a great difference betweene the auncient Fathers and the new Proteſtants. And as for hand labours, as S. Auguſtine in the booke alleaged, would not haue Religious folke to refuſe them, where neceſſitie, bodily ſtrength, and the order of the Church or Monaſterie permit or require them: ſo he expreſly writeth, that al cannot nor are not bound to to worke, and that whoſoeuer preacheth or miniſtreth the Sacraments to the people or ſerueth the altar (as al Religious men commonly now doe) may chalenge their liuing of them whom they ſerue, and are not bound to worke, * no nor ſuch neither as haue been brought vp before in ſtate of Gentlemen, and haue giuen away their landes or goods, and made themſelues poore for Chriſtes ſake. Which is to be noted, becauſe the Heretikes affirme the ſayd Scripture and S. Auguſtine to condemne all ſuch for idle perſons.*

S. Auguſtines opinion concerning Religious mens working or not working. *Li. de op. Monach. c. 21.*

Fulke. 2. It is a generall precept, that no man ſhould liue idely, though all men cannot, or need not worke with their handes. The clergie ought alſo to deſerue their liuing by their painefull labour, though it is not neceſſary nor expedient, that they ſhould alwayes worke with their handes. Neither doeth Caluine require any ſuch thing of them that labour in ſtudie and teaching. But againſt the popiſh idle Monkes, Friers, and the reſt of that rable, as alſo againſt idle prieſtes, this text is ſtrong, that if they will not labour, they ſhould not be maintained by the ſweate of other mens browes. Neither is this a naturall admonition onely, but a diuine precept, that euery man ſhould eate his owne bread: for otherwiſe he is a theefe that deuoureth other mens bread. You ſay that ſome of the Clergie did euer voluntarily occupy themſelues in teaching, writing, grauing, painting, planting, ſowing, imbrodering, or ſuch like ſeemely and innocent labours. And for this you quote *Hierom præfat. in Iob,* and *in vita Hilarionis.* In the former place there is no worde of any ſuch matter. But Hierome defending his diligence in correcting the olde tranſlations of the Scripture againſt the enuious, ſayth: *They that will, let them haue the olde bookes written either in purple parchments, with gold and ſiluer, burthens rather then bookes, drawen out in letters of an inch long, (as they ſay) ſo they wil ſuffer me & mine, to haue our poore papers & bookes not ſo beautifull as well corrected.* In the other place he ſayth, that Hilarion *digged the ground with a mattocke, that the labour of his worke, might diuide the labour of his faſting, and alſo weauing baskets of bull-ruſhes, he followed the diſcipline of the Monkes of Aegypt, and the ſentence of the Apoſtle. He that doth not worke, let him not eate.* So that of ſuch exerciſes as you ſpeake of, here is no word. Which I ſay not as though I thought any of thé vnlawful for a miniſter of the Church to exerciſe, either for his recreation, or when he hath leyſure from the neceſſary affaires of his calling: But becauſe you would vnder colour of theſe idle occupations, and ſome of them perniciouſly abuſed, (as in grauing, paynting, imbrodering of things to ſerue idolatrie) excuſe the idleneſſe of many of your Clergie, who when they doe nothing that pertaineth to the office of eccleſiaſticall miniſters, practiſe ſuch matters, to driue away the time onely, as other doe waſte their time in tables, cardes, bowles, or ſuch like paſtimes. But let vs ſee how you excuſe the idleneſſe of your Monkes. The Monkes of the *primitiue Church you ſay which laboured: were few Prieſtes.* And as few of yours doe exerciſe the office of true miniſters of the true Church, but are idle prieſtes, to ſay maſſe and ſing ſeruice, and fill their panches. The olde Monkes you ſay *were taken from ſeruile workes and handy craftes, and often times profeſſed of bondmen.* Admit ſome were ſo, your votaries for the moſt part are ſuch, as being apt for no good ſeruice in the Church, or common wealth, are thruſt in by their friends, or els driuen for pouertie, to ſeeke an idle and wealthy life in thoſe dennes which you call cloiſters. Thoſe old Monkes you ſay did worke, as ſome of your Nonnes doe, certaine houres. And what letteth your Monkes to worke, except perhaps their full bellies? S. Auguſtine in deed oppoſe himſelfe againſt the myſterie of iniquitie, working in the idle Monkes of his dayes, and did write ſharpely againſt them: euen ſuch as caried about with them, counterfeict reliques of Martyrs, to keepe themſelues from labour. *De oper. Monach. cap.* 28. But you haue found a high point in S. Auguſtine, that the religious were ſhauen in his time,

Slander.

Idleneſſe of Monkes.

becauſe thoſe diſorderly Monkes were called *Criniti*, as ſhauen Monkes are called ſhauelings. But *Crinitus* doth not ſignifie him that heare on his head, but him that hath long heare, as you might haue learned out of Virgil calling the Harper, *Crinitus Iopas*. And S. Auguſtine hath neuer a word of ſhauing, but of polling or clipping the heare ſhort, which he vrgeth not as proper to Monkes, but as common to all Chriſtians, and required by the apoſtle, 1. Cor. 11. which thoſe Monkes to elude, did ſay ridiculouſly, that they which had gelded thẽſelues for the kingdome of heauen, were no men, *cap.* 32. And that there was no neceſſitie or religion in polling the heare very ſhort: S. Hierome teſtifieth of Hilarion, *Capillum ſemel in anno die Paſcæ totondit*, he polled his head once a yeere on Eaſter day. Yea it is to be prooued, that ſhauing of heads was auoyded as Heatheniſh ſuperſtition, as S. Hierome ſayth in Ezech. *lib.* 13. *cap.* 44. who out of that ſaying of Ezechiel concerning the prieſts. *They ſhall neither ſhaue their heads, nor ſuffer their heare to grow long, but ſhall poll their heads*, ſayth, *It is clearely ſhewed, that we ought not to haue ſhauen heads as the prieſts and worſhippers of Iſis and Serapis, nor ſuffer our heare to grow long downe, which is the propertie of riotous perſons, &c.*

You ſee then how well you defend your ſhauelings by the auncient fathers agaynſt the new Proteſtants. As for Nonnes cutting their heare. S. Hierome ſpeaketh onely of the virgins and widowes in the monaſteries of AEgypt and Syria, who vſed ſo to doe not for any religion, but becauſe they neither entred into any bathes, nor vſed any oyle on their heads, he ſayth they did it, *To auoyd litle beaſts which breed betweene the skinne and the heare, and other filthineſſe*. They were neither ſo ſuperſtitious, nor yet ſo nice and delicate, as popiſh Nonnes. But that all Monkes are not bound to worke and labour, you proue by S. Auguſtine, that ſuch as preach or miniſter the Sacraments, or ſerue the altar, may chalenge their liuing of them whom they ſerue: and all religious men commonly doe ſo now, you ſay. What ſay you, be all your religious men preachers? no, but they ſerue the altar (you will ſay) becauſe they ſay maſſe. A ſore labour, for which they ſhould bee ſpared: but S. Auguſtine meaneth of them that laboured in the miniſterie of the Goſpell, eyther preaching or miniſtring the Sacraments, or elſe ſtudying to make themſelues fitte for ſuch ſeruice, and ſuch in deede are not bound to labour with their hands, if they may be otherwiſe mainteyned, without iniury and oppreſſion of the poore. But as for them that can doe none other but idole ſeruice, in ſaying maſſe, it was neuer in his meaning to priuiledge them from labour, for all had their howers of prayers and ſinging of Pſalmes appoynted. As for gentlemen that haue giuen landes and goods, there are not many in your cloyſters, to enioy that priuiledge. And yet euen ſuch ought to exerciſe themſelues in ſtudie or ſome other profitable exerciſe, that their bodies are able to endure, for idlenеſſe is not allowed in any man. Therefore in vayne you goe about to excuſe the idleneſſe of your popiſh Monkes and Clergie, of whom many neither ſtudy, nor are apt for ſtudy, neither preach nor are able to preach, neyther ſerue the altar in paynefull and profitable labour, but in idle and idolatrous exerciſes.

***Rhem.* 3.** 14 Obey not.) *Our Paſtours muſt be obeyed, and not onely ſecular Princes. and ſuch as will not be obedient to their ſpirituall gouernours, the Apoſtle (as S. Auguſtine ſayth) giueth order and commaundement that they be corrected by correption or admonition.* By degradation, excommunication, and other lawfull kindes of puniſhments. Contr. Donatiſt. poſt collat. cap. 4. 20. *Read alſo this holy fathers anſwer to ſuch as ſayd*, Let our Prelates commaund vs onely what we ought to doe, and pray for vs that we may doe it: but let them not correct vs. *Where he prooueth that Prelates muſt not onely commaund and pray, but puniſh alſo if that be not done which is commaunded.* Li. de correp. & grat. c. 3.

Eccleſiaſtical cenſures againſt the diſobedient.

Fulke. 3. Our obedience to our Paſtors is ſuch as ought not to hinder our dutie to ciuil magiſtrates, nor our obedience to ciuil magiſtrates, our dutie toward our ſpirituall paſtors: and each office hath their proper kind of lawfull correction or puniſhment.

Rhem. 4. 14 Note him.) *Diſobedient perſons to be excommunicated, and the excoumunicated to be ſeparated from the company of other Chriſtians, and the faythfull not to keepe any company or haue converſation with excommunicated perſons, neither to be partaker with them in the fault for which they are excommunicated, nor in any other acte of religion or office of life, except caſes of mere neceſſitie and other preſcribed and permitted by the law: al this is here inſinuated, and that all the Churches cenſures be grounded in Scriptures and the examples of the Apoſtles.*

Not to communicate with excõmunicate perſons but in certaine caſes.

Fulke. 4. This prooueth not that all popiſh cenſures be grounded in the Scriptures and examples of the Apoſtles, but onely ſuch as the Apoſtle ſpeaketh of, and the Scripture elſe where alloweth. But that a prieſt vnder colour of eccleſiaſticall cenſure ſhould depriue a prince of his kingdome, and abſolue his ſubiects from the othe of obedience giuen vnto him: it hath no warrant in the word of God, but it is a playne note of Antichriſtian tyrannie. Agayne, where you haue caſes preſcribed, and appointed by your Canon law, wherein men may partake with them that are excommunicated (other then caſes of mere neceſſitie and ſeuerall dutie) You play faſt and looſe at your pleaſure. As alſo pope Gregory in his laſt bull of diſpenſation, for Papiſts to counterfeict obedience to the Queenes maieſtie, vntil he could find ſome means to diſpatch her of the poſſeſſion of her kingdome, declareth plainly that no conſcience of eccleſiaſtical cenſure, but reſpect of worldly aduauntage, carieth him hether and thether as occaſion mooueth him.

The popes preſumption.

THE ARGVMENT OF THE FIRST EPISTLE OF S. PAVL TO TIMOTHEE.

AFTER the Epiſtles to the Churches, now folow his Epiſtles to particular perſons, as to Timothee, to Titus, who were Biſhops: and to Philémon.

Of Timothee we reade Act. 16. how S. Paul in his viſitation tooke him in his traine at Lyſtra, circumciding him before, becauſe of the Iewes. he was then a Diſciple, that is to ſay, a Chriſtian man. Afterward the Apoſtle gaue him holy Orders, and conſecrated him Biſhip, as he teſtifieth in both theſe Epiſtles vnto him. 1. Tim 4. v. 14. and 2. Tim. 1. v. 6.

He writeth therfore vnto him as to a Biſhop, and him ſelf expreſſeth the ſcope of his firſt Epiſtle, ſaying: Theſe things I write to thee, that thou maieſt know how thou oughteſt to conuerſe in the houſe of God, which is the church. 1. Timoth. 3.

And ſo he inſtructeth him (and in him, al Biſhops) how to gouerne both him ſelf, and others and touching himſelf, to be an example and a ſpectacle to al ſortes, in al vertue, as touching others, to prohibit al ſuch as goe about to preach otherwiſe then the Catholike Church hath receiued, and to inculcate to the people the Catholike faith: to preach vnto yong and old, men and women: to ſeruants, to the riche, to euery ſort conueniently. With what circumſpection to giue orders, and to what perſons: for whom to pray: whom to admit to the vow of widowhod &c.

This Epiſtle was written, as it ſeemeth, after his firſt empriſonment in Rome, when he was diſmiſſed and ſet at libertie. & thereupon it is, that he might ſay here, I hope to come to thee quickly, *to wit vnto Epheſus, where * he had deſired him to remaine. although in his voiage to Hieruſalem, before his being at Rome, he ſaid at Milétum to the Clergie of Epheſus, vpon probable feare:* And now behold I know, that you ſhal no more ſee my face. 1. Timoth. 3. * 1. Tim. 1. Act. 20. v. 25. 38.

Where it was written, it is vncertaine: though it be commonly ſaid, at Laodicia. Which ſeemeth not, becauſe it is like he was neuer there, as may be gathered by the Epiſtle to the Coloſſians, writtẽ at Rome in his laſt trouble, whẽ he was put to death. Col. 2. v. 1.

THE FIRST EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

He recommendeth vnto him, to inhibite certaine Iewes who iangled of the Law as though it were contrarie to his preaching.

11 *Againſt whom he auoucheth his miniſterie, though he acknowledge his vnworthines.*

PAVL an Apoſtle of IESVS Chriſt according to the commandement of God our ſauior, and of Chriſt IESVS our hope:

2 To Timothee his beloued ſonne in the faith. Grace, mercie, and peace from God the father, and from Chriſt IESVS our Lord.

3 As I deſired thee to remaine at Epheſus when I went into Macedonia, that thou ſhouldeſt denoũce to certaine ‖ not to teach otherwiſe,

4 Nor to attend ‖ to fables and genealogies hauing no ende: which miniſter ‖ queſtions rather thẽ the edifying of God which is in faith.

5 ‖ But ‖ the ende of the precept is charitie from a pure hart, and ‡ a good conſcience, and a faith not feined.

6 From the which things certaine ſtraying, are turned into ᶜ vaine talke,

ᶜ ματαιολογίαν

7 ‖ Deſirous to be doctors of the Law, not vnderſtanding neither what things they ſpeake, nor of what they affirme.

Ro. 7, 12.

8 But we know that * the Law is good, if a man vſe it lawfully.

9 Knowing this that ‖ the Law is not made to the iuſt man, but to the vniuſt, and diſobedient, to the impious and ſinners, to the wicked and contaminate, to killers of

PAVle the Apoſtle of Ieſus Chriſt, by the commiſſion of God our ſauior, & Lord Ieſus Chriſt which is *our hope.*

*2 Vnto * Timothie a naturall ſonne in the faith: Grace, mercy,* and *peace from God our father, and Ieſus Chriſt our Lord.* Act. 16. 2.

3 As I beſought thee to abide ſtill at Epheſus, when I departed into Macedonia, ſo doe, *that thou command ſome that they teach no other doctrine:*

4 Neither giue heed to fables, and endleſſe genealogies, which breed queſtions, more then godly edifying, which is in faith.

5 But the end of the commandement, is charitie out of a pure heart, & of a good conſcience, and of faith vnfeined.

6 From the which things, ſome hauing erred. haue turned vnto vaine iangling:

7 Coueting to be doctours of the law, not vnderſtanding what they ſpeake, neither whereof they affirme.

8 But we know that the law is good, if a man vſe it lawfully:

9 Knowing this, that the law is not giuen vnto a righteous man, but vnto the lawleſſe and diſobedient, to the vngodly, and to ſinners, to the vnholy, and vncleane, to murderers of fathers, and

of fathers and killers of mothers, to murderers,

10 To fornicatours, to lyers with mankinde, to man-ſtealers, to liers, to periured perſons, and what other thing ſoeuer is contrarie to ſound doctrine,

11 Which is according to the Goſpel of the gloric of the bleſſed God, which is committed to me,

12 I giue him thanks which hath ſtrengthened me, Chriſt IESVS our Lord, becauſe he hath eſteemed me faithful, putting me in the miniſterie.

13 Who before was blaſphemous and a perſecutor and contumelious. but I obteined the mercie of God becauſe I did it being ignorant in incredulitie.

14 And the grace of our Lord ouer-aboũded with faith and loue, which is in Chriſt IESVS.

15 A faithful ſaying, and worthie of al acceptation, that Chriſt IESVS came into this world * to ſaue ſinners, of whom I am the cheefe.

Mt.9,13. Mr.2,17.

16 But therfore haue I obtained mercie: that in me firſt of al Chriſt IESVS might ſhew al patience, [c] to the information of them that ſhal beleeue on him vnto life euerlaſting.

[c] πρὸς ὑποτύπωσιν.

17 And to the king of the worldes immortal, inuiſible, onely God, honour & glorie for euer and euer. Amen.

18 This precept I commend to thee ô Timothee: according to the prophecies going before [c] on thee, that thou warre in them a good warfare,

[c] ἐπὶ σε.

19 Hauing faith and a good conſcience, ‡ which certaine repelling, haue made ſhipwracke about the faith.

20 Of whom is Hymenæus and Alexander: whom I haue ‖ deliuered to Satan, that they may learne not to blaſpheme.

and murderers of mothers, to manſlears,

10 To whoremongers, to them that defile themſelues with mankinde, to manſtealers, to lyers, to periured perſons, and if there be any other thing that is contrary to wholeſome doctrine:

11 According to the Goſpell of the glory of the bleſſed God, which is committed vnto me.

12 And I thanke Chriſt Ieſus our Lord, which hath made me ſtrong: for he counted me faithfull, putting me into the miniſterie,

13 Who was before a blaſphemer, and an oppreſſour: But yet I obteined mercy: becauſe I did it ignorantly, in vnbeliefe.

14 Neuertheleſſe, the grace of our Lord was exceeding abundant, with faith, and loue, which is in Chriſt Ieſus.

*15 This is a faithfull ſaying, and by all meanes woorthy to be receiued, * that Chriſt Ieſus came into the world to ſaue ſinners, of whom I am chiefe.* Matth.9.3. mark.2.17.

16 Notwithſtanding, for this cauſe was mercie ſhewed vnto me, that in me the firſt, Ieſus Chriſt might ſhew all long ſuffering, to the example of them which ſhould beleeue on him to life euerlaſting.

17 Now vnto the king euerlaſting, incorruptible, inuiſible, vnto God onely wiſe, be *honor and glory for euer and euer. Amen.*

18 This commandement commit I vnto thee ſonne Timotheus, according to the prophecies which went before vpon thee, that thou in them ſhouldeſt fight a good fight:

19 Hauing faith and good conſcience, which ſome hauing put away, as concerning faith, haue made ſhipwracke.

*20 Of whom is * Hymenæus and Alexander, whom I haue deliuered vnto Satan, that they may learne not to blaſpheme.* 1.Cor.5:5.

MARGINAL NOTES CHAP. I.

Rhem. 1. 5. A good conſcience.) *S. Auguſtine ſaith, He that liſt to haue the hope of heauen let him looke that he haue a good conſcience. to haue a good conſcience, let him beleeue and worke wel. for that he beleeueth, he hath of faith: that he worketh, he hath of charitie. Præfat.* in Pſa.31.

Fulke. 1. That he hath charity, he hath it of fath. *It may be rightly ſaid* (ſaith S. Auguſtine) *that all the commandements of God perteine to faith onely, if not a dead faith, but that liuing faith which worketh by loue be vnderſtood.* De fide & oper. cap. 22. A liuing faith.

Rhem. 2. 19. Which certaine repelling.) *Euil life and no good conſcience is often the cauſe that men fall to Hereſie from the faith of the Catholike Church. Againe, this plainely reproueth the heretikes falſe doctrine, ſaying, that no man can fall from the faith that he once truely had.*

Fulke. 2. They that haue not a good conſcience with faith, may fall from faith, and make ſhipwracke of it, but it is not a liuely faith, whereby a man is iuſtified, but a dead faith, conſiſting only in knowledge of the principles of religion. But they that are iuſtified by a liuely faith, can neuer finally fall from it, becauſe, whom God iuſtifieth, he alſo glorifieth. Rom.8. A dead faith.

ANNOTATIONS. CHAP. I.

Rhem. 3. 3. Not to teach otherwiſe.) *The proper marke of Heretikes and falſe preachers, is, to teach otherwiſe or contrarie to that which they found taught and beleeued generally in the vnitie of the Catholike Church before their time: al doctrine that* Teaching otherwiſe then the doctrine

*that is odde, ſingular, new, differing from that which was firſt planted by the Apoſtles, and deſcended downe from them to al nations and ages folowing without contradiction, being aſſuredly erroneous. * The Greeke word which the Apoſtle here vſeth, expreſſeth this point ſo effectually, that in one compound terme he giueth vs to wit, that an Heretike is nothing els but an after-teacher, or teacher-otherwiſe. which euen it ſelf alone is the eaſieſt rule euen for the ſimple to diſcerne a falſe Prophet or preacher by, ſpecially when an hereſie firſt beginneth. Luther found al Nations Chriſtian at reſt and peace in one vniforme faith, and al preachers of one voice and doctrine touching the B. Sacrament and other Articles: ſo that what ſo euer he taught againſt that which he found preached and beleeued, muſt needes be another doctrine, a later doctrine, an after-teaching or teaching-otherwiſe, and therfore conſequently muſt needes be falſe. And by this admonition of S. Paul, al Biſhops are warned to take heede of ſuch, and ſpecially to prouide that no ſuch odde teachers ariſe in their dioceſes.*

*ἑτεροδιδασκαλεῖν.

receiued, is a ſpecial marke of Heretikes.

Luthers teaching otherwiſe.

Fulke. 3. The proper marke of heretikes, is to teach otherwiſe then the trueth, or contrary to it. But if the teacher finde men intangled with pernitious errours, though they be in neuer ſo great peace and agreement among themſelues, they be not in the vnity of the Catholike church. He teacheth otherwiſe, that teacheth otherwiſe then he learneth out of the ſcripture, and not he that teacheth otherwiſe, then men be falſly perſuaded. Therefore, ſeeing Luther taught not otherwiſe then the Prophets and Apoſtles, his doctrine was not odde, ſingular, and new, but catholike, ancient, and true. Therefore finding many nations ſeduced by the errors of Antichriſt, he called them backe to the true faith taught by the Apoſtles, from which the Popiſh church had made a manifeſt reuolt and apoſtaſie. Yet were there before him the perſecuted churches of God in diuers nations that held the ſame true faith and religion that he preached to the Papiſts, aſwel in England, as in France, Italie, Germanie, Bohemia, Morauia, &c. who with all the Churches of the Eaſt and North partes of the world, not agreeing with the Romiſh Church, by this wiſe note, muſt heare nothing taught otherwiſe then they are perſuaded they haue receiued from the Apoſtles. But ſo you may haue any vaine ſhew of reaſon to reteine your fauorites in popery, you care not what become of the trueth, and of the Catholike church of Chriſt.

Heretikes.

Ancient faith.

Rhem. 4. 4. To fables.) *He ſpeaketh ſpecially of the Iewes after-doctrines and humane conſtitutions repugnant to the lawes of God, whereof Chriſt giueth warning* Mt. 23. *and in other places, which are conteined in their Cabala and Talmud: generally of al heretical doctrines, which in deede, how ſo euer the ſimple people be beguiled by them, are nothing but fabulous inuentions, as we may ſee in the Valentinians, Manichees, and others of old: by the brethren of loue, Puritans, Anabaptiſtes, and Caluiniſtes of our time. For which cauſe Theodoret entitleth his booke againſt Heretikes,* Hæreticarum fabularum, Of Hereticall fables.

Al heretical doctrine is fables.

Fulke. 4. All popiſh fables, no leſſe then Iewiſh fables, being contrary to the lawes of God, are after-doctrines, and humane conſtitutions, conteined in the Popiſh Cabala, that is, tradition, & in the Popiſh Talmud, that is, the canon law or ſchoole diuinity, but not in the holy ſcripture. But the doctrine of them which is grouded vpon the holy ſcriptures, which are the word of trueth, cannot be condemned of fables. Contrariwiſe, popery that is builded vpon ſuch fables, as neuer more fond were inuented to mainteine heatheniſh ſuperſtition, aboue all other hereſies may be intituled hereticall fables. For the fables of the Valentinians and Maniches, though they were monſtrous lyes, yet they are exceeded by the Popiſh fables of reliques, of ſaincts liues, of purgatory, of feined miracles. Neither any heretikes or ſchiſmatikes of our time, for fabulous inuentions may be compared vnto them.

Popiſh fables.

Rhem. 5. 4. Queſtions.) *Let our louing brethren conſider whether theſe contentious and curious queſtionings and diſputes in religion, which theſe vnhappie hereſies haue ingendred, haue brought forth any increaſe of good life, any deuotion, or edification of faith and religion in our daies, and then ſhal they eaſily iudge of the truth of theſe new opinions, and the end that wil folow of theſe innouations. In truth al the world now ſeeth they edifie to Atheiſme and no otherwiſe.*

Curious queſtioning in religion.

Fulke. 5. Not all queſtions, but ſuch as perteine not to the edifying of God, which is by faith, are to be auoyded. Thoſe contentions and queſtions which haue beene neceſſarily mooued to builde vp the ruines of the Church in faith, which Antichriſt had made in hereſie and infidelitie (God be prayſed) haue brought foorth great increaſe of good life and true deuotion in them that haue imbraced the faith. The wickedneſſe that aboundeth is rather diſcouered by the light in moſt, then increaſed in any by comming of the light. But this is condemnation (ſaith our ſauiour Chriſt) that men loue darkneſſe rather then light, becauſe their workes are euill. Iohn 3.

Queſtions.

Contentions.

Rhem. 6. 5. The end Charitie.) *Here againe it appeareth, that Charitie is the cheefe of al vertues, and the end, conſummation, and perfection of al the law and precepts. and yet the Aduerſaries are ſo fond as to preferre faith before it, yea to exclude it from our iuſtification. Such obſtinacie there is in them that haue once in pride and ſtubburnes forſaken the euident truth. Charitie doubtles which is here commended, is iuſtice it ſelf, and the very formal cauſe of our iuſtification, as the workes proceding therof, be the workes of iuſtice.* Charitas inchoata (*ſaith S. Auguſtine*) inchoata iuſtitia: Charitas prouecta, prouecta iuſtitia: Charitas magna, magna iuſtitia: Charitas perfecta, perfecta iuſtitia eſt. Charitie now beginning, is iuſtice beginning: Charitie growen or increaſed, is iuſtice growen or increaſed: great Charitie, is great iuſtice: perfect Charitie, is perfect iuſtice. Li. de nat. & grat. c. 70.

Charitie the very formal cauſe of our iuſtification.

Fulke. 6. We giue to charitie her due commendation, and yet in iuſtification we muſt preferre faith before charity, becauſe we are iuſtified by faith without the works of charitie, which are the works of the law. And whereas it is ſaid, charity is the end and perfection of the law, we doe acknowledge it to be ſo, but this charitie is in no man before faith, by which God iuſtifieth the vngodly man, neither in any iuſtified man is it ſo perfect, that he may be iuſtified therby through the couenant of the law, therfore *the only hope of all godly men* (ſaith S. Auguſtine) *groning vnder this burthen of corruptible fleſh, and in this infirmity of our life, is that we haue a mediator Ieſus Chriſt the righteous, and he is the propitiation for our ſinnes.* Ad Bonifac. lib. 3. cap. 5. What obſtinate blindneſſe then is in the proud hypocritical papiſts, to ſeeke their iuſtification in their workes? But charitie you ſay, is iuſtice it ſelfe, and the formall cauſe of our iuſtification. If you meant that iuſtification, by which we are not made iuſt in the ſight of God, but declared to be iuſt before men, whereof S. Iames ſpeaketh, we would not greatly contend

Iuſtification by faith only.

Charitie is not the forme of iuſtification.

contend with you. But when you make charitie the formall cauſe of our iuſtification before God, which the ſcripture ſaith to be of the vngodly man, whoſe ſinnes are forgiuen, & therefore without works, what obſtinate blindneſſe poſſeſſeth your proud and ſtubburne hearts, that you will not yeeld to ſo great and cleere light of truth? As Auguſtine ſaith. *perfect charitie is perfect iuſtice:* ſo he ſaith in the ſame place, *that no man hath perfect charity in this life*. Whereof it followeth, that no man is iuſtified before God by that charity which he hath in this life, for by vnperfect iuſtice we cannot be perfectly iuſtified, but by faith we are perfectly iuſtified by the iuſtice of Chriſt, which of Gods meere grace is giuen vnto vs. Therefore charity, or the workes proceeding therof, are no cauſe of our iuſtification before God through Ieſus Chriſt. *For ſince that time* (ſaith S. Auguſtine) *good works beginne ſince the time we are iuſtified, we are not iuſtified becauſe they went before.* Ep. 120. Honorato.

Rhem. 7. 7. Deſirous to be Doctors.) *It is the proper vice both of Iudaical and of Heretical falſe teachers, to profeſſe knowledge and great skill in the Law and Scriptures, being in deede in the ſight of the learned moſt ignorant of the word of God, not knowing the very principles of diuinitie, euen to the admiration truely of the learned that reade their bookes or heare them preach.* Heretikes great boaſters, but vnlearned.

Fulke. 7. Heretikes are often times learned, but neuer rightly learned in the trueth. But boaſters of learning were neuer any heretikes, more then the papiſts, which neither in the ſcriptures, nor in any other good learning (for the moſt part) are halfe ſo well learned as they would be accounted. Whoſe ignorance may ſometime moue admiration, not only to the learned, but euen to them that haue meane vnderſtanding: but their impudencie in lying, ſlandering, forging, falſifying, wreſting, and vaine collecting, and falſe concluding, paſſeth all admiration in them that with any indifferent eares and eyes read their books, or heare them preach. Papiſts boaſters of learning.

Rhem. 9. The law not made to the iuſt.) *By this place & the like, the Libertines of our daies would diſcharge themſelues (whom they count iuſt) from the obedience of lawes. But the Apoſtles meaning is that the iuſt man doth wel, not as compelled by law or for feare of puniſhment due to the tranſgreſſors thereof, but of grace and meere loue toward God and al goodnes, moſt willingly, though there were no law to command him.* Libertines alleage ſcripture.

Rhem. 8. 22. Deliuered to Satan.) *Hymenæus and Alexander are here excommunicated for falling from their faith and teaching hereſie: an example vnto Biſhops to vſe their ſpiritual power vpon ſuch. In the primitiue Church, corporal affliction thr ugh the miniſterie of Satan was ioyned to excommunication. Where we ſee alſo the diuels readines to inuade them that are caſt out by excommunication, from the fellowſhip of the faithful, and the ſupereminent power of Biſhops in that caſe. Whereof S. Hierom* (ep. 1. ad Heliod. c. 7.) *hath theſe memorable wordes:* God forbid (*ſaith he*) I ſhould ſpeake iniſtrouſly of them, who ſucceding the Apoſtles in degree, make Chriſtes body with their holy mouth, by whom we are made Chriſtians: who hauing the keies of heauen, do after a ſort iudge before the day of iudgement: who in ſobrietie and Chaſtitie haue the keeping of the ſpouſe of Chriſt. *And a litle after,* They may deliuer me vp to Satan, to the deſtruction of my fleſh, that the ſpirit may be ſaued in the day of our Lord Ieſus. And in the old Law whoſoeuer was diſobedient to the Prieſts, was either caſt out of the campe and ſo ſtoned of the people, or laying downe his necke to the ſword, expiated his offenſe by his bloud: but now the diſobedient is cut of with the ſpiritual ſword, or being caſt out of the Church, is torne by the furious mouth of Diuels. *So ſaith he. Which wordes would God euery Chriſtian man would weigh.* Excommunication of Heretikes, and the effect thereof. The Prieſts high authoritie of Excommunication. The terrible effect therof

Fulke. 8. The apoſtles had extraordinary power to afflict the bodies of men that obſtinately oppoſed themſelues againſt the trueth: but it was not ordinary in all them that had power of excommunication in the primitiue church. But notwithſtanding, iuſt excommunication by them that haue lawfull auctoritie, is greatly to be feared. But when Antichriſt ſendeth out his thunderbolts againſt the profeſſors of Gods truth, it is not to be regarded: and experience of theſe thirtie yeeres in England, hath ſhewed that God bleſſeth where the pope curſeth. That which Hierome ſpeaketh of making Chriſtes body with their holy mouth, is of making the ſacrament of Chriſtes body wherwith we are ſpiritually nouriſhed, as alſo he ſaith, that by them we are made Chriſtians, ſpeaking of the miniſtration of the ſacrament of baptiſme which we receiue by them, but are made Chriſtians properly by the working of Gods ſpirit. The Popes excommunication.

CHAP. II.

By his Apoſtolike authoritie he appointeth publike praiers to be made for al men without exception. 8 alſo men to pray in al places: 9 and women alſo in ſemely attire, 11 to learne of men, and not to be teachers in any wiſe, but to ſeeke ſaluation by that which to them belongeth.

I Deſire therfore firſt of al things that ‖ obſecrations, praiers, poſtulations, thankesgeuings be made for al men,

2 For kings & al that are in preeminence: that we may leade a quiet and a peaceable life in al pietie and chaſtitie.

3 For this is good and acceptable before our Sauiour God,

4 ‖ Who will al men to be ſaued, and to come to the knowledge of the truth,

5 For there is one God, ‖ one alſo mediatour of God and men, man Chriſt IESVS:

6 Who gaue him ſelfa redemption for al, whoſe teſtimonie in due times is confirmed.

7 Wherein

I Exhort you therefore, that firſt of all prayers, ſupplications, interceſſions, and giuing of thanks be made for all men:

2 For kings, and for all that are in auctoritie, that we may lead a quiet and peaceable life, in all godlineſſe and honeſtie.

3 For that is good and acceptable in the ſight of God our Sauiour.

4 Who will haue all men to be ſaued, and to come vnto the knowledge of the truth.

5 For there is *one God, and one mediator of God and men, the man Chriſt Ieſus.*

6 Who gaue himſelfe, a ranſome for all, a teſtimonie in due times:

7 Wherunto

2.Tim.1,11. 7 *Wherein I am appointed a Preacher and an Apoſtle (I ſay the truth, I lie not) doctor of the Gentiles in faith and truth.

8 I wil therfore that men pray in euery place: lifting vp pure handes, without anger and altercation.

1.Pet.3,3. 9 In like maner *women alſo in comely attire: with demureneſſe and ſobrietie adorning them ſelues, not in plaited heare, or gold, or pretious ſtones, or gorgeous apparel,

10 But that which becommeth women profeſsing pietie by good workes.

11 Let a woman learne in ſilence, with al ſubiection.

1.Cor.14,34 12 But * to teach ‖ I permit not vnto a woman, nor to haue dominion ouer the man: but to be in ſilence.

Gen.1,27.3, 6. 13 For *Adam was formed firſt: then Eue.

14 And Adam was not ſeduced: but the woman being ſeduced, was in preuarication.

15 Yet ſhe ſhal be ſaued by generation of children: if ‖ they continue in faith and loue and ſanctification with ſobrietie.

‖ ſhe

7 *Whereunto I am ordeyned a Preacher and an Apoſtle (I tell the trueth in Chriſt, and lie not) a teacher of the Gentiles in faith, and veritie. 2.Tim.1.11.

8 I will therefore that the men praye euery where, lifting vp holy handes without wrath and reaſoning.

9 *Likewiſe alſo the women, that they aray them ſelues in comely apparell, with ſhamefaſtneſſe and diſcreete behauiour, not in braided heare, either gold, or pearles, or coſtly aray: 2.Pet.3.1.

10 But (that becommeth women profeſſing godlineſſe) through good workes.

11 *Let the woman learne in ſilence with al ſubiection. 1.Cor.14.34.

12 But I ſuffer not a woman to teach, neither to vſurpe authoritie ouer the man, but to be in ſilence.

13 *For Adam was firſt formed, then Eue. Gen 1.27.

14 And Adam was not deceiued,* but the woman being deceiued, was in the tranſgreſſion. Gen.3.6.

15 Notwithſtanding, through bearing of children ſhe ſhall be ſaued, if they continue in faith and charitie, and holineſſe, with modeſtie.

MARGINAL NOTES. CHAP. II.

Rhem. 1. 2. For kings and.) *Euen for heathen Kings and Emprours by whom the Church ſuffereth perſecution: much more for al faithful Princes and powers and people both ſpiritual and temporal, for whom as members of Chriſtes body, and therfore ioining in praier and oblation with the miniſters of the Church, the Prieſtes more properly and particularly offer the holy Sacrifice. See S. Auguſtine* de orig. animæ li. 1. c. 9.

Fulke 1. While you would moſt abſurdly ground your popiſh ſacrifice of the Maſſe, vpon the publike praiers, here preſcribed by the Apoſtle, you ſhall fall into the ſame pecke of troubles, that S. Auguſtine in the place by you quoted, placeth the Pelagian. That for infants which are not baptized, would haue *daily oblations, and the ſacrifices of the holy Prieſts continually offred for them.* So you, finding in this text, that Heathen kings muſt be commended in theſe praiers, and minding in any caſe to gaine oblation and ſacrifice, whereof the Apoſtle ſpeaketh not, with theſe praiers, are driuen to ſay, that the Prieſtes more properly and particularly offer the holy Sacrifice for Chriſtians, then for Heathen Princes, as though it were offred alſo for them that are not the members of Chriſt, though not ſo properly, nor particularly. But S. Auguſtine ſayth: *Ecce aliud, &c. Behold an other gulfe, from whence he ſhould neuer come forth, except he repent that he hath ſayd. For who would offer the body of Chriſt, except it be for them that are the members of Chriſt?* Wherefore you muſt either repent that you ſay, of the oblation or holy ſacrifice offred for them in any ſort, or els you muſt take part with the Pelagian againſt S. Auguſtine, which you are ready ynough to doe, but for manners ſake. Sacrifice of the Maſſe.

ANNOTATIONS. CHAP. II.

Rhem. 2. 1. Obſecrations.) *This order of the Apoſtle S. Auguſtine* (ep 59.) *findeth to be fulfilled ſpecially in the holy celebration of the Maſſe, which hath al theſe kindes, expreſſed here in foure diuers wordes pertaining to foure ſortes of praiers, the difference whereof he exactly ſeeketh out of the proper ſignification and difference of the Greeke wordes. And he teacheth vs that the firſt kind of praiers which here be called,* obſecrations, *are thoſe that the Prieſt ſaith before the conſecration: that the ſecond called* Praiers *be al thoſe which are ſaid in and after the Conſecration, and about the Receiuing, including ſpecially the* Pater noſter, *wherewith the whole Church (ſaith he) in maner endeth that part. as S. Hierom alſo affirmeth, that Chriſt taught his Apoſtles to vſe the* Pater noſter *in the Maſſe. Sic docuit, &c.* So taught he his Apoſtles, that daily in the Sacrifice of his body the faithful ſhould be bold to ſay, Pater noſter &c. Li. 3. cont. Pelag. cap. 5. *where he alludeth to the very wordes now vſed in the preface to the ſaid* Pater noſter *in the ſaid Sacrifice,* audemus dicere, Pater noſter. *The third ſort called here in the text,* Poſtulations, *be thoſe which are vſed after the Communion, as it were for dimiſsing of the people with benediction, that is, with the Biſhops or Prieſts bleſsing. Finally the laſt kinde, which is* Thankeſ-giuings, *concludeth al,* * *when the Prieſt and people giue thankes to God for ſo great a myſterie then offered and receiued. Thus the ſaid holy father handleth this text ep. 59. to Paulinus.*

The praiers & petitions in the Maſſe, deduced out of the Apoſtles wordes by S. Auguſtine, and other Fathers.

ἀντιδόσεις. εὐχαριστίαι. * *Theophi. in hunc loc.*

PATER NOSTER in the Maſſe.

S. Epiphanius alſo inſinuateth theſe wordes of the Apoſtle to pertaine to the Liturgie or Maſſe, when he thus writeth to Iohn Biſhop of Hieruſalem. When we accompliſh our praiers after the rite of the holy Myſteries, we pray both for al others, and for thee alſo. *ep. 60. c. 2. ad Io. Hieroſolym. apud Hieronymum. And moſt of the other fathers expound the foreſaid wordes, of publike praiers made by the Prieſt, which are ſaid in al Liturgies or Maſſes both Greeke and Latin, for the good eſtate of al that be in high dignitie, as kings and others.* See S. Chryſ. hom. 6. in 1. Tim. & S. Ambr. in hunc locum. Proſper de vocat. lib. 1. c. 4. *So exactly doth the practiſe of the Church agree with the Preceptes of the Apoſtle and the Scriptures, and ſo profoundly do the holy Fathers ſeeke out the proper ſenſe of the Scriptures,*

Praier in the Maſſe for kings & other.

tures,which our Proteſtants do ſo prophanely,populerely, and lightly ſkimme ouer, that they can neither ſee nor endure the truth.

Fulke 2. S. Auguſtine profeſſing how hard a matter it is to diſtinguiſh betweene theſe wordes, which the Apoſtle vſeth,endeoureth to ſhew this diſtinction in that which all,or almoſt all the Church doth frequent, meaning the forme of the celebration of the Lordes Supper. For of the Popiſh maſſe he ſpeaketh no word. And if the Apoſtle had purpoſed in theſe wordes to deſcribe the Maſſe, he hath omitted the chiefe and almoſt onely eſſentiall part thereof, which is the Sacrifice of the naturall body and bloud of Chriſt. Therefore doubtles the the Apoſtle ſpeaketh not of the celebration of the Maſſe. And that you may knowe,S. Auguſtine ſpeaketh of the Communion,and not of the Maſſe,his wordes are plaine, which you mangle becauſe they haue no ſhewe for your Maſſe. *We may take* precationes, (*which you call obſecrations*) *which we make in the celebration of the Sacraments,before that which is on the Lordes Table begimeth to be bleſſed*, Orationes, *prayers, when that is bleſſed and ſanctified, and broken to be diſtributed, all which petition the whole Church in a manner concludeth with the Lordes prayer.* Then diſcurſing a litle vpon the Greeke worde προσεύχη, he addeth: *If more vſually in the Scriptures, a vowe is called ἀρχὴ, except the generall name of prayer, that praier is properly to be vnderſtoode, which we make according to a vowe. And all thoſe things are vowed which are offred to God,ſpecially the oblation of the holy altar, in which Sacrament that our greateſt vowe is ſet forth,wherein we vowe that we will abide in Chriſt, and in the fellowſhip of the body of Chriſt, of which thing it is a Sacrament,that we being many,are one bread, one body. Therefore in the ſanctification and preparation of the diſtribution thereof,I thinke the Apoſtle commaunded properly, that prayers ſhould be made,(which ſome vnskilfully interpreted adorations,)for that is according to a vowe, which in the Scriptures is moſt commonly called ἀρχὴ. But* interpellationes,*or (as your bookes haue* poſtulationes,) *are made when the people is bleſſed. For then the Prelates as Aduocates,doe offer vnto the moſt mercifull power,thoſe whom they haue by impoſition of handes vndertaken,which being ended,and ſo worthy a Sacrament receiued,thankes giuing concludeth all things.* This is the very order of our Communion,which was the order of the celebration of the Communion in S. Auguſtines time, where no Sacrifice is offered, but of thankes giuing for the death of Chriſt,and of our ſelues to continue alwayes in the vnitie of Chriſtes bodye. As for S. Hierome, hath not reſpect to the celebration of the Lordes Supper, in that he ſayth,but by that forme of prayer which Chriſt taught his Apoſtles, as by other Scriptures,he confuteth the Pelagians. His wordes are theſe: *Sic docuit Apoſtolos, vt quotidie in corporis illius ſacrificio credentes, audeant loqui. So he taught his Apoſtles,that beleeuing the Sacrifice of his body, they ſhould be bold daily to ſpeake, Our Father, &c.* But according to your fantaſie and falſe interpretation, the Lordes prayer ſhould neuer be ſayde but at Maſſe,which Chriſt taught his Apoſtles,not vpon preſumption of their owne merites,but truſting in the Sacrifice of his death,to vtter dayly.

Epiphanius ſpeaketh of publike prayers,vſed in the Liturgie, but without any reſpect to this text, for any thing that can be gathered of his wordes.

Chryſoſtome ſheweth expreſly, that he meaneth not of the Liturgie, but of morning and euening prayers. *The faithfull* (ſayeth he) *doe knowe it, how euery daye in the morning and in the euening, prayers are powred forth to the Lorde,how obſecrations are made by the Church,for all the worlde, for Kinges,and all that are in auctoritie.*

S. Ambroſe alſo ſpeaketh generally of the publike prayers of the Church, not referring them to the Liturgie,or celebration of the Lordes Supper.

Proſper ſayth,that this law of prayer is kept,not onely of the Prieſtes, but of all the faithfull throughout the world,without any relation vnto the Liturgie. And ſo doe we vnderſtand the text,principally of publike prayers,and according to them, of all Chriſtian mens priuate prayers. What cauſe you had therefore to challenge ſuch profound ſenſe of the Scriptures vnto the Popiſh Church,and to charge vs with prophane, populer and light skimming them ouer,let all indifferent men iudge, by thoſe your quotations of the holy Fathers. That I ſpeake nothing of your dogges eloquence, where you aſcribe vnto the holye Scripture,a certaine profane,populer,and light skimme,which is gathered of vs, how religiouſly, learnedly, and grauely,let wiſe men iudge,and God him ſelfe reuenge.

Rhem.3. 4. Who wil al men) *The periſhing or damnation of men muſt not be imputed to God, who delighteth not in any mans perdition, but hath prouided a generall medicine and redemption to ſaue al from periſhing that wil accept it,or that haue it applied vnto them by his Sacraments and other meanes by him ordained,and ſo would haue al ſaued by his conditional wil and ordinance: that is,if men wil them ſelues, by accepting, doing, or hauing done vnto them al things requiſite by Gods law. for God vſeth not his abſolute wil or power towardes al in this caſe.But he that liſt ſee the manifold ſenſes (al good and true) that theſe wordes may beare,let him ſee S. Auguſtine,* Ad articul.ſibi falſo impoſ. reſp. 2. to. 7. Ench.c. 103.Ep. 107.De cor.& grat.c.15.*and* S.Damaſcene li.2.de orthod.fide c.29.

God will no mans perdition, but the ſaluation of al.

Fulke 3. God will haue men of all ſortes to be ſaued, as well kings as ſubiects, but not euery particular man,according to his ſecrete counſell: for then all ſhould be ſaued,and none damned. The iudgements of God,concerning the damnation and reprobation of the wicked, are often ſecrete, but alwayes iuſt. Your diſtinction of Gods conditionall will,doth not ſatisfie the queſtion,nor auoid the difficultie which you would eſcape, that the damnation of men is not to be imputed to God. For no man hath will to accept the generall medicine that God hath prepared,but thoſe whom God vouchſafeth by his grace,to make willing to accept it. And this is the reſolution of S. Auguſtine, in all thoſe places which you quote, after much debating of the queſtion. That the right ſenſe is,that God will haue ſome of all ſortes ſaued,not all of euery ſort, and eſpecially Ench. c. 103.*He will haue all men to be ſaued,not that there is not any man whom he will not haue to be ſaued,which would not worke miracles among them,whom he ſayth that they would haue repented, if he had done them: but that we vnderſtande by all men,all kindes of men,by what difference ſoeuer they are diſtributed,kings,priuate men,noble,ignoble, high,low,learned,vnlearned.*

The will of God.

Rhem.4. 5. One mediator.) *The Proteſtants are to peuiſh and pitifully blind,that charge the Catholike Church and Catholikes,with making moe Mediators then one,which is Chriſt our Sauiour, in that they deſire the Saincts to pray for them,or to be their patrones and interceſſors before God. We tel them therfore that they vnderſtand not what it is to be a Mediator,*

tor, *in this ſenſe that S. Paul taketh the word, and in which it is properly and onely attributed to Chriſt. For, to be thus a Mediator, is,* * *by nature to be truely both God and man, to be that one eternal Prieſt and Redeemer, which by his ſacrifice and death vpon the Croſſe hath reconciled vs to God, and paied his bloud as a full and ſufficient ranſom for al our ſinnes, him ſelf without neede of any redemption, neuer ſubiect to poſſibilitie of ſinning: againe, to be the ſingular Aduocat and Patrone of mankind, that by him ſelf alone and by his owne merites procureth al grace and mercie to mankind in the ſight of his Father, none making any interceſſion for him, nor geuing any grace or force to his praiers, but he to al: none asking or obtaining either grace in this life, or glorie in the next, but by him. In this ſort then (as S. Auguſtine truely ſaith,* Cont. ep. Parm. li. 2. c.8.) *neither Peter nor Paul, no nor our B. Lady, nor any creature whatſoeuer, can be our Mediator. The aduerſaries thinke to baſely of Chriſtes mediation, if they imagine this to be his onely prerogatiue, to pray for vs, or that we make the Saincts our Mediators in that ſort as Chriſt is, when we deſire them to pray for vs. which is ſo far inferior to the ſingular mediation of him, that no Catholike euer can or dare thinke or ſpeake ſo baſely vnto him, as to deſire him to pray for vs: but we ſay,* Lord haue mercie vpon vs, Chriſt haue mercie vpon vs: *and not,* Chriſt pray for vs, *as we ſay to our Ladie and the reſt. Therfore to inuocate Saincts in that ſort as the Catholike Church doth, can not make them our Mediators as Chriſt is, whom we muſt not inuocate in that ſort. And as wel make we the faithful yet liuing, our Mediators (by the Aduerſaries arguments) when we deſire their praiers, as the departed Saincts.*

* *Aug. li. 9. de Ciu. cap. 15. De fid. ad Pet. c. 2.*

Kyrie eleiſon. Chriſte eleiſon.

How there is but one Mediator, Chriſt: and what it is to be ſuch a Mediator.

The different maner of praying to Chriſt, and to Saincts.

But now touching the word Mediator, *though in that ſingular ſenſe proper to our Sauiour, it agreeth to no mere creature in heauen or earth, yet taken in more large and common ſort by the vſe of Scriptures, doctors, and vulgar ſpeach, not onely the Saincts, but good men liuing, that pray for vs and help vs in the way of ſaluation, may and are rightly called Mediators. As S. Cyril li. 12. Theſaur. c. 10. proueth, that Moyſes according to the Scriptures and Ieremie and the Apoſtles and others be Mediators. Read his owne wordes, for they plainely refute al the Aduerſaries cauillations in this caſe. And if the name of* * *Sauiour and Redeemer be in the Scriptures giuen to men, without derogation to him that is in a more excellent and incomparable maner the onely Sauiour of the world: what can they ſay, why there may not be many Mediators, in an inferior degree to the onely and ſingular Mediator? S. Bernard ſaith,* Opus eſt Mediatore ad Mediatorem Chriſtum, nec alter nobis vtilior quam Maria, *that is,* We haue neede of a Mediator to Chriſt the Mediator, and there is none more for our profite then our Ladie. *Bernard. Ser. qui incipit,* Signum magnum apparuit &c. poſt Ser. 5. de Aſſump. *S. Baſil alſo in the ſame ſenſe, writing to Iulian the Apoſtata, deſireth the mediation of our Ladie, of the Apoſtles, Prophets, and Martyrs, for procuring of Gods mercie and remiſſion of his ſinnes. His wordes are cited in* Conc. Nic. 2. act. 4. pag. 110. & 111. *Thus did and thus beleeued al the holy fathers, moſt agreably to the Scriptures, and thus muſt al the children of the Church do, be the Aduerſaries neuer ſo importunate and wilfully blinde in theſe matters.*

Iud. 3. 9. 2. Eſd. 9. 27. Act. 7. 35.

How there be many Mediators, as there be many Sauiours, and Redeemers, euen in the Scriptures.

Fulke 4. Here we are noted of too much peuiſhnes and ſpitefulnes, becauſe we ſay, as the Apoſtle ſayth, that we haue one onely Mediatour Ieſus Chriſt. And with many wordes we are taught, as if we were young children, what a Mediatour is, and how Chriſt is our onely Mediatour, when as in deede there is nothing brought but the common blind diſtinction, that Chriſt is our only Mediatour of redemption, but not of interceſſion. But the Apoſtle ſpeaketh ſo plainly of praier and interceſſion, as that diſtinction can not ſerue, therefore reteining it in deede, but being aſhamed plainly to vſe it, in circumſtance of wordes you bring in nothing els but it. And firſt you tell vs that we vnderſtand not, what it is to be a Mediatour, in that ſenſe S. Paule doth attribute it only to Chriſt. Yes God be thanked, we neede not learne of you. But yet let vs heare what you take vpon you to teach vs. *To be thus a Mediatour, is to be God and man, to be that one eternall Prieſt and Redeemer, which by his death hath reconciled vs to God, and paied his bloud as a full and ſufficient ranſome for all our ſinnes.* Praiſe be to God, we neuer thought otherwiſe of our Sauiour Chriſt, and would God you would alwaies abide by this doctrine. For then you would giue ouer your blaſphemous prieſthood and ſacrifice, your Purgatory, and merites of workes, and truſt only in Ieſus Chriſt, our full and perfect Redeemer. *Againe, that he is the ſingular Aduocate and Patrone of mankind, that by him ſelfe alone, and by his owne merites, procureth all grace and mercie to mankind in the ſight of his Father, none making any interceſſion for him, nor giuing any grace or force to his praiers, &c.* If you would abide by this confeſſion, or did beleeue as you ſay, you would not make ſo many Aduocats and Patrones of mankind, as you doe: you would not defend this praier of your Popiſh Church. *Tu per Thomæ ſanguinem, &c. By the bloud of Thomas, which for thee he did ſpend, make vs Chriſt to climbe whether Thomas did aſcend.* Nor a thouſand other, in which you pray by the merites, by the interceſſion, by the helpe of this Sainct, or that Sainct, to be heard, to be holpen, to be ſaued, &c. As in the Maſſe of one Apoſtle. *Exaudi Domine, &c. Lord heare thy people praying with the patronage of thy holy Apoſtle N. that being alwaies defended by thy aide, they may ſerue thee with ſecure deuotion, &c. Beati tui, &c. Lord we rehearſing the ſolemnities of thy bleſſed Apoſtle N. beſeech thee, that by his ayde, we may receiue thy benefites, for whom we offer to thee the ſacrifices of praiſe.* In the birth of one Martyr. *Adeſto, &c. Lord be preſent at our ſupplications, and by the interceſſion of thy bleſſed Martyr N. beſtow vpon vs gratiouſly thy perpetuall mercie.* In the Maſſe of any Confeſſor. *Suſcipe, &c. Lord receiue the ſacrifice of the reconciliation and praiſe, which by thy bleſſed Confeſſor N. comming betweene, may bring vs to pardon, and may appoint this action into perpetuall grace.* In the Maſſe of S. Rooke, the Poſtcommunion. *Lorde we haue receiued thy holie things, remembring the merites of S. Rooke, performe we beſeech thee, that we may both be defended by his faithfull ayde, and alſo profite by his noble example.* Of S. Aldelme. *O God, which this daye haſt liſted vp thy holye Biſhoppe Aldelme to eternall ioyes, we beſeech thee let thy mercye bring vs thither, by his merites.* The concluſion of all theſe Collects, as of many other ſuch, is that whereof you bragge ſo often, *per Chriſtum Dominum, &c. By Chriſt our Lorde.* So that Chriſt is your Mediatour, Aduocate, and Patrone, with the patronage, and by the ayde of an Apoſtle, by the interceſſion of a Martyr, by the interuention of a Confeſſor, by the remembraunce of the merites, and by the faithfull ayde of Sainct Rooke, by the merites of Sainct Aldelme, and ſuch like. Where you ſaye, *That none of you asketh either grace in this life, or glorye in the next, but by him,* the publike prayers of your Antichriſtian Church, reproueth your falſehood: for you aske of Chriſt him ſelfe eternall life, by the bloud of Thomas, beſide many other requeſtes that you make vnto Sainctes, without any mediation of Chriſt, as that horrible blaſphemie of yours declareth, to the Virgine Marie, *Roga patrem,*

Chriſt our only Mediator,

trem, *Iube natum*, *Intreate the Father*, *Commaunde thy ſonne*, or that which Bonauenture a Sainct of yours, vttereth in theſe wordes: *Iure matris impera filio*, *By the right of a mother*, *commaunde thy Sonne*, *Compell God to be mercifull to ſinners*. With infinite like blaſphemies, peruerting the whole Pſalter of Dauid, with *Te Deum*, *Benedictus*, *Quicunq; vult*, *Nunc dimittis*, all to the honour, or rather to the diſhonour of the Bleſſed Virgine. *But the aduerſaries* (you ſay) *doe thinke too baſely of Chriſtes mediation, if they imagine this to be his onely prerogatiue, to pray for vs*. Surely we doe not imagine, but beeing taught by the Scripture both heere and els where, we knowe moſte certainly, that the office of interceſſion pertayneth vnto Chriſt, as part of his mediation. For S. Paule ſpeaking here of interceſſion, ſayth, he is our onely Mediatour, to make our prayers acceptable and effectuall. Likewiſe the Apoſtle to the Hebrewes, ſayth: He liueth alwayes to make interceſſion for vs. Heb. 7, 25. But why ſhoulde you imagine, that we thinke ſo baſely of Chriſtes mediation, when we doe at all tymes, and in all places, acknowledge him to be our onely Mediatour of redemption, ſaluation, interceſſion, and ſtriue for nothing more, then that the whole glorye of our ſaluation, from the beginning to the ende, ſhoulde be aſcribed to him, as to our onely and moſte ſufficient Mediatour? An other argument of like force it is, *that we thinke too baſely of Chriſtes mediation, if we imagine, that you make the Saincles your Mediatours, in that ſorte as Chriſt is, when you deſire them to pray for you*. Although we were deceiued in our imagination, of your making of Sainctes Mediatours, yet it followeth not, that we therefore thinke too baſely of the mediation of Chriſt. But thar we be not deceiued, nor doe falſely charge you, you ſayd before, that you doe *acknowledge Chriſt* in ſuch ſort *to be our ſingular Aduocate and Patrone, that by him ſelfe alone, and by his owne merites, procureth all grace and mercie, &c.* and yet your vſuall prayers taken out of your Portuis, doe crie out againſt you, whereunto I will adde ſome out of your Engliſh Primers, printed in Queene Maries tyme, of like or worſe blaſphemie. *Holie Marie mother, moſte pure of Virgines all, mother and daughter of the king celeſtiall. So comfort vs in our deſolation, that by thy prayer and ſpeciall mediation, we enioye the reward of the heauenly reigne*. Againe: *Holie mother of God, make thy petition that we may deſerue Chriſt his promiſſion*. Againe, *We beſeech thee of thy pitie, to haue vs in remembrance, and make meanes for vs vnto Chriſt, that we being ſupported thorough thy helpe, may deſerue to atteine to the kingdome of heauen*. Againe, *Graunt that thorough the interceſſion of the Virgine thy mother, we may be deliuered from this preſent heauines, and haue the fruition of eternall gladnes*. Againe, *The dolorous compaſſion of Gods ſweete mother, bring vs to the bliſſe of Almightie God the Father*. *But no Catholike* you ſay, *can or dare thinke or ſpeake ſo baſely vnto Chriſt, to deſire him to pray for vs, but you ſay, Lorde haue mercie vpon vs, Chriſt haue mercie vpon vs, and not Chriſt pray for vs, as you ſay to our Ladie, and the reſt*. In deede our Sauiour Chriſt ſayeth: after he hath by his mediation and interceſſion brought vs vnto the fauour of God. In that day you ſhall aske in my name, and I ſay not to you, that I will praye to the Father for you, for the Father him ſelfe loueth you. Ioh. 16, 26. If then the prayer of Chriſt to God his Father be needeles for vs, what vſe is there of the prayers of other creatures? But you woulde haue men thinke, you giue a ſingular prerogatiue to Chriſt, when you deſire him to haue mercie vpon you, as though you did not likewiſe deſire other creatures to haue mercie vpon you. In the Primer afore ſayde, you praye thus: *O thou meeke mother, haue mercie therefore on wretches, for whom thou haddeſt theſe paynes all, ſeeing thy ſonne that vine cluſter preſſed ſore, and from the peſtilence of death eternall, keepe vs by voyding the feinde infernall, and ioyne vs with them which rewarded be with eternall life, ſeeing the deitie*. And in your Latine Portuis. *Pura, pudica, pia, miſeris miſerere Maria. Virgo parens natum fac nobis propitiatum. Nos precibus matris ſaluet ſapientia Patris. O Marie pure, chaſte, godlie, haue mercie on vs wretches. Virgine mother, make thy ſonne reconciled vnto vs. Let the wiſedome of the Father ſaue vs by the prayers of the mother*. Againe, *Virgo Deo digna, precantibus eſto benigna. O Virgine worthy of God, be fauourable to vs that pray. Quæ peperit florem, det nobis floris odorem. She that hath brought forth the flower, let her giue vs the ſauour of the flower. Conſerua famulos Virgo Maria tuos. O Virgine Marie, preſerue thy ſeruants. Sanctæ Mariæ merita nos perducant ad regna cæleſtia. Let the merites of S. Marie bring vs to the kingdome of heauen*. By theſe, and many other, it is manifeſt, that howſoeuer you woulde hide your blaſphemous interceſſion of Sainctes, the Popiſh Church doth inuocate Sainctes in ſuch ſorte, as Chriſt onely by your owne confeſſion, is to be inuocated. And if you did but onely deſire the prayers of Sainctes departed, as ſome of the auncient Fathers, about foure or fiue hundred yeeres after Chriſt, being deceiued by the myſterie of iniquitie preparing a waye to Antichriſt, beganne to inuocate them, as we deſire the prayers of the Sainctes yet liuing, the errour were much leſſe, but yet, ſeeing we haue no warrant ſo to doe out of the holye Scriptures, and euen that kinde of inuocation, by conſequence, implieth great abſurdities, you were not to be excuſed. To praye one for another in this life, is a duetie of charitie, commended in the Scripture, which we are bounde to yeelde, and require one for an other, and is nothing iniurious to the mediation of Chriſt. For we doe not ſo deſire the godly liuing to pray for vs, as that by their worthines we are brought into the fauour of God, but as the members of the ſame bodye of Chriſt, we ioyne in mutuall prayers, they for vs, and we for them, as we haue warrant in the holy Scripture. But to praye to Sainctes departed, we haue no warrant, commaundement, promiſe, or approued example. Wherefore ſuch inuocation is at the leaſt ſuperſtition, and will-worſhippe. Beſide, that it is iniurious to the mediation of Chriſt, and the mercie of God, who without any ſuffrage of others, heareth vs him ſelfe, and hath promiſed to graunt all our requeſtes, made in the name of Ieſus Chriſt his Sonne. Ioan. 16, 23. 1. Ioan. 5, 14. Whereupon S. Ambroſe ſayeth: *Therefore we are brought into the preſence of kinges by Tribunes, and Counties, becauſe the king is a man, and knoweth not to whome he ought to committe the Common wealth: but to obteyne the fauour of God, from whome nothing is hidden, (for he knoweth the worthines of all men,) there is no neede of any to entreate for vs, but a deuout minde. For whereſoeuer ſuch an one ſpeaketh vnto God, he will anſwere him. In ep. ad Rom. Cap. 1*.

So ſayth Chryſoſtome: *There is no neede of any Porter, there is no neede of any Mediatour, there is no neede of any Miniſter, but ſay thou thy ſelfe, Lord haue mercie vpon me, and God will be preſent, while thou art yet ſpeaking, he will ſay, I am come. Ex varijs in Matth. locis, Hom. 17*. You ſee therefore, that ſuffrages of Sainctes departed, are needles,

needeles, and yet you are not content with Suffrages or Prayers, but you aſcribe vnto them all that is proper to Chriſt, euen reconciliation vnto God, as in that blaſphemous prayer in the Engliſh Primer it is manifeſt. *Hayle Queene, mother of mercie, our life, our ſweeteneſſe, our hope, vnto thee wee doe crie and ſigh, weeping and wailing: Come of therefore our Patroneſſe, caſt vpon vs thy pitifull eyes, and after this our baniſhment, ſhewe to vs the bleſſed fruite of thy wombe. O gate of glory, be for vs a reconciliation vnto the Father, and the Sonne: from the wretched, their faults expell, wipe the ſpottes of ſinnes vncleane &c.*

Touching the worde Mediatour, ſo Chriſt may haue ỹ which is proper vnto him, as very God and man, we contend not for the ſound of wordes and ſyllables. S. Cyrill ſayth, that many of the Saincts vſed the miniſterie of mediation: as Paul him ſelfe, Moſes, Ieremie &c. in this life: but in Heauen onely Chriſt is our Mediatour and Aduocate w̃ the Father & our only Sauiour, although men in this life be called ſauiours and redeemers, which be miniſters & inſtruments of Gods ſaluation & redemption. Which offices and miniſteries, except you can prooue by the ſcriptures, to be appointed to the Sainctes departed, you ſtriue in vaine for the termes. You haue in deede diſtributed ỹ ſeuerall offices & charges vnto Saincts, and appointed vs ſeueral Patrones for all purpoſes: as Nations, France to S. Denis, England to S. George, Scotland to S. Andrewe. And diſeaſes, Toothe ache to S. Apollonia, the peſtilence to S. Rooke, the ague to S. Petronill. Beaſtes, as hogges to S. Antony, horſes to S. Loye, &c. Degrees of men, and occupations: ſchollers to S. Gregory, ſouldiers to S. Morris, phyſitians to S. Coſmus and Damianus: paynters to S. Luke, ſhoomakers to S. Criſpin and Criſpianus: for fire S. Agatha, for the ſea S. Nicolas, for corne S. Iodocus, for wine S. Vrbane &c. But by what warrant from God, you are not able to ſhewe out of his worde. But becauſe you are not aſhamed to ſay, that S. Cyrill doeth plainely confute all our cauillations againſt the mediation of ſainctes, I will ſet downe his owne wordes. In the ſame Epiſtle he ſayeth: *There is one God, and one Mediatour of God and man, euen Ieſus Chriſt, which hath giuen him ſelfe to be a redemption for all. Ieſus Chriſt is the Mediatour of God and man, not onely becauſe he hath reconciled men to God, but alſo becauſe naturally, and ſubſtantially, he is God and man in one perſon. For by this meanes God reconciled our nature to himſelfe: for els howe ſhould Paul haue called Chriſt our one Mediatour? For many of the saincts haue vſed the miniſterie of mediation: and Paul him ſelfe crieth out, we deſire you for Chriſt, be ye reconciled to God. Moſes alſo was a mediatour, for he miniſtred vnto the children of Iſrael the law giuen by God. Alſo bleſſed Ieremie was a mediatour, eſpecially when he cried vnto God. Remember me ſtanding before thee: to ſpeake good things for them. what neede many wordes? Euery one of the Prophets were mediatours, and euery one of the Apoſtles: howe then is Chriſt the onely mediatour of God and men? but that his mediation is newe and vnheard of in any other: but it is not impertinent alſo, breefely to expreſſe the maner, howe he is a mediatour. That which ioyneth together two things, as a meane or middeſt, is of neceſſitie touched of both, and after this maner, diuerſe things are ioyned together by the middeſt. And Chriſt is mediatour of God and man, becauſe in him being one, God and man, are ioyned together.*

Are not theſe wordes very pregnant for you, to make ſo great auaunt of them? he proueth that onely Chriſt is a mediatour properly, whereas all the Prophetes and Apoſtles, while they liued, were miniſters of his mediation, and therefore might vnproperly be called mediatours. But *if the name of Sauiour and Redeemer, be in the Scriptures giuen to men without derogation vnto Chriſt, you aske what we can ſay, why there may not be many mediatours in an inferiour degree, to the onely and ſingular mediatour.* Firſt wee ſay, there is great difference betweene temporall deliuerãce and redemption, in reſpect whereof men are called ſauiours and redeemers in the ſcripture: and the ſpirituall and eternall ſaluation and redemption, which onely Chriſt hath purchaſed vnto vs: and therefore you might as well ſay? Seeing the name of God and Chriſt in the Scriptures is giuen to men, as vnto Princes and Prophetes, why may ye not ſay? that there may bee many Goddes and Chriſtes in an inferiour degree to him, which is onely God and Chriſt, and in the office of the eternall ſaluation and redemption? Secondly wee ſay, that theſe which in the Scripture are called ſauiours and redeemers, are by God appointed for ſuch temporall deliuerance and redemption: ſhewe the like appointment in the ſcriptures of ſainctes departed, to be mediatours of eternall ſaluation and redemption, in an inferiour degree to Chriſt, our onely Mediatour and Aduocate, and wee will ſhake handes with you. But this if you cannot doe, thinke not, but wee haue ynough to ſay, why Chriſt ſhoulde bee our onely Mediatour and Aduocate in Heauen with God his Father, ſo that hee ſhall haue no inferiour mediatours and aduocates vnder him.

To Saint Bernardes auctoritie, who was more then a thouſande yeeres after Chriſt, I oppoſe Saint Ambroſe his auctoritie, which was ſeuen hundred yeere elder then he, who ſayeth in the place before rehearſed. *Ad Deum ſuffragatore non eſt opus. We haue no neede of any Suffragator,* (much leſſe of a mediatour) *vnto God.* The place of Baſil is forged and counterfect, as many other are, in that Idolatrous Councell, to mainteyne Idolatrie. And this moſt manifeſtly, becauſe Iulian the Apoſtata, being vtterly reuolted from the faith, was not to bee prayed for: but publike prayers were made by the Church againſt him, and not for him. Theodoret. Hiſt. lib. 3. chap. 9. and 17.

I will conclude with the wordes of Saint Auguſtine, contr. Parm. lib. 2. Chap. 8. *If the Apoſtle had ſaide ſo: Theſe thinges haue I written vnto you, that you ſhoulde not ſinne: but if any man ſinne, you haue me a Mediatour with the Father, and I doe by my prayer obteyne pardon for your ſinnes (as Parmenianus in a certaine place, placed the Biſhop a mediatour betweene the people and God) what good and faithfull Chriſtian could abide him? who woulde beholde him as an Apoſtle of Chriſt, and not as Antichriſt?* God giue vs grace therefore ſtill to deteſt your Antichriſtian doctrine, and practiſe of many mediatours, and with the Apoſtle Paul in this place, to acknowledge our Sauiour Chriſt to be our onely mediatour with God, both of interceſſion and redemption.

Rhem. 5. S. Chryſ. Hom. 9. in 1. Tim.

12. I permit not.) *In times of licentiouſnes, libertie, & hereſie, women are much giuẽ to reading, diſputing, chatting, & iangling of the holy Scriptures, yea & to teach alſo if they might be permitted. but S. Paul vtterly forbiddeth it, and the *Greeke Doctors vpõ this place note ỹ the woman taught but once, ỹ was whẽ after her reaſoning with Satan ſhe perſuaded her*

Women great talkers of Scripture, and promoters of hereſie.

her husband to tranſgreſſion, and ſo ſhe vndid all mankind. And in the Eccleſiaſticall writers we finde, that women haue been great promoters of euery ſort of hereſie (whereof ſee a notable diſcourſe in S. Hierome ep. ad Cteſiph. cont. Pelag. cap. 2.) *which they would not haue done, if they had according to the Apoſtles rule, folowed pietie and good workes, and liued in ſilence and ſubiection to their husbands.*

Fulke. 5. Although women are forbidden to teach publikely, yet they ought according to their knowledge to inſtruct their familie priuately: and God hath ſometimes extraordinarily vſed the miniſterie of women, to the conuerting of great nations. Neither doth S. Paul reproue women for talking of the ſcripture, which (ſo it be with modeſtie, ſeemely for the ſexe) is greatly commended by S. Hierome in many vertuous women. Yea he exhorteth Læta a godly matrone, to ſeaſon the tender tongue of her young daughter with ſweete Pſalmes. *Let them ſeeke her* (ſaith he) *in the iourney of this worlde, among the multitude and frequence of her kinſfolkes, but let them finde her no where els, but in the cloſet of the ſcriptures, enquiring of the Prophets and Apoſtles, of her ſpirituall mariage.* And as euill women haue been ſometimes promoters of hereſie, ſo haue good women been great promoters of true religion, and haue giuen their life for the teſtimonie of the trueth, as conſtantly and redily as men. Wherefore that which is a reproch onely of wicked perſons, ought not to be abuſed vnto the contumely of the whole ſexe. Women.

CHAP. III.

Of what qualitie they muſt be, whom he ordaineth Biſhops, 8 *and Deacons.* 14 *and the cauſe of his writing to be the excellencie of the Catholike Church, and of Chriſt, who is the obiect of our religion.*

A Faithfull ſaying. If a man deſire a Biſhops office, he deſireth ‖ a good work.

Tit. 1, 6. 2 *It behoueth therefore ‖ a Biſhop to be irreprehenſible, the husband of one wife, ſober, wiſe, comely, chaſt, a man of hoſpitalitie, a teacher,

3 Not giuen to wine, no fighter, but modeſt, no quareler, not couetous,

4 Well ruling his owne houſe, [c] hauing his children ſubiect with all chaſtitie.

5 But if a man know not to rule his owne houſe: how ſhall he haue care of the Church of God?

[b] νεόφυτον. b *Neophytus* is he that was lately chriſtened or newly planted in the myſticall body of Chriſt.

6 ‖ Not [b] a Neophyte: leſt puffed into pride, he fall into the iudgement of ỹ Deuil.

7 And he muſt haue alſo good teſtimonie of them that are without: that he fall not into reproch and the ſnare of the Deuil.

[c] σεμνὰς.

8 Deacons in like maner [c] chaſt, not double tonged, not giuen to much wine, not followers of filthie lucre:

9 Hauing the myſterie of faith in a pure conſcience.

10 And let theſe alſo be proued firſt: and ſo let them miniſter, hauing no crime.

11 The women in like maner chaſt, not detracting, ſober, faithfull in all things.

12 Let deacons be the husbands of one wife: which rule well their children, and their houſes.

13 For they that haue miniſtred wel, ſhal purchaſe to them ſelues a good degree, and much confidence in the faith which is in Chriſt IESVS.

14 Theſe things I write to thee, hoping that I ſhall come to thee quickly.

15 But if I tary long, that thou mayeſt knowe howe thou oughteſt to conuerſe ‖ in the houſe of God, which is the CHVRCH of the liuing God, ‖ the piller and ground of trueth.

16 And manifeſtly it is a great ſacrament of

THis is *a faithfull ſaying: If a man deſire the office of a Biſhop, hee deſireth a good woorke.*

2 * *A Biſhop therefore muſt be blameleſſe,* Tit. 1. 6. *the huſbande of one wife, watching, ſober, comely appareled, a louer of hoſpitalitie, apt to teach,*

3 *Not giuen to ouermuch wine, no ſtriker, not greedie of filthy lucre: but gentle, abhorring fighting, abhorring couetouſneſſe:*

4 *One that ruleth well his owne houſe, hauing children in ſubiection with all grauitie.*

5 *(For if a man knowe not to rule his owne houſe, howe ſhall hee care for the Church of God?)*

6 *Not a yong ſcholler, leſt he, being puffed vp, fall into the condemnation of the deuill.*

7 *He muſt alſo haue a good report of them which are without, leaſt he fall into the rebuke and ſnare of the deuill.*

8 *Likewiſe muſt the †miniſters be graue, not double tongued, not giuen to much wine, neither greedie of filthie lucre.* †Or, deacons.

9 *Holding the myſterie of the faith in a pure conſcience.*

10 *And let them firſt be proued, then let them miniſter, being blameleſſe.*

11 *Euen ſo muſt their wiues be graue, not euill ſpeakers, ſober, faithfull in all things.*

12 *Let the deacons be the huſbandes of one wife, and ſuch as can rule their children well, and their owne houſholdes.*

13 *For they that haue miniſtred wel, get them ſelues a good degree, and great libertie to ſpeake in the faith* which is *in Chriſt Ieſus.*

14 *Theſe things write I vnto thee, hoping to come ſhortly vnto thee:*

15 *But if I tary long, that thou maieſt knowe how thou oughteſt to behaue thy ſelfe in the houſe of God, which is the Church of the liuing God, the pillar and † ground of the trueth.* †Or, ſtay.

16 *And without doubt, great is that myſterie*

of

of pietie, which was manifeſted in fleſh, was iuſtified in ſpirite, appeared to Angels, hath beene preached to Gentiles, is beleeued in the world, is aſſumpted in glorie.

of godlineſſe: God was ſhewed manifeſtly in the fleſh, was iuſtified in the ſpirit, was ſeene among the angels, was preached vnto the Gentiles, was beleeued on in ỹ world, & was receiued vp in glory.

MARGINALL NOTES. CHAP. III.

Rhem.1. *Fulke.1.* 4. Hauing his children.) *He ſaith*, hauing children, *not*, getting children. S.Ambr. Ep.82. Peter and Philip begate ſonnes, and Philip gaue his daughters in mariage. Clemens ſtrom.lib.3.

The Apoſtles wiues.

ANNOTATIONS. CHAP. III.

Rhem. 1. A good worke.) Nothing (*ſaith S.Auguſtine*) in this life, and ſpecially in this time, is eaſier, pleaſanter, or more acceptable to men, then the office of a Biſhop, Prieſt, or Deacon, if the thing be done onely for faſhion ſake & flatteringly: but nothing before God more miſerable, more lamentable, more damnable. *Againe*, There is nothing in this life, and ſpecially at this time, harder, more laborious, or more dangerous, then the office of a Biſhop, Prieſt, or Deacon: but before God nothing more bleſſed, if they warre in ſuch ſort as our Captaine commandeth. *Auguſt.ep.*148.

The great charge, and great merite of Eccleſiaſtical function.

Rhem.2. 2. A Biſhop.) *That which is here ſpoken of a Biſhop (becauſe the wordes Biſhop and Prieſt in the new Teſtament be often taken indifferently for both or either of the twaine, as is noted in an other place) the ſame is meant of euery prieſt alſo: though the qualities here required, ought to be more ſingular in the Biſhop, then in the Prieſt, according to the difference of their degrees, dignities, and callings.*

The Apoſtle vnder ỹ name of Biſhop inſtructeth prieſts alſo.

Fulke.2. Theſe qualities ought to be common to all the miniſters of the word of God and ſacraments, as well to the inferiour prieſtes, as to the higheſt Biſhops: although as euery man is called to higher honour, he ought to endeuour more to excell in vertue.

Rhem.3. 2. Of one wife.) *Certaine Biſhops of Vigilantius ſect (whether vpon falſe conſtruction of this text, or through the filthineſſe of their fleſhly luſt) would take none to the Cleargie, except they would be maried firſt*, not beleeuing (*ſaith S. Hierome aduerſ.vigilant.c.*1.) that any ſingle man liueth chaſtly, ſhewing how holily they liue themſelues, that ſuſpect ill of euery man, and will not giue the Sacrament (*of Order*) to the Cleargie, vnleſſe they ſee their wiues haue great bellies, and children walling at their mothers breaſtes. *Our Proteſtants though they be of Vigilantius ſect, yet they are ſcarſe come ſo farre, to commaunde euery prieſt to be maried. Neuertheleſſe they miſlike them that will not marrie, ſo much the worſe, and they ſuſpect ill of euery ſingle perſon in the Church, thinking the gift of chaſtitie to be very rare among them, and they doe not onely make the ſtate of mariage equall to chaſt ſingle life, with the Heretike Iouinian, but they are bold to ſay ſometimes, that the Biſhop or Prieſt may doe his dutie and charge better maried then ſingle: expreſly againſt S.Paul, who affirmeth that the vnmaried thinke of the things that belong to God, and that the maried be diuerſely diſtracted and intangled with the world.*

The heretikes opinion concerning prieſts mariage.

1.Cor.7.

Fulke.3. Firſt the text is plaine, that a Biſhop, a Prieſt, or a Deacon, muſt be the husband of one wife: and therefore, if all the men that euer were, or ſhall be, ſhould ſay the contrary, mariage is both lawfull and conuenient for a Biſhop, Elder, or deacon, by the iudgement of the holy Ghoſt. And it was nothing els but the myſterie of iniquitie, working cloſely by the ſubtiltie of Satan that deceiued. S Hierome, and many other auncient godly fathers, in cauſing them to thinke and wright, not ſo honorably of mariage in the Cleargie, as the holy inſtitution thereof, and the allowance of God vnto all degrees of men doth require. We know nothing by Vigilantius, but that as he was auncient, ſo he was as good a Catholike as Hierome, & in ſome points defended the trueth, againſt ſuperſtition, more ſincerely then S.Hierome. For that he did write ſo bitterly againſt him, it was but his priuate affection, who writ alſo as bitterly againſt Ruffinus, and as tauntingly againſt S. Auguſtine, both which were as good Catholikes as he himſelfe The Church in his time did not condemne Vigilantius, either of hereſie or error, but in ſome things confirmed his iudgement. For vigils, or watches, againſt the abuſe of which he did wright, were ſoone after aboliſhed, and are not reteyned by the Papiſtes themſelues. But Hierome being in a chafe, becauſe the Biſhop of Barcilona ſuffered Vigilantius to teache in his Church vncontrouled, falleth out alſo with other godly Biſhops that tooke his part, and vpon heare-ſay chargeth them (how truely God knoweth) that they ordeyned no Deacons, except they firſt maried wiues, with further ſurmiſe of their ſuſpition, againſt al vnmaried men. Whereas it is more like, that vnderſtanding this text rightly, they iudged maried men to be as fit as vnmaried men for the holy miniſterie, though it be not neceſſary that all ſhould be maried, or al vnmaried. And the Greeke Church hath of long time obſerued this cuſtome, to ordeyne none before they be maried. But the Proteſtants (you ſay) though they command not euery Prieſt to be maried, yet they miſlike them that will not marie. This is a lewde ſclander: for without reſpect of being maried, or vnmaried, ſo they liue honeſtly, and teach ſincerely, they are liked and allowed of vs. Secondly you ſay, *they ſuſpect ill of euery ſingle perſon in the Church*. Verily the ſingle life of popiſh prieſtes was ſo farre from chaſtitie, that there are few pariſhes in England, that cannot bring manifeſt proofe of the incontinence of one popiſh prieſt or other: but that we doe therefore ſuſpect ill of euery ſingle perſon in the Church, you are able to bring no proſe. For we verily perſwade our ſelues, that there be many, both in the miniſterie, and among the people, that leading a ſingle life without vowe, keepe their bodies in chaſtitie and continence, a hundred times better, then many popiſh votaries. That the gift of continencie is rare, the incontinencie of ſo many as vowed chaſtitie among you, and ſo litle performed it, may giue vs iuſt occaſion to thinke ſo. But where you ſay we make ỹ ſtate of mariage equall with ſingle life, it is falſe: for we acknowledge the prerogatiue of virginitie and ſingle life, which the Apoſtle teacheth 1.Cor.7. But we are bold to ſay alwayes, that the Biſhop or Prieſt, hauing not the gift of continencie, may doe his duetie & charge better maried, then vnmaried, which is not any whit againſt the Apoſtle, but expreſſely with him, who affirmeth that it is better for ſuch to mary then to burne. Otherwiſe the ſingle man hath leſſe cauſe to be diſtracted and intangled with the world in ſome repect, then the maried man: and yet in ſome reſpect a prudent and faithfull wife, may be occaſion, that her husband ſhould be leſſe intangled with worldly matters, then if he were vnmaried.

The mariage of miniſters of the Church.

Slander.

Rhem. 4. *The Apoſtle then, by this place we nowe treate of, neither commaundeth, nor counſeleth, nor wiſheth, nor woulde haue Biſhops or Prieſts to marrie, or ſuch onely to be receiued as haue beene maried: but, that ſuch an one as hath been married (ſo it were but once, and that to a virgine) may be made Biſhop or Prieſt. which is no more then an inhibition that none hauing been twiſe maried or being* bigamus, *ſhould be admitted to that holy Order. And this expoſition onely is agreable to the practiſe of the whole Church, the definition of auncient Councels, the doctrine of all the fathers without exception, and the Apoſtles tradition. Which ſenſe S. Chryſoſtome wholy foloweth vpon the Epiſtle to Titus (though here he folowe not wholy the ſame ſenſe)* Hom. 2. in epi. ad Tit. *S. Ambroſe alſo vpon this place, and moſt plainely and largely in his* 82. *Epiſt.* poſt med. *giuing the cauſe why* bigamus *cannot be made Biſhop or Prieſt, in fine affirmeth, not onely the Apoſtle but the holy Councell of Nice to haue take order that none ſhould be receiued into the Cleargie, that were twiſe maried. S. Hierom* ep. 83. ad Oceanum cap. 2. & epi. 2. c. 18. ep. 11. cap. 2. *expreſly writeth that the Cleargie is made of ſuch as haue had but one wife, at leaſt after Baptiſme: for he thought that if one were often maried when he was yet no Chriſtian, he might notwithſtanding be ordered Biſhop or Prieſt. But S. Ambroſe epi.* 82. *S. Auguſtine* de bono Coniug. cap. 18. *S. Innocentius the firſt* ep. 2. cap 5. 6. tom. 1. Concil. S. *Leo* ep. 87.* *S. Gregorie, and after them the whole Church, exclude thoſe alſo which haue been twiſe married when ſo euer. whereof S. Auguſtine giueth goodly reaſon and example in the place alleaged. S. Leo* epiſt. 87. *addeth further, and proueth that the man is counted bigamus, and not the husband of one wife, in reſpect of holy Orders, not onely if he hath had two wiues, but if his owne wife were not a virgine. Which being obſerued in the high Prieſtes of the olde lawe, muſt needes be much rather kept nowe. See alſo the booke* de Eccleſiaſticis dogmatibus cap. 72. *in S. Auguſtines workes.*

S. Pauls place of one wife, excludeth bigamos from holy Orders.

*li. 2. ep. 25.

Who are counted *bigami*. *Leuit.* 21.

Fulke. 4. The text of the Apoſtle is plaine, that although he commaund not all to be maryed, yet he alloweth any that is maryed (ſo he haue but one wife, with the other qualities here required) to be ordeyned Biſhop, Elder, or Deacon. Neither ſpeaketh he onely of them that haue been maryed, and their wife perhaps dead, but of them that are preſently maryed: for the verbe is of the preſent temps. A Biſhop muſt be the husband of one wife, and 1. Tit. 6. if any is or be the husband of one wife, therefore not onely ſuch an one, as hath been maryed, but ſuch an one as is maryed, may be a Biſhop or Prieſt. The Apoſtle therefore verſe 11. of this chapter, giueth order what maner of women their wiues ſhould be, which your vulgar Latine hath corruptly tranſlated *Mulieres*, and you for a poore aduantage of your hereſie, the women, contrary to the manifeſt circumſtance of the text, and the method of the Apoſtle, who would not ſo abruptly, when he had ſpoken of Biſhops and Deacons, which he will haue to be the husbands of one wife, ſpeake generally of women which perteyne nothing to Biſhops and Deacons, and then returne againe to Deacons. More probably doeth Chryſoſtome, Theodoret, and other, vnderſtand women that were Deaconeſſes, for the helpe of the poore. But where you ſay, it is no more but an inhibition, that none hauing been twiſe maryed, or being *Bigamus*, ſhould be admitted, it is falſe: for he is the husband of one wife, which hath but one wife at one time, though hee hath been maryed more then once or twiſe, and although his wife were a widowe before he maried her. But this your *expoſition onely is* (as you ſay) *agreeable to the practiſe of the whole Church, the diffinition of auncient Councels, and the doctrine of all the fathers without exception.* If this proud bragge were true, as it is falſe, yet the auctoritie of the holy Ghoſt, is to be preferred before all that you name, whoſe wordes cannot without manifeſt violence be reſtreyned to ſuch an expoſition.

Therefore Chryſoſtome expoundeth this text againſt Polygamie, which is the hauing of many wiues at once, ſaying: *He ſaith not this as making a lawe, that none without a wife may bee made a Biſhop, but appointing a meaſure of that matter: for it was lawfull for the Iewes to be ioyned in the ſecond mariage, and to haue two wiues at once.* But in his expoſition vpon Titus, you would make vs beleeue, that he forgate what he ſaid here, or in ſo ſhort time changed his expoſition, and agreeth wholy with you, whereas in trueth, if you vnderſtoode him right, he confirmeth that which he ſayeth vpon this text. For he ſpeaketh againſt ſuch laſciuious perſons, as after their wife was departed from them, not lawfully diuorced, maryed an other. For ſuch were not the husbands of one wife: ſeeing ſhe ỹ departed, or was vniuſtly put away, remayned ſtill a lawfull wife. His wordes are theſe. *For what cauſe doeth he bring fourth euen ſuch kinde of men? He purpoſeth vtterly to ſtoppe the mouthes of Heretikes, which condemne mariage: ſhewing that mariage is without fault, and is ſo precious, that with it any man may be preferred, euen to the holy ſeate of a Biſhopricke. Alſo with this ſaying he chaſtiſeth vnchaſt perſons, while he ſuffereth them not after their ſecond mariage, to be taken to the gouernement of the Church, and the dignitie of a paſtor: for he which is found not to haue kept his beneuolence toward his wife, which is gone from him, howe ſhould he be a very good teacher of the Church? nay rather to what crimes ſhall he not dayly be ſubiect? For ye all knowe, that although by the lawes ſuch ſeconde mariages are permitted, yet that thing is open to many accuſations: therefore hee will haue the Biſhop to giue no occaſion to them that are vnder him. Therefore before all thinges, hee ſetteth downe: if any be without crime, that is, if all his life be voide of reproofe, if no man can reproue his maners. Finally heare what our Lord ſaith: if the light which is in thee be darkeneſſe, howe great ſhall the darkeneſſe be?*

Here it is plaine, that hee ſpeaketh of ſeconde mariage in them, whoſe firſt wife was not dead, but gone away ἀποδήσαν. For he that maryeth after his wife is dead, is not to be charged with laſciuiouſneſſe, nor to be accompted vnchaſt (and much leſſe he that in his firſt mariage taketh a widowe,) nor dayly ſubiect to many crimes, or to any crime in reſpect of his maryage, neither is his life and maners to be reprooued, that liueth chaſtly with his ſecond wife, neither is he to be accompted darkeneſſe, who after his wife is dead, maryeth in the Lord.

Therefore Chryſoſtome ſpeaketh of ſuch ſeconde mariages, as were permitted by the ciuill lawes, after vnlawfull diuorcements, or departures of wiues from their husbands, and not againſt the mariage of them, that after their wife is departed out of this life, doe marie an other in the feare of God, as it is free by Gods ordinance, and willed by S. Paul to the yonger ſort of widowes 1. Timothie 5. For ſuch mariage is not open to any iuſt accuſation.

Therefore Chryſoſtome in both places, is directly contrary to your falſe and enforced expoſition. So is Theodoret vpon this text. *The husband of one wife: the preaching then beganne. And neither the Gentiles did exerciſe virginitie, nor the Iewes did admit it: for they eſteemed the procreation of children to be a bleſſing. Therefore for as much as at that time, they were not eaſily to be founde, which exerciſed continencie, he commaundeth of ſuch as had*

maryed

maried wiues, to ordeine them which had honoured temperancie. And concerning that saying, The husband of one wife, I thinke certeine men haue said well. For of olde time both Greekes and Iewes, were wont to be maried with two, three, or more wiues at once. But euen now also when the Emperial lawes forbid men to mary two wiues at once, they haue to doe with concubines and harlots. They haue said therefore, that the holy Apostle saith, That he which dwelleth honestly with one only wife, is worthy to be ordeined a bishop. For (say they) he doeth not reiect the second mariage, which hath often commaunded that it should be vsed. For a woman (saith he) is bound by the lawe so long as her husband liueth, but if her husband be dead, she is free, that she may mary to whom she will, only in the Lord. Againe, I say to the vnmaried, and to the widowes, and ioyning both the states together, he maketh one lawe for them. In deede if the vow of continencie haue bene made, the second mariage is not in the power of their will. For if he haue thrust away his first wife, and be ioyned to another, he is worthy to be reprehended, and is iustly subiect to accusation. But if force of death hath disioyned his first wife, and (nature vrging) hath compelled him to be ioyned to a second wife, his second mariage is proceeded not of his will, but of casualtie. These things considered, I admit their interpretation which haue so vnderstood the place. S. Hierome also, no great fauourer of mariage, and inclined to that opinion, that he which hath bene twise lawfully maried, should not be ordeined, yet in his Commentarie vpon the Epistle to Titus, agreeth not with your exposition, and declareth that there were many which did interprete these words as we doe. His wordes are these. *As touching that he saith: The husband of one wife, we ought to vnderstand it so, that we thinke not that euery one that hath bene but once maried, is better then he that hath bene twise maried, but that he may exhort vnto one onely mariage and continencie, which can bring forth his owne example in teaching. For put the case, there is one which lost his wife when he was a very yong man, and being ouercome with the necessitie of his flesh, hath taken the second wife, which within short time after he hath lost also: and after that hath liued continently, and that there is another man which hath had the vse of matrimonie, & his wife euen vntill his old age, (as many thinke it a felicitie neuer to haue ceased from the worke of the flesh) which of these two seemeth to be the better, the more chaste, the more continent? Verely, hee which in his second mariage was vnhappy, and afterward liued chastely and holily: and not he which by olde age was separated from embracing his wife. Therefore let him not please himselfe which hauing bene but once maried, is chosen: that hee is better then euery one that hath bene twise maried. Seeing in him his happines was chosen rather then his will. Some (interpreters) of this place doe giue this sence: It was of the Iewish custome (say they) that men had two wiues or more at once, as we reade in the olde lawe of Abraham and Iacob: and this they will haue to be the Apostles commaundement in this place: that he which is to be chosen a bishop, haue not two wiues together at one time. Many (more superstitiously then truely) doe thinke that such are not to be chosen in the Priesthod, which when they were Gentiles had one wife, and after they had lost her, (since they were baptized in Christ) haue maried an other wife, where as if this were to be obserued, they should rather be kept from the bishops office, which following before wandring lust by harlots, haue taken one wife since they were regenerated: and it is much more detestable to haue committed fornications with many, then to haue bene twise maried: for in the one is felicitie of matrimony, in the other lasciuiousnes prone to sinne.* Theophylact saith vpon this text: *Let him be the husband of one wife. He spake this because of the Iewes, for to them was permitted polygamie, that is to ioyne mariage with many together.*

By these testimonies you may see, how brasen faced these *Khemistes* are, which are not ashamed to say, that this *their exposition onely is the doctrine of all the fathers without exception.* Whereas it is euident, that Chrysostome, Theodoret, and Theophylact, and by the testimonie of Theodoret and Hierom, many other auncient fathers before them, interpreted this text onely against *Polygamie*, or many wiues at once. And there is no doubt, but according to their doctrine that so vnderstoode the Scripture, the Church practised in ordeyning them that had bene married more then once, and in allowing them that were ordeined to liue chastly with one wife. But S. Ambrose (you say) affirmeth that none may be taken into the Cleargie that haue bene twise married. What then? Other doctors were of an other iudgement, as we heard before. And S. Hierom condemneth his opinion plainly of superstition *Ep.* 82. Where he thinketh, that such as had bene often married before Baptisme, were excluded. But he affirmeth that the holy Council of *Nice* haue taken this order. Yet no such thing appeareth in the Actes of that Councel, and therefore it is like he was deceiued with some false copie. For it is not vnlike that the Councel of *Nice* was falsified as well in this point, as in the point of the bishop of Romes vsurped auctoritie, which was openly discouered in the Councel of *Affrica*. And yet S. Ambrose alloweth him that hath a wife to be ordeined bishop or priest: As his wordes are plaine, *Hee commaudeth that a bishop be the husband of one wife, not that he excludeth him that is vnmarried, for this is aboue the lawe of the precept, but that with matrimonial chastitie, he keepe the grace of his washing or baptisme. Neither is he againe inuited to beget children by the Apostles auctoritie, for he said, hauing children, not begetting children.* By these wordes it appeareth, that S. Ambrose thought it lawfull, (though not necessarie) for a bishop to be maried, and also to beget children: and of the same iudgement he is vpon this text. So doeth S. Hierom (although he say the Cleargie is made of them that haue bene but once married,) and alledgeth that the text may be expounded onely against *Polygamie*, as in his Commentarie vpon the Epistle to *Titus*, against them that refused him that was maried before Baptisme and after. *Oceano* Also *cont. Iou. lib.* 1. He confesseth that such maner of men were chosen to be Priests, because there were not so many Virgines, as it was necessary to haue Priestes. And as concerning that opinion, that he which hath had one wife before he was baptized, and an other after, can not be ordeined. He calleth it the heresie of *Cain*, and disputeth earnestly against it, in that Epistle to *Oceanus*, neither doeth S. Augustine simply allow it: but saith, They did vnderstand the Apostle more sharpely, which thought he was not to be ordeined which had an other wife, being a learner or a Pagane. As for Innocentius, Leo, and Gregory bishops of Rome, in which See the mysterie of iniquitie wrought more strongly then in other places, (and specially towarde the reuelation of Antichrist) it is lesse marueile, if they thought any thing more hardly of mariage. And yet *Leo Ep.* 87. toucheth not the case, nor yet *Gregory Lib* 2. *Ep.* 25. But that such as had bene twise maried, or had maried a widow, should not be admitted they both affirme. As for the Booke *De Ecclesiasticis dogmatibus*, falsly bearing the name of S. Augustine, deserueth none answere: and yet the auctour excludeth them that haue had wiues before Baptisme, (or one Concubine) which if it were true, S. Augustine could neuer haue bene made bishop, for he confesseth that he had two concubines *Conf. lib.* 6. *c.* 15. The reason that Leo alledgeth out of the Lawe, to proue that he is *Bigamus* that hath maried a widow (because the high Priest was forbidden to marry a widow) is vnsufficient:

for

for that prohibition extended onely to the high Prieſt which was a figure of Chriſt, and perteineth no more vnto the Miniſters of the Church in the new Teſtament, then any other parts of his office, that were peculiar to that ſtate & calling. But that the godly ancient fathers accompted *Digamy* to be in them that had two wiues at once, and not in them that had bene twiſe maried. *Iuſtinus* martyr is a good witnes: Who *Apol.*2. expounding that ſaying of our Sauiour Chriſt, *Hee that marieth her that is forſaken committeth adulterie*: concludeth, that they which according to mans lawe, *δυ γαμους πουουμενους, doe marry two wiues, (by our maſters iudgement) are ſinners.* The auncient Councels alſo of *Neocæſarea* and *Laodicea*, putting them to open penance, that were *Digami*, ſeeme to meane of ſuch as were married contrary to Gods Lawe to the ſecond wife, before the firſt was dead, or els it was a groſſe error to puniſh that which was no ſinne, with a whole yeeres or two yeeres open penance.

Rhem. 5. *And by theſe few you may ſee how ſhamefully the ſtate of the new heretical Cleargie of our time is fallen from the Apoſtolike and al the fathers practiſe and doctrine herein. Who do not onely take men once or twiſe maried before, but (which was neuer heard of before in any perſon or part of the Catholike Church) they marie after they be Biſhops or Prieſts, once, twiſe, and as often as their luſtes require. Whereas it was neuer lawful in Gods Church to marrie after Holy Orders. Neither is there one authentical example thereof in the world. For thoſe of whom Nice Councel ſpeaketh, were maried before, and were but tolerated onely to vſe their wiues: the fathers in the ſame Councel prouiding expreſſly at the ſame time, that none from thence forth ſhould marrie after they came to holy Orders*, and that according to the auncient tradition of the Church. *as Socrates and Sozomenus declare in moſt plaine wordes. See Suidas in the word* Paphnutius.* *And in what countrie ſo euer they haue been permitted to haue carnal dealing euen with their wiues whom they had before, it was not according to the exact rule of the Apoſtles and Churches tradition, by which al that be in holy Orders, ſhould wholy abſtaine, not onely from marying, but euen from their wiues before maried. Whereof thus writeth S. Epiphanius* hæreſ.59 cont. Catharos. The holy preaching of God receiueth not, after Chriſt, them that marrie againe after their wiues departure, by reaſon of the great dignitie and honour of Prieſthod. And this the holy Church of God obſerueth with al ſinceritie. Yea ſhe doth not receiue the once maried perſon that yet vſeth his wife and begetteth children: but onely ſuch an one ſhe taketh to be Deacon, Prieſt, Biſhop, or Subdeacon, as abſtaineth from his owne wife, or is a widower, ſpecially where the holy canons be ſincerely kept. But thou wilt ſay vnto me, that in certaine places Prieſts, Deacons, and Subdeacons do yet beget children (*belike this holy father neuer heard of any Biſhop that did ſo, and therfore he leaueth out that order, which he named with the other in the former part of the ſentẽce*) but that is not done according to order and rule, but according to mans minde, which by time ſlacketh, and for the great multitude (*of Chriſtian people*) when they were not found ſufficient for the miniſterie, &c. *the reſt of his wordes be goodly for that purpoſe.*

S. Epiphanius.

Euſebius alſo Euang. demonſt.li.1.c.9. *ſaith, that ſuch as be conſecrated to the holy miniſterie, ſhould abſtaine wholy from their wiues which they had before. S. Hierom* Apolog.ad Pammach.c.8. *proueth, that ſuch of the Apoſtles as were maried, did ſo, and that the Clergie ought to do the ſame by their example. Yea in his time he teſtifieth* (Cont. Vigil.c.1.) *that they did liue ſingle in maner through the world, euen in the Eaſt Church alſo.* What, *ſaith he*, ſhal the Churches of the Eaſt do, what they of Aegypt, of the See Apoſtolike: which take to the Clergie, either virgins, or the continent and vnmaried, or ſuch as if they haue wiues, ceaſe to be husbands? *And againe he ſaith* in Apolog.ad Pammach c.3. (*See alſo* c.8.) If maried men like not wel of this, let them not be angrie with me, but with the holy Scriptures, with al Biſhops, Prieſts, Deacons, and the whole companie of Prieſts and Leuites, that know they cannot offer ſacrifices if they vſe the act of mariage. *S. Auguſtine* de adult. Coniug.li.2.c.20. *maketh it ſo plaine a matter that al Prieſts ſhould liue chaſt, that he writeth, that euen ſuch as were forced (as many were in the primitiue Church) to be of the Clergie, were bound to liue chaſt, yea and did it with great ioy and felicitie, neuer complaining of theſe neceſſities and intolerable burdens, or impoſſibilities of liuing chaſt, as our fleſhly companie of new Miniſters and Superintendents do now, that thinke it no life without women, much like to S. Auguſtine before his conuerſion, when he was yet a Manichee, who (as himſelf reporteth* Confeſſ.li.6.c.3) *admiring in S. Ambroſe al other his incomparable excellencies, yet counted al his felicities leſſe, becauſe he lacked a woman, without which he thought (in time of his infidelitie) no man could liue. But after his conuerſion thus he ſaid to God of S. Ambroſe:* What hope he had, and againſt the tentations of his excellencie what a fight he felt, or rather what a comfort and ſolace in tribulation, and his ſecrete mouth which was within in his hart, what ſauourie and ſweete ioyes it taſted of thy bread, neither could I coniecture, neither had I tried.

S. Auguſtine. See S. Leo ep. 92.c.3. S. Ambroſe.

See Tertullian li.1.ad vxorem. *S. Cyprian* de ſingul. Clericor. *the firſt Councel of Nice* can.3. Conc. Tolet.2. can.3. Conc. Aurelian.3.can.3. *of Carthage the ſecond cap.*2, *of Neocæſarea cap.*1, *of Ancyra cap.* 10. *and you ſhal find that this was generally the Churches order euen from the Apoſtles time, though in ſome places by the licentiouſnes of many, it was ſometime not ſo religiouſly looked vnto. Whereby you may eaſily refute the impudent clamors of Heretikes againſt Siricius, Gregorie* 7, *and others, whom they falſely make the authors of the Cleargies ſingle life.*

Tertullian. S. Cyprian. Councels.

Fulke 5. We depart neither from the Apoſtles doctrine, nor from the iudgement of all the auncient fathers (as the places of Chryſoſtome, Theodoret and Hierom doeth declare,) in vnderſtanding this text, of him that is the husband of one wife at one time, though he haue bene married more then once. And ſeeing the holy Ghoſt doeth not reſtreine marriage from them that are ordeined being ſingle, it were Antichriſtian preſumption and the doctrine of diuels, to forbid that which God hath left to bee free. That you ſay it was neuer lawfull in Gods Church to marrie after Holy orders, and that there is *not one Authenticall example* thereof in the world, it is a lewde and impudent lye. For to omit ſo many of your Popiſh Church, which by the Popes diſpenſation haue married after Holy orders, the Councel of *Ancyra.can.*9. *or.*10. alloweth them, that when they are ordeined Deacons, doe profeſſe that they muſt haue wiues to marrie after orders taken, and to continue in the Miniſterie. But of this matter ſee more the Notes vpon S. Matthew the 8. Sect.3. where alſo is handled the iudgement of the Nicen Councel, according to the ſentence of *Paphnutius*, and the ſaying of *Epiphanius*. Sauing that you ſay, *Epiphanius* neuer heard that any biſhop did beget children, as he did of other inferiour degrees, Where I might anſwere you, that vnder the name of Prieſtes, Biſhops are alſo conteined, as you confeſſe ſometimes. And *Athanaſius ad Dracontium*, affirmeth, *That hee knewe many Biſhops not married, and contrarywiſe Monks made fathers of children, as on the other ſide you may ſee* (ſaith hee) *Biſhops fathers of children, & Monkes*

The Heretical clergy nothing regardeth the Apoſtles preſcription of one wife.

None euer maried after holy Orders. *Socrat.li.1.c.8.* *Soz.li.1.c.22.*

*They that were made Prieſts of maried men, abſteined from their wiues.

Mariage of Prieſts is contrarie to the auncient canons.

that haue not ſought libertie of generation, and that Clearkes haue drunke wine, and Monkes haue faſted. For ſo it is lawfull and after this maner it ſhall not be prohibited, but let euery man ſtriue in what he will, &c.

Where you ſay *Euſebius* ſaith, that ſuch as be conſecrated to the holy Miniſtery, ſhould abſteine wholy from their wiues which they had before, it is falſe. His wordes are theſe, *According to the lawes of the new Teſtament, begetting of children is not altogether forbidden, although that which is not vnlike to the auncient godly men, is appointed. For the word ſaith, that a Biſhop muſt be the husband of one wife, but alſo it is meete that euen they which are conſecrated and exerciſed about the Miniſtery of God, doe abſtaine from thence foorth, from matrimonial companie.* He ſpeaketh therefore of that which he iudged cõuenient, but not neceſſarie. S. Hierom was too much addicted to extol continencie and virginitie, and therefore (otherwiſe then the trueth requireth) he pronounceth of the Apoſtles: yet can he not deny, but many Biſhops and Prieſtes in his time were married, and did alſo vſe the acte of mariage (although they abſtained at ſome times) as appeareth by the former place in his *Apologie*. For in the other place he ſaith, Biſhops, Prieſtes and Deacons, are choſen either virgines or widowes, *vel certe poſt ſacerdotium in æternum pudici, Or at leaſt after Prieſthod for euer chaſte*, We may well vnderſtand him, of them that liue chaſtly in marriage. For elſe it would follow, that married men were *impudici*, vnchaſt and filthy, which crime of reproch of mariage, Hierom in that *Apologie* laboureth to wipe away from himſelfe. But *Socrates lib. 5. cap. 22.* Saith that in his time *many Biſhops (euen in the time that they were Biſhops) begate children of their lawfull wiues.* S. Auguſtine *de adulterinis coniugijs*, ſaith, That ſome which were conſtrained to be of the Cleargie, did continue continent by Gods helpe to the end: He ſaith not, that they were bound vnto it by the Lawe of God. For of S. Peter, the auctour of thoſe queſtions vnder his name ſaith, *It is knowen that he had a wife, and the begetting of children did not hinder him to take the Primacie among the Apoſtles, Quæſtion. ext. vtroq; mixt. Q. 102.*

The reſt that you ſay, of our complaining of theſe neceſſities, &c. and thinking there is no life without women, is vaine and ſlanderous. We know Gods giftes are diuers, and that to ſome he giueth the gift of continencie, but not to all. And therefore to whom God giueth not the gift, we ſay it is impoſſible for him to haue it. But if it be a matter ſo eaſie, and the gift in euery mans power that will ſeeke it (as you defend) the more inexcuſable is the Popiſh Cleargie, if they keepe not continencie which alſo they haue vowed or profeſſed, as it is well knowen how ill they kept it in times paſt, and it is to be doubted they would doe little better hereafter, if they were ſettled in ſuch eaſe and wealth, as they haue bene. Slander.

But to proue that it was generally the Churches order from the Apoſtles time, that the Cleargie ſhonld abſtaine from mariage, you will vs to ſee. Firſt Tertullian in his firſt booke to his wife, where no ſuch matter is, although as he had at that time embraced the hereſie of *Montanus*, he ſaith, That ſecond mariages were againſt the diſcipline of the Church, and the preſcript of the Apoſtle, which ſuffereth not them that haue bene twiſe maried to be Biſhops. But the Catholike Church in his time alowed them to be Biſhops, that were twiſe maried, and that doeth Tertullian obiect vnto the Catholikes as a crime, in his booke *de Monogamia*. Whereby we may ſee, from how good a ſpring that interpretation of this text proceeded, that a Biſhop might not be one that had bene twiſe maried, euen from the filthie ſinke of *Montanus* the heretike. And yet it is not like, that Tertullian abſtained from his wife, becauſe he vſeth not that for a reaſon, to perſwade her from ſecond mariage, that ſhe had experience by long abſtinence in mariage, that ſhe had ſtrength to refraine from mariage, if ſhe would vſe it. The booke *de ſingularitate clericorum*, (though it be none of S. Cyprians workes) yet doeth it not ſhew, that it was the generall order of the Church from the Apoſtles, that the Miniſters of the Church ſhould be vnmaried or abſtaine from their wiues, but that ſuch as had promiſed openly to abſtaine from lawfull mariage, ſhould not ſecretly keepe companie with ſtrange women. Therefore he ſaith *Num. 4. Why hath he taken a woman to him, which hath deſpiſed to marry a wife.* Againe, *He hath giuen to me a ſuſpected plee, which hath refuſed a lawfull wife, and taken an vnlawfull woman.* The thirde Canon of the Councel of *Nice* likewiſe, forbiddeth all ſtrange women to dwell with the Miniſters of the Church, but not their owne wiues. The Councel of *Neocæſarea c.* 1. depoſeth him, that marieth after he is a Prieſt from his dignitie, but if he commit fornication or adulterie, caſteth him out of the Church, & putteth to open penance among lay men. This prouincial conſtitution (though not grounded vpon the word of God) yet declareth that they compted it a breach of mans lawe, for a Prieſt to marrie, and therefore depoſed him from his order, (but no ſinne againſt God,) therefore they neuer diuorced him nor put him to penance, as they did them that committed fornication or adulterie. But that a maryed man might be ordeined and retaine his wife, it appeareth in the ſame Councel *Can.* 8. The Councel of *Ancyra* before that, *Can.* 10. decreed in theſe wordes. *The Deacons (whoſoeuer) at the time of their ordination, proteſted ſaying: they would haue wiues, and that they could not conteine, if afterward they come to be maried, let them remaine in the Miniſterie, becauſe the Biſhop hath giuen them licence. But ſo many as held their peace, and receiued impoſition of handes, profeſſing continencie, if after they come to be maried, ought to ceaſſe from the Miniſterie.* This Canon doeth ſhew moſt manifeſtly, that abſtinence from mariage was not exacted of any, but ſuch as would willingly profeſſe it, and that it was lawfull to marrie euen after holy orders taken, contrary to your ſtoute aſſertion. Therefore whatſoeuer was decreed in the later Councels, can be no preiudice to the ancient trueth, and practiſe of the Church. And ſeeing the Councel of *Nice* the firſt, allowed the Cleargie to continue with their wiues, you are not able to ſhew a contrary decree more ancient then that vngodly and vnlearned Epiſtle of *Siricius* biſhop of Rome, to the biſhops of Affrica, In which he would proue, that the Apoſtle (although he ſaid a biſhop muſt be the husband of one wife,) yet would baue him to abſtaine from his wife, becauſe he ſaith elſe where: *They that are in the fleſh cannot pleaſe God.* According to which decretal Epiſtle, that Councel of Carthage 2. was held, if all be not counterfect, the *Epiſtel Reſcript*, Councel & all, as there is good cauſe to ſuſpect. The Councels of *Toletane* 2. and *Orleans* 3. being of much later time, and neerer to the open reuelation of Antichriſt, it is leſſe marueile if they drew neerer to the prohibition of Mariage, and the *Canon* 3. of *Toledo* which you quote, forbiddeth the cohabitation onely of ſtrange women: and in the firſt Canon, theſe Spaniſh biſhops allow maried men to be taken into the Miniſterie, ſo they promiſe to renounce the workes of the fleſh. The Councel of *Orleans* depoſeth them that abſteine not from their owne wiues, yet leaueth them in the communion of Lay men. And howſoeuer the

myſterie

myſterie of iniquitie wrought ſometimes more cloſſely, ſometimes more openly, yet Gregory the 7. otherwiſe called *Hildebrand*, placed by the deuil, whom as a Necromancer he ſerued in the Antichriſtian See of Rome about 500. yeeres agoe, was the firſt that by cruel decrees of excommunication, depriued the Miniſters of the Church of their lawfull wiues, and compelled the Cleargie to the vowe of continencie. For vntill his time, and in his time, many of the Prieſtes were married, though by hypocriſie of other Popes and Prelates, they were ſometimes moleſted, yet neuer vtterly prohibited or diuorced from them. But whoſoeuer was auctour of the Clergies ſingle life by prohibition of mariage, it is certaine he learned it of the deuil, as the Apoſtle teſtifieth in the beginning of the next Chapter.

Rhem. 6. 6. Not a Neophyte.) *That which is ſpoken here properly and principally of the newly baptized (for ſo the word Neophyte doth ſignifie) the fathers extend alſo to al ſuch as be but newly retired from prophane occupations, ciuil gouernment, warfare, or ſecular ſtudies, of whom good trial muſt be taken before they ought to be preferred to the high dignitie of Biſhop or Prieſt. though for ſome ſpecial prerogatiue and excellencie, it hath in certaine perſons been otherwiſe, as in S. Ambroſe and ſome other notable men. Tertullian* (li. de præſcript.) *noteth Heretikes for their lightnes in admitting euery one without diſcretion to the Cleargie.* Their Orders (*ſaith he*) are raſh, light, inconſtant: now they place Neophytes, then ſecular men, then our Apoſtates, that they may tie them by glorie and preferment, Whom with the truth they can not. No where may a man ſooner proſper and come forward, then in the campe of rebelles, where to be onely, is to deſerue much. therfore one to day a Biſhop, to morow ſomewhat els: to day a Deacon, to morow Lector, that is a Reader: to day a Prieſt, to morow a lay man. for to lay men alſo they enioyne the functions of Prieſtes. *And S. Hierom* ep. 83. ad Oceanum c. 4. *ſaith of ſuch,* Yeſterday a Catechumene or newly conuerted, to day a Biſhop: yeſterday in the theatre, to day in the Church: at night in the place of games and maiſteries. in the morning at the altar: a while ago a great patrone of ſtageplaiers, now a conſecrator of holy virgins. *And in another place,* Out of the boſome of Plato and Ariſtophanes they are choſen to a Biſhoprike, whoſe care is, not how to ſucke out the marow of the Scriptures, but how to ſoothe the peoples eares with floriſhing declamations. *Dialog. cont. Lucifer. c. 5.*

None raſhly to be admitted to the Clergie.

Heretikes admit al ſorts without exception.

Fulke. 6. There was neuer hereſie that hath admitted more vnworthy perſons into their Cleargie, then the hereſie of Papiſtrie hath, not onely into inferiour places, but euen into their biſhops See, and vnto the See of Rome it ſelfe, as their owne hiſtories doe teſtifie of many.

Rhem. 7. 8. Deacons.) *Vnder the name of Deacons are here conteined Subdeacons, as before vnder the name of Biſhop, Prieſts alſo were comprehended. for to theſe foure pertaineth the Apoſtles precept and order touching one wife, and touching continencie and chaſtitie, as by the alleaged Councels and fathers (namely by the words of S. Epiphanius) doth appeare. for they onely be in holy Orders, as ſeruing by their proper function about the Altar and the B. Sacrament: in reſpect whereof, the law of chaſtitie pertaineth to them, and not to the foure inferior Orders of* Acolyti, Exorciſtæ, Lectores, *and* Oſtiarij *Vvho neither by precept nor vow be bound to perpetual chaſtitie, as the others of the holy and high Orders be bound, both by precept and promis or ſolemne aſſent made when they tooke Subdeaconſhip.*

Leo ep. 41. c. 3. Greg. li. 1. ep. 42.

The three holy orders, only bound to chaſtitie.

The 4. inferior orders not bound to chaſtitie.

Al theſe degrees and orders to haue been euer ſince Chriſtes time in the Church of God, it might be proued by all antiquitie. but for as much as the Apoſtles purpoſe is not here to recken vp al the Eccleſiaſtical Hierarchie, it neede not be treated of in this place. But we wiſh the learned to reade the 3. 4. 5. 6. 7. 8. 9. chapters of the 4. Councel of Carthage, whereat S. Auguſtine was preſent: where they ſhal ſee the expreſſe callings, offices, and maner of ordering or creating al the ſaid ſortes, and ſhal wel perceiue theſe things to be moſt auncient and venerable. Let them read alſo Euſebius hiſtorie, the 35 Chapter of the 6 booke. where for al theſe orders he reciteth Cornelius epiſtle to Fabius, concerning Nouatus. Likewiſe S. Cyprian in many places, namely ep. 55. nu. 1. *where ſee the notes vpon the ſame.* S. Hiero. ep. 2. c. 6. *Of Subdeacon there is mention in S. Auguſtine.* ep. 74. and ep. 20. de epiſtolis 22 in edit. Pariſ. S. Epiph. hær. 59. *S. Cyprian* ep. 24. *S. Ignatius* ep. 9. *ad Antiochenos, and in the* 43 *canon of the Apoſtles.* Conc. Tolet. 2, can. 1. & 3. Conc. Laodicen can. 21. Epiſt. Epiph. apud Hiero. 60. c. 1.

Al the ſeuen orders auncient, euen from Chriſt and the Apoſtles time.

Fulke 7. S. Paul knew no ſubdeacons, and therefore you cannot comprehend them vnder his rule of Deacons. As for Biſhops and Elders differ not in order, but onely in office of gouernment. In the auncient times there is mention of vnder Deacons, which were aſſigned to ſome inferiour ſeruice in that Miniſterie, for an orderly and quiet diſtribution of thoſe duties, and ſo might be comprehended vnder the name of Deacons. But your ſubdeacons are a diſtinct degree and order from Deacons, nothing intermedling with the ductie and office of Deacons, therefore nothing like the auncient vnder Deacons, but in name onely. As for thoſe other offices which you name *Acoluthi*, were young men appointed to attend vpon the Biſhop, for their learning to bee inſtructed by his doctrine and example, that afterward they might be mecte to be called vnto the ſame office. The Exorciſtes were ſuch as had the gift to caſt out deuils in them that were poſſeſſed and were called *Energumeni.* The readers were ſuch as were appointed to reade the text of the Scriptures openly in the Church. The doore keepers were aſſigned to keepe the entrie of the Church, that no heathen perſon or excommunicate ſhould enter, but ſuch onely as were admitted either to the hearing of the word, or to the prayers, or to the Sacraments. They had alſo Singers, labourers, confeſſours, diggers or ſextons and Catechiſtes, as it appeareth by *Ignatius ad Antioch. Canon. Apoſt.* 42. *Hierom de ſeptem ordinibus. Cyprian Epiſt.* 24. *Euſeb. lib. 6. cap.* 3. So that if you will haue all offices that were in the Primitiue Church, to be ſeuerall orders of the Miniſterie, you muſt haue at the leſt tenne or eleuen orders. That continencie was required by auncient Canons of Subdeacons alſo, you ground much vpon *Epiphanius*, who confeſſeth that it was not generally obſerued in his time. It ſufficeth vs to haue only thoſe orders & degrees as neceſſarie, which the holy Scripture hath commended. Other variable offices as euery Church ſhall thinke expedient for their gouernment and diſcipline, they may inſtitute or retaine. As for the ridiculous offices that are appointed to theſe Popiſh orders, to carie tapers, cruettes, flieflaps, and to driue dogges out of the Church, it is ſuperfluous to write, the auncient Primitiue Church knewe no ſuch vanities. And where as you ſende the learned to the Councel of Carthage 4. Where you ſay S. Auguſtine was preſent, the learned may iuſtly ſuſpect the credit of that Councel, which is wholy patched out of the Popes decrees. Where *Gratian* ſaith, that Pope *Zoſimus* was preſent by his deputies *Diſt.* 93 *c. Diaconi it.a, &c.* when by the date that is giuen to it, *Zoſimus* was not yet Pope, but either *Siritius* or *Anaſtaſius.*

Subdeacons.

Popiſh orders

Clemens. conſt. lib. 8. cap. 15. Lamb. lib. 4. d. 24. Aureum ſpeculum Papæ. Iuo. part. 6.

Againe

Againe, many ancient copies of theſe decrees, haue no title of the Councell of Carthage, but of auncient Statutes of the Church. And therefore thoſe decrees, ſeeme to be of a later making then S. Auguſtines time. And yet in thoſe decrees, the prieſt receiueth no power to conſecrate, nor to offer for the quicke and the dead, the Deacon is ordayned to miniſter. The Subdeacon hath a platter, and a cuppe, a cruſe of water and a towel deliuered vnto him, to ſignifie that he is appointed to ſerue the tables, as Act. 6. Not a popiſh patten, chalice, cruet and other toyes for the maſſe. The Acoluth hath a candleſticke and wax candle deliuered, that he may knowe he is bounde to light the candelles of the Church, which came together in time of perſecution in the night ſeaſon. In remembrance whereof, euen in time of peace, they kept the Vigils and night watches, when they lighted waxe candels as S. Hierom ſayth to driue away the darkenes of the night, and not in the day time, as S. Vigilantius obiected, except perhaps ſuperſtitious women, which had more zeale & knowledge, as Hierom ſayd, lighted them in the day time alſo. The Acolouth alſo, had a little cruſe deliuered vnto him, to ſerue wine for the communion. But admit they were then decreed, the popiſh church, hath not for many yeres had any vſe of theſe inferior orders: for a poore Sexten, or a boy, doth moſt commonly execute all thoſe offices, which in thoſe decrees are appointed to Acolytes, Oſtiaries, Readers: yea muſt commonly, they ſupply the office of Deacons and Subdeacons alſo, when maſſe is ſaid. Neither do they ordaine Acolytes to do their office, nor any of the reſt, but as preparatories to Prieſthood. Theſe offices therefore in the church are needles.

Rhem. 8. 15. In the houſe of God.) Al the world being Gods, yet the Church onely is his houſe, the Rector or Ruler whereof at this day. (*ſaith S. Ambroſe vpon this place*) is Damaſus. *Where let our louing brethren note well, how clere a caſe it was then, that the Pope of Rome was not the Gouernour onely of one particular See, but of Chriſtes whole houſe, which is the Vniuerſall Church, whoſe Rector this day is Gregorie the thirteth.*

S. Ambroſe calleth the B. of Rome rector of the whole Church.

Fulke. 8. S. Ambroſe ſayth not, that Damaſus was the ruler of the whole Church or Gouernour of the vniuerſall Church, but a ruler and a gouernour of the church of God, as euery other catholike Biſhop was, and is by S. Paules wordes Act. 20. 28. If you aſke why then doth he name Damaſus alone, rather then any other Biſhop? I anſwere, becauſe the Arianes had greatly ouerronne, not onely the Eaſt churches, bnt alſo the Weſt churches, and the citie of Rome it ſelfe in the time of Liberius and Felix, that were his predeceſſors, and the Catholikes beganne to recouer there ſtrength againe, vnder Damaſus: to diſtinguiſh the Catholike church from the Arrians hereticall companies, whereof there were great troopes ſtill remayning, he nameth Damaſus Biſhop of Rome, a Gouernour of the church of God, being the chiefe Biſhop of Italy, with whom he did communicate. As alſo Hierom againſt the Arrians, profeſſeth that he would ioyne with Damaſus, becauſe he maintained the truth of Chriſtes diuinitie, againſt thoſe heretikes in the Eaſt. Wherefore the ſaying of Ambroſe, doth no more allow Gregory the thirteenth, to be a Catholike Biſhop, then Liberius, Honorius, Vigilius, or any other that were found to be heretikes, much leſſe make him the Gouernor of the vniuerſall church of Chriſt.

The popes auctority.

Rhem. 9. 15. The piller of truth.) *This place pincheth al Heretikes wonderfully, and ſo it euer did, and therefore they oppoſe them ſelues directly againſt th euery letter and confeſſed ſenſe of the ſame, that is, cleane contrary to the Apoſtle, ſome ſaying, the Church to be loſt or hidden: ſome to be falen away from Chriſt theſe many ages: ſome, to be driuen to a corner onely of the world: ſome, that it is become a ſtewes and the ſeate of Antichriſt: laſtly the Proteſtants moſt plainely and directly, that it may and doth erre, and hath ſhamfully erred for many hundred yeres together. And they ſay herein like them ſelues, and for the credite of their owne doctrine, which cannot be true in very deede, except the Church erre, euen the Church of Chriſt, which is here called the houſe of the liuing God.*

The heretikes ſay directly cõtrary to the Apoſtle, that the Church is not the piller of truth.

But the Church which is the houſe of God, whoſe Rector (ſaith S. Ambroſe) in his time was Damaſus, and now Gregory the thirteth, and in the Apoſtles time S. Peter, is the piller of truth, the eſtabliſhment of al veritie: therefore it cannot erre. It hath the ſpirit of God to lead it into al truth till the worldes end: therefore it cannot erre. It is builded vpon a rocke, hel gates ſhal not preuaile againſt it: therefore it can not erre. Chriſt is in it til the end of the world, he hath placed in it Apoſtles, Doctors, Paſtors, and Rulers, to the conſummation and full perfection of the whole body, that in the meane time we be not caried about with euery blaſt of doctrine: therefore it can not erre. He hath praied for it, that it be ſanctified in veritie, that the faith of the chiefe Gouernour thereof faile not: it is his houſe, his ſpouſe, his body, his lotte, kingdome and inheritance, giuen him in this world: he loueth it as his owne fleſh, and it cannot be diuorced or ſeperated from him: therefore it can not erre. The new Teſtament, Scriptures, Sacramentes, and ſacrifice can not be changed, being the euerlaſting dourie of the Church, continued and neuer rightly occupied in any other Church but in this our Catholike Church: therefore it can not erre. And therefore al thoſe pointes of doctrine faith, and worſhip, which the Arians, Manichees, Proteſtants, Anabaptiſtes, other old or new Heretikes, vntruely thinke to be errors in the Church, be no errors in deede but them ſelues moſt ſhamfully are deceiued, and ſo ſhall be ſtill, til they enter againe into this houſe of God, which is the piller and ground of al truth: that is to ſay, not onely it ſelfe free from al error in faith and religion, but the piller and ſtay to leane vnto in all doubtes of doctrine, and to ſtand vpon againſt al hereſies and errors that il times yeld, without which there can be no certaintie nor ſecuritie. And therefore the holy Apoſtles, and Councels of Nice and Conſtantinople, made it an article of our Creede, *to beleeue the* CATHOLIKE *and* APOSTOLIKE CHVRCH. *Which is, not onely to acknowledge that there is ſuch a Church, as heretikes falſely ſay: but that that which is called the Catholike Church, and knowen ſo to be, and communicateth with the See Apoſtolike, is the Church: and that we muſt beleeue, heare, and obey the ſame, as the touchſtone, piller, and firmament of truth. For, al this is compriſed in that principle,* I beleeue the Catholike church. *And therefore the Councel of Nice ſaid,* I beleeue in the Church, *that is, I beleeue and truſt the ſame in al thinges.*

That the church is the piller of truth and can not erre, is proued by many reaſons. *Io. 14. 16. Mat. 16. Mat. 28. Eph. 4. Io. 17. Luc. 22. Pſal. 2. Eph. 5.*

The meaning of this article, *I beleeue the Cath. Church.* πιστεύω εἰς τὴν ἐκκλησίαν.

Fulke. 9. As this place pincheth al heretikes generally, ſo the Papiſts moſt ſpecially. For ſeeing the Church of God, is the piller and ſtay of truth, and the Romiſh church is not the piller and ſtay of truth, but an enemy thereof, and a bolſterer out of lyes, fables, hereſies, and the doctrine of deuils, it followeth inuincibly, that the Romiſh church, is not the church of God. The minor, hath bene often proued, both by preaching, diſputing and writing, and is ſufficiently declared in this anſwere. But howe I pray you, doth it pinch vs, as you image? You ſay *we oppoſe our ſelues directly againſt the very letter and confeſſed ſenſe of the ſame.* Howe proue you

you that? you anſwere,ſome ſay the *Church is loſt,or hidden* who ſayth the Church is loſt? ſuer I am, none of vs euer ſaid ſo,ſome perhaps haue ſaid, that the true Church hath been hidden from the eyes of the world, and of Antichriſt, that hath perſecuted her. But here of I trow it followeth not (except it be in Rhemiſh Logike) that therefore the Church is not the piller of truth. Secondly you adde, that *ſome ſaye the Church is fallen away from Chriſt theſe many ages, and that is become a ſtewes, and the ſeate of Antichriſt.* We ſay ſo in deed of the Romiſh Church, yet Chriſt hath,and had his Church and chaſt ſpouſe all this while, which is the piller of truth. Yet againe, you ſay, *that ſome of vs ſay, it is driuen to a corner onely of the worlde.* But you ſay vntruely, for we beleeue that it is, and all waies was,diſperſed in many nations,although in reſpect of the perſecution, it is ſayd, to be driuen into the wilderneſſe. Apocalyp.12. And you acknowledge,when Antichriſt commeth, it ſhal be driuen into corners,and great ſtreights, yet for al that, it was alwaies,and euer ſhalbe, the piller and ſtay of truth.

Laſtly,you charge *the Proteſtantes to ſay, that it may and doth erre, and hath ſhamfully erred, for many hundred yeres together,* We ſay not that the catholike Church of Chriſt, but the Church of Rome hath ſhamfully and damnably erred, theſe many hundred yeres. We ſay alſo, that the true Church of Chriſt, may erre, and haue ſpottes in doctrine as wel as in conuerſation, yet not in any point neceſſary vnto ſaluation. And for all that be the piller & ſtay of truth, for it is no otherwiſe called the ſtay and piller of truth then it is called the chaſt virgin without ſpot or wrinckle.Eph.5.27.Hauing neither perfection of truth,nor of holines in her members in this world,but ſo farre forth as ſhee is directed by the worde of God, and his holy ſpirit, which miniſtreth alwaies ſufficient truth, to conduct them to the ſtate of perfection,after this life. The Church therefore is the piller & ſtay of truth,becauſe al truth neceſſary to ſaluation,is to be founde no where in the world, but in the Church of God, and this truth is alwaies to be found, in euery Church of God, though it be not alwaies pure, from all contagion of errors. For S. Paul inſtructeth Timothy, howe to behaue him ſelfe in the Church of Epheſus,or any other part of the catholike Church of Chriſt,that it may continue the houſe, or Church of God, whoſe office is to be a piller and ſtay of truth that is learned out of Gods worde. He doth not ſend Timothee to learne of the Church, whereof he was appointed a teacher, but he willeth Timothee, to teach the Church out of the worde of God that it might ſtill continue the piller and ſtay of truth. For if any particular Church,as the church of Rome, contemne the word of God and preſume to decree both without it and againſt it, euen in articles of fayth neceſſary to ſaluation, it ceſſeth to be the church of God and the piller and ſtay of truth, which is become an harlot, a mainteiner of hereſye and falſe doctrine. But let vs heare what maine reaſon, you haue to proue, that the Church can not erre in any thing.

Firſt I denie that the popiſh Church is that, whereof Peter was a gouernour in his time, and Damaſus in the time of S. Ambroſe. That principle you muſt proue, for by begging, you ſhall neuer haue it graunted.

Secondly you ſay, the Church is the piller of truth, ergo it can not erre. I denie your argument. for Peter was a piller of truth, yet he erred, and was reproued by S.Paul Gal. 2 .11. I haue ſhewed, how it can not erre,and how it may erre,being the piller and ſtay of truth builded vpon the foundation of the Apoſtles and prophetes Ieſus Chriſt being the corner ſtone Ephe.2.20.&c.

Thirdly,you ſay, it hath the ſpirit of God to leade it into all truth, to the ende of the worlde: Ergo it can not erre, I denie this argument. Euery one of Gods elect, after they be called, haue the ſpirit of truth by Chriſtes praier Iohn 17. vnto their liues ende, yet they may erre, though not finally to there damnation.

Fourthly, to be briefe, although the gates of hell ſhall not preuaile againſt the Church of Chriſt,to ouerthrowe it,it followeth not,that it cannot erre,for euery true Chriſtian is builded vpon the ſame rocke, which is Chriſt, and the gates of hel ſhall not preuaile, to condempne any true Chriſtian.

Fiftly, he hath placed Apoſtles, Prophetes, Euangeliſtes, Paſtors, and Doctors, to the full conſummation and perfection of the whole body, and euery member, that we be not caryed about &c. Ergo the Church can not erre. You may as well conclude, that no true member of the Church can erre. And certaine it is, that the doctrine of the Apoſtles, Prophetes, and Euangeliſtes, if it be continually taught, by the paſtors and teachers, is ſufficient to preſerue the Church, and euery true member from all error in doctrine. But if they declyne from the rule of the Apoſtles, prophetes, and Euangeliſtes, they erre them ſelues,and deceiue as many as follow them. S. Paul therefore declareth, what an excellent benefit Chriſt hath beſtowed on his Church, and euery true member thereof, he doth not aſſure either the whole Church,or euery member thereof of truth alwaies,if they neglect the benefite:although he doe otherwiſe aſſure his whole body and euery part thereof, neuer to be deceyued finally vnto deſtruction. But ſeeing there be ſome paſtors, and teachers, builders of the Church, that build wodde, haye, and ſtuble vpon the foundation Chriſt, which ſhall be ſaued, although they looſe their combuſtible worke, the Church by ſuch builders, may be brought into error, but holding ſtill the foundation, can neuer be depriued of ſaluation.1.Cor.3.

Sixtly, he *hath prayed for the Church, that it be ſanctified in the veritie,Ergo it can not erre.*The concluſion followeth not: for the Church is ſanctified in the truth, and yet may erre, as it doth ſinne in euery member thereof. And the ſame praier,perteineth to euery one of Gods elect,which may erre,and yet be ſanctified in the truth,not to errevnto damnation Ioan.17.20.

Seuenthly, he *hath prayed, that the fayth of the cheefe gouernour thereof fayle not. Ergo it can not erre.* This is the worſt of all the argumentes, that went before, for there is no parte of it true. Chriſt prayed not for Peter, as cheife gouernour of the Church, but as one of the true members thereof, that his fayth ſhould not faile,which praier he made generally,for euery member of the church,which yet may erre,& ſo did Peter Gal.2.That ſpecial praier for Peter,was that his fayth ſhould not faile in that grecuous tentation, when he

he was ſifted by Sathan: and cannot be applyed to euery one that is Biſhop,where Peter taught, except you will ſay, that euery one of them muſt deny Chriſt,as Peter did.

Eightly,the Church *is Chriſtes houſe, his ſpouſe, his bodye, his lotte, kingdome and inheritance*: this is confeſſed, but hereof it followeth no more,that it is free from al error, then that it is free from al ſpott of ſinne while it is a ſtranger on the earth.

Nynthely, he *loueth it as his owne fleſh,and it cannot be diuorced or ſeperated from him. Ergo it cannot erre.* we may as well conclude, that ſeeing he loueth euery one of his members,as his owne fleſh, for we are euery one, members of his body, of his fleſh,& of his bones, which cannot be ſeperated from him. Eph.5. 30.Therefore none of his members, can erre,or ſinne. And yet it is certaine, that none of his members,can erre or ſinne vnto eternal damnation,though euery error and ſinne,deſerue damnation.

Laſtly, the *new Teſtament, ſcriptures, ſacramentes and ſacrifice, can not be changed, being the euerlaſting dowrye of the Church, continued and neuer ryghtly occupied in any other Church, but in your Popiſh Church*, which you falſely call the Catholike Church, Ergo the Church, and that the popiſh Church, can not erre. As great learning as you woulde be thought to haue, you ſhew it litle,in ſetting the worſt argument in the laſt place. For beſide the inconſequens of the argument, common with all the reſt of his brethren that went before, it conteyneth no leſſe, then three moſt impudent and beggerly petitions of the whole matter in controuerſie.

Firſt, that the new Teſtament, the ſcriptures, ſacramentes and ſacrifice of Chriſt, haue bene euer continued,in the right vſe of them,in the popiſh Church.

Secondly,that no other Church hath rightly occupied them. And thirdly, that the popiſh Church is the Catholike church of Chriſt. But if all theſe three principles were admitted as true, which while heauen and earth ſtandeth ſhall neuer be graunted of vs, nor proued by you, yet the concluſion is falſe. For that the true Catholike church though ſhe haue the right vſe of the new Teſtament, ſcriptures, ſacraments, and ſacrifice of Chriſt to the ſaluation of all her members, yet ſhe hath not alwaies,ſuch perfection of knowledge,but that ſhe may be deceiued in ſome things.

Your generall concluſion is yet more impudent, that all thoſe pointes of doctrine,faith,and worſhip, that any man thinketh to be errors in the popiſh Church,be no errors,although they be neuer ſo contrary to the new teſtament, which is Gods couenant of remiſſion of ſinnes freely, and iuſtification by grace, and fayth onely, as your doctrines of merites, and ſatisfaction, though they be neuer ſo contrary to the ſcriptures, as the Communion vnder one kinde,worſhipping of Images and other creatures, prohibition of mariage and meates &c. and though they ouerthrow the onely ſacrifice of Chriſtes death and ſufficiency thereof, by the daily ſacrifice of the maſſe, and the Popes pardones *a pœna & culpa &c*. But the faythfull knowe, that Church to be the piller and ſtay of truth, which is builded vpon the foundation of the prophetes and the Apoſtles, Ieſus Chriſt being the head corner ſtone, therefore they ſeeke the Church in the holy ſcriptures, which are the monumentes of the prophetes and the Apoſtles, and a perfect teſtimony of Chriſt, and ſo leane to the Church, as the Church leaneth to the ſcripture, and to Chriſt, the onely fonndation thereof. For none other thing did the Apoſtles, and the Nicene councel meane, when they taught vs, to beleeue and confeſſe, the Catholike and Apoſtolike Church of Chriſt. For neyther the Apoſtles, nor the Nicen councel, had auctoritie, to make any articles of fayth, but to teache and declare, thoſe pointes of doctrine that the ſpirit of truth, hath reueeled, to be neceſſary articles of fayth vnto ſaluation. But it ſufficeth not you, that we confeſſe that there is a Catholike Church, whereof euery chriſtian man muſt be a child and member, that he may be ſaued. But further you require, that we acknowledge: *that that which is called the Catholike Church, and knowen ſo to be, and communicateth with the See Apoſtolike, is the Church*, Heare is as great vncerteintie as before: for all companies of heretikes, call them ſelues the Catholike Church. But howe ſhall they be knowen to be the Catholike Church, and to communicate with the See Apoſtolike, but by there conſent in doctrine with the holy ſcriptures, and writinges of the Apoſtles? The Churches of the Eaſt, call and compt them ſelues the Catholike Church, as much as the Papiſtes, and communicate with the Apoſtolike Sees of Ieruſalem, Antioch, Alexandria, Conſtantinople, Epheſus, where the Apoſtles Peter, Andrew, Iames, and Iohn and Marke the Euangeliſt haue ſitten, and there doctrine in many pointes is more agreable to the writinges of the Apoſtles,and Euangeliſtes, then the Papiſtes,yet the Papiſtes, will not acknowledge them to be the Catholike Church, therefore this rule is no parte of our Creede, at leaſt wiſe, it can not ſufficiently direct vs, to the Catholike Church, which is the article of our fayth. Your ſecond rule: *(that we muſt heare,beleeue, and obey the ſame, as the touchſtone,piller, and firmament of truth)* ſo it be rightely vnderſtood, we doe yeld vnto, but this Church is that, which is builded vpon the fundation of the Prophetes and Apoſtles whoſe doctrine is comprehended in the holy ſcriptures, and is therefore called the piller and ſtay of truth, becauſe it teacheth this true doctrine. Therefore what Church is the piller of truth, which wee muſt heare, beleeue, and obey: we muſt knowe onely out of the ſcriptures, and ſo farre acknowledge it to the piller of truth, as it teacheth nothing, but that which is conteyned in the worde of truth, declared in the ſcriptures. And thus the auncient fathers, haue taught vs to knowe the Church. *Chryſoſtome opere imperf. in Math. Hom. 24. Auguſtine de vnitate Eccleſiæ c.3. & 16.* Neyther did the Nicene creede ſay, I beleeue in the Catholike Church, otherwiſe then we ſay in the Apoſtles Creede, I beleeue the Catholike Church, whereof ſee more at large. Rom 10.ſect 4.

Rhem. 10 *Neyther can the Heretikes eſcape the fleing from the knowen viſible Church, to the hid congregation or company of the Predeſtinate. For that is that a falſe phantaſticall apprehenſion of Wicleffe and his folowers. The company of the Predeſtinate maketh not any one Societie among them ſelves, many of them being yet vnborne, and many yet Infidels and heretikes, and therefore be not of the one houſe of God which is here called,* the piller of truth. *And thoſe of the Predeſtinate that be already of the Church, make not a ſeuerall company from the knowen Catholike church, but are baptized, houſeled, taught, they liue and die in the common Catholike viſible Church, or els they can neyther receiue Sacramentes,*

It is the viſible Church that is the piller of truth and can not erre.

nor ſaluation. S.Paul inſtructeth not Timothee howe to teach, preach, correct, and conuerſe in the inuiſible ſocietie of the Predeſtinate, but in the viſible houſe of God. So that it muſt needes bee the viſible Church which can not erre.

Fulke.10 We ſeeke not to flye from the knowen viſible Church, to the hid congregation of the predeſtinate. For that which is knowne to be the viſible Church of Chriſt, is a parte of the Catholike Church, which we beleeue to the congregation of all the true members of Chriſt: although in the externall ſocietie of the viſible church: there be many, that be not of the church: as S. Iohn ſayth, they went from vs, but they were none of vs. Iohn. 2. 19. What the catholike church is.

Where you denye the congregation of the predeſtinate, to be the catholike Church of Chriſt, you flatly denie an article of our fayth. For S. Auguſtine expounding the articles of the creede ſayth: that *the Church is heare to be taken for the whole, and not for that parte onely, which is a ſtranger vpon earth.* Encher. ad Laurent. c. 56. and oftentimes in his writings affirmeth, the catholike Church to conſiſt of all the predeſtinate, which are the members of Chriſtes myſticall body, and that no wicked men perteine vnto it, but onely the good, holy, and iuſte. De baptiſm. lib. 6. c. 3. De ciuitat. dei lib. 21. c. 25. In Ioan. Tr. 45. Whereby you may ſee, this is not a new and falſe apprehenſion of Wickleffe, but an old and true iudgement of the catholike Church. But let vs heare what argumentes you haue againſt this apprehenſion. Firſt you ſay, *the company of the predeſtinate maketh not any one ſocietie among themſelues, many of them being yet vnborne, and many yet Infidels and Heretikes, and therefore be not of the one houſe of God, which is here called the piller of truth.* If you had ſaid, many are not yet in the viſible Church, which be vnborne or vncalled, we would haue agreed with you, but yet all the elect, be of the catholike Church, which in the time appointed, ſhal be borne and called. For is not that the catholike Church for which Chriſt dyed, that he might ſanctifye it and clenſe it by the lauer of water in his worde? Eph. 5. 25. 26. Or did he deliuer him ſelfe, onely for that ſocietie of men which then were borne, and called? was it not the ſpouſe of Chriſt, for which he deliuered him ſelfe, and which not many lines before, you affirmed to be the piller of truth, which could not erre? Certaine it is, Chriſt dyed for the company of the predeſtinate, therefore the company of the predeſtinate are the Church and ſpouſe of Chriſt, therefore the houſe of God and the piller of truth, yet moſt properly called the piller of truth in reſpect of that parte, which is a ſtraunger heare vpon the earth.

But thoſe of the predeſtinate (you ſay) *that be already of the Church, make not a ſeuerall company, from the knowen catholike Church. Therefore he ſpeaketh of the viſible Church.* I anſwere, that thoſe of the predeſtinate, that be already not onely of the Church, but alſo in the viſible Church, are the ſame with the Church militant, which is a part of the catholike Church, and euen that is the piller of truth in this world. I vnderſtand viſible, that which may be ſeene of men, not that which is alwaies in the ſight of the wicked, nor euer in the ſight of euery godly man. You ſay further *S. Paul inſtructeth not Timothee, howe to teach, preach, correct, and conuerſe, in the inuiſible ſocietye of the predeſtinate, but in the viſible houſe of God.* I ſay he inſtructeth him, how to behaue him ſelfe in both, not as in two Churches, but in one, ſeeing that the later, is but a parte of the former. For els the predeſtinate, that are yet vnborne and vncalled, ſhould not perteine to his charge. In truth, he teacheth him howe to behaue him ſelfe in the Church of Epheſus, or any other particuler congregation, whereof he ſhoulde haue charge, and not in the catholike church, as it is diſperſed in the whole world. For euery particuler Church is euen as the whole, the piller and ſtay of truth, ſo long as it continueth the true Church of Chriſt, Yet this difference obſerued, that any viſible particuler Church, may ceſſe to be in this or that place, but the catholike Church, ſhal neuer be remoued out of the world, before the end of the world.

Rhem.11 *If any make further queſtion, how it can be that any companie or ſocietie of men (as the Church is) can be void of error in fayth, ſeeing al men may erre: he muſt know that it is not by nature, but by priuiledge of Chriſtes preſence, of the the Holy Ghoſtes aſſiſtance, of our Lordes promiſe and praier. See S. Auguſtine vpon theſe wordes of the 118 Pſalme* Conc. 13 Ne auferas de ore meo verbum veritatis vſquequaque. *Where he hath goodly ſpeaches of this matter. For the ſame purpoſe alſo theſe wordes of Lactantius are very notable.* It is the Catholike Church onely, that keepeth the true worſhip of God, this is the fountaine of truth, this the houſe of faith, this is the Temple of God: whether if any man enter not, or from which if any man go out, he is an aliene and ſtranger from the hope of euerlaſting life and ſaluation. No man muſt by obſtinate contention flatter him ſelfe, for it ſtandeth vpon life and ſaluation &c. *S. Cyprian ſayth*, The Church neuer departeth from that which ſhe once hath knowen. Ep. 55. ad Cornel. nu. 3. *S. Irenæus ſayth.* That the Apoſtles haue laid vp in the Church as in a rich treaſurie, al truth. *And*, that ſhe keepeth with moſt ſincere diligence, the Apoſtles faith and preaching. li. 3. c. 4. & 40. & li. 1. c. 3. *It were an infinite thing to recite all that the fathers ſay of this matter, al counting it a moſt pernitious abſurditie to affirme, that the Church of Chriſt may erre in religion.* Whence the Church hath this priuiledge neuer to erre. S. Auguſtine. Lactantius. S. Cyprian. S. Irenæus

Fulke.11 The preſens of Chriſt by his ſpirit, according to his promiſe and praiers as I haue ſhewed before, preteyneth to euery true member of Chriſtes body, as much as to the whole. Yet euery member may erre of infirmitie though not finally vnto damnation. S. Auguſtine in the place quoted, ſayth nothing to proue that the Church can not erre, but that the worde of truth, which he calleth confeſſion of Chriſt, ſhall neuer faile from the whole church, though many members deny Chriſt, for a time, as Peter did, and afterwarde repent. *Not altogether out of the mouth of Peter* (ſaith he) *in whom was a figure of the Church, the worde of truth was taken away, who although for an houre, he denied Chriſt, being troubled thorough feare, yet by weping, he was reſtored, and by confeſſing was Crowned.* The Church may erre.

But theſe wordes of Lactantius, are very notable, and yet they note nothing for your purpoſe, that the Church can not erre in any thing, but in matters neceſſary to eternall life and ſaluation, which wee graunt. *Notwithſtanding for as much as all ſinguler companies of heretikes* (as he ſayth) *thinke them ſelues chiefely*

chiefely to be Chriſtians, and the Catholike Church. We muſt beware that wee take not a Church falſly called Catholike in ſtead of the true Church.

The note to diſcerne the true Church which Lactantius giueth is obſcure, but if it bee compared with that which hee writeth in the former part of the chapter, that Chriſt and his Embaſſadoures, haue giuen preceptes that are certayne, which wee ought alwayes to keepe, which are their heauenly writings, from which all hereſies haue ſwarued, it may bee better vnderſtoode. *Wee muſt know* (ſayeth he) *that to be the true Catholike Church, in which is the confeſſion and repentaunce, which wholeſomely cureth the ſinnes and woundes whereunto the fraultie of the fleſhe is ſubiect.* His meaning is, that the true Catholike Church teacheth the way of ſaluation by true fayth, and remiſſion of ſinnes according to the Scriptures. *De vera ſapientia, lib. 4. cap. 30. Cyprian* ſayeth: *That they which departed from Chriſt, doe periſhe through their owne faulte, but the Church which beleeueth in Chriſt, and which holdeth that which ſhe hath once knowen, doeth neuer depart from him altogether, and that they are the Church which continue in the houſe of God.* Whereby the Reader may ſee, how without ſhame you falſifie S. Cyprian to make a colour for your aſſertion, which Cyprian doth nothing fauour.

Irenæus ſpeaketh of the true doctrine of ſaluation, which the Church in his time did embrace, hauing teſtimonie (as he ſayth) of the Prophetes and Apoſtles, *lib. 3. cap. 40.* which we confeſſe to be true of the Catholike Church in all ages, yet may the Church erre in matters of leſſe moment, as in his time in the contention about the celebration of Eaſter: in S. Auguſtines time, in giuing the communion to infants, &c. Neither is there any of the auncient fathers that holdeth it a pernicious abſurditie, to affirme that the Church of Chriſt can erre in any poynt of religion, keeping ſtill the foundation. *S. Auguſtine ſayeth expreſſely, the determination of the former generall Councels,* (which repreſent the whole Church) *may oftentimes be reformed by the Later, when by any experiment of things, that is opened, which before was ſhut, and knowen which before was vnknowen.* De bapt. cont. Don. lib. 2. cap. 2. Therefore in ſome things euen the whole Church viſible on earth may erre. Neither is there any of the auncient fathers that expound this text, that gather thereof that the Church can not erre.

Chryſoſtome ſayth: *The Church is not as that temple of the Iewes, for this conteineth fayth and preaching, for trueth is the piller and ſtay of the Church.* By which wordes you ſee, in what ſenſe the Church is the piller of trueth, namely, becauſe the trueth is preached in it, which is the piller and ſtay of the Church it ſelfe. For trueth maketh the Church, the Church maketh not trueth. Theodoret ſayth: *He calleth the houſe of God and the Church of thoſe that haue beleeued. And thoſe he called the piller and ſtay of trueth. For being founded on the Rocke, they remayne ſtedfaſt and vnmoueable, and in the things themſelues doe preach the trueth of doctrine. The world* (ſayth *Ambroſe*) *is in preuarication, troubled with diuers errours. Therefore it is neceſſary that it be ſayd, that there is the houſe of God, and the trueth, where hee is feared according to his owne will, while his ſeruauntes profeſſe that of him, which he hath vouchſafed to teache, &c.* The Church is therefore the piller and ſtaie of trueth, becauſe it is her duetie to profeſſe the trueth as Chriſt hath taught it, which aſſiſted by his grace, ſhe doeth ſufficiently to the ſaluation of all her children, though not ſo perfectly alwayes, but that in ſome poynte ſhe may bee deceyued.

CHAP. IIII.

Rhem. 1. *He propheſieth that certayne ſhould depart from the Catholike fayth, willing Timothee therefore to inculcate to the people thoſe articles of the ſayd fayth. 7 Item to exerciſe himſelfe in ſpirituall exerciſe. 12 to get authoritie by example of good life, 13 to ſtudie, to teach, to increaſe in the grace giuen him by holy orders.*

Fulke. 1. S. Paul ſpeaketh of an extraordinary grace which Timothy receiued by impoſition of handes, as many other did, which tooke not holy orders.

2. Tim. 3. 3. Pet. 3. Iude v. 18.

AND the Spirite manifeſtly ſaieth, that in the laſt times certaine ‖ ſhall depart from the fayth attending to ſpirites of errour, and doctrines of diuels,

*NOWE the ſpirite ſpeaketh euidently, that * in the latter times ſome ſhall depart from the fayth, giuing heede vnto ſpirites of errour, and doctrines of deuils,* 1. Tim. 3. 13. 1. pet. 2. 3. iude 1. 18.

2 Speaking lies in hypocriſie, and hauing their conſcience ſeared,

2 Which ſpeake falſe in hypocriſie, hauing their conſcience ſeared with an hot iron:

3 ‖Forbidding to marrie, to abſtaine from meates which God created to receiue with thankſgiuing for the faithful, and them that haue knowen the truth.

3 Forbidding to marrie, and commaunding *to abſtaine from meates which God hath created to bee receiued with giuing thanks, of them which beleeue and know the trueth.*

4 For ‡ euery creature of God is good, and nothing to be reiected that is receyued ‖ with thankſgiuing.

4 For euery creature of God is *good, and nothing to bee refuſed, if it bee receiued with thankeſgiuing.*

5 For it is ‖ sanctified by the worde of God and prayer.

6 These things proposing to the brethrē, thou shalt be a good minister of Christ IESVS, nourished in the wordes of the fayth and the good doctrine which thou hast attained vnto.

7 But fooliſh and old wiues fables auoid: and exercise thy selfe to pietie.

1.Tim.1,4. Tit.3,9. 8 For ‡ corporal exercise is profitable to litle: but pietie is profitable to al things: hauing promisse of the life that now is, and of that to come.

9 A faithful saying and worthy of al acceptation.

10 For to this purpose we labour & are reuiled, because we hope in the liuing God which is the Sauiour of al men, especially of the faithful.

11 Commaund these things and teach.

12 Let no man contemne thy youth: but be an example of the faithfull, in word, in conuersation, in charitie, in faith, in chastitie.

13 Till I come, attend vnto reading, exhortation, doctrine.

14 Neglect not ‖ the grace that is in thee: which is giuen thee by prophecie, with imposition of the hands ‖ of priesthood.

15 These things doe thou meditate, be in these things: that thy profiting may be manifest to al.

16 Attend to thy selfe, and to doctrine: be earnest in them. For, this doyng, thou shalt ‖ saue both thy selfe and them that heare thee.

5 For it is sanctified by the word of God, and prayer.

6 If thou put the brethren in remembraunce of these things, thou shalt bee a good minister of Iesus Christ, which hast bene nourished vp in the words of faith, and of good doctrine, which thou hast continually followed.

*7 * But cast away prophane and olde wiues fables, and exercise thy selfe rather vnto godlinesse:* 1.Tim.2.23. titus 3.9.

8 For bodily exercise profiteth litle, but godlinesse is profitable vnto all things, hauing promises of the life that is now, and of that which is to come.

9 This is *a sure saying, and by all meanes worthy to be receiued:*

10 For therefore we both labour, and suffer rebuke, because we haue hoped in the liuing God, which is the sauiour of all men, specially of those that beleeue.

11 These things command and teach.

12 Let no man despise thy youth: but be thou a paterne of the beleeuers, in word, in conuersation, in charitie, in spirit, in faith, in chastitie.

13 Till I come, giue attendance to reading, to exhortation, to doctrine.

14 Despise not the gift that is in thee, which was giuen thee through prophecie, with the laying on of handes, by the authoritie of the eldership.

15 Haue a care of these things, & giue thy selfe vnto them, that it may bee seene how thou profitest in all things.

16 Take heed vnto thy self, & vnto doctrine, & continue therein: for in doing this, thou shalt both saue thy selfe, and them that heare thee.

MARGINALL NOTES. CHAP. IIII.

Rhem. 2. 4 Euery creature.) *We see plainly by these wordes such abstinence only to be disallowed as condemneth the creatures of God to be naught by nature and creation.*

Fulke. 2. We see the creatures of God to be good both by their first creation, and also after their corruptiō through sinne, by sanctification, which is by the word of God which hath giuen the vse of them vnto vs, and by prayer by which the vse of them is consecrated vnto vs. Therefore not onely such abstinence is detested, as condemneth the creatures to be naught by nature or creation, but that also which forbiddeth thē to be receiued vpon any hypocriticall surmise of vnholinesse, when they be giuen to be receiued with thanksgiuing, being sanctified by the word of God, and by prayer. Forbidding of meates.

Rhem. 3. 8 Corporal exercise.) *Some (sayth S. Chrysostome) expound this of fasting, but they are deceiued. for fasting is a spiritual exercise. See a goodly commentarie of these wordes in S. Augustine,* li. de mor. Eccl. Cath. c. 33.

Fulke. 3. *He saith that bodily exercise (saith S. Ambrose) is profitable to litle. For to fast and to abstaine from meates, the authoritie of the Creator remayning, profiteth not much, except pietie be added.* Therefore fasting of it selfe is not a spirituall exercise, except it be to the end of pietie, and so meaneth Chrysostome. S. Augustine also in the places quoted, speaking of the fasting and abstinence of godly men in his time, that was without superstition, or any preiudice to Christian libertie, sayth: *They exercise pietie diligently, as for bodily exercise as the Apostle sayth, they know to pertaine but to a short time.* They placed not religion in abstinence from mariage and meates, as popish Votaries doe. True fasting.

ANNOTATIONS. CHAP. IIII.

Rhem. 1 Shal depart.) *It is the proper description of Heretikes, to forsake their former faith. and to be Apostates, as the Greeke*

*Greeke word importeth: to giue eare to particular ſpirites of error and deception, rather then to the Spirit of Chriſt in his Church, to folow in hypocriſie and ſhew of vertue the pernicious doctrine of Diuels, who are the ſuggeſters and prompters of all Sects, and are lying ſpirites in the mouthes of al Heretikes and falſe preachers: men that haue put their conſcience to ſilence and made it ſenſles to the holy Churches admonition: the Apoſtle noting *once before alſo in this ſame Epiſtle, that Heretikes haue no conſcience, which is the cauſe both of their fall and of their obduration in hereſie.*

Al Heretikes are apoſtataes from the faith.

*cap.1.19.

Rhem. 4. 1 Forbidding to marrie.) *He ſpeaketh (ſayth S. Chryſoſtome) of the Manichees, Encratites, and Marcioniſts.* ho. 12. in 1. Tim. *S. Ambroſe vpon this place, addeth to theſe the Patritians alſo. S. Ireneus* lib.1.cap.30. *S. Epiphanius* hær. 45.26.61.30. *S. Hierome* 1.cont.Iouin.cap.1.& ep.50.cap.1. & 3. *S. Auguſtine* hær.25.40. *and generally all antiquitie affirme the ſame both of them, and alſo of the Heretikes called Apoſtolici, Ebionitæ, and the like. Their hereſie about mariage was, that to marrie or to vſe the act of matrimonie, is of Satan, as S. Ireneus witneſſeth,* lib.1.cap.22. *and that the diſtinction of male and female, and the creation of man and woman for generation, came of an ill God. They taught their hearers, *ſayth S. Auguſtine, that if they did vſe women, they ſhould in any wiſe prouide that they might not conceiue or beare children. Clemens Alexandrinus* (li.3.Strom.in principio) *writeth, that ſuch admit no mariage nor procreation of children, leaſt they ſhould bring into the world creatures to ſuffer miſerie and mortalitie. And this is the damnable opinion concerning mariage, noted here by the Apoſtle.*

The old Hereſies againſt matrimonie.

*Aug.hær.46.

Fulke 4. Seeing the ſpirite ſpeaketh ſo euidently of this matter, you labour in vayne to poſt ouer the crime to the old heretikes, who as in their prohibition of mariage, they were forerunners of Antichriſt, ſo there was none of them, to whom this cleere prophecie may ſo properly be applied, as vnto Antichriſt himſelfe, and his neerer members. For thoſe olde heretikes that aſcribed the inſtitution of matrimonie to Sathan, and the creation and procreation of mankind vnto the diuel, ſpake not falſehood in hypocriſie, but in open blaſphemie, and therefore might eaſily be diſcerned and auoyded. But you that vnder pretenſe of holineſſe, religion, chaſtitie, puritie, faſting, prayer, by lawes and decrees forbid mariage and meates to ſome men at all times, and to all men at ſome times, are they of whom the ſpirite ſpeaketh euidently, that they vtter their falſe doctrine in hypocriſie, and therefore had need to be deſcribed by your ſpecial notes, and the Church to bee forewarned of you by this prophecie. For after the Apoſtle hath declared wherein the great myſterie of true religion conſiſteth that is taught and beleeued in the Church of Chriſt: He doth immediately giue euident notes of the myſterie of iniquitie maintained in the falſe Church of Antichriſt, who placeth the higheſt pointes of religion, in prohibition of mariage and meates. In ſo much as they are ſpecially, and in a maner onely, called and compted of you religious, that obey this prohibition of mariage and meates, though they liue no more continently, then the olde Heretikes called *Origeniani turpes*, Filthie Originiſts, who as Epiphanius teſtifieth of them: *Reiected mariage, and yet luſt ceaſed not among them, and defiled their body and mind with Wantones. For ſome of them are in the habite of Monkes that liue ſolitarily, and ſome of the women are in the habite of women that liue ſolitarily, but they are corrupt, perfourming their luſt in their bodies.* Agayne, *They ſtudy not for chaſtitie, but for fained chaſtitie, and that which hath the name onely of chaſtitie.* Agayne, *They deſire to be in honour, for the exerciſe of chaſtitie ſuppoſed to be in them. Epiph.hæreſ.63.* Such were your Monkes, Friers and Nonnes for the moſt part in England, as was found manifeſtly in the viſitation of their houſes before their ſuppreſſion. And euen the Manichees permitted mariage to their lay men, which they called their hearers, but in no wiſe to their Clergie, which they called their Elects or Choſen men. *Aug.de hær.ad Quod vult deum hær.46.* Agayne, ſuch as had made the vowe of chaſtitie and were not able to perfourme it, the heretikes called *Apoſtolici*, would not permit to marrie, which was contrary to the doctrine of the Catholike Church, which as Epiphanius doth teſtifie, iudged ỹ it was better for ſuch to marrie openly, then to burne priuily. *Hæreſ* 61. Therefore there is no way for you to eſcape the iudgement of the holy ghoſt, by turning the matter ouer to the olde Heretikes, who with as good reaſon might poſt it of from one to an other, the Manichees to the Tacianiſtes, and the Tacianiſtes to the Manichees, as you doe to them. But the markes are ſo euident, as no heretike that forbiddeth mariage or meates, can eſcape cleare, and you that forbid them with colour of more perfection and holines, in hypocriſie, of all other heretikes are moſt properly deſcribed by them.

Forbidding of mariage.

Rhem. 5. *For the ſecond point conſiſting in the prohibition of meates or vſe of certayne creatures made to be eaten, the ſayd Heretikes or diuers of them (for they were not al of one ſect touching theſe points) taught, that men might not eate certaine ſortes of meates, ſpecially of beaſts and liuing creatures, for that they were not made (ſay they) of the good God, but of the euil. And wine they called the gall of the Prince of darkneſſe, and not to be drunke at all, and the Vine whereof it came, to be of the Diuels creation. And diuers other creatures they condemned as things by nature and creation polluted and abominable.* Auguſt. hær.Manich.46.& hær.25.Tatian.& toto libro de mor.Manich.to.1. *Lo theſe were the Heretikes and their hereſies which S. Paul here prophecieth of, that forbid mariage and meates as you haue heard, for which they and their folowers were condemned in diuers Councels.*

The old hereſies about abſtinence from meates.

Fulke 5. Not onely the Manichees, Encratites, Aërians and ſuch like old heretikes, as condemned the eating of fleſh, as vncleane and abhominable, but euen the Papiſts alſo, commaund to abſteine from meates for pietie and religions ſake, which God hath created to be receiued with thankſgiuing. Counting ſuch holineſſe in eating of fiſh, that they are the moſt holy among you that eate no fleſhe, as the Charterhouſe Monkes, counting generally the eating of fiſh or fruites and ſpices, to be an holy faſte at ſuch times, as the taſting of fleſhe or white meates is thought an hainous ſinne, and for this cauſe as Durand teſtifieth, becauſe all fleſh was accurſed, not fiſh in the dayes of Noe, *lib.6.*cap. *De alijs ieiunijs.* So that faſting is but pretended in hypocriſie, for a colour that the libertie of Chriſtians, might bee brought into bondage of Antichriſtes law. Wherein how like the popiſh faſtes are vnto the faſtes of the Manichees. S. Auguſtine ſheweth, *De moribus Manichæorum, li. 2.cap.13.* who compted it a wonderfull prayſe to them, and a holy faſt, that they did not eate fleſh nor drinke wine (as they ſayd) to chaſtiſe themſelues and bridle luſt but of meere hypocriſie, as he ſayth: For I demaund of you (ſayth he) *If there be a man (which may well be) ſo ſparing and thriftie that moderating the appetite of his belly and throte, he eateth not twiſe in one day, and when he ſupperh, he hath ſet before him, a few herbes ſodden, and ſeaſoned with a little bacon, ſo much as is ſufficient, to ſtay his hunger. Likewiſe he quencheth his thirſt, hauing reſpect vnto his*

Forbidding of meates.

health, with two or three draughts of wine vnmingled with water, and this is his daily fare. There is another on the other ſide which taſteth no fleſh nor wine, but at the ninth houre he taketh gladly exquiſite and ſtrange fruites, varied in many ſeuerall diſhes, ſprinckled with plentie of pepper, and ſuppeth in the beginning of the night with like fare, drinketh the ſweete licour of figges or other fruites, as delicate as wine and excelling wine in ſweetneſſe, and drinketh not ſo much as hee thirſteth, but as much as he liſteth and prouideth this fare daily, and enioieth ſuch a delicate diet of no neceſſitie, but with great pleaſure: which of theſe concerning meat and drinke, doe you iudge to leade his life in greater abſtinence? I ſuppoſe you are not ſo blinde, but that you will preferre him that liueth with a little bacon and wine, before this Gourmander. So trueth conſtraineth, but your errour ſayeth otherwiſe: For if one of your elect (ſayth he) ſhould but once ſuppe with the former man, of ſparing diet, and ſhould but annoynt his lips with reſtie bacon, or but take the ſauour of it, as a breaker of his faſt or abſtinence, he ſhall be condemned to hell fire. What difference there is then betweene the faſt of the Manichees, and the faſt of the Papiſts, ſauing that the Papiſts more groſſe in hypocriſie, allowed fiſh commonly, & wine, with all delicate confections at all times, euen on their Good Friday faſtes: when to eate one peece of reſtie bacon, hath bene compted a more hainous ſinne then to kill a man.

Rhem.6. *Is it not now an intollerable impudencie of the Proteſtantes, who for a ſmall ſimilitude of wordes in the eares of the ſimple, apply this text to the faſtes of the Church, and the chaſtitie of Prieſtes and Religious? As though eyther by appoynting or vſing ſome dayes of abſtinence from certaine meates, the Church or any Catholike man condemned the ſaid meates. vnles the Rechabites* Hierem.35. *or the Nazarites,* Num.6. *or the Niniuites,* Ion.3. *or Moyſes* Exod.34. *or Elias,* 3. Reg.19. *or holy Anna the widow,* Luc.2. *or Iohn Baptiſt* Mat.3,&9. *or Chriſt himſelfe,* Mat.4. *commending, vſing, and following a preſcript number of faſting dayes, or God himſelfe that in the very beginning in Paradiſe, preſcribed abſtinence from the fruite of one certayne tree, and after appoynted ſo many faſtes in the Law, vnles he therefore condemned his owne creatures, and the reſt, thoſe creatures from which they abſtained. No, there be many good and lawful cauſes to forbid ſome, or to abſtaine from ſome meates: as for obedience, as in Paradiſe: for ſignification, as the Iewes: for that they haue bene offered to Idols, as in the Epiſtle to the Corinthians: for chaſtening the body and penance, for health alſo: and only thoſe cauſes are vnlawfull for which the Manichees and other Heretikes abſtained.*

The Catholikes impudently charged with the ſaid old hereſies.

Abſtinence from certaine meates is no condemnation of the meates.

Diuers good cauſes of abſtinence,

Fulke.6. Is it not intollerable impudencie in the Papiſts, that being conuicted by ſo euident a prophecie of the ſpirite, are not aſhamed to ſay, it is but a ſimilitude of wordes? Is faſting, an abſtinence from fleſh? may not a prieſt liue chaſtely in mariage? to whom the holy Ghoſt alloweth one wife, or may they not liue chaſtely out of marriage without prohibition to any, of that which God hath made free for all? But *by appoynting dayes of abſtinence from certayne meates* (you ſay) *your Church doeth not condemne theſe meates,* which is nothing els but fallhoode in hypocriſie, for you forbid them for holineſſe, for religions ſake, and therefore condemne them as vncleane, and vnholy, though not by Gods creation, yet by your Antichriſtian prohibition. As for the voluntarie abſtinence of the Rechabites and Nazarites, was no prohibition of Gods creatures, nor other abſtinence then God allowed. The faſte of the Niniuites, Moſes, Elias, Anna, Iohn Baptiſt, and Chriſt, was nothing in the worlde like your popiſh prohibition. For your abſtinence by prohibition from fleſhe, and filling the belly with fiſhe or other delicacies by your permiſſion, is no faſte nor abſtinence for any lawfull cauſe of chaſtiſement of the body, but a meere note of Antichriſtian hypocriſie. Which yet ſheweth it ſelfe more euidently, when you make it as lawfull for Antichriſt to prohibite the vſe of Gods creatures for religion, as it was for God himſelfe in paradiſe, for obedience, or in the lawe for ſignification, to forbid the vſe of his owne creatures. Wherein Antichriſt is exalted aboue God, to forbid that which God hath appoynted to be free. But there are for all this (ſay you) diuers good cauſes of abſtinence. I graunt, but no cauſe of prohibition for cauſe of religion. For albeit God for obedience in paradiſe, or for ſignification in the olde lawe, commaunded abſtinence from certaine meates, yet when he hath made all meates free in the newe Teſtament, none but Antichriſt either for obedience or ſignification, will prohibite that which God hath permitted. And yet the Popes lawe hath preſumed not onely to prohibite ſome kinde of creatures vnder a falſe pretence of faſting, but alſo ſuch as were prohibited to the Iewes in the olde lawe, as vncleane, as appeareth by Iuo, *part.* 15. *cap.* 97. *&* 100. 118. where penaunce is appoynted for eating vncleane beaſtes, or ſuch as died alone, or were torne with beaſtes, or ſtrangled, or touched by vncleane beaſts, or for eating or drinking, that wherein a dog or a cat hath lapped, or wherein a mouſe or a weaſell hath bene drowned, and ſuch like.

Boniface alſo forbade all the ſeruants of God, all hunting and hauking with dogs or hawkes, Iuo. *part.* 13. *c.* 29. And Gratian *diſt.* 86. in diuers chapters, maketh it a great ſinne to hunt, & the arte of hunting, is compted a vice, cap. *Qui venatoribus.* In the gloſſe it is declared to be vnlawfull for all men in Lent, &c. Hunting is alſo condemned, becauſe it can not bee without crying, and no Hunter can be an holy man ſo long as hee continueth an huntſman. *cap. Eſau & in gloſſ.* The abſtinence from meate offered to Idols, is either for offence, or for participation with idolatrie, not for conſcience of the eater, if the other cauſes doe ceaſe. For chaſtiſing of the body, it is lawfull to abſteine, but that is in reſpect of the quantitie or qualitie of the meate, which more prouoketh carnall luſtes, not in prohibition of any kind, as you doe in your faſtes, of all fleſh, yea of that which hath but touched fleſhe, though it be neuer ſo groſſe, (as S. Auguſtine putteth the example of reſtie bacon) and in neuer ſo ſmall a quantitie. When you permit all delicate fiſhes, fruites, wines, ſpices, confections, euen to the filling of the ſtomacke: and that which filleth vp the meaſure of this Antichriſtian note, you doe not onely thus abſtaine, but you prohibite vnder payne of damnation, the eating of ſuch meates, in any quantitie, or of any qualitie. As for abſtinence for health, or for any ciuil reſpect, is nothing to the matter now in hand, when the Apoſtle giueth it as a note of Antichriſtian apoſtaſie, to forbid meate or mariage for religions ſake.

Forbidding certaine perſons to marrie is no condemnation of matrimonie.

Rhem.7. *Concerning mariage likewiſe, they may as wel charge God or the Church for forbidding the father to marry the daughter, or the brother the ſiſter, or other prohibited perſons in the Lawe: as well might they charge Chriſt and the Apoſtle for prohibiting the man to marry, during his wiues life: and appointing widowes that ſerue the Church, to liue vnmarried, and*

and not admitting a maried woman as wel as a widow, nor her that hath had moe husbands, as wel as her that hath beene maried but once: as they charge the Church for not admitting maried persons to the alear, and for forcing them and Religious persons to keepe their promis of chastitie. No, the holy Church is so farre from condemning wedlocke, that she honoureth it much more then the Protestants, accounting it an holy Sacrament, which they do not, who onely vse it to lust as the Heathen doe, and not to religion.

Catholikes esteeme matrimonie more then the Protestants doe.

Fulke. 7. God the auctour of matrimony hath appointed what degrees of consanguinitie or affinitie are to be auoyded in contracting the same. But therefore may Antichrist forbidde the Ministers of the Church to marrie according to Gods ordinance, which he hath left free for them? Our sauiour Christ forbiddeth not any to marry, but him that is maried already, and not lawfully deuorced. And albeit he had done so, because he was the auctor of marriage, as God, yet it is not lawfull for Antichrist to prohibite whatsoeuer it was lawfull for Christ to forbidde.

The Apostle forbiddeth no widdowes that serue the Church, to marrie, but such as for their yeeres had no neede to marrie, and willingly abstained from marriage that they might serue the Churche. For which seruice a married woman is vnfitte, because she is bound to serue her husband. As for her which had twise or oftener lawfully married, he refuseth not, but onely such an one as had beene vnlawfully coupled to more husbandes then one at once, as departing or being vnlawfully separated from one, and then taking an other. But you by law prohibite married men to serue in the Church, and the ministers of the Church to marrie, whom God alloweth to haue one wife, and inforce them to take the vow of continencie, though they be not able to performe it, and though they be not able to keepe it, yet you condemne their marriage, with the heretikes that called themselues Apostolikes. And it is a meere mockery, that you honour matrimonie more then Protestantes, accompting it an holy sacrament, when you accompt the holy calling of Priesthood to be prophaned by matrimony, which is nothing else but to speake a lie in hypocrisie.

Greg. Mart. cap. 16. sect. 11

Rhem. 8. *But it is an olde deceitful practise of Heretikes to charge Catholike men with old condemned heresies. The Eutychians slaundered the Councel of Chalcedon and S. Leo to be Nestorians, and to make two persons in Christ, because they said there were two natures.* Vigilius li. 5. cont. Eutychen. *Arius charged Alexander his Bishop of Sabellianisme, for assouching the vnitie of substance in Trinitie.* Socrat. li. 1. c. 3. *Iulianus accused S. Augustine of the heresie of Apollinaris.* li. 5. cont. Iulian. c. 15. *Other Pelagians chalenged him for condemning mariage.* Retract. li. 2. c 53. *And that our Protestants bragge not to much of their goodly inuention, Iouinian the old Heretike, their Maister in this point, accused* the holy doctors and Catholikes vpon this same place, to be Manichees, and to condemne meates and mariage, as both S. Hierom and S. Augustine doe testifie. And they both answer to the Heretike, that the Church in deede and Catholikes doe abstaine from some for euer, and some for certaine daies, and euery Christian man lightly al the 40 daies of Lent fast: not for that they thinke the meates vncleane, abominable, or of an ill creation, as the Manichees doe: but for punishment of their bodies and taming their concupiscences.* Hiero. li. 2. cont. Iouin. c. 11. Aug. cont. Adimantum. c. 14. Li. de mor. Cath. Ec. Hiero. in c. 4. ad Galat. *And as for mariage, the said doctors answer, that no Catholike man condemneth it for vnlawful, as the old Heretikes did, but onely preferreth virginitie and continencie before it, as a state in it self more agreable to God and more meete for the Cleargie. See S. Augustine against Faustus the Manichee* li. 30. c. 5. 6. *and* hær. 25. *in the name,* Apostolici. *S. Hierom* ep. 50. c. 1. & 3. *Al this the Catholikes continually tell the Aduersaries, and they can not but see it. Yet by accustomed audacitie and impudencie they beare it out still.*

The Protestants obiections answered long ago by S. Hierom and S. Augustine.

* *Aug. li. 2. c. 5. de nupt. & concupisc.*

Fulke. 8. This olde deceitfull practise you forgette not to vse against vs. But we doe iustlie charge you with olde heresies, which you doe holde in deede, not as the heretikes did falsely accuse the Catholikes. You can not denie, as impudent as you are, but that you doe forbidde meates and marriage, which the Church did not in S. Augustines and S. Hieromes dayes. There were that abstained from marriage, and there were that fasted, but there was no law to compell any to the one, or to the other. Theodoret vpon this text saith: *He doth not dispraise the single life and continence, but he accuseth them which compell men by making a law to follow it.* Therefore these ancient Fathers answere not our obiections, nor yet you by saying, *you thinke not that meates are vncleane, or of an ill creation, but you abstaine for punishment of your bodies, and taming your concupiscences.*

Popish continence and abstinence.

So said the Manichees, as S. Augustine testifieth: but he prooueth that they lied, and so doe you. *Si parsimoniæ, &c.* *If you abstaine* (saith he) *of frugalitie, and to tame lust, with which by such meates and drinkes we are delighted and taken, I beare it, and I allow it: but it is not so, for I demaund of you &c. as before:* De moribus Man. lib. 2. c. 13. And as for marriage, you doe not onely preferre virginitie and continencie, as a state more agreeable to God in it selfe, and more meete for the Clergie (which yet the Holy ghost hath not taught you) but you inforce it by law, as necessarie for the Clergie, and condemne matrimonie, as *prophaning the sacred order of Priesthood,* I vse your blasphemous and deuillish wordes. You condemne the state of marriage, as carnall, wherein no man can please God, approouing that vile decretall vnder the name of Siritius. ep. 4. c. 9. where he saith, that the ministers of the Church must abstaine from matrimony, *because they that be in the flesh can not please God.* All this and much more we continually tell the Papists, and they cannot but see it, yet their cauterized conscience feeling nothing, they continue in their audacitie and impudencie to beare it out still.

Rhem. 9. 4. With thanks giuing.) *By the most auncient custom of the faithful both before Christ and sithence, men vse to blesse their table and meates, by the hand and word of a Priest, if any be present otherwise by such as can conueniently do it. And in husbandmẽs houses where they haue no other meanes, they should at least blesse Gods gifts & them selues with a* Pater noster *or the signe of the Crosse: not only to acknowledge from whom they haue their continual sustenance, but also to blesse their meat and sanctifie it. For the Greeke word vsed of S. Paul, by Ecclesiastical vse, when it concerneth meats, signifieth not onely thankes giuing, but blessing or sanctifying the creatures to be receiued, as being al one with* εὐλογία, *and in English we call it grace, not onely that after meate, which is onely thankes to God, but that before meate, which is alwaies a benediction of the*

Blessing of the table of meats, specially by a Priest.

μετὰ εὐχαριστίας.

the creatures: as it is plaine in the prescript and vsual formes of grace. For which cause a Priest should euer do it rather then a lay man or any of inferior order in the Cleargie. In so much that S. Hierom (ep. 85) reprehendeth certaine Deacons whom he saw say grace or blesse the meate and the companie, in the presence of a Priest. Who also recordeth (in the life of S. Paul the holy Eremite) the great curtesie and humilitie of him and S. Antonie, yelding one to the other the preeminence of blessing their poore dinner. For to blesse is a great thing, and a Priestly prerogatiue, as the Apostle witnesseth, declaring the preeminence of Melchisedec in that he blessed Abraham. Read the note following.

To blesse is a preeminence of the better person. *Hebr. 7.*

Fulke. 9. The creatures in their lawfull vse to the Christian receiuer, are sanctified by the word of God, and by praier. By whom the praier be pronounced it is not greatly materiall, seeing euery one ought to ioyne in consent with him that vttereth the prayer. Although for order or comlines sake it is most conuenient, that the goodman of the house, or any by his appointment, or a minister if he be present, or the best man in the company doe pronounce the prayer in the name of the rest. But that the meat should be sanctified, or is sufficiently blessed with the signe of the crosse, it is altogether beside the booke. For the gifts of God are to be sanctified by the word of God, and by prayer, not by the signe of the crosse, which is neither the word of God nor prayer. As for blessing of the person, whereof the prerogatiue is to the greater, is not heere spoken of, but only of the sanctification of meats to the lawfull vse of Christians.

Blessing with the signe of the crosse.

Rhem. 1 5. Sanctified.) *Al creatures be of Gods creation, none of the Diuel, or of any other cause and beginning, as the Manichees blasphemed: and therfore none are il, abominable, or vncleane by creation, nature, and condition, but al good and made for mans vse, though al be not alike holy nor equally sanctified. God made seuen daies, but he sanctified onely one of them. he made al places, but he sanctified none but the Temple and such like deputed to his seruice, as the Arke, the altar, and the rest which were by sacred vse both holy them selues, and gaue also holines and sanctification to things that touched them or were applied vnto them. So our sauiour saith, that the Temple sanctified the gold, and the altar the gift, & generally al creatures seuered from common and profane vse, to religion and worship of God, are made sacred thereby. So the places & daies of Gods apparition or working some special wonders or benefites toward the people, were holy, as Bethel, Sinai, and others. And much more thse times and places of Christes Natiuitie, Passion, burial, Resurrection, Ascension: which is so plaine a case, that the hil where he was transfigured onely, is called therfore by S. Peter,* the holy mount.

No creature il by nature, yet one more sanctified them an other. *Mat. 25.* Holy times & places, & euery thing deputed to the seruice of God, holy. *2. Pet. 1.*

Fulke. 10 All the creatures of God, not only by creation, but also by sanctification by the word of God and prayer, are alike holy in the necessary and lawfull vse of them to true Christians, which be cleane and holy. Yet are there some things specially applied to the seruice of God, which in that respect, in an other kinde are more specially called holy, as the Sabboth day, the Temple, the Arke, the altar, &c. But that such things gaue holinesse to things that touched them, otherwise then according to Gods word they were dedicated to Gods seruice, it is false. For euen the sacrifices of the vngodly, which not only touched the altar, but also lay vpon it and were offered in it, because they were not offered with such faith as they should be offered by the word of God, were abhominable vnto the Lord, as he testifieth often by the Prophets. Therefore that our sauiour Christ saith of the Temple and the Altar, sanctifying the golde and the gift, his meaning is plaine, that the Temple when it is holy, is the principall, and the golde that is offered in it is the accessarie: so of the altar and the gift. Not that the Temple or altar had power to giue holinesse to euery thing that touched it. Neither are all creatures to be seuered from the common vse, and consecrated to the seruice of God, but only such as he hath prescribed and appointed by his holy word, without which, all other sanctifying or consecrating of creatures to the vse of religion, is superstitious and idolatrous. The places and times of Gods apparition, or working some speciall wonders, were holy for that time only of Gods presence, and not for euer after. For Bethel was not counted holy for euer of the faithfull, but of the superstitious and the idolatrous Israelites, who by the wickednesse of Ieroboam were brought to esteeme it more holy then Ierusalem, the place which God had chosen. But by the Prophets, Bethel that by Iacob was called the house of God, was termed Bethauen, the house of wickednesse or vanitie. Ose. 4. 15. So the hill on which Christ was transfigured, is called holy in respect of the time in which the transfiguration was, not that the holinesse of the place doth alwayes continue, or that there was any pilgrimage of the faithfull vnto it.

Hallowing of creatures.

Rhem. 11 *These therfore be holy memories and monuments of al sortes sanctified, besides that creatures (as we see here) be sanctified also by the word of God and praier, that is to say, by benediction and inuocation of our Lordes holy name vpon them, specially by the signe of the Crosse, as S. Chrysostom noteth on this place,* ho. 12 in 1 ad Tim. *by the which the aduersarie power of Satan vsurping vniustly vpon Gods creatures through mans sinne, and seeking deceitfully in or by the same to annoy mans body or soule, is expelled, and the meates purged from him and made holesom. S. Gregorie* (li. 1 Dialog. c. 4.) *recordeth that the Diuel entred into a certaine religious woman by eating the herbe lettice vnblessed. And S. Augustine* li. 18 de ciu. Dei c. 18. *sheweth at large, what waies he hath by meates and drinkes and other vsual creatures of God, to annoy men: though his power be much lesse then it was before Christ. but still much desire he hath on al sides to molest the faithful by abusing the thinges most neere and necessarie vnto them, to their hurt both bodily and Ghostly. for remedie wherof, this sanctification which the Apostle speaketh of, is very soueraine, pertaining not only to this common & more vulgar benediction of our meats & drinks, but much more (as the proprietie of the Greeke word vsed by the Apostle for sanctification, doth import) to other more exact sanctifying and higher applying of some creatures, and blessing them to Christes honour in the Church of God, & to mans spiritual and corporal benefites.*

Creatures hallowed by the signe of the Crosse.

The blessing of our meate what a vertue it hath.

ἁγιάζεται.

Fulke. 11 Such memories or monuments of holy things haue no holinesse in them, but may stirre vp mens minds to the remembrance of holy things. But seeing to the vncleane all things are vncleane, not by creation, but by pollution of sinne, and the abuse of Sathan: The Apostle sheweth how all creatures in their lawfull vse, are sanctified vnto the cleane, namely by the word of God, who hath generally permitted vnto the faithfull the free vse of them, and by prayer, by which they are specially sanctified to the priuate vse of euery one of the faithfull. The signe of the crosse is superstitiously added by Chrysostom, which is omitted by the Apostle. And where you are not content with this vulgar and common benediction of our meats and drinks, wherof the Apostle speaketh, but will extend the same to a more exact sanctification, and higher applying of some creatures, &c. beside the word of God: you declare that you preferre your owne inuentions and superstitions before

Sanctifying of creatures.

before the preſcript commandements and rules of the word of God. For ſanctifying of meats and drinks, according to the doctrine of the Holy ghoſt, was neuer greatly regarded in popery, nor is yet much practiſed among your recuſant papiſts in England. But other toyes which you call ſanctified creatures by the popes holineſſe, and not by the holineſſe of Gods word are highly eſteemed. But the Greeke word, you ſay, doth import ſuch a matter: you would make the ignorant beleeue ſo. But they that know the Greeke tongue as wel as you, are bolde to tell you there is no ſuch matter imported by it. And the text is plaine, that no ſuch thing can be allowed by it. Not onely becauſe the Apoſtle ſpeaketh onely of the common or ordinary vſe of Gods creatures, but alſo becauſe he appointeth two meanes, both neceſſarie to ſanctification, The word of God, & prayer. For if men will preſume of prayer, without the word or God, their prayer is not of faith, and ſo it is ſinne. As alſo if men will preſume of ſanctification by Gods word, and contemne prayer, it can not but be greeuous preſumption and ſinne in them. Therefore ſeeing you can not bring the word of God to approoue that your *more exact ſanctifying, and higher applying of creatures, &c.* vnder colour whereof you bring in all your execrable holy things, it is at the leaſt ſuperſtition, and vaine worſhipping of God, if it be not blaſphemous vſurping of the honour and office of the Holie ghoſt, to whom it perteineth to ſanctifie, and whatſoeuer is ſanctified in deed, is rightlie and truelie (being dedicated by the miniſterie of man) ſanctified and hallowed by him.

Rhem. 12 *For as S. Auguſtine writeth* li. 2. de pec. merit. c. 26. *beſides this vſual bleſſing of our daily foode, the Cathecumens (that is, ſuch as were taught toward Baptiſme) are ſanctified by the ſigne of the Croſſe, and the bread (ſaith he) which they receiue, though it be not the body of Chriſt, yet is holy, and more holy then the vſual bread of the table. He meaneth a kinde of bread then halowed, ſpecially for ſuch as were not yet admitted to the B. Sacrament: either the ſame, or the like to our holy bread, vſed in the Church of England and France on Sundaies. And it was a common vſe in the primitiue Church to bleſſe loaues, and ſend them for ſacred tokens from one Chriſtian man to an other, and that not among the ſimple and ſuperſtitious (as the Aduerſaries may imagine) but among the holieſt, learneduſt, and wiſeſt. Such halowed breads did S. Paulinus ſend to S. Auguſtine and Alipius, and they to him againe, calling them bleſſings. Read S. Hierom in the life of Hilarion* (poſt medium:) *how Princes and learned Biſhops and other of al ſortes came to that holy man for holy bread,* panem benedictum. *In the primitiue Church the people commonly brought bread to the Prieſts to be halowed.* Author. op. imp. ho. 14. in Mt. *The* 3 *Councel of Carthage* c. p. 24. *maketh mention of the bleſſing of milke, honie, grapes, and corne. See the* 4 *Canon of the Apoſtles. And not onely diuers other creatures vſed at certaine times in holy Churches ſeruice, as waxe, fire, palmes, aſhes, but alſo the holy oile, Chriſme, and the water of Baptiſme, that alſo which is the cheefe of al Prieſtly bleſſing of creatures, the bread and wine in the high Sacrifice, be ſanctified. for without ſanctification, yea (as S. Auguſtine affirmeth* tract. 118. in Ioan) *without the ſigne of the Croſſe, none of theſe things can rightly be done.*

Holy bread.

Auguſt. ep. 31. 34. 35. 36.

The ſigne of the croſſe vſed in bleſſing.

Fulke. 12 Hauing nothing out of the word of God, you thinke to cary the matter by the wordes and practiſe of men. But of what weight that is in matters of religion, euen thoſe men vnto whoſe auctoritie you would leane, may ſufficiently inſtruct you. And yet the matter is farre from that you would beare the ignorant in hand. S. Auguſtines wordes of that pretended holy bread, are againſt the Pelagians, which contended, that baptiſme was not neceſſary for the infants of the faithfull, becauſe they are holy: *Non vnius modi eſt ſanctificatio &c. Sanctification is not after one ſort. For I thinke that the Cathumens, after a certeine maner of theirs, are ſanctified by the ſigne of the croſſe, and prayer of impoſition of handes, and that which they receiue, although it be not the body of Chriſt, yet it is holy, and more holy then thoſe meates with which we are nouriſhed, becauſe it is a ſacrament. And euen thoſe meates wherewith we are nouriſhed to the neceſſary mainteinance of this life, the ſame Apoſtle ſaid to be ſanctified by the word of God and prayer, which we make when we are to refreſh our bodies &c.* Heere Auſtine ſpeaketh of a ſuppoſed ſanctification, and of a ſuperſtitious kinde of bread, which without any word of God, he calleth a ſacrament, by which you may ſee how largely he vſeth that terme. But what holineſſe was in it, or how it could be holy without the word of God, how can we be aſſured? And yet what kinde of holineſſe it was, he after declareth, namely, ſuch as could not make the receiuers holy if they were not baptiſed. As for popiſh holy bread, it was not, for that is not giuen to them that are not baptiſed, neither is it a ſacrament, therefore it was one of thoſe burthenous ceremonies, and humane preſumptions, of which he complaineth, and wiſheth that they might be taken away. Ep. 118. As for the loaues that were ſent by the ancient fathers, from one to an other, were but tokens of friendſhip and communication, and no ſuch hallowed breades as you fantaſie: for they deſired one an other to make them bleſſinges, by their thankefull acceptation of them. Ep. 34. 35. And they called them bleſſings, not for any conſecration, but according to the phraſe of the ſcripture. 1. Sam. 25. 27. where Abigaile deſired Dauid to take a bleſſing of her hand, that is, a gift or preſent. So 2. Reg. 5. 15. Naaman deſired Elizeus to take a bleſſing of him, that is, a gift, and no hallowed matter. But there was great concourſe, as Hierom teſtifieth, of al ſortes vnto Hilarion, that they might receiue of him bread or oile that he had bleſſed. This was for the great holineſſe that was ſuppoſed to be of that perſon, not an ordinary ceremony of holy bread, or holy oile. But was he as readie to giue it, as they to deſire it? No verilie. S. Hierom ſaith, he had no minde but of the wilderneſſe. Whereby it appeareth it was rather a ſuperſtition in them to require it, then any vſurpation in him to grant any ſuch thing.

Holy bread.

And therefore Hierome admireth his humilitie, that deſpiſed ſuch honour as was offered vnto him. That in the primitiue Church, the people commonlie brought bread to the prieſtes to be hallowed, it is not prooued by the place you quote: for there the auctour doth not ſpeake of any ſuch vſe, but ſheweth by a ſimilitude, how in the Lords prayer, we call that our bread which we pray to God to giue vs. *That is* (ſaith he) *giue vs that bread which we haue prepared, that while it is giuen of thee, it may be ſanctified. As for example, if a lay man ſhould offer bread to a Prieſt, that the Prieſt ſhould take it, and ſanctifie it, and ſo giue it to him. In that it is bread, it is his that offereth it, but that it is ſanctified, it is the benefit of the Prieſt.* Is not a common cuſtome heere ſtronglie prooued, or rather diſprooued? For if there had beene any ſuch common cuſtome as you ſpeake of, he woulde not haue ſaide, *Vt puta ſi Laicus. As for example, If a lay man, but as when a lay man offereth bread to a Prieſt, &c.*

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The mention made in the Councell of Carthage, and the canons of the Apoſtles is a condemnation of ſuch ſuperſtition, and a commandement that nothing be offered but bread and wine for the ſacrament, which is of grapes and corne. Wherefore you haue ſmall ſupportation euen of mans auctoritie, as you haue none of Gods word, for hallowing of waxe, fire, palmes, aſhes, &c. when you cānot bring ſo much as a ſhadow of antiquitie for your holy bread. As for the ſanctifying of the water in baptiſme, and the bread & wine in the Lords ſupper, hath the word of God manifeſtly to warrant it, as none of your popiſh trumperie which you call hallowed or bleſſed creatures hath. That which S. Auguſtine ſaith of the ſigne of the croſſe, importeth not any neceſſity therof vnto ſanctification, but ſheweth that it was a ceremony ſo vſuall, that without it nothing was done *ritè*, that is, according to the *rite* and ceremony, if that ſigne were lacking.

Rhem.13 *Can any man now maruel that the Church of God by this warrant of S.Paules word expounded by ſo long practiſe & tradition of the firſt fathers of our religion, doth vſe diuers elements and bleſſe them for mans vſe and the ſeruice of God, expelling by the inuocation of Chriſtes name, the aduerſarie power from them, according to the authoritie giuen by Chriſt,* Super omnia dæmonia, ouer al Diuels: *and* by prayer, *which importeth as the Apoſtle here ſpeaketh, deſire of help, as it were by the vertue of Chriſt to combat with the Diuel, and ſo to expel him out of Gods creatures, which is done by holy exorciſme, and euer beginneth,* Adiutorium noſtrum in nomine Domini, *as we ſee in the bleſſing of holy water and the like ſanctification of elements. Which exorciſmes, namely of children before they come to Battiſme, ſee in S. Auguſtine* li. 6. cont. Iulian. c. 5. & de Ec. dogmat. c. 31. De nupt. & concupiſ. li. 1. c. 20. *and of holy water, that hath been vſed theſe* 1400 *yeres in the Church by the inſtitution of Alexander the firſt, in al Chriſtian countries, and of the force thereof againſt Diuels, ſee a famous hiſtorie in Theodoret.* li. 5. c. 21. *and in Epiphanius* hær. 30 *Ebionitarum. See S. Gregorie to S. Auguſtine our Apoſtle, of the vſe thereof in halowing the* Idolatrous *temples to be made the Churches of Chriſt.* apud Bedam li. 1 c. 30 hiſt. Angl. *Remember how the Prophet Eliſeus applied ſalt to the healing and purifying of waters.* 4. Reg. 2: *how the Angel Raphael vſed the liuer of the fiſh to driue away the Diuel,* Tob. 6, 8: *how Dauids harp and Pſalmodie kept the euil ſpirit from Saul,* 1. Reg. 16: *how a peece of the holy earth ſaued ſuch a mans chamber from infeſtation of Diuels,* Auguſt. de Ciuit. dei li. 22. c. 8: *how Chriſt himſelf, both in Sacraments, and out of them, occupied diuers ſanctified elements, ſome for the health of the body, ſome for grace and remiſſion of ſinnes, and ſome to worke miracles by. See in S. Hierom againſt Vigilantius c. 2. how holy Relikes torment them. * In the hiſtorie of Iulianus the Apoſtata, how the ſigne of the Croſſe: in the Actes (cap. 19) how the name of* IESVS *yea and of Paul putteth them to flight.*

The Churches exorciſmes. *Luc. 9.*

Holy water.

The force of ſanctified creatures.

The holy land. Relikes.

The croſſe.

The name of IESVS. *Theodoret. li. 3 c. 3.*

Fulke.13 Verily, but that we know the impudency of the whore of Babylon, we would maruell how the Romiſh church without the warrant of Gods word, which the Apoſtle maketh neceſſary vnto ſanctification, durſt attempt ſuch bleſſings and coniurings of creatures as ſhe doth. Yea to aſcribe ſuch power vnto the deuill, ouer them after they be ſanctified by the word of God, that they need any ſuch exorciſmes or bleſſings to driue him away, which is in other termes, and by an other fetch to renue the olde blaſphemy of the Maniches, from which in the beginning you would ſeeme to purge your ſelues. But Chriſt (you ſay) hath giuen auctoritie ouer all deuils. Luc. 9. To whom I pray you? To his Apoſtles, when he ſent them to preach, not to all prieſts, more then the power of working other miracles, which he then gaue to his Apoſtles. And giuing them auctoritie ouer all deuils, did he bidde them coniure the deuill out of water, ſalt, bread, or ſuch like? or rather to caſt out deuils mightely from them that were poſſeſſed with them, not that all creatures were poſſeſſed by them. Neither doth the Apoſtle ſpeake heere of prayer to expell the deuill out of Gods creatures, but to make the vſe of Gods creatures ſanctified in themſelues by Gods word, holy and ſanctified vnto vs. How you beginne your coniuration of holy water and ſuch like, it skilleth not, ſeeing you haue no word of God to attempt any ſuch matters. And certeine it is, that your exorciſmes are no prayers, but meere coniurations, for thoſe words (Our helpe is in the name of the Lord) are no words of prayer, and your prayers follow the coniurations being as good as they. For you pray that your coniured ſalt and water may be ſaluation of body and ſoule to all that receiue them. Againe you coniure not the deuill out of the creatures, but the creatures themſelues. *Exorcizo te creatura ſalis, aquæ, &c. I coniure or command thee, thou creature of ſalt or water, &c.* not that the deuill ſhall depart from thee, *but that thou be made coniured ſalt to the ſaluation of the beleeuers, and that thou be health of ſoule and body to all that receiue thee: and that from the place where thou art ſprinkled, all fantaſies & wickednеſſe of deuiliſh fraud, and euery vncleane ſpirit being coniured, may flie away & depart.* So likewiſe you coniure & charge the water in the name of God, *that thou be made coniured water, to driue away all power of the enemy, and that thou maiſt be able to root out, and to pull out the enemy it ſelfe, with all his reuolted angels, &c.* who gaue you ſuch authoritie, to lay ſuch a charge, or to beſtow ſuch a power vpon the creatures of God? wilt not thou O God be reuenged of this Antichriſtian blaſphemy? But the practiſe and tradition of the firſt fathers hath ſo expounded S. Paules words, as you ſay.

Popiſh coniuring of water, &c.

You doe well to ſay the practiſe and vnwritten tradition, for none of the fathers that interpret this text, in their writings doe mention any ſuch expoſition. For practiſe therefore, you ſend vs firſt to S. Auguſtine for exorciſmes, and namely of children, who ſaith in deed, that in baptiſme the power of the deuill is exorciſed in children, meaning that they are deliuered from the tyranny of the deuill, whom they doe renounce by the hearts and mouthes of them that beare them, which is nothing to your magicall exorciſmes of children. The booke *De dogmatibus*, is none of S. Auguſtines, yet he ſpeaketh not onely of exorciſmes, but alſo of exuffiations, which you vſe not, to caſt the vncleane ſpirit from them that are to be baptiſed. Although there is great difference betweene the caſting out of the deuill from children, which in ſome ſenſe is truely performed according to the ſcripture. Luc. 11. and the coniuring and hallowing of creatures, which hath no colour in the ſcripture. For holy water to be 1400 yeeres olde, you ſend vs to that counterfet epiſtle of Alexander, which you know to be an impudent forgery, and all the world may know by the date, if there were nothing elſe, which was when Traianus and Helianus were Conſuls the ninth of the Calends of Auguſt, which might as well be *Ad Calendas Græcas*, or at latter Lammas, for there was neuer any Helianus Conſul with Traianus. The famous ſtory that you ſend vs to ſee in Theodoret, is a miracle wrought by Marcellus biſhop of Apamea, in ſetting the temple of Iupiter a fire, with ſprinkling of water after he had ſigned

Holy water.

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it with the Croſſe,and praied,when it would not burne with fire. Which perteineth nothing to your ordinarie ceremonie of holy water, which is coniured after an other ſort, and to an other purpoſe. The other ſtorie in Epiphanius, is alſo of a miracle, in curing a madde man, by caſting water vpon him, in the name of Chriſt, but no holie water, except you will allowe him that is neither Prieſt, nor Clearke, nor Chriſtian man, to make holie water. For that miracle was done by a Iewe, to trie a dreame that he had, before he was baptized.

But when you come to Gregorie, for hallowing of Churches with holie water, you come neerer to your time,and the reuelation of Antichriſt,but then you muſt ſtrike of 500. yeeres of your 1400. for the age of holie water.

Gregorie in deede willeth holie water to be made, and to be ſprinkled in the Idols Temples, aultars to be builded, and reliques to be laied vp, but where is the aſhes ſtrewed in the Church? where be the candels? where is the Sexten counterfecting the Deuill, and anſwering in a baſe voice within the Church, when the Biſhop coniureth him without? where are a great many more ceremonies preſcribed in your Pontificall, to be vſed in hallowing of Churches? I forbeare you, if you can not tell,for Antichriſt lacked as yet ſome yeeres of his open manifeſtation,and therefore this ceremoniall conſecration, preſcribed by Gregorie,lacked many things that were afterward reuealed by the ſpirite of Antichriſt. But among other things we muſt remember, that Elizæus applied ſalt to the healing and purifying of waters: while you forget that you haue not the ſpirite of Elizæus,to worke miracles.For your water coniured with ſalt, can not healc nor purifie any vnwholſome waters.How the Angell vſed the fiſhes liuer to driue away the Diuell, we leaue it to you to doe the like, if you can.We muſt haue the word of God, and no Apocryphall ſtories, to build our faith vpon. Dauids harpe did nothing,but as it was made to ſound by Dauid,whoſe godly muſicke procured ſome reſt to Saule for the time. S. Auguſtine ſayth not,that a peece of the holye earth ſaued ſuch a mans chamber from infeſtation of Diuels, but that the ſame ceaſed at the praiers of a Prieſt, that offered the ſacrifice of the bodie of Chriſt there, and praied earneſtly that the ſaid vexation might ceaſe. Therefore you take your markes amiſſe for the holie earth. But what madnes is this? of miracles wrought by God, with externall ſignes of his creatures,to eſtabliſh an ordinarie doctrine and ceremonie of hallowing what creatures you will, and to what purpoſe you are diſpoſed? But Chriſt occupied diuerſe ſanctified elements, ſome for the health of the bodie, ſome for grace and remiſſion of ſinnes, and ſome to worke miracles. And why might not he occupie his owne creatures, to ſuch purpoſe as it pleaſed him? But ſhall Antichriſt therefore imitate our Sauiour Chriſt,like an Ape, to occupie the Lordes creatures, and to ſanctifie them without his word, to make his falſe Sacraments of them, and to worke his lying miracles by them? If God ſhewed miracles by the reliques of Sainctes, is it lawfull for you to make holie reliques what you liſt? In the ſtorie of Iulianus, the Deuill that was coniured, fledde, when one by chance and cuſtome, made the ſigne of the Croſſe,*Ergo* the Deuill is perilouſly afraid of the Croſſe. No, no, the Deuill is too craftie and ſtronge, to yeelde to ſo weake a weapon, but when he is diſpoſed to playe with men, that they may be the more eaſily ſeduced by him. In the Actes of the Apoſtles, we reade that the Deuill would not giue place to the name either of Paule, or of Ieſus, pronounced by Coniurers, but plaied the Deuill with them. But you forget your ſelues, or els you alledge the Scripture moſte impudently. For there you note that the Deuill contemned the Exorciſtes.Here you ſay *the name of Ieſus,yea and of Paul,putteth them to flight.*

Rhem.14 *Furniſh your ſelues with ſuch examples and groundes of Scriptures and antiquitie, and you ſhal contemne the Aduerſaries cauillations and blaſphemies againſt the Churches practiſe in ſuch things,and further alſo finde,theſe ſacred actions and creatures,not only by increaſe of faith,feruor,and deuotion, to purge the impuritie of our ſoules, and procure remiſſion of our daily infirmities, but that the cheefe Miniſters of Chriſtes Church, by their ſouereine authoritie graunted of our Lord, may ioyne vnto the ſame, their bleſſing and remiſſion of our venial ſinnes or ſpiritual dettes: as we ſee in S.* Remiſſion of venial ſinnes annexed to hallowed creatures.

Ia,c.5. *Iames, remiſſion of al ſinnes to be annexed to the vnction with holy oile, which to the Catholikes is a Sacrament, but to the Proteſtants was but a temporal ceremonie, and to ſome of them not of Chriſtes inſtitution, but of the Apoſtles onely. In their owne ſenſe therfore they ſhould not marueil that ſuch ſpiritual effectes ſhould procede of the vſe of ſanctified creatures,whereas venial treſpaſſes be remitted many waies, though mortal ordinarily by the Sacraments onely. S. Gregorie did commonly ſend his benediction and remiſſion of ſinnes, in and with ſuch holy tokens as were ſanctified by his bleſſing and touching of the Apoſtles bodies and Martyrs Relikes,as now his ſucceſſors do in the like halowed remembrances of religion.See his 7. booke,epiſtle 126: and 9. booke,epiſtle 60.Thus therfore and to the effectes aforeſaid the creatures of God be ſanctified.* S.Gregorie.

Fulke 14. If you furniſh your ſelues with ſuch ſtuffe as heere is brought out of the Scriptures, and the practiſe of the auncient Church for holy water, waxe, palmes, aſhes, graines, and ſuch like holy bables: you may eaſily contemne, but you ſhall neuer auoid the force of ſuch arguments, as we bringe againſt your Antichriſtian blaſphemies. But you will further aſſure your beſotted Diſciples, *that they ſhall finde theſe actions and creatures, not onely by increaſe of faith, feruor, and deuotion, to purge the impurities of their ſoules, and procure remiſſion of their dailie infirmities, but alſo that the Popes and Prelates may ioyne vnto the ſame, their bleſſing and remiſſion of veniall ſinnes, and ſpirituall debtes.* I paſſe ouer the abſurditie of this ſaying,where after ſo great matters without the Popes bleſſing ſo ſmall a thing as is remiſſion of veniall ſinnes, (which are waſhed away with a *Pater noſter*,) is promiſed with the Popes bleſſing added to thoſe creatures. But where learne you, that faith, feruor,and deuotion, is increaſed by theſe meanes? The worde of God acknowledgeth no ſuch meanes, but the diligent hearing of the worde, and the vſe of the Sacraments, with hartie prayers. And where is any ſuch ſoueraine auctoritie graunted to the cheefe Miniſters of the Church, to ioyne their bleſſing with remiſſion of ſinnes, to ſuch actions and creatures? But you may faine what you liſt, to vpholde your Antichriſtian kingdome, which yet ſhall fall and be conſumed daily by the worde of the Lorde, doe what you can. But you haue an argument out of S. Iames, that remiſſion of ſinnes was annexed to the vnction of holye oyle, where no ſuch thing is ſayde, although health of bodie is promiſed by the gifte of mira- Holy things of Poperie.

cles,to him that was anointed with oile, and remiſſion of ſinnes, at the prayer of the Elders of the Church, not onely of thoſe that you call veniall, but of all his ſinnes, not by any vertue annexed to the oyle, but by promiſe of God, that our prayers are heard, not onely for our ſelues, but alſo for our brethren. For the many waies,whereby veniall ſinnes are remitted, and the onely way whereby mortall ſinnes are forgiuen, it is your owne ſtuffe, & therfore you may diſpoſe of it as you liſt. We know that al ſinnes that are forgiuen to men of yeeres,are forgiuen through faith in the mercy of God reconciled to vs by Chriſt,which faith is confirmed by the ſeales of his holy Sacraments.But where you ſay,that mortal ſinnes are ordinarily remitted,only by the Sacraments, either you forget the Popes pardons of all ſinnes *A pœna & culpa*, or els you compt the Popes pardon,an extraordinary way of remiſſion.

Gregorie in deede did ſend many ſuperſtitious tokens, if the poſtſcript of that Epiſtle be not counterfeit, but yet not with ſuch groſſe termes of his bleſſing, and remiſſion of ſinnes, as you ſpeake of. In the former place,among other things, he ſendeth a litle key from the body of S. Peter, for his bleſſing,*in which is incloſed* (ſayth he) *the yron of his cheynes,that that which had bound his necke to martyrdome, may looſe your necke from all ſinnes.* Here you muſt vnderſtand a praier or a wiſh of Gregory, or els you muſt acknowledge that he ſent remiſſion of all his ſinnes,as well mortall as veniall by this relique,and ſo mortall ſinnes may be remitted without a Sacrament.

In the ſecond place he hath no ſuch matter,but only ſayth to Athilbert king of Kent: *I haue ſent you ſmall tokens,which ſhall not be ſmall vnto you,when they be receiued of you,with the bleſſing of S.Peter the Apoſtle*. By the bleſſing of S. Peter, he meaneth commendations and praiers from the Biſhop of Rome, as he him ſelfe receiued preſents, with the bleſſing of S. Marke, when he receiued commendations from the Biſhop of Alexandria. How his ſucceſſors that were Antichriſtes openly reuealed, did behaue them ſelues in ſuch matters,it is not to be merueiled.

Rhem.15 *If any man obiect that this vſe of creatures is like coniuration in Necromancie, he muſt know the difference is,that in the Churches ſanctifications and exorciſmes,the Diuels be commaunded,forced,and tormented by Chriſtes word and by praiers: but in the other wicked practiſes, they be pleaſed, honoured, and couenanted withal: and therfore the firſt is godly and according to the Scriptures,but Necromancie abominable and againſt the Scriptures.* The difference betwene the Churches exorciſmes and other coniurations.

Fulke 15. Thoſe your exorciſmes be not like coniurations,but very coniurings in deede, and the difference that you make betweene them and other coniurations, is falſe. For in thoſe other coniurations the Deuils be commaunded by the names of God,and word of Chriſt, and by many praiers. Yet are they diueliſh and abhominable abuſings of the holy names and wordes of God,and ſo are yours, ſeeing you haue no more warrant out of the holy Scriptures to coniure,then they haue. Popiſh coniurations.

Rhem.16 14. The grace.) *S.Auguſtine declareth this grace to be the gift of the holy Ghoſt giuen vnto him by receiuing this holy Order,whereby he was made fitte to execute the office to his owne ſaluation and other mens. And note withal,that grace is not onely giuen in or with the Sacraments,by the receiuers faith or deuotion, but by the Sacrament*, per impoſitionem,by impoſition of handes. *for ſo he ſpeaketh* 2.Tim.1. *which is here ſaid*,cum impoſitione,with impoſition. Grace giuen in the Sacrament of Orders.

Fulke 16. When you cite S.Auguſtine at large,you deſerue ſmall credite. The giftes of the holy Ghoſt were giuen to them that receiued not holy orders. And it is certaine,that Timothy was fitte for his calling,either by this extraordinary gift,or by his ordinarie ſtudie in the Scriptures, before he was ordeined,or els S. Paules rule had been broken,which he giueth 1.Tim.3.2.But that any ſuch grace is giuen by your Sacrament of orders,we can not ſee by experience. For he that was an vnlearned aſſe, before he was made Prieſt, is made no better then Sir Iohn Lacklatine,by his order of Prieſthood. Where you note that grace is giuen, not only in or with the Sacrament,but by the Sacrament,it is vaine, for this grace was commonly giuen without any Sacrament. Seeing all tooke not orders,that receiued the giftes of the holy Ghoſt by impoſition of handes, as it is manifeſt in the Actes of the Apoſtles. Popiſh orders giue no grace.

Rhem.17 14. With impoſition.) *S.Ambroſe vpon this place,implieth in the word* Impoſition of handes, *al the holy action and ſacred wordes done and ſpoken ouer him when he was made Prieſt*. Whereby (*ſaith he*) he was deſigned to the worke,and receiued authoritie,that he durſt offer ſacrifice in our Lordes ſteede vnto God. *So doth the holy Doctor allude vnto the wordes that are ſaid now alſo in the Catholike Church to him that is made Prieſt:* Accipe poteſtatem offerendi pro viuis & mortuis in nomine Domini. *that is*, Take or receiue thou authoritie to offer for the liuing and the dead in the name of our Lord. *for the which S.Hierom alſo (as is noted before) ſaith, that the ordering of Prieſts is*,by impoſition of handes and imprecation of voice. Conſecration of Prieſts by impoſition of handes.

In Iſa.c.58.

Fulke 17. S.Ambroſe ſayth: *Impoſition of handes are the myſticall wordes, by which he that is elected, is confirmed vnto the worke,receiuing aucthoritie,his conſcience bearing witnes, that he may be bold in ſteede of our Lord, to offer ſacrifice to God.* But whereas you gather that he doth allude to the wordes,ſpoken in the ordering of your Prieſtes, is a friuolous and fond collection,for he ſheweth before, that this ſacrifice is by preaching and teaching, to offer the people to God.And your ſacrifice he can not meane,who take vpon you not to offer vp Chriſt him ſelfe to his Father,not to offer in the ſteede of Chriſt,as the miniſters of the Goſpell,in ſteede of Chriſt,exhort men to be reconciled to God.2.Cor.20. Popiſh Sacrifice.

Rhem. 18 *Conc.Carth. 4. c.3.* 14. Of Prieſthod.) *The practiſe of the Church giueth vs the ſenſe of this place,which the auncient Councel of Carthage doth thus ſet downe.* When a Prieſt taketh orders, the Biſhop bleſſing him and holding his hand vpon his head,let al the Prieſts preſent lay alſo their hands on his head by the Biſhops hands,&c. *Who ſeeth not now, that holy Orders giuing grace by an external ceremonie and worke,is a Sacrament? So al the old Church counteth it.And S. Auguſtine* (cont.ep.Parmen.li.2.c.13.) *plainely ſaith that no man doubteth but it is a Sacrament. and leſt any man thinke that he vſeth not the word Sacrament properly and preciſely,he ioyneth it in nature and name with Baptiſme. Againe who ſeeth not by this vſe of impoſition of handes in giuing Orders and other Sacraments, that Chriſt, the Apoſtles,and the Church may borow of the Iewiſh rites,certaine conuenient ceremonies and Sacramental actions,ſeing this ſame (as* * *the Heretikes can not deny) was receiued of the maner of Ordering Aaron and the Prieſts of the old law or other heads of the people?* See Exod 39.Num.27,23. Holy Orders Sacrament.

Beda in cap. 6.Act.

By

Fulke 18. By any thing that you alledge, we ſee not how it doth giue any grace, & much leſſe ỹ it is a Sacrament. For the grace whereof S. Paule ſpeaketh, was an extraordinarie gift, and followeth not alway impoſition of handes in the ordering of Miniſters. And if it did, yet followeth it not, that impoſition of handes is a Sacrament. For it muſt be an element, and not an externall action onely, that maketh a Sacrament in that ſenſe, We ſay Baptiſme and the Lordes Supper, are Sacraments. Your reaſon to proue, that S. Auguſtine calleth Holie order a Sacrament, as precisely and as properly, as he doth Baptiſme, is inſufficient, becauſe he ioyneth it in name with Baptiſme, for ſo he doth the Catechumens bread mentioned ſect. 12. with the Lordes Supper, yet it followeth not, that he calleth it a Sacrament in the ſame nature, that the Lordes Supper is a Sacrament. That Chriſt and his Apoſtles, by the ſpirite of Chriſt, vſed the ceremonie of impoſition of handes, according to the Lawe, it is no warrant for the Popiſh Church, to borrow the Iewiſh rites, ceremonies, and Sacramentall actions, but it argueth an Antichriſtian ſpirite in her, which preſumeth that ſhe may doe all things that Chriſt and his Apoſtles by his commaundement, did in the Lawe abrogated by Chriſt. But the true Church of Chriſt ſubmitteth her ſelfe to the doctrine of Chriſt, and his Apoſtles in all things, and is content with thoſe ceremonies which Chriſt, and his Apoſtles by his commaundement, haue left vnto her.

Iewiſh ceremonies.

Rhem. 19 16. Saue both thy ſelf.) *Though Chriſt be our onely Sauiour, yet the Scriptures forbeare not to ſpeake freely and vulgarly and in a true ſenſe, that man alſo may ſaue him ſelf and others. But the Proteſtants notwithſtanding folow ſuch a captious kind of Diuinitie that if a man ſpeake any ſuch thing of our Lady or any Sainct in heauen, or other meane of procuring ſaluation, they make it a derogation to Chriſtes honour. With ſuch hypocrites haue we now a dayes to do.*

Men alſo are called Sauiours without derogation to Chriſt.

Fulke 19. When you can proue any ſuch office to be appointed by Chriſt, vnto the bleſſed Virgine Marie, and the Sainctes in heauen, to procure ſaluation vnto vs, as is by Chriſt committed to the Miniſters of the Goſpell, we will not ſpare to ſay, that the Virgine Marie, and the Sainctes doe ſaue vs, that is, are inſtruments or meanes of our ſaluation, as the Apoſtle ſayth here to Timothy. But if you are not able to proue, ſuch office or charge committed to them, we may ſay, we haue to doe not onely with blaſphemous Hypocrites, but alſo with vnlearned Heretikes, that gather ſo abſurdely out of this text, that the glorie of our ſaluation may be aſcribed to creatures, who haue not ſo much as any miniſterie therein, by Gods appointment.

Sainctes departed ſaue vs not.

CHAP. V.

How to behaue him ſelf towardes yong and old. 3 to beſtow the Churches oblations vpon the needy widowes, 9 and not to admitte the ſaid Churches widowes vnder threeſcore yeres old. 17 In diſtribution to reſpect wel the Prieſts that are painful. 19 and how in his Conſiſtorie to heare accuſations againſt Prieſts. 22 to be ſtraite in examining before he giue Orders. to be chaſt, and to remitte ſomewhat of his drinking water.

A Seniour rebuke not: but beſeech as a father: yong men, as brethren:

2 Old women, as mothers: yong women, as ſiſters, in al chaſtitie.

The Epiſtle for holy widowes.

3 Honour widowes: which are ‖ widowes in deede.

4 But if any widow haue children or nephewes: let her learne firſt to rule her owne houſe, and to render mutuall dutie to her parentes. for this is acceptable before God.

5 But ſhe that is a widow in deede and deſolate: let her hope in God, and continue in obſecrations and ‡ praiers night and day.

6 For ſhe that is in delicioufnes, liuing is dead.

7 And this commaund that they be blameleſſe.

8 But if any man haue not care of his owne, and eſpecially of his domeſticals, ‖ he hath denied the faith, and is worſe then an infidel.

9 ‖ Let a widow be choſen of no leſſe then three ſcore yeres, which hath been the ‖ wife of one husband,

10 Hauing teſtimonie in good workes, if ſhe haue brought vp her children, if ſhe haue receiued to harbour, if ſhe haue waſhed the

REbuke not an Elder, but exhort him as a father, the yonger men as brethren:

2 The elder women as mothers, the yonger as ſiſters, in al chaſtitie.

3 Honour widowes, which are widowes in deede.

4 But if any widowe haue children or nephues, let them learne firſt to rule their owne houſes godly, and to recompence alſo their elder kinsfolkes: for that is good and acceptable before God.

5 But ſhe that is a widow in deede, and left alone, hopeth in God, and continueth in ſupplications and praiers night and day.

6 But ſhe that liueth in pleaſure, is dead, being aliue.

7 And theſe thinges commaund, that they may be blameleſſe.

8 But if any prouide not for his owne, and ſpecially for them of his houſhold, he hath denied the faith, and is worſe then an infidell.

9 Let not a widowe be choſen vnder threeſcore yeeres olde, hauing beene the wife of one man,

10 And well reported of in good workes, if ſhe haue brought vp children, if ſhe haue lodged ſtrangers, if ſhe haue waſhed the Sainctes feete,

the Saincts feete, if ſhe haue miniſtred to them that ſuffer tribulation, if ſhe haue followed euery good worke.

11 But the yonger widowes auoid. For when they ſhal be ‖ wanton in Chriſt, ‖ they wil marie:

12 ‖ Hauing damnation, becauſe they haue made void ‖ their firſt faith.

13 And withal idle alſo they learne to goe about from houſe to houſe: not only idle, but alſo ful of wordes and curious, ſpeaking things which they ought not.

14 ‖ I wil therfore the yonger to marie, to bring forth children, to be houſewiues: to giue no occaſion to the aduerſarie for to ſpeake euil.

15 For now certaine are turned backe ‖ after Satan.

16 If any faithful man haue widowes, let him miniſter to them, & let not the Church be burdened: that there may be ſufficient for them that are widowes in deede.

17 The prieſtes that rule wel, let them be eſteemed ᶜ worthie of double honour: eſpecially they that labour ‖ in the word and doctrine.

Deut.25. 1.Cor.9. Mat.10,10. 18 For the Scripture ſaith: *Thou ſhalt not mooſel the mouth to the oxe that treadeth out the corne* and, *The worke man is worthie of his hire.*

‡ Here the Apoſtle wil not haue euery light felow to be heard againſt a Prieſt. ſo S. Auguſtine for the like reuerence of priſthod, admoniſheth Pancarius that in no wiſe he admitte any testimonies or accuſations of Hereſikes againſt a Catholike prieſt. ep.112.

19 ‡ Againſt a prieſt receiue not accuſation: but vnder two or three witneſſes.

20 Them that ſinne, reproue before al: that the reſt alſo may haue feare.

21 I teſtifie before God and Chriſt IESVS, and the elect Angels, that thou keepe theſe things without preiudice, doing nothing by declining to the one part.

22 Impoſe handes on no man ‡ lightly, neither do thou communicate with other mens ſinnes. Keepe thy ſelfe chaſt.

23 Drinke not yet ‖ water: but vſe a litle wine for thy ſtomake, and thy often infirmities.

‡ Biſhops muſt haue great care that they giue not orders to any that is not wel tried for his faith, learning, and good behauiour.

24 Certaine mens ſinnes be manifeſt, going before to iudgement: and certaine men they folow.

25 In like maner alſo good deedes be manifeſt, and they that are otherwiſe, can not be hidde.

if ſhe haue † miniſtred vnto them that were in aduerſitie, if ſhe haue bene continually giuen to euery good worke. † Or, holpen them.

11 But the yonger widowes refuſe, for when they haue begun to waxe wanton againſt Chriſt, they will marrie:

12 Hauing damnation, becauſe they haue caſt away their firſt faith.

13 They learne to wander about from houſe to houſe idle, yea not idle onely, but alſo tatlers and buſibodies, ſpeaking thinges that are not comely.

14 I will therefore that the yonger women doe marry, to beare children, to guide the houſe, to giue none occaſion to the aduerſarye to ſpeake ſlanderouſly.

15 For certaine of them are already turned backe after Satan.

16 If any man or woman that beleeueth haue widowes, let them ſuſtaine them, and let not the Church be charged, that it may ſuſtaine them that are widowes in deed.

17 The Elders that rule well, let them be counted worthy of double honour, moſt ſpecially they which labour in the word and teaching.

*18 For the Scripture ſaith, * Thou ſhalt not mooſell the Oxe that treadeth out the corne: and, * The labourer is worthie of his reward.* Deut.25.4. Matt.10.10.

19 Againſt an Elder receiue none accuſation, but vnder two or three witneſſes.

20 Them that ſinne, rebuke before all, that other alſo may feare.

21 I teſtifie before God, and the Lord Ieſus Chriſt, and the elect Angels, that thou obſerue theſe things without haſtines of iudgement, and doe nothing after partialitie.

22 Lay hands ſudainly on no man, neither be partaker of other mens ſinnes. Keepe thy ſelfe chaſte.

23 Drinke no longer water: but vſe a litle wine for thy ſtomackes ſake, and thine often diſeaſes.

24 Some mens ſinnes are open before hand, haſting before vnto iudgement, and in ſome they follow after.

25 Likewiſe alſo good workes are manifeſt before hand, and they that are otherwiſe, can not be hid.

MARGINALL NOTES. CHAP. V.

Rhem.1. 5. Praiers night.) *Becauſe of this continual praier which ſtandeth not with coniugal and carnal actes of matrimonie (as the Apoſtle ſignifieth 1.Cor.7,5.) therfore were theſe widowes to liue in the ſtate of perpetual continencie.*

Fulke 1. All Chriſtian men and women are commaunded to pray continually, Luc. 18, 1. of which many are maried, therefore continual praier may ſtand with mariage. But S. Paule 1.Cor.7,5. ſpeaketh of ſome ſpecial times, in which more feruent praier with faſting is requiſite. Continuall praier may ſtand with mariage.

Worthie

Rhem. 2. 17. Worthy of double honour.) *Double honour and liuelihood due to good Prieſtes.*

Fulke. 2. We ſee double honour, but double liuelihood we ſee not in the text. Forget not your owne preferment, and worldly aduancement, howſoeuer you doe.

ANNOTATIONS. CHAP. V.

Rhem. 3. 3. Widowes in deede.) *S. Ambroſe calleth them widowes and deſolate in deede, that might marie, but to make them ſelues better and more worthie of God, refuſe mariage, which they know to be but once bleſſed, imitating* holy Anne, who in faſting and prayers ſerued God night and day, neuer knowing but one husband. Such profeſſed widowes then are to be honoured and ſuccoured. Neither doth he ſpeake onely of the Churches widowes (of whom ſpecially afterward) but of all that by profeſſion kept their widowhod, exhorting them to paſſe their time in praier and faſting, verſe 5. Which was an honorable and holy ſtate much written of, and commended in the primitiue Church, namely by S. Ambroſe and by S. Auguſtine, who wrote bookes intitled thereof, and make it next to virginitie.* Ambr. de viduis. Anguſt. de bono viduitatis.

Ambr. in hunc locum. Luk. c. 2, 37. Widowhod.

Fulke. 3. Theodoret ſayth, he ſpeaketh of the Church widowes from the beginning and ſo forth. *They muſt haue oile of the Church* (ſaith he) *which haue none other helpe or comfort.* S. Ambroſe ſayth nothing to the contrary. But that ſecond mariages were not bleſſed in his Church, it was a ſmacke of Montaniſme, wherein lay hid the myſterie of iniquitie: for the ſecond mariage is no leſſe bleſſed of God (if it be in the Lord) then the firſt. And yet the ſtate of widowhod, that liueth continently in prayer and faſting, is honorable, and more free to ſerue God in ſome reſpects, then the ſtate of wedlocke.

Rhem. 8. He hath denied.) *Not that by this or by any other deadly ſinne (except incredulitie or doubtfulneſſe in beleefe) they loſe their faith: but that their factes be not anſwerable to their faith and to Chriſtian religion, which preſcribeth all ſuch duties.*

Rhem. 4. 9. Let a widowe be choſen.) *Nowe he ſpeaketh more particularly and ſpecially of ſuch widowes as were nouriſhed and found by the oblations of the faithfull and the almes of the Church, and did withall ſome neceſſarie ſeruices about women that were to be profeſſed or baptized, for their inſtruction and addreſſing to that and other Sacraments, and alſo about the ſicke and impotent: and withall ſometimes they had charge of the Church goods or the diſpoſition of them vnder the Deacons: in reſpect whereof they alſo and the like are called* Diaconiſſæ. *Euſebius lib. 6. cap. 35. reciteth out of Cornelius Epiſtle, that in the Church of Rome there is one Biſhop, 40. Prieſtes, ſixe Deacons, ſeuen Subdeacons, Acoluthi 42. Exorciſtes, Lectors, and Oſtiarij 52. widowes together with the poore 150. all which God nouriſheth in his Church. See* Act. Apoſt. cap. 6. *S. Chryſoſtome* lib. 3. de Sacerdotio propius finem. *S. Epiphanius* in hæreſi 79. Collyridianorum. *Nowe then, what maner of women ſhould be taken into the fellowſhip of ſuch as were found of the Church, he further declareth.*

Widowes called *Diaconiſſæ*, & their office.

Fulke. 4. That Deaconeſſes were appointed to ſome neceſſarie ſeruice about women that were to be profeſſed, or baptized for their inſtruction, and addreſſing to that and other ſacraments you ſay, but without ſufficient proofe: for that which Epiphanius ſpeaketh, is not neceſſarily to be vnderſtood of Baptiſme, or any other Sacrament.

Rhem. 5. 9. The wife of one husband.) *If you would haue a plaine paterne of Hereticall fraude, corruption, and adulteration of the natiue ſenſe of Gods word, and an inuincible demonſtration that theſe newe Gloſers haue their conſciences ſeared and hartes obdurated, willingly peruerting the Scriptures againſt that which they knowe is the meaning thereof, to the maintenance of their ſectes: marke well their handling of this place about theſe widowes of the Church. S. Paul preſcribeth ſuch onely to be admitted as haue been the wiues of one husband, that is to ſay, once onely maried, not admitting any that hath been twiſe maried. By which wordes the Catholikes proue firſt, that the like phraſe * vſed before of Biſhops and Deacons, that they ſhould be the husbands of one wife, muſt needes ſignifie that they cannot be twiſe maried, nor admitted to theſe and the like functions, if they were more then once maried before. Secondly, we proue by this place againſt the Aduerſaries, that the ſtate of widowhod is more worthie, honorable, decent, and pure in reſpect of the ſeruice of the Church, and more to be relieued of the reuenues thereof, then the ſtate of maried folkes. and that not onely (as the Aduerſaries perhaps may anſwere) for their greater neceſſitie, or more leiſure, freedome, or expedition to ſerue, in that they be not combered with husband and houſhold, but in reſpect of their viduall continencie, chaſtitie, and puritie. for els ſuch as were widowes with intention and freedome to marie afterward, might haue been admitted by the Apoſtle, as well as thoſe that were neuer to marie againe.*

These widowes muſt haue had but one husband: whereof many Catholike concluſions are deduced. Chap. 3. 2. 1

Thirdly, we proue that ſecond mariage not onely after admiſſion to the almes or ſeruice of the Church, but before alſo, is diſagreeable and a ſigne of incontinencie or more luſt and fleſhlineſſe then is agreeable or comely for any perſon belonging to the Church: and conſequently, that the Apoſtle in the laſt Chapter treating of the holy functions of Biſhops, Prieſtes, Deacons, and of the Churches refuſing generally bigamos *or twiſe maried perſons, muſt needes much more meane that no man twiſe maried ſhould be receiued to holy Orders: and further, that as none were admitted to be widowes of the Church, that euer intended to marie againe, ſo none ſhould euer be receiued to miniſter the Sacraments (which is a thing infinitely more, and requireth more puritie, and continencie, then the office or ſtate of the ſaid widowes,) that intended to marie againe. To receiue the body of Chriſt (ſaith S. Hierom* in Apolog. pro lib cont. Iouin. epiſt. 50. cap. 6.*) is a greater and holier thing then prayer, and therefore Prieſtes that muſt both continually pray and alſo be occupied about the receiuing or miniſtring the holy Sacrament dayly, muſt liue continently.* 3

Fourthly, we proue that it is not vnlawfull to annexe, by precept or the parties promis, ſingle life or chaſtitie to a whole ſtate or order of the faithfull, becauſe the Apoſtle and the whole Church in his time ioyned to this ſtate of the Churches widowes, perpetuall continencie. 4 *Fifthly, we proue hereby that to refuſe and not to accept the twiſe maried, or ſuch as will not liue ſingle, into the ſtate of widowes or holy Orders, is not to condemne or forbid ſeconde mariage, or once and often marying, with the Manichees according to the doctrine of Deuils, as the Proteſtants (and before them the olde condemned Iouinianiſtes) doe blaſpheme the Church. for then did S. Paul allowe and teach doctrine of Deuils, who refuſeth a twiſe maried woman, and bindeth others by their entering into this ſtate, neuer to marie againe: as no doubt he did the Cleargie men much more in the third chapter before. Thus doe we Catholikes conferre and conſter the Scriptures, and for this meaning we haue all the doctors without exception. What ſhift then haue the Heretikes here? for marie and remarie they muſt, let the Scriptures and all the Doctors in the world ſay nay to it. In trueth they doe not expound the worde of God, but flee from the euidence of it, ſome one may and ſome an other.* 5

Fulke. 5. If not onely the circumſtance of the text, but alſo the iudgement of auncient fathers interpreting the ſame, doth warrant our handling of this place, what meane theſe hideous out cries of theſe popiſh hypocrites? Saint

Twiſe maried not excluded.

Paul(you ſay) preſcribeth ſuch onely to be choſen,as haue beene but once maried. We denie that: for he requireth ſuch as haue beene of honeſt conuerſation, and therefore haue not had two husbands aliue at once: therefore your popiſh concluſions be ſuch, as they are accuſtomed to be, that is, vaine and inconſequent. But let vs examine them in order: *Firſt you proue, that the like phraſe vſed before of Biſhops and Deacons, that they ſhall be the husbands of one wife, muſt needes ſignifie that they cannot be twiſe maried &c.* To this I anſwere: Firſt, the phraſes are not like, for in them he ſayth, him that is the husband of one wife: Here he ſayth, her that hath beene the wife of one husband. Secondly,as he that hath beene twiſe maried, is husband of one wife as well in his ſecond mariage, as in his firſt: ſo ſhe that hath neuer had but one husband at one time, is ſayde to haue beene the wife of one husband.

Secondly you proue, *that the ſtate of widowhod is more worthy, honrable, decent and pure, in reſpect of the ſeruice of the Church &c. then of maried folke:* but no ſuch thing followeth of the text, *but you replie, that els ſuch as were widowes with intention to marie, might haue been admitted, as well as thoſe that were neuer to marie.* This is no good conſequent, for thoſe that might haue ſufficient releefe by their mariage, were not to be releeued of the publike almes of ỹ Church,neither were meete for ỹ ſeruice of the Church,which they muſt leaue when they are maried,and attend vpon their husbands. Whereas Prieſtes and Deacons maried, or to be maried, are not in ſubiection to their wiues, as women are to their husbands, therefore may ſerue the Church, which the other coulde not.

Thirdly you proue, *that ſecond mariage is diſagreeable,and a ſigne of incontinencie,and more luſt and fleſhlineſſe,then is agreeable or comely for any perſon belonging to the Church:* But if the ſecond mariage is not refuſed in widowes, you proue nothing. For although the naturall infirmitie of incontinencie, is declared by often repeating of mariage,yet ſeeing mariage is an holy medicine for ỹ diſeaſe,it hindreth no more once vſed then ofté. S.Hierome alſo ſheweth, ỹ there may be greater cõtinencie ſhewed in ſome ỹ haue been twiſe maried,then in ſome other,that haue beene but once maried,in Tit.1.Therefore the Apoſtle in the third chapter,refuſed not them that had beene twiſe maried, but them that had more wiues at once then one, as I haue proued in that place ſufficiently.Neither doth it follow,that as none were to be admitted widowes,that intended to marie,ſo none ought to be admitted to miniſter the ſacraments, that intendeth to marie. For though it be a greater thing to miniſter the ſacrament,then to ſerue in the place of widowes,yet the reaſon for mariage is farre different. The widowes office could not be executed of them that were vnder their husbands auctoritie,the ſacraments may be miniſtred by maried men.The widowes were not to be choſen vnder threeſcore yeeres of age,when the diſeaſe of incontinencie is healed by nature. The miniſters of the ſacraments, cannot be choſen all of ſuch age, as that infirmitie may be like to haue left them: therefore they are not to be reſtrayned from that remedie, which God hath prouided for them. If receiuing of the body of Chriſt, ſhould hinder the libertie of mariage, (as you gather out of S.Hierome)then in thoſe Churches, where they receiued the body of Chriſt euery day, there ought to haue beene no maried folkes: and that ſuch there were,it is manifeſt by S.Auguſtine, Epi.117. yea the Church of Rome had that cuſtome in his time,and moſt Churches of the Weſt.

Fourthly you proue,*that it is not vnlawfull to annexe by precept,or the parties promiſe ſingle life to a whole ſtate or order of the faithfull,becauſe the Apoſtle &c.* I anſwere,the Apoſtle requireth not abſtinence from mariage, but of ſuch perſons as had no neede to marie, neither doth he prohibite mariage in any order of the faithfull,but requireth that ſuch be receiued to this ſeruice of the Church, as neither had any neceſſitie to marie, nor by marying,ſhould forſake their charge once taken in hand. Therefore it followeth not hereof,that the Pope,or any other which are farre inferiour to the Apoſtle,hath auctoritie to forbid mariage in any order of the faithfull,which is expreſly contrary to the Apoſtles doctrine,1.Tim.4.

Fifthly you proue, *that to refuſe the twiſe maried, or ſuch as will not liue ſingle,is not to condemne ſecond mariages.* In this argument you take that which is in controuerſie, that the Apoſtle refuſed the twiſe maried: which if he had done, it had beene ſome miſlike of ſecond mariages, but that he doth not. He refuſeth them that will not liue ſingle, becauſe that ſeruice of women required them, that were not vnder ſubiection of their husbands. And this he doth without any reproch vnto mariage, for he willeth the yonger widowes to marie. But if after mariage repeated holily, and by the Apoſtles counſell, they ſhould be depriued for euer, of the releefe of the Church,and the honour of widowhod: he ſhould both iniuriouſly will them to mary,and ſignifie ſome miſlike or reproch of ſecond mariage, by which they ſhould be made vnworthy of that office in the Church. Therefore it is certaine that the Apoſtle meaneth, of them that had liued honeſtly in mariage, whether they were once or twiſe maried, and haue not had more husbands then one, at one time. Therefore your conference, and your conſtruction ſheweth your ſelues not onely to be great Clearkes, but alſo wonderfull wiſe men, to make ſuch bragges of it,and ſuch outcries againſt vs.

Rhem.6. *And of all other,their extremeſt and moſt ſhamefull tergiuerſation is,that the Apoſtle here forbiddeth * not the admiſſion of ſuch widowes as haue been twiſe maried, but onely them that haue had two husbands at once. Which was a very vnprobable and extorted expoſition before, concerning Biſhops and Deacons.cap.3. and (as S.Hierom ſaith ep.83.)* malo nodo malus cuneus: *but here that an exception ſhould be made onely againſt widowes that had had two husbands together (which was a thing neuer lawfull nor neuer heard of) that is a moſt intolerable impudencie, and a conſtruction that neuer came to any wiſe mans cogitation before: and yet theſe their fanſies muſt be Gods worde, and* bigamus *or* bigamîa *muſt againſt their olde natures and vſe of all writers,be all one with* Polygamus *and* Polygamîa. *They giue an example of ſuch widowes in women diuorced iuſtly from their husbands in the olde lawe. As though S. Paul here tooke order for the Iewes widowes onely,or that had been ſuch a common caſe among the Iewes alſo,that the Apoſtle needed to take ſo careſull order for it. Finally, they let not to ſay that if the Apoſtle ſhould be vnderſtoood to refuſe a widowe twiſe maried at ſundry times, it were vnreaſonable and iniurious to ſecond mariages,which haue no more indecencie or ſigne of incontinencie(ſay they)then the firſt. Thus bold they are with the Apoſtles and all antiquitie.*

* *Beſ. vpon this place.*

The Caluiniſts moſt abſurd expoſition of the Apoſtles wordes.

Their blaſphemie againſt the plaine text.

Fulke.6. Howe true our expoſition of the husband of one wife is, I haue ſhewed by ſufficient reaſons, and as good auctoritie of auncient fathers as S. Hierome is. But here you ſay, it is moſt intollerable impudencie, *and a conſtruction*

conſtruction that neuer came to any wiſe mans cogitation before, to ſay, that heare is an exception onely againſt ſuch widowes, as haue had two husbands together: why ſo my maſters? becauſe it was a thing neuer lawfull nor heard of. In deede I confeſſe it was neuer lawfull: but it hath beene often heard of, that one woman hath beene maried to a ſecond husband, when her firſt husband was aliue. And I thinke not the contrary, but you may heare of ſome ſuch in Rhemes. And ſuch women becauſe of their infamie, though afterward they repented, and became honeſt women, were vnmeete to be admitted to any office in the Church. Of Polygamie and Bigamie, I haue ſpoken ſufficiently vpon the third chapter, and who of auncient time was called διγαμὸς, and what is διγαμία. But where you ſay, *we giue example of ſuch widowes, in women diuorced iuſtly from their husbands in the old law,* You ſclander vs, for we giue example of ſuch as were diuorced vniuſtly, eyther among the Iewes, or among the Gentiles, and not them onely, but ſuch as had forſaken their firſt husband, and were vnlawfully coupled with an other. For many ſuch wicked women, as well as wicked men were conuerted to the faith, and became good Chriſtians: yet for their former infamous life, were not meete for the ſeruice of the Church. When we ſay, it were vnreaſonable and iniurious to ſecond mariages, if the Apoſtle ſhould refuſe widowes that haue liued chaſtly in mariage, though they had beene twyſe maried: we ſpeake no blaſphemie againſt the text, but by thoſe arguments proue, that the text is not againſt ſuch widowes. Neither is there any indecencie, or intemperancie in the ſecond mariage, more then in the firſt, when the ſecond as well as the firſt, is approued by God, to be an honourable and vnpolluted remedie, of the naturall infirmitie of incontinencie. But becauſe you ſay, we are thus *bolde with the Apoſtle and all antiquitie*, beſide that you called our expoſition a moſt intollerable *impudencie, and a conſtruction that neuer came to any wiſe mans cogitation.* You ſhall heare what one of good antiquitie, ſober, and wiſe, as any in Rhemes, I dare ſay, writeth of this matter.

Twiſe maried lawfully are not excluded.

Slander.

Theodoret by name, vpon theſe very wordes of the text: *Heare of alſo it is manifeſt, that he reiecteth not ſecond mariages, but decreeth, that they liue chaſtely in matrimonie: for he which before hath eſtabliſhed the ſecond maryage by lawe, hath not here forbidden her which hath beene twiſe maried, to obteyne bodily reliefe.* Theophylactus ſayeth vpon this text. *He requireth of her Monogamie, that is, that ſhee hath beene coupled to one husband (at once) as a ſigne of honeſtie, chaſtitie, and good maners:* for it is no ſigne of diſhoneſtie, vnchaſtneſſe, or ill maners to haue had two husbands lawfully. The other place Chapter 3. hee expoundeth plainely to be meant onely againſt Polygamie, or many wiues at once. Yea S. Ambroſe expounding this text in his booke *de viduis* ſayth: *Neither truely if any woman haue fallen into the ſecond mariage (which the Apoſtolike preceptes doe not condemne) if ſhe be againe looſed from her husband, is kept off from the affect of widowhod, as though ſhee had loſt the fruite of ſhamefaſtneſſe: for euen ſhe, ſhall haue the reward of her latewarde chaſtitie, but ſhe ſhall be more approued, which hath not tryed the ſecond mariage.*

Tertullian in his boode *de velandis virginibus*, interpreteth widowes *vniuiræ id eſt nuptæ aliquando.* Wiues of one husband, that is, ſuch as haue beene maried in times paſt, by which expoſition ſuch as haue beene twiſe maried, may be vnderſtood: and yet when he was a Montaniſt, he was an enemie to ſeconde mariages. By theſe you ſee, that our expoſition is neither vntollerable, nor vnworthy of the cogitation of wiſe men, though the Rhemiſh Doctors fret neuer ſo much againſt it.

Rhem. 7. 11. Wanton in Chriſt.) *Widowes waxing warme, idle, and wel fedde by the Church, luſt after husbands, as alſo Apoſtate-Prieſts and Superintendents marie, ſpecially after they haue gotten good Eccleſiaſtical liuings. which is to waxe wanton in Chriſt, or againſt Chriſt,* κατὰ χριςȣ̃. * *The Greeke word ſignifieth to caſt of the raines or bridle, that is, the bond or promis of continencie which they had put vpon them.*

* κατασρηνιᾶν

Fulke. 7. If widowes waxing warme, idle, and well fedde, did luſt after husbands, what doe popiſh Votaries, Prelates and Prieſtes, more warme, more idle, and better fedde then thoſe poore widowes were, luſt after? nothing but chaſtitie? Verily, when they were warme, idle, and well fedde in England, it is well knowen, they luſted not for wiues, but to quenche the fire of their concupiſcence, with all filthineſſe and vncleanneſſe, as their manifold actes beare witneſſe. The Apoſtle ſayth, the yonger ſort of widowes, if they waxe wanton againſt Chriſt, will caſt of the bond or promiſe of continencie, as you expound it. And what thinke you, will the yonger nonnes, monkes, and prieſts doe? will they keepe the promiſe of continencie? no verily, as the effects haue ſhewed. But ſo they doe not marie, what filthineſſe ſo euer they commit, the bond or promiſe of continencie with you, is well ynough kept, being made belike with that condition, *Si non caſtè, tamen cautè.* If not chaſtely, yet warely: ye many haue not kept it ſo warily, but that they haue been openly conuicted of incontinencie.

Popiſh chaſtitie.

Rhem. 8. 11. They wil.) In the chaſtitie of widowhod or virginitie (*ſaith S. Auguſtine*) the excellencie of a greater gift is ſought for. Which being once deſired, choſen, and offered to God by vow, it is not onely damnable to enter afterward into mariage, but though it come not actually to mariage, onely to haue the wil to marie is damnable. *Aug. li. de bono viduit. cap 9.*

The very will to breake the vow of chaſtitie, is damnable.

Fulke. 8. *They that haue a will to marie, and therefore doe not marie, becauſe they cannot without puniſhment, which ſhould doe better to be maried, then to be burned, that is, to be waſted with ſecret flame of luſt in luſt it ſelfe, whom it repenteth of their profeſſion, and they are weary of it, except they reforme their heart, and by the feare of God againe ouercome luſt, are to be compted for dead women.* So writeth Auguſtine of profeſſed virgins. De ſancta virgine. cap. 34.

Better for votaries to marie then to burne.

Rhem. 9. 12. Hauing damnation.) *It ſignifieth not blame, checke, or reprehenſion of men, as ſome to make the fault ſeeme leſſe, would haue it: but* * *iudgement or eternal damnation, which is a heauy ſentence. God graunt al maried Prieſts and Religious may conſider their lamentable caſe. What a greeuous ſinne it is, ſee S. Ambroſe* ad virginem lapſam cap. 5, & 8.

* κρίμα.

Fulke. 9. Epiphanius diſtinguiſheth iudgement, which is the Apoſtles word, from condemnation, ſpeaking of them that had maried after the vowe of continencie, and ſayth. *Better is iudgement, then condemnation: for they which leaſt they ſhould be made aſhamed before men, doe commit fornication priuilie, and fulfill their luſt vnder the ſhewe of ſingle life and continence, haue not ſhame before men but before God, which knoweth their ſecretes, and at his comming ſhall conuince all fleſh, as euery one hath ſinned.*

Votaries may marie rather then burne.

Therefore it is better to haue one ſinne, and not many, it is better for him that is fallen from his courſe, openly to take a wife to him, according to the law, and to repent a long time from his iniquitie, and ſo againe to be reſtored vnto the Church, as one that hath done euill, as one that is fallen and broken, and hath neede of binding vp, and not to be daily wounded of the ſecret dartes of that wickednesſe, which is put into him by the deuill. S. Cyprian ſayth of vowed virgines, that were taken a bed with men, and yet ſaid they were chaſt. *If they cannot or will not continue, it is better that they mary, then that they fal into the fire with their pleaſures, at leaſt let them giue no offence to the brethren and ſiſters.* ep. 62. The ſame iudgement hath Hierom ad Demetriadem. *The name of ſome that behaue not themſelues wel, doth defame the holy purpoſe of virgines, and the glory of the heauenly and angelike familie: to whom it muſt be ſaid of enly, that eyther they ſhould mary, if they cannot liue continently, or els they ſhould liue continently, if they will not mary.* By this it appeareth, that the auncient fathers although they preferred virginitie, or continencie in them that had vowed the ſame: yet they allowed mariage in them that could not performe their vowe.

Rhem. 10 12. Their firſt faith.) *All the auncient fathers that euer wrote commentaries vpon this Epiſtle, Greeke and Latine, as S. Chryſoſtome, Theodorete, Oecumenius, Theophylactus, Primaſius, S. Ambroſe, Ven. Bede, Haimo, Anſelme, and the reſt: alſo all others that by occaſion vſe this place, as the 4. Councell of Carthage cap. 104. and the 4. of Tol. to cap. 55. S. Athanaſius* lib. de virginitate. *S. Epiphanius* hær. 48. S. *Hierom* cont. Iouinianum lib. 1. cap. 7. & in cap. 44. Ezech. prope finem. *S. Auguſtine in exceeding many places: all theſe expound the Apoſtles wordes of the vowe of Chaſtitie or the faith and promis made to Chriſt to liue continently.* What is to breake their firſt faith? *ſaith S. Auguſtine.* They vowed, and perfourmed not. *in Pſal. 75.* prope finem. *Againe in an other place,* They breake their firſt faith, yt ſtand not in that which they vowed. lib. de Sancta virgin. cap. 33. *Againe he and all the fathers with him in Carthage Councell before named:* If any widowes, how yong ſo euer they were left of their husbãds deceaſed, haue vowed thẽſelues to God, left their laical habite, and vnder the teſtimonie of the Biſhop & Church haue appeared in religious weede, and afterward goe any more to ſecular mariage, according to the Apoſtles ſentence they ſhall be damned, becauſe they were ſo bold to make voide the faith or promis of chaſtitie which they vowed to our Lorde. *So ſaith he and 215. fathers moe in that Councell.*

Breaking of their firſt faith, is by the conſent of al antiquitie, when they breake their vow of chaſtitie.

And this promis of chaſtitie is called, faith, *becauſe the fidelitie betwixt maried perſons is ordinarily called of holy writers,* faith: *and the vowe of chaſtitie made to God, joyneth him and the perſons ſo vowing, as it were in mariage, ſo faire, that if the ſaid perſons breake promis, they are counted and called in the laſt alleaged Councell,* Gods adulterers. *In the third to the Romanes alſo and often els where, faith is taken for promis or fidelitie. And that it is ſo taken here, the wordes* irritum facere (*to fruſtrate and make voide*) *doe proue. for that terme is commonly vſed in matter of vowe, promis, or compact.* Gen. 17. Num. 30. *This promis is called here* prima fides (*the firſt faith*) *in reſpect of the later promis which vowbreakers make to them with whom they pretend to marry. So ſaith S. Auguſtine* lib. de bono viduit. cap. 8. and 9. *and Innocentius* 1. Epiſt. 2. cap. 13. tom. 1. Conc. *And this is the onely native, euident, and agreeable ſenſe to the circumſtances of the letter. And the vaine euaſion of the Heretikes to ſaue the Apoſtate-Monkes, Friers, Nunnes, and Prieſtes from damnation for their pretended mariages, is friuolous: to wit, that* firſt faith *here ſignifieth the faith of Baptiſme or Chriſtian beleefe, and not the promis or vowe of Chaſtitie. But we aske them if this faith of Baptiſme be broken by mariage or no. For the text is plaine that by intending to marie, they breake their faith, and by breaking their faith they be damned, if they die without repentance. In trueth which way ſo euer they writhe them ſelues to defend their ſacrilege or pretended mariages, they looſe their labour and ſtruggle againſt their owne conſcience and plaine Scripture.*

Why this vow is called faith or fidelitie.

Why the firſt faith.

The heretikes expoſition of this firſt faith, impoſſible and againſt the text.

Fulke. 10 Although the moſt of the auncient fathers, doe expound this firſt faith of the vowe or promiſe of continencie, yet no ſuch thing can be proued of the text. For firſt, the Apoſtle ſpeaketh not of widowes already choſen, but of widowes to be choſen, willing yong widowes not to bee choſen, becauſe there was danger in ſuch, of laſciuiouſneſſe againſt Chriſt, to mary euen to infidels, and to renounce their Chriſtian faith: whereof he giueth example, of ſome that had forſaken Chriſt, and folowed Satan, which were not Deaconeſſes, but other wanton widowes. For this cauſe Tertullian writeth his ſecond booke to his wife, charging her, that if ſhe would needes mary after his death, yet ſhe ſhould not mary vnto an Infidel, as diuers had done.

Vow of continencie.

Secondly, the firſt fayth is improperly called the vowe of continencie, but the faith of Chriſtianitie is rightly called the firſt faith: againſt which expoſition you aske, if the faith of Baptiſme be broken by mariage or no? I anſwere not by mariage, but by mariage againſt Chriſt, by ſo marying, as they renounce Chriſtianitie, and followe Satan: for theſe things the Apoſtle præmiſeth, and not mariage onely, or entendement to mary: and it is but an inforced interpretation of the firſt faith made to Chriſt, to be in reſpect of the ſecond faith giuen to their husbandes. For the Apoſtle ſpeaketh not of any faith of continencie made to Chriſt, therefore you proue that to be the firſt faith, by that which is in controuerſie, and ſo you doe nothing but begge the principle.

But admit that the firſt faith, according to the interpretation of the auncient fathers, doeth ſignifie the promiſe of continencie made to God, or the Church, yet by the auctoritie of the ſame fathers, ſuch as haue made a raſhe vowe, which they are not able to perfourme, are willed to mary lawfully, rather then to burne, and liue ſingle incontinently. And therefore which way ſoeuer you take it, mariage of votaries, that can not conteyne, is not prohibited.

Rhem. 11 14. I will the yonger.) *He ſpeaketh of ſuch yong ones as were yet free. For ſuch as had already made vowe, neither could they without damnation marie, were they yong or olde, nor he without ſinne commaund or counſell them to it. Neither (as S. Hierome proueth to * Gerontia, and S. Chryſoſtome vpon this place) doeth he preciſely commaunde or counſell the yong ones that were free, to marie, or abſolutely forbidde them to vowe Chaſtitie: God forbidde, ſay they. But his ſpeache conteyneth onely a wiſe admonition to the frailer ſort, that it were faire better for them not to haue vowed at all, but to haue maried againe, then to haue fallen to aduoutrie and Apoſtaſie after profeſſion. Which is no more but to preferre ſeconde mariage before fornication: and a good warning, that they which are to profeſſe, looke well what they doe. S. Pauls experience of the fall of ſome yong ones to mariage, cauſed him to giue this admonition here: as alſo that before, that none ſhoulde be receiued to the Churches almes under threeſcore yeeres of age.*

*otherwiſe Ageruchia ep. 11

S. Paul meaneth not that widowes profeſſed ſhould marie.

It is better for the frailer ſort ỹ are in danger of falling, to marie rather then to vow.

Not

Not forbidding the Church for euer, to accept any vowes of widowes or virgins til that age, as the Heretikes falsly affirme: but shewing what was meete for that time and the beginning of Christianitie, when as yet there were no Monasteries builded, no preser pt rule, no exact order of obedience to Superiors: but the professed (as S. Paul here noteth) coursed and wandered vp and downe idly, as now our professed virgins or Nunnes do not, neither can do. Of whom therfore, where discipline is obserued, there is no cause of such danger. Besides that widowes hauing had the vse of carnal copulation before, are more dangerously tempted, then virgins that are brought vp from their tender age in pietie and haue no experience of such pleasures. See S. Ambrose li. de viduis, prouing by the example of holy Anna, who liued a widow euen from her youth til 80 yeres of age, in fasting and praying night and day, that the Apostle doth not here without exception forbid al yong widowes to vow, yea he esteemeth that profession in the yonger women much more laudable, glorious, and meritorious. See his booke de viduis in initio.

Yong women may be professed and taken into religion.

Fulke 11. He neither commaundeth nor counselleth all widowes in generall to marrie, but the yong widowes that haue not the gift of continencie, he willeth and commaundeth to marrie. *S. Paul saith, I will, Nouatus saith, I will not* (saith *Theodoret*,) in like maner as we may say: S. Paul saith, I wil that the yonger widowes marrie, the Pope saith: I will not that the yonger widowes marrie, but let them hardly take the mantle and the ring, whether they be assured of the gift of continencie, or no. The Apostle in deede speaketh not of such as were professed, but he forbiddeth expresly any to be professed (if he speake at all of profession) before 60. yeeres of age, when the heate of lust is past. Therefore where he counselleth widowes and virgines to continue, he meaneth they should continue so, freely without vow, as long as God will giue them grace. But if they *had made a vow already* (say you) *neither they could marrie without damnation, nor he commaund or counsell them without sinne.* Thus hold you are with the Apostle. As though it were sinne to breake an vnlawfull vow, when it is sinne to make such a vow. But to vow that which is not in our power to perfourme, is to make an vnlawfull vow. And such is the vow of continencie, in them that haue not the gift of cõtinencie. Therfore the Apostle doth not only preferre second mariage before fornication, but also expresly commaundeth that none be chosen to that office which required an vnmarried woman, but such an one as was threescore yeere olde at the least. Therefore the Pope and his Cleargie, admitting either widowes or virgins to professe or vow cõtinencie before that age, doe sinne against the expresse commaundement of the holy Ghost. But this prohibition you are not ashamed to denie to be perpetuall, affirming that it was onely meete for that time, and the beginning of Christianitie. But the incontinencie of such yong persons in all times, proueth that it is necessarie for euer, which was necessarie in his time, to auoyde incontinencie. And therefore your reason of the want of Monasteries, and Monkish or Nonnish rules and orders (which you doe honestly confesse not to haue bene in the Apostles time) cannot restraine his precept to that time onely. For the incontinencie of Nonnes and Monkes in cloysters, and vnder all your rules and orders, hath and doeth daily giue sufficient proofe, that lust will not be kept out by the walles of your Monasteries, nor by the rules and prescripts of your orders. Therefore, as the experience of some yonger widowes that had followed after Satan, was a sufficient reason to cause the Apostle to refuse all yong widowes to the office of Deaconesses, so the experience of so many milch Nonnes, and filthie Monks & Friers, teach vs, that no yong persons are to be admitted to any vow or profession of perpetual continencie. For your other reason is vaine, of virgins, that haue not had experience of carnal concupiscence as widowes haue had, & confuted by infinite examples of vnchast Nonnes. Beside that they are oftentimes more burned, that haue not had that experience (as good writers testifie of gelded men) then they that haue quenched that lust in lawful matrimonie. And those Nonnes that haue not the gift of continencie, are not voyde of experience, although they haue it not in lawfull matrimonie. Yea, the deuil himselfe helpeth them in their abominable lustes, as *Wierus* testifieth of open experience in diuers Nonneries in Germanie, & namely of one in the borders of the prouince of *Colan*, where the deuil in the likenesse of a dogge, was seene to fall vpon them in the day time in most beastly maner, about the yeere of our Lord 1558. Also in the Nonnerie of *Nazareth* in *Colan*, the Nonnes in most filthie maner, suffered the same illusion oftentimes in the presence and sight of many, *Anno* 1564. *De præstig. Dæmon. lib. 3. cap. 9. & 11. edit. tert.* If therefore the example of some that were turned after Satan, was thought a sufficient reason to the Apostle, to refuse yong widowes, what doeth so many examples of Nonnes, not onely spiritually turned after Satan, as the Apostle meaneth, but euen in their bodies made the slaues of Satan, but cry out against the wickednes of Antichrist, that so contumeliously reiecteth the Apostles precept, and professeth Nonnes and widowes (be they neuer so yong) many times against their owne consent, being extorted rather then perswaded thereto? Therefore as the pure chastitie of virgins and widowes, is glorious and worthily praised of the auncient fathers, so it ought to be free, that it may be of greater commendation and a more noble victorie, and not bound with vowes, neither ought any yong person that is not assured of the gift of perpetuall continencie, to be admitted to make any solemne vow or open profession thereof, by the Apostles doctrine.

Rhem. 12 15. After Satan.) *We may here learne, that for those to marie which are professed, is to turne backe after Satan. For he speaketh of such as were maried contrarie to their vow. And hereupon we call the Religious that marie (as Luther, Bucer, Peter martyr and the rest) Apostataes. More we learne, that such yong ones haue no excuse of their age, or that they be vehemently tempted and burne in their concupiscences, or that they haue not the gift of Chastitie. For notwithstanding al these excuses, these yong professed widowes if they marie, go backward after Satan, and be Apostataes, and damned, except they repent. For as for the Apostles wordes to the Corinthians,* It is better to marrie then to burne, *We haue before declared out of the fathers, and here we adde, that it pertaineth onely to persons that be free and haue not vowed to the contrarie. as S. Ambrose* li. ad virg. lapſ. c. 5. *S. Augustine* de bono vid. c. 8. *and S. Hierom* li. 1. cont. Iouin. c. 7. *expound it.*

To marie after the vow of Chastitie, is to goe after Satan.

1. Cor. 7.

The Heretikes of our time thinke there is no remedie for fornication or burning, but mariage. and so did S. Augustine when he was yet a Manichee. Putabam me miserum &c. I thought (*saith he* li. 6. Confes. c. 11.) that I should be an vnhappie and miserable man if I should lacke the companie of a woman, and the medicine of thy mercie to heale the same infirmitie I thought not vpon, because I had not tried it: and I imagined that continencie was in a mans owne power and libertie, which in my self I did not feele: being so foolish not to vnderstand that no man can be continent vnles thou giue it. Verely thou wouldest giue it, if with inward mourning I would knocke at thy eares, and with sound faith would cast my care vpon thee.

The heretikes only remedie against concupiscence is mariage.

By

By al which you may eaſily proue, that chaſtitie is a thing that may lawfully be vowed, that it is not impoſsible to be fulfilled by praier, faſting, and chaſtiſement of mens concupiſcence, that it is a thing more grateful to God then the condition of maried perſons: for els it ſhould not be required either in the Cleargie or in the Religious. finally, that it is moſt abominable to perſuade the poore virgins or other profeſſed to ſuch ſacrilegious wedlocke, which S. Auguſtine auoucheth to be worſe then aduoutrie. de bon.vidu.c.4.11. *Iouinian was the firſt that euer made mariage equal with virginitie or chaſt life, for which he was condemned of hereſie.* Aug.in argumento li.de bono Coniugali. De pec.merit.li.3.c.7.Li.de hæreſ,hær.82. *He was the firſt that perſuaded profeſſed virgins to marie, which S. Auguſtine ſaith was ſo clerely and without queſtion wicked, that it could neuer infect any Prieſt, but certaine miſerable Nunnes. Yea for this ſtrange perſuaſion he calleth Iouinian a mõſter, ſaying of him thus* Li.2.Retract.cap.22. The holy Church that is there (*at Rome*) moſt faithfully and ſtoutly reſiſted this monſter. *S. Hierom calleth the ſaid Heretike and his complices,* Chriſtian epicures.li. 2 cont.Iouin.c.19. *See S. Ambroſe* ep.82.ad Vercellenſem epiſcopum in initio. *But what would theſe holy doctors haue ſaid, if they had liued in our doleful time, when the Proteſtants go quite away with this wickednes, and call it Gods word?*

The vow of chaſtitie lawful, poſſible to be kept, more grateful to God. Iouinians hereſie in this point, condemned of old, is called of the Proteſtãts, Gods word.

Fulke. 12 The Apoſtle ſpeaketh not of any widowes choſen to the Miniſterie of the Church, but of wanton yong widowes which had forſaken Chriſt. For ſuch yong widowes were neuer eligible to that office: S.Paul therefore doeth not make a new lawe vpon occaſion of them that were fallen, but by example of them, ſheweth a reaſon of the lawe of the Church, which refuſed yonger widowes, then of 60.yeeres olde. Therefore he ſaith not, that for Votaries to marrie is to turne after Satan. For ſaith *Primaſius, They are turned after Satan, either denying the faith of God, or committing fornication.* S.Auguſtine ſaith, *By theſe wordes we may vnderſtand, that thoſe whome he would haue to marrie, might better conteine then marrie, but that it is better for them to marrie then to goe after Satan: that is, from that excellent purpoſe of virginitie or widowhood, by looking backe to fall and periſh.* And that for ſuch to marie, is not to goe after Satan: he ſheweth that the mariage of ſuch is not to be condemned, but the breach of their purpoſe, which (ſaith he) *That the Apoſtle might briefly inſinuate, he would not ſay, that they haue damnation, which marrie after the purpoſe of greater holines, not becauſe they are not condemned, but leſt the marriage it ſelfe in them might be thought to be condemned. De bono viduit. cap.*8.*&* 9. Therfore for them that are profeſſed, to be maried, is not to be turned after Satan. But if they haue bene raſhly profeſſed, and are not able to perfourme that vow of continencie, it is better to marrie then to burne by the iudgement of Cyprian, Epiphanius, Hierom and Auguſtine, as I haue ſhewed before *Sect.*8.9. Neither doeth the Scripture prouide other remedie againſt fornication or burning, in them that haue not the gift of continencie, but mariage. And S. Auguſtine doeth rightly acknowledge, that continencie is not in a mans owne power or libertie, but onely of the gift of God. But that God wil giue that gift to euery one (when our Sauiour Chriſt and the Apoſtle ſaith, it is not graunted to euery one,) you doe not well gather it out of his wordes. For although when the heate of his youth was paſſed ouer incontinently (as he confeſſeth,) he obteined by prayer the gift for the reſt of his time, it followeth not that euery one in the heate of their youth, may haue the gift, if they will pray for it. Neither are men any where exhorted to pray for it, with certaine promiſe that they ſhall obtaine it. Therefore your concluſions doe not follow, *That continence may be lawfully vowed*, which is not in our power to performe. *That it is not impoſsible to be fulfilled of all men by prayer, faſting,& chaſtiſement*, when there is no promiſe that all men may obteine it by prayer, faſting, &c. The reaſon that you alleadge for your thirde concluſion, is that which is in controuerſie, and is denied of vs. Yet we denie not, but the condition of the continent, in ſome reſpects is better then of the married. For your fourth concluſion, we perſwade none to marrie that can liue chaſtely out of marriage, but if they can not, we perſwade them with the Apoſtle and the auncient fathers, that it is better for them to marrie then to burne, if they be not able to keepe their raſh and vnlawful vow. You ſlander S.Auguſtine, to ſay, he auoucheth that the marriage of vowed perſons is worſe then aduoutrie: for in neither of both places that you quote, he ſaith ſo. But *cap* 4 he ſaith: that by chaſt widowhood not only euils were auoyded (which are adulterie & fornication) but alſo marriage which is good, is extolled. In the *cap.*11. after he hath by many reaſons proued the mariage of ſuch to be good, in whom the breach of vow is euil, he concludeth in theſe words: *wherefore I cannot ſay, that if women that are fallen from a better purpoſe doe marry, it is no mariage but adulterie, but I would not doubt to ſay plainely, that the falling and ruine from more holy chaſtitie, is worſe then adulterie.* He ſaith not therfore, that the mariage of ſuch is worſe then adulterie, but the breach of vowes & fal from their purpoſe. For he proueth at large *cap.*9.10.11. that the mariage is good and not to be broken, therefore he ſaith immediatly before: *By this inconſiderate opinion, whereby they thinke that the mariages of thoſe women that are fallen from their holy purpoſe are no mariages, no ſmal euil commeth, that wiues are ſeparated from their husbands, as though they were adultereſſes and not wiues, and when by ſeparating of them they wil reſtore them to continencie, they make their husbands adulterers, when their owne wiues being aliue, they marrie other womẽ.* As for *Iouinians* hereſie we haue nothing to do with it, more then *Cyprian, Epiphanius, Hierom, Auguſtine*, whoſe ſentences are before rehearſed, willing vowed perſons to marry rather then to burne, yet preferring pure continencie before matrimonial chaſtitie, as farre as the Apoſtle doth. Therefore what would thoſe holy doctors haue ſaid, if they had liued in theſe times, and ſeene the filthie life of the Popiſh Cleargie? Which yet they defende as pure chaſtitie, and when the earth ſtincketh of their abominations, yet they are not aſhamed to preferre their foule and vnchaſte ſingle life, before holy and chaſte matrimonie.

What it is to goe after Satan.

The gift of continencie not in euery mans power.

Rhem. 13 17. In word and doctrine.) *Such Prieſts ſpecially & Prelates are worthy of double, that is, of the more ample honour, that are able to preach and teach, and do take paines therein. Where we may note, that al good Biſhops or Prieſts in thoſe daies were not ſo wel able to teach as ſome others, & yet for the miniſterie of the Sacraments, & for wiſedom and gouernement, were not vnmeete to be Biſhops and paſtors. for though it be one high cõmendation in a Prelate, to be able to teach, as the Apoſtle before noted: yet al can not haue the like grace therin, and it is often recompenſed by other ſingular gifts no leſſe neceſſarie. S. Auguſtine laboured in word & doctrine, Alipius & Valerius were good Biſhops, & yet had not that gift.* Poſſid.in vit. Aug c.5. *And ſometimes & countries require preachers more then other. Al which we note, to diſcouer the pride of Heretikes, that cõtemne ſome of the Catholike Prieſts or Biſhops, pretending that they can not preach as they do, with meretricious and painted eloquence.*

Many good & worthie Biſhops that haue not the gift of preaching and teaching.

Fulke 13. To defend your vnlearned and vnpreaching Popes, Cardinals, Biſhops, and Prieſts (you ſay) there be many good and worthy Biſhops and Prieſtes that haue not the gift of preaching and teaching, but no ſuch thing can be gathered out of the text: for the Apoſtle hath expreſſely required, and it is the moſt proper qualitie, that

that he expreſſeth in a Biſhop or a prieſt, that he be apt to teach. 1. *Tim.* 3. 2. *Tit.* 1. 9. For al the reſt of the vertues are to be required in euery true Chriſtian man. Therefore he meaneth, that as euery one of them laboureth more in preaching, and teaching, he is ſo much the more to be honoured, or els he meaneth of thoſe elders that S. Ambroſe ſpeaketh of vpon the firſt verſe of this Chapter, that were appointed only for gouernment, and not for teaching, ſuch as are in ſome Churches at this time. But it was neuer allowed that any ſhould be ſuch a Biſhop or (Prieſt as you meane) ordeined to teach, which is not able, or hath not the gift to teach. Therfore the Law being againſt you, you flie to examples of *Alypius* and *Valerius* that were good Biſhops, & yet had not the gift to teach. For which you quote *Poſsid. in vit. Auguſt. c.* 5. where no ſuch thing is to be found: for of *Alypius* there is no mention. Of *Valerius* it is ſaid, that becauſe he was a Greeke, and had not ſo good vtterance in the Latine tongue, he was leſſe profitable to edifie by preaching and teaching, and therefore procured Auguſtine to ſupply that his want in his life time, but that he had no gift of teaching at al, it is vtterly falſe. But of *Alypius*, S. Auguſtine himſelfe teſtifieth, that he was worthy to be a biſhop before he was ordeined. *Ep.* 8. which he would not haue ſaid, if he had not had the gift of teaching at all. But this you note to couer the ſhame of your Popiſh Prelacie, among whom it is a rare thing to haue a biſhop apt to teach: as *Eraſmus* ſaid, That onely England in his time had learned Biſhops.

Rhem. 14 23. Water.) *You ſee how lawful and how holy a thing it is, to faſt from ſome meates or drinkes, either certaine daies, or alwaies, as this B. Biſhop Timothee did: who was hardly induced by the Apoſtle to drinke a litle wine with his water in reſpect of his infirmities. And marke withal, what a calumnious and ſtale cauillation it is, that to abſtaine from certaine meates and drinkes for puniſhment of the body or deuotion, is, to condemne Gods creatures. See an homilie of S. Chryſoſtome vpon theſe wordes, to.* 5.

Fulke 14. No man doubteth, but it is lawfull (without ſuperſtition for chaſtiſing of a mans bodie) to abſteine from wine, fleſh, fiſh, fruites, ſpices, or other creatures, but to forbid the vſe of them, as though in the very abſtinence there were religion, it is the doctrine of deuils, 1. *Tim.* 4. Therefore we vſe no calumnious or ſtale cauillation: but you to hide your blaſphemous doctrine, make an impudent and vnlearned alteration of the queſtion in controuerſie betweene vs.

CHAP. VI.

What to teach ſeruants. 3 *If any teach againſt the doctrine of the Church obſtinately, he doth it of pride and for lucre.* 11 *But the Catholike Biſhop muſt folow vertue, hauing his eie alwaies to life euerlaſting and to the comming of Chriſt.* 17 *What to commaund the riche.* 20 *Finally, to keepe moſt carefully the Catholike Churches doctrine, without mutation.*

VVHoſoeuer are ſeruants vnder yoke, let them count their maiſters worthie of al honour: leſt the name of our Lord and his doctrine be blaſphemed.

2 But they that haue faithful maiſters, let them not contemne them becauſe they are brethren, but ſerue the rather, becauſe they be faithful and beloued, which are partakers of the benefite. Theſe things teach & exhort.

c See the annotation before cap. 1, 3. 4. c ἑτεροδιδασκαλεῖ

3 If any man c teach otherwiſe, and conſent not to the ſound words of our Lord IESVS Chriſt, and to that doctrine which is according to pietie:

4 He is proude, knowing nothing, but ‖ languiſhing about queſtions and ſtrife of wordes: of which riſe enuies, contentions, blaſphemies, euil ſuſpicions,

5 Conflictes of men corrupted in their minde, & that are depriued of the truth, that eſteeme gaine to be pietie.

b The epiſtle for S. Alexius *Iul.* 17. 6 But b pietie ẇ ſufficiencie is great gaine.

Iob 1, 21. 7 For we * brought nothing into this world: doubtleſſe, neither can we take away any thing.

Mat. 6, 25. 8 But * hauing foode, and wherwith to be couered, with theſe we are content.

9 For they that wil be made riche, fal into tentation and the ſnare of the deuil, and many deſires vnprofitable and hurtful, which drowne men into deſtruction and perdition.

10 For the roote of al euils is couetouſnes: ‡ which

LEt as many ſeruants as are vnder the yoke, count their maſters worthy of all honour, that the Name of God and his doctrine be not blaſphemed.

2 And they which haue beleeuing maſters, let them not deſpiſe them, becauſe they are brethren, but rather let them doe ſeruice, for as much as they are beleeuing and beloued, and partakers of the benefite: Theſe thinges teache and exhort.

3 If any man teach otherwiſe, and conſenteth not vnto the wholeſome wordes of our Lord Ieſus Chriſt, and to the doctrine which is according to godlineſſe:

*4 He is puft vp, knowing nothing, but doting about * queſtions, and ſtrifes of wordes, whereof commeth enuie, ſtrife, railings, euil ſurmiſings,* Chap. 1. 4.

5 Vaine diſputatiõs of men of corrupt minds, deſtitute of the trueth, thinking lucre to be godlineſſe: From ſuch be thou ſeparate.

6 Godlineſſe is great lucre, if a man be content with that he hath.

*7 * For we brought nothing into the world, and it is certaine that we may cary nothing away.* Iob 1. 21.

8 But hauing food and raiment, we muſt therwith be content.

9 For they that will be riche fall into temptation and ſnares, and into many fooliſh and noiſome luſtes, which drowne men in perdition and deſtruction.

10 For loue of money is the roote of all euil, which

‡ As in the 1. chap. lacke of faith and good conſcience, ſo here couetouſnes or deſire of theſe temporal things, and in the end of this chap. preſumption and boaſting of knowledge, are cauſes of falling from the faith: hereſie often being the puniſhment of former ſinnes. ♁ The Epiſtle for S. Timothee, *Ian.* 24. Io. 18, 37

‡ which certaine deſiring haue erred from the faith, and haue intangled them ſelues in many ſorowes.

11 But thou, ♁ man of God, flee theſe things: and ♁ purſue iuſtice, pietie, faith, charitie, patience, mildenes.

12 Fight the good fight of faith: apprehend eternal life, ♁ wherein thou art called and haſt confeſſed a good confeſſion before many witneſſes.

13 I commaund thee before God who quickeneth al things, and Chriſt IESVS who *gaue teſtimonie vnder Põtius Pilate a good confeſſion:

14 That thou keepe the commaundement without ſpotte, blameleſſe vnto the comming of our Lord IESVS Chriſt.

15 Which in due times the Bleſſed and onely Mightie wil ſhew, the *King of kings and Lord of lords,

Apoc. 17, 14. 19, 16. Io. 1, 18.

16 Who only hath immortalitie, and inhabiteth light not acceſsible, * whom no man hath ſeen, yea neither can ſee, to whom be honour and empire euerlaſting. Amen. ♁

17 Cõmaund the riche of this world not to be high minded, nor to truſt in the vncertaintie of riches, but in the liuing God (who giueth vs al things aboundantly to enioy)

18 To doe wel, to become riche in good workes, to giue eaſily, to communicate,

19 To heape vnto them ſelues a good ‡ foundation for the time to come, that they may apprehend the true life.

20 O Timothee, keepe the ‖ *depoſitum*, auoiding the ‡ profane ᶜ nouelties of voices, and oppoſitions of ‖ falſely called knowledge.

ᶜ κενοφωνίας. S. Chryſoſtom.

21 Which certaine promiſing, haue erred about the faith. Grace be with thee. Amen.

which while ſome luſted after, they † erred from the faith, and pierced themſelues through with many ſorowes. † Or, haue miſſed the marke concerning the faith.

11 But thou, O man of God, flee theſe things, and follow after righteouſneſſe, godlineſſe, faith, loue, patience, meekeneſſe.

12 Fight the good fight of faith, lay hand on eternal life, whereunto thou art alſo called & haſt profeſſed a good profeſſion before many witneſſes.

13 I giue thee charge in the ſight of God, who quickeneth all things, and before Ieſus Chriſt, * *which vnder Pontius Pilate witneſſed a good profeſſion,* Matt. 27. 11. ioh. 18. 37.

14 That thou keepe the commaundement without ſpot, vnrebukeable, vntill the appearing of our Lord Ieſus Chriſt:

15 * *Which in his times hee ſhall ſhewe that is bleſſed and prince onely, the King of kings, and Lord of lordes.* Apoc. 17. 14.

16 Who onely hath immortalitie, dwelling in the light that no man can attaine vnto, whom no man hath ſeene, neither can ſee, vnto whome be honour and power euerlaſting, Amen.

17 Charge them which are rich in this world, that they be not high minded, nor * *truſt in vncertaine riches, but in the liuing God (which giueth vs aboundantly all things to enioy:)* Matt. 4. 19. luke 12. 15.

18 That they do good, that they be rich in good workes, that they be ready to giue, glad to diſtribute:

19 * *Laying vp in ſtore for themſelues a good foundation againſt the time to come, that they may lay holde on eternall life.* Matt. 6. 20.

20 O Timotheus, ſaue that which is giuen thee to keepe, auoyding prophane and *vaine babblings, and oppoſitions of ſcience, falſly ſo called:*

21 Which ſome profeſſing, haue erred concerning the faith. Grace be *with thee, Amen.*

¶ The firſt to Timotheus was writtẽ frõ Laodicea, which is the chiefeſt city of Phrygia Pacaciana.

MARGINALL NOTES. CHAP. VI.

Rhem. 1. 19. Foundation.) *Almes deedes and good workes laid for a foundation and ground to attaine euerlaſting life. So ſay the doctors vpon this place.*

Fulke 1. And yet euerlaſting life is the free gift of God by Ieſus Chriſt of faith, not of the merite of good workes. Rom. 6. 23. Eph. 2. 8. 9.

ANNOTATIONS. CHAP. VI.

Rhem. 2. 4 Languiſhing.) *Euen theſe be the good diſputes of our new Sect-maiſters, and the world hath to long proued theſe inconueniences here named, to be the fruites of ſuch endles altercations in religion as theſe vnhappie ſectes haue brought forth.*

Fulke. 2. They be not wordes that we ſtriue for, but the chiefeſt articles of Religion concerning the glorie of Chriſt, and the ſaluation of our ſoules.

Rhem. 3. 20. Depoſitum.) *The whole doctrine of our Chriſtianitie being taught by the Apoſtles, and deliuered to their ſucceſſors, and comming downe from one Biſhop to another, is called the* Depoſitum, *as it were a thing laid into their hands, and committed vnto them to keepe. Which becauſe it paſſeth from hand to hand, from age to age, from Biſhop to Biſhop without corruption, change, or alteration, is al one with Tradition, and is the truth giuen vnto the holy biſhops to keepe, and not to lay men. See the notable diſcourſe of Vincentius Lirinenſis vpon this text.* li. cont. profan. hær. Nouationes. *And it is for this great, old, and known treaſure cõmitted to the biſhops cuſtodie, that S. Irenæus calleth the Catholike Church* Depoſitorium diues, the rich treaſurie of truth. *li. 3. c. 4. And as Clemens Alexandrinus writeth* li. 2. Strom *this place maketh ſo much againſt al Heretikes* who

Depoſitum, is the Catholike truth deſcending from the Apoſtles by ſucceſſion of Biſhops, euen vnto the end.

who do al change this Depoſitum, *that for it onely ſuch men in his daies denied this Epiſtle. The Heretikes of our daies challenge alſo the truth, and ſay it is the old truth, but they leape 14 or 15 hundred yeres for it ouer mens heads to the Apoſtles. But we call for the* Depoſitum, *and aske them in whoſe hands that truth which they pretend, was laid vp, and how it came down to them, for it can not be Apoſtolicall, vnles it were Depoſitum in ſome Timothees hand, ſo to continew from one Biſhop to an other vntil our time and to the end.*

The Proteſtāts can ſhew no ſuch *depoſitum*

Fulke. 3. Timothy had nothing committed to him by vnwritten tradition, but the doctrine conteined in the holy ſcriptures, and the gouernement of the Church according to the ſame. Wherefore you doe but mocke the vnlearned readers, with a latin word, which the Apoſtle vſed not, nor any of the ancient fathers did include any ſuch matter, (as you pretend) there in. S. Ambroſe vſeth the word *Commendatum*, that which is committed, and ſayth *he admoniſheth, that thoſe thinges be kept, which were ſaid before*, therefore he ſpeaketh of no vnwritten tradition. Theodoret ſaith, *I thinke he calleth the grace of the ſpirit, which he receiued by ordination, the thing that was committed to him*. But that was not vnwritten traditions deliuered by hands of men. The reſt vnderſtand it of the Apoſtolike doctrine, committed to him by S. Paule, who preached nothing but the Goſpell, conteined in the holy ſcriptures. Neither doth Vincentius allow any tradition, but that which is contained in the ſcriptures, and inueigheth againſt all new opinions, which haue no grounde in the holy ſcriptures, though the auctors of them do abuſe the ſcriptures, to make a ſhew for their errors. Irenæus alſo doth ſufficiently declare, that the holy ſcriptures are the cheefe treaſure of the Church, when he ſayth the Apoſtles did deliuer the Goſpell which they preached in writing, to be the foundation and piller of our fayth lib. 3. c. 1. Neither was it the word *Depoſitum*, that cauſed Heretikes in the daies of Clemens, to reiect this epiſtle, but the word, knowledge falſely ſo called, which the Gnoſtikes that bragged of knowledge, could not abide. And of the ſufficiencie of the ſcriptures, he ſayth, *They that are ſealed with the holy ſcripture (as I ſaid) ought to eſteeme them, as the beſt ſtorehouſes from whence wiſdom is ſent out, to what parte of life ſoeuer they be turned, and to thinke that this wiſdom is the hauen of health, which is troubled with no waues.* Therefore ſo long as it is the olde truth that we teach, and no new doctrine of falſhod, it skilleeth not, though we fetched it 3 or 4 thouſand yere hence, ouer all mens heads, out of Moſes and the Prophetes. And yet we ſhew the continuance of this truth alſo, for the principall pointes of doctrine, in the ancient fathers for many hundred yeres from Chriſt, and in all ages euen in the depth of Antichriſtes darknes, vntill our time. Where as for popery, firſt you are driuen to diſclaime of the auctoritie of the ſcriptures, for many things, and to flie to vnwriten tradition: ſecondly you are neuer able to proue your traditions from hand to hand, from age to age, from Biſhop to Biſhop, whereof you falſely boaſt. But in the primitiue Church, alwaies as you aſcende higher and higher, you will be forſaken of al men (except perhaps of ſome heretikes) long before you come at the Apoſtles.

Traditions vnwritten.

Rhem. 4. 20. Prophane nouelties.) Non dixit antiquitates (*ſaith Vincentius Lirinenſis*) non dixit vetuſtates, ſed prophanas nouitates. Nam ſi vitanda eſt nouitas, tenenda eſt antiquitas: ſi prophana eſt nouitas, ſacrata eſt vetuſtas: *that is*. He ſaid not. ANTIQVITIES: he ſaid not, AVNCIENTNES: but PROPHANE NOVELTIES, for if noueltie is to be auoided, antiquitie is to be kept: if noueltie be prophane, auncientnes is holy and ſacred. *See his whole booke againſt the prophane nouelties of hereſies.*

We may not meaſure the newnes or oldnes of wordes and termes of ſpeaking in religion, by holy Scriptures only: as though all thoſe or onely thoſe were new and to be reiected, that are not expreſly found in holy write: but we muſt eſteeme them by the agreeablenes or diſagreeablenes they haue to the true ſenſe of Scriptures, to the forme of Catholike faith and doctrine, to the praiſe of the old Chriſtians, to the Apoſtolike vſe of ſpeache come vnto vs by tradition of all ages and Churches, and to the preſcription of holy Councels and Schooles of the Chriſtian world: which haue giuen out (according to the time and queſtions raiſed by heretikes and contentious perſons) very fit, artificiall, and ſignificant wordes, to diſcerne and defend the truth by, againſt falſhod.

Prophane nouelties of words how to be tried and examined.

Theſe termes, Catholike, Trinitie, Perſon, Sacrament, Incarnation, Maſſe, *and many moe, are not (in that ſenſe wherein the Church vſeth them) in the Scriptures at all, and diuers of them were ſpoken by the Apoſtles before any part of the new Teſtament was written, ſome of them taken vp ſtraight after the Apoſtles daies in the writinges and preachings of holy Doctors, and in the ſpeach of all faithfull people, and therefore can not be counted Nouelties of wordes. Others beſide theſe, as,* Conſubſtantial, Deipara, Tranſſubſtantiation, *and the like, which are neither in expreſſe termes found in Scriptures, not yet in ſenſe (if we ſhould folow the iudgement of the ſpeciall ſectes againſt which the ſaid words were firſt inuented, the Arians crying out againſt Nicene Councel, for the firſt: the Neſtorians againſt the Epheſine Councel, for the ſecond: the Lutherans and Caluiniſtes againſt the Lateran and the later Councels, for the third) theſe wordes alſo notwithſtanding, by the iudgement of holy Church and Councels approued to be conſonant to Gods word, and made authenticall among the faithful, are ſound and true wordes, and not of thoſe kinde which the Apoſtle calleth* Nouelties.

Catholike termes not expreſly in the Scriptures, but in ſenſe, are no ſuch nouelties of wordes.

The wordes then here forbidden, are the new prophane termes and ſpeaches inuented or ſpecially vſed by heretikes, ſuch as S. Irence recordeth the Valentinians had a number moſt monſtruous: as the Manichees had alſo diuers, as may beſene in S. Auguſtine: The Arians had their * Similis ſubſtantiæ, *& Chriſt to be* ex non exiſtentibus: *the other heretikes after thoſe daies had their* * Chriſtiparam, *and ſuch like, agreable to their ſectes. But the Proteſtantes paſſe in this kinde, as they excede moſt heretikes in the number of new opinions: as their* Seruum arbitrium, *their* ſole faith, *their* fiduce, *their* apprehenſion of Chriſtes iuſtice, *their* imputatiue rightcouſnes: *their horrible termes of terrors, anguiſhes, diſtreſſes, diſtruſt, feares and feeling of hell paines in the ſoule of our Sauiour, to expreſſe their blaſphemous fiction of his temporal damnation, which they call his deſcending to hell: their* markes, tokens, *and* badges Sacramental, *their* Compānation, Impanation, Circumpanation, *to auoid the true conuerſion in the Euchariſt: their preſence* in figure, in faith, ſigne, ſpirit, pleadge, effect, *to auoide the reall preſence of Chriſtes body. Theſe and ſuch like innumerable which they occupie in euery parte of their falſe doctrine, are in the ſenſe that they vſe them, all falſe, captious and deceitfull wordes, and are* nouitates vocum *here forbidden.*

Heretical nouelties of wordes.

The Proteſtāts prophane nouelties of wordes.

* ὁμοιούσιον.

* χριστόλεκτον.

And though ſome of the ſaid termes haue been by ſome occaſion obiter without il meaning ſpoken by Catholikes before theſe Heretikes aroſe, yet now knowing them to be the proper ſpeaches of Heretikes, Chriſtian men are bound to auoide them. Wherein the Church of God hath euer been as diligent to reſiſt Nouelties of wordes, as her aduerſaries are buſy to inuent

them,for which cauſe ſhe will not haue vs communicate with them,nor folow their faſhion and phraſe newely inuented, though in the nature of the wordes ſometime there be no harme. In S. Auguſtines daies when Chriſtian men had any good befallen them,or entered into any mans houſe,or met any frind by the way,they vſed alwaies to ſay, Deo gratias. *The Donatiſtes and Circumcellions of that time being newfangled, forſooke the old phraſe and would alwaies ſay,* Laus deo: *from which the Catholike men did ſo abhorre (as the ſaid Doctor writeth) that they had as leefe mette a theefe as one that ſaid to them,* Laus Deo, *in ſteede of* Deo gatias. *As now we Catholikes muſt not ſay.* The Lord, *but* Our Lord: *as we ſay,* Our Lady *for his mother,not,* The Lady. *Let vs keepe our forfathers wordes,and we ſhal eaſily keepe our old & true faith that we had of the firſt Chriſtians. Let them ſay,* Amendement,abſtinence, the Lordes Supper, the Communion table, Elders,Miniſters,Superintendent,Congregation,ſo be it,praiſe ye the Lord. Morning-praier,Euening-praier,*& the reſt,as they will: Let vs auoid thoſe nouelties of wordes, according to the Apoſtles preſcript, and keepe the old termes,* Penance,Faſting,Prieſt,Church,Biſhop,Maſſe,Mattins,Euenſong,the B.Sacrament,Altar,Oblation, Hoſt, Sacrifice,Alleluia, Amen,Lent,Palme-Sonday,Chriſtmas, *and the very wordes wil bring vs to the faith of our firſt Apoſtles, and condemne theſe new apoſtataes new faith and phraſes.*

Catholikes muſt abhorre from hereticall phraſes and wordes.

in Pſ.132.

Fulke. 4. That onely is true and ancient,which is firſt, and that is falſe that is later, though it be ancient as Tertullian proueth at large in his booke of preſcriptions againſt heretikes,and ſo meaneth Vincentius and not otherwiſe. There be hereſies 1500. yeres old and more, but age can not make falſhode to be true. As for prophane Nouelties of wordes,about which you make many wordes to no purpoſe, are ſuch,as are not new, onely in ſound of wordes,but in ſenſe alſo. And thoſe words,(the ſenſe and true meaning wherof is contained in the ſcriptures,) may be new words,but not prophane nouelties of wordes, as thoſe termes,Catholike, trinitie,perſon,ſacrament,incarnation &c. the meaning of which, is found in the ſcriptures. But the words of the Maſſe,tranſubſtantiation,our Lady,Pope,Cardinals,and an hundreth ſuch like,whereof nether the word, nor the meaning are in the holy ſcriptures, are prophane nouelties of wordes, which the Apoſtle willeth to be auoided. And for thoſe termes which you charge vs to vſe, as we vſe them they are in the ſcripture either in word or ſenſe: as will captiue or thrall to ſinne, Rom.7.15.Sole faith we defend not to iuſtifie,but fayth without workes which is fayth onely: and that we haue in the ſcriptures.Rom. 3.28. Fiducia or truſte Heb.3.6.and 4.16.Apprehenſion of the iuſtice of Chriſt by fayth Rom 9. 30. Imputation of Iuſtice Rom. 4. The terrores and anguiſhes of Chriſt feeling the paines of hell Mark. 14.33 34. Math.26. 37.Math. 28.46. Luk.22.44. Heb.5.7.

Antiquitie.

By markes and badges ſacramentall, I know not what you meane, but we finde in the ſcriptures, that the ſacramentes be ſignes and ſeales of the righteouſneſſe of faith Gen.17.Rom.4.11. As for companation, impanation,circumpanation, we renounce as wel as tranſubſtantiation. The preſens of Chriſt in ſpirit, to fayth,by ſigne,figure,pledge, or effect, we proue by many teſtimonies of ſcripture, which teach that Chriſt was preſent to the fathers in the olde teſtament, in the ſacrament of Manna, and the rocke, and other ſacramentes which cold not be in bodie, before he was incarnate. 1.Cor. 10.6, therefore in ſpirit,to fayth, by ſigne,figure,pledge,effect of grace &c. which termes,beſide that the ſenſe of them is conteined in the ſcriptures, you know we haue receiued alſo of the ancient fathers,and euen in the ſame meaning, that we vſe them.

Where you ſay, the Catholikes in S. Auguſtines time, did abhorre from the phraſe *Laus Deo*, becauſe the Circumcelliones vſed it, it is falſe,and you ſhew your great reading in S. Auguſtine, that vnderſtand him no better. The Donatiſtes in deede, of a vaine curioſitie changed the vſuall terme, *Deo gratias*,which was honeſt and godly, and ſaid in ſteede of it, *Deo Laudes* in which worde there was no hurte, nor any cauſe why the Catholike ſhould abhorre the word, that giueth praiſe to God, becauſe the heretikes abuſed it. But this was the matter,that they abhorred. The Circumcellions were furious ronnagates, of the ſecte of the Donatiſtes,that ſpared not to beat,hurt, and wound, yee ſome time to kill the Catholikes, when they mett them, where they could maſter them, therefore when they were knowne by there termes,*Deo Laudes*,the Catholikes,had good cauſe to be afraide of them. Therefore ſayth S.Auguſtine. *I would they were the ſoldiours of Chriſt, and not the ſoldiers of the diuell,by whom,Deo Laudes being vttered, is more feared, then the roaring of a Lyon. Againe you laugh at our Deo gratias, but men weepe at your Deo Laudes,* meaning thoſe whom they had beaten and hurt.But as for thoſe, that be your proper termes, I would you had them wholy to your ſelues. For ſuch wordes as we vſe in religion, we are readie to giue accompt before God and his Church, that they haue there true ſenſe,and meaning of the holy ſcriptures,and therefore can not be called prophane or vaine nouelties of wordes,which are to be auoided,by the Apoſtles precept.

Heretikes arrogate knowledg falſly ſo called.

Rhem. 5. 20. Falſely called knowledge.) *It is the propertie of al Heretikes to arrogate to them ſelues great knowledge, and to condempne the ſimplictie of their fathers the holy Doctors and the Church, but the Apoſtle calleth their pretended skill, a knowledge falſely ſo called, being in truth high and deepe blindnes.* Such (*ſaith S.Irenæus* li.5.c.17.)as forſake the preaching of the Church,argue the holy Prieſts of vnskilfulnes, not conſidering how far more worth a religious idiote is,then a blaſphemous and impudent ſophiſter, ſuch as al Heretike be. *And againe Vincentius Lirinenſis ſpeaking in the perſon of Heretikes ſaith,* Come ô ye fooliſh and miſerable men,that are commonly called Catholikes, and learne the true faith which hath been hid many ages heretofore, but is reuealed and ſhewed of late &c. *See his whole locke concerning theſe matters.*

Traditions vnwritten.

Fulke. 5. Such Heretikes were the Valentinians and Gnoſtikes, which not content with the ſimple knowledge that was conteined in the holy ſcriptures, did arrogate vnto them ſelues, a farre higher vnderſtanding, which none could atteine vnto, but they that vnderſtood the vnwritten tradition. *When they are conuicted* (ſaith Irenæus) *out of the ſcriptures,they fall to accuſing of the ſcriptures them ſelues, as though they were not perfect, as though they were not of auctoritie ſufficient, becauſe they were diuerſely vttered, and that the truth out of them can not be founde out, of them which knowe not the tradition, for that was not deliuered by writing, but by worde of mouth.* Ioyne this ſaying therefore to the other two, out of Irenæus and Vincentius, and you ſhall make

make a perfect description of Papists: which boast of the truth, of the Church, of tradition by word of mouth more certeine then the scriptures, all which is nothing els but falsely called knowledge, being in deede, deepe blindnesse and ignorans of the truth, a false bragge of the catholike Church, and a counterfect boasting of Apostolike tradition, where they haue nothing but newe vanities and prophane nouelties, not of words onely, but of matters inspired by the deuill, maintained by Antichrist, and vpholden by tyrannie or sophistry, without auctoritie of the holy scriptures.

THE ARGVMENT OF THE SECOND EPISTLE OF S. PAVL TO TIMOTHEE.

Rhem. *THE chiefe scope of this second to Timothee is, to open vnto him that his martyrdom is at hand. Which yet he doth not plainely before the end: preparing first his minde with much circumstance, because he knewe it would greue him sore, and also might be a tentation vnto him. Therefore he talketh of the cause of his trouble, and of the reward: that the one is honorable, and the other most glorious: and exhorteth him to be constant in the faith, to be ready alwaies to suffer for it, to fulfill his ministerie to the end, as him selfe now had done his.*

Whereby it is certaine that it was written at Rome, in his last apprehension and emprisonment there: as he signifieth by these wordes Cap. 1: Onesiphorus was not ashamed of my chaine, but when he was come to Rome, carefully sought me, &c. *And of his martyrdom, thus:* For I am now ready to be offered, and the time of my resolution (*or death*) is at hand. *cap. 4.*

THE SECOND EPISTLE OF PAVL TO TIMOTHEE.

CHAP. I.

With his praises he couertly exhorteth him not to be dismaied for his trouble, 6 (hauing grace giuen in Orders to helpe him 8 and knowing for what cause he is persecuted) and namely with the example of Onesiphorus.

The translation of Rhemes.

PAVL an Apostle of IESVS Christ by the will of God, according to the promisse of the life which is in Christ IESVS.

2 To Timothee my deerest sonne, grace, mercy, peace from God the father, and Christ IESVS our Lord.

3 I giue thankes to God, whom I serue from my progenitors in a pure conscience, that without intermission I haue a memorie of thee in my praiers, night and day.

4 Desiring to see thee, mindefull of thy teares, that I may be filled with ioy.

5 Calling to mind that faith which is in thee not feined, which also dwelt first ‖ in thy grandmother Loïs, and thy mother Eunîce, and I am sure that in thee also.

6 For the which cause I admonish thee that thou rescuscitate the ‡ grace of God, which is in thee by the imposition of my handes.

7 For god hath not giuen vs the spirit of feare: but of power, and loue, and sobrietie.

8 Be not therefore ashamed of the testimonie of our Lord, nor of me his prisoner: but trauail with the Gospel according to the power of God.

9 Who hath deliuered and called vs by his holy calling, * not according to our workes, *Tit.3.5.*

The translation of the Church of England.

PAul an Apostle of Iesus Christ by the will of God, according to the promise of life, which is in Christ Iesus.

2 To Timothee my deerely beloued sonne: grace, mercy, and peace from God the father, and Christ Iesus our Lord.

*3 I thanke God, * whom I worship from* my forefathers *in pure conscience, that without ceasing I haue remembrance of thee in my prayers night and day.* Act.22.3.

4 Greatly desiring to see thee, being mindful of thy teares, that I may be filled with ioy.

5 When I call to remembrance the vnfained faith that is in thee, which dwelt first in thy grandmother Lois, and in thy mother Eunica, and I am assured that it dwelleth *in thee also.*

6 Wherefore I put thee in remembrance that thou stirre vp the gift of God, which is in thee, by the putting on of my hands.

7 For God hath not giuen to vs the spirite of feare, but of power, and of loue, and of a sound minde.

8 Be not thou therefore ashamed of the testimonie of our Lord, neither of me his prisoner, but suffer thou aduersitie with the Gospell, according to the power of God.

*9 Who hath * saued vs, and called vs with an holy calling, not according to our workes, but* 1.Cor.1.1.

workes, but according to his purpoſe and grace, which was giuen to vs in Chriſt IESVS * before the ſecular times.

Tit.1,3.

10 But it is manifeſted now by the illumination of our Sauiour IESVS Chriſt, who hath deſtroied death, and illuminated life and incorruption by the Goſpel.

11 Wherein * I am appointed a preacher and Apoſtle and Maiſter of the Gentiles.

1.Tim.2,7.

12 For the which cauſe alſo I ſuffer theſe thinges: but I am not confounded. For I know whom I haue beleeued, and I am ſure that he is able to keepe my ‖ *depoſitum* vnto that day.

Faith and loue coupled commonly together in this Apoſtles writings ἐν πίστει καὶ ἀγάπῃ τῇ ἐν Χριστῷ.

13 Haue thou ‖ a forme of ſound words, which thou haſt heard of me in faith and [c] in the loue in Chiſt IESVS.

14 Keepe the good *depoſitum* by the holy Ghoſt, which dwelleth in vs.

15 Thou knoweſt this, that all which are in Aſia, be auerted from me: of whom is Phigelus and Hermogenes.

2.Tim.4,19.

16 Our Lord giue mercy * to the houſe of Oneſiphorus: becauſe he hath often refreſhed me, and hath ‡ not been aſhamed of my chaine.

17 But when he was come to Rome: he ſought me carefully, and found me.

18 Our Lord grant him to finde mercie of our Lorde in that day. And howe many things he miniſtred to me at Epheſus, thou knoweſt better.

*according to his owne purpoſe and grace, which was giuen vs in Chriſt Ieſus, * before the world began.* Rom.16.25.

10 But is now made manifeſt by the appearing of our Sauiour Ieſus Chriſt, who hath put away death, and hath brought life & immortalitie into light through the Goſpell:

*11 *Whereunto I am appointed a preacher, and an Apoſtle, and a teacher of the Gentiles.* 1.Tim.2,7.

12 For the which cauſe I alſo ſuffer theſe things, neuertheles, I am not aſhamed, for I know whom I haue beleeued, and I am perſwaded that he is able to keepe that which I haue committed to him againſt that day.

13 See thou haue the paterne of wholeſome wordes, which thou haſt heard of me in faith and loue, that is *in Chriſt Ieſus.*

14 That good thing which was committed to to thy keeping, hold faſt through the holy Ghoſt which dwelleth in vs.

15 This thou knoweſt, that al they which are in Aſia be ‖ turned from me, of whom are Phygellus and Hermogenes. ‖ Or abhorred me.

16 The Lord giue mercie vnto the houſe of Oneſiphorus, for he oft refreſhed me, and was not aſhamed of my chaine.

17 But when he was in Rome, he ſought mee out very diligently, and found me.

18 The Lord graunt vnto him that he may finde mercy with the Lord in that day: And in how many things he miniſtred vnto me at Epheſus, thou knoweſt very well.

MARGINALL NOTES. CHAP. I.

***Rhem.* 1.** 6 Grace of God.) *Here againe it is plaine that holy Orders giue grace, and that euen by and in the externall ceremonie of impoſing the Biſhops hands. And it is a maner of ſpeach ſpecially vſed in this Apoſtle and S.Luke that Orders giue grace to the ordered, and that to take orders or auctoritie to miniſter Sacramentes or preach, is, to be giuen or deliuered to Gods grace.* Act.14,25

***Fulke.* 1.** Here is no ſuch matter to be gathered, for he ſpeaketh of the ſame extraordinary grace of prophecy, that was giuen by impoſition of hands, whereof he ſpake 1.Tim.4.14. Neyther doth the Apoſtle, or S.Luke, any where ſay, that the orders giue grace to the ordered, nor that to take orders, is to be deliuered to the grace of God. In the place Act.14. it is ſayd, that Paul and Barnabas ſayled to Antioche, from whence they were deliuered to the grace of God, and to the worke which they fulfilled, meaning that from Antioch, they were ſent to preach and by praier commended to the grace of God. For to vſe your terme, the Apoſtles tooke no orders at Antioch. Paul was an Apoſtle immediatly from Chriſt, and not by men. Gal. 1. And they both preached before they were ſent from Antioch, not without ſufficient auctoritie, I dare auow. Act.11.26. Againe the text is, from whence they were deliuered to the grace of God, not where they were deliuered, to the grace of God. Therefore if your gloſe were true, the ſenſe ſhould not be, they ſailed to Antioch, where they tooke orders, but from whence they tooke orders, which is an vnuſuall kinde of ſpeach, and farre from the meaning of the Euangeliſt.

***Rhem.* 2.** 16. Not bene aſhamed.) *What a happie and meritorious thing it is to relieue the afflicted for religion, and not to be aſhamed of their diſgrace, yrons or what miſeries ſoeuer.*

***Fulke.* 2.** It is an happy thing, to miniſter to the afflicted for true religion: but not meritorious. And the Apoſtle praieth, that Oneſiphorus may be rewarded of Gods mercy, and not of the merite of his worke.

ANNOTATIONS. CHAP. I.

***Rhem.* 3.** 5. In thy grandmother.) *Though God ſhew mercie to many that be of incredulous, heretical or il parents, yet it is a goodly benediction of God to haue good education and to haue good faithfull progenitors and Catholike parents. And it is a great ſinne to forſake the faith of our fathers that be Catholikes, or contrarie to our education in the Church to folow ſtrange doctrines, abandoning not onely our next natural parents faith, but the auncient faith and beleefe of al our progenitours for*

A great bleſſing, to haue Catholike progenitors: and very commendable to cleaue faſt to their faith.

for many hundred yeeres together. And if to folow the fayth of mother and grandmother onely, the Christian religion beyng then but newly planted, was so commendable euen in a Bishop, how much more is it now laudable to cleaue fast to the faith of so many our progenitors and ages that continued in the same Christian religion which they first receiued?

Our Protestants in their great wisdome laugh at good simple men when they talke of their fathers fayth. But S. Hierome, I am a Christian *(sayth he)* and borne of Christian parents, and carie the signe of the crosse in my forehead. *And againe, ep.65.c.3.* Vntil this day the Christian world hath bene without this doctrine, that faith will I holde fast beyng an olde man, wherein I was borne a child. *And the holy Scriptures set vs often to schoole to our fathers.* Aske thy fathers, and they wil shew thee, thy auncetours, and they will tell thee. *And agayne,* Our fathers haue shewed vnto vs. *And commonly the true God is called the God of the faithful and of their forefathers.* Dan.2.3. *And false Gods and new doctrines or opinions be named,* New and fresh, such as their fathers worshipped not. Deut.32. *Finally S. Paul both here and *often els alleageth for his defense and commendation, that he was of faithfull progenitours. And it is a case that Heretikes cannot lightly brag of, no one sect commonly during so long without intermission, that they can haue many progenitors of the sayd sect. Which is a demonstration that their faith is not true. and that it is impossible our Catholike faith to be false, supposing the Christian religion to be true.*

The peoples speaches of their fathers faith, is very Christian and laudable. *Apol.cont. Ruff.li.1.c.8. Deut.32.& Ps.43. *Act.24. 2.Cor.11.*

Fulke.3. If the faith of our progenitors were true, it is sinne to forsake it: but to build vpon our fathers fayth, when it was false, or none, is to build vpon a weake foundation. Therefore the popish peoples speaches of their fathers faith to be the onely ground of their religion, against which they will heare nothing, is vaine, ridiculous, and damnable. Wherefore when so euer the Scripture or the ancient fathers, speake in commendation of their fathers fayth, they speake of the true fayth. For against their fathers faith which was none, or false, the Scriptures doe often cry out. Ez.20.18. Zach.1. & 1.Pet.1.18.&c. And heretikes may easily bragge of their fathers faith, as Nestorius and other did, as impudently as the Papists, but they can neuer prooue their fayth by the holy scriptures, nor by the testimonie of the most ancient and approued fathers, as true Catholikes doe.

Our fathers fayth.

Rhem.4. 12 Depositum.) *A great comfort to al Christians, that euery of their good deeds and sufferings for Christ, and all the worldly losses susteined for defense or confession of their fayth, be extant with God, and kept as* depositum, *to be repayed or receiued agayne in heauen. Which if the worldlings beleeued or considered, they would not so much maruel to see Catholike men so willingly to lose land, libertie, credit, life and al for Christes sake and the Churches fayth.*

Al our good deeds are laid vp with God, to be rewarded

Fulke.4. Although it be true that all our good works and sufferings for his trueth, be laied vp with God to be rewarded, yet the Apostle speaketh not of his good deeds, but of himselfe and his saluation, which by fayth he hath committed to God, that will surely preserue him vnto the perfect reward of iustification in the day of iudgement. *What doeth he commit to God but his saluation?* sayeth S. Ambrose. Theodoret saieth, *The grace of Gods spirite.* Primasius, *Fayth.* Chrysostome, *His faith and preaching,* all which come to one ende. The sufferings of the Papists in England, are not for Christ and the fayth of his Church, but for Antichrist and their horrible treasons and murthers conspired against the Lordes anointed and their natiue countrey.

Rhem.5. 13 A forme.) *The Apostles did set downe a platforme of faith, doctrine, and phrase of Catholike speach and preaching, and that not so much by writing (as here we see) as by word of mouth: to which he referreth Timothee ouer and aboue his Epistle vnto him. And how precisely Christian Doctors ought to keepe the forme of wordes anciently appropriated to the mysteries and matters of our religion, S. Augustine expresseth in these wordes,* lib.10.de ciuit. cap.23. Philosophers speake with freedome of wordes, &c. but we must speake according to a certaine rule, lest licentious libertie of words breed an impious opinion of the things also that are signified by the same. *Trinitie, person, essence, Consubstantial, Transubstantiation, Masse, Sacrament, and such like,* be verba sana *(as the Apostle speaketh)* sound wordes, *giuen to expresse certaine high truthes in religion, partly by the Apostles and first founders of our religion vnder Christ, and partly very aptly inuented by holy Councels and fathers, to expresse as neere as could be the high ineffable or vnspeakeable veritie of some points, and to stop the Heretikes audacitie and inuention of new words & prophane speaches in such things which the Apostle warneth Timothee to auoyd,* 1.ep.c.6,20. *and* 2.ep.2,16. *See the Annotations there.*

We must speake in Catholike termes after a certaine rule of faith, and forme of wordes.

Fulke.5. For substance of doctrine, the Apostles taught nothing by word of mouth, but that which is conteyned in their writings. *The Apostles* (sayth *Irenæus*) *preached the Gospel, and after by the will of God deliuered it to vs in writing, to be the foundation and piller of our fayth, lib.3.cap.4.* Therefore the truth of all those termes which the Church vseth to expresse the mysteries of our religion, or to meete with the fraud of heretikes, is manifestly conteined in the Scriptures, though the termes themselues be not expressed. But transubstantiation and Masse, be not onely not found in the Scriptures, but are manifestly contrary to the trueth of the Scriptures as we haue often prooued.

Traditions vnwritten.

Rhem.6. 18 Our Lord.) *To haue this prayer of an Apostle, or any Priest or poore Cath. man so relieued, giueth the greatest hope at the day of our death or general iudgement, that can be: and it is worth all the lands, honors, and riches of the world.*

Relieuers of Cath. prisoners.

Fulke.6. The faithful haue their onely hope at the day of their death, and at the general resurrection in the mercie of God through Christ. So saith S. Augustine, *My whole hope is no thing but thy exceeding great mercy. Conf. lib.10.c.29.* Without which faith, if Moses, Samuel, Noe, Iob, Daniel, Hieremie, or any of the Prophets prayed for vs, it will not auaile vs. Ezech.14.14. 1.Sam.16. Hier.15.1.c.7.16. Therefore, miserable is the condition of Papists, which can haue no greater hope then that which is giuen by the prayer of a priest or other papist by them relieued, and therefore must bestow all their lands, honours and riches, to purchase such a prayer. For with popish priests it hath alwaies bene a true Prouerbe, *No penny, No Pater Noster.* And it is good to marke, what a large net is here spred, to bring al the lands, honours, and riches of the world, into the popish priestes hands, when their prayer giueth *the greatest hope that can be to them, that bestow any thing vpon them, and is worth all that they can giue for it.*

Popish priests prayers.

CHAP. II.

He exhorteth him to labour diligently in his office, considering the reward in Christ, and his denial of them that deny him. 14 *Not to contend, but to shun heretikes: neither to be moued to see some subuerted, considering that the elect continue Catholikes, and that in the Church be of al sortes.* 24 *Yet with al sweetnes to reclaime the deceiued.*

THou therefore my ſonne, be ſtrong in the grace which is in Chriſt IESVS:

2 And the things which thou haſt heard of me by many witneſſes, theſe commend to faithful men, which ſhal be fit to teach others alſo.

3 Labour thou as a good ſouldiar of Chriſt IESVS.

4 ‖No man being a ſouldiar to God, intangleth himſelfe with ſecular buſineſſes: that he may pleaſe him to whom he hath approued himſelfe.

5 For he alſo that ſtriueth for the maiſteric, is not crowned vnles he ſtriue lawfully.

6 The husbandman that laboureth, muſt firſt take of the fruites.

7 Vnderſtand what I ſay: for our Lord wil giue thee in al things vnderſtanding.

8 Be mindefull that our Lorde IESVS Chriſt is riſen agayne from the dead, of the ſeed of Dauid, according to my Goſpel,

9 Wherein I labour euen vnto bandes, as a malefactour: but the worde of God is not tied.

‡ Marke here that the elect (though ſure of ſaluation) yet are ſaued by meanes of their preachers & teachers, as alſo by their own endeuors.

10 Therefore ‡I ſuſtaine al things for the elect, that they alſo may obtaine the ſaluation, which is in Chriſt IESVS, with heauenly glory.

11 A faithfull ſaying. For if we be dead with him, we ſhal liue alſo together.

Mat.10.

12 If we ſhal ſuſtaine, we ſhal alſo reigne together. * If we ſhal deny, he alſo wil denie vs.

Ro.3.3.

13 * If we beleeue not: he continueth faithful, he cannot denie himſelfe.

14 Theſe thing admoniſh: teſtifying before our Lord. Contend not in wordes, for it is profitable for nothing, but for the ſubuerſion of them that heare.

15 Carefully prouide to preſent thy ſelf approoued to God, a workeman not to be confounded, ‖ rightly handling the word of truth.

‹ See the Annotation before, 1. Tim. 6. v. 20.

16 But‹profane & vaine ſpeaches auoid: for they doe much grow to impietie:

17 And‖their ſpeach ſpreadeth as a canker: of whom is Hymenæus and Philêtus:

18 Who haue erred from the truth, ſaying that the reſurrectiõ is done already, and haue ſubuerted the faith of ſome.

19 But the ſure foundation of God ſtandeth, hauing this ſeale, Our Lord knoweth, who be his, and let euery one depart from iniquitie that nameth the name of our Lord.

20 But‖in a great houſe there are not only veſſels

THou therefore my ſonne, bee ſtrong in the grace that is in Chriſt Ieſus.

2 And the things that thou haſt heard of mee by many witneſſes, the ſame commit thou to faythfull men, which ſhall bee apt to teach other alſo.

3 Thou therefore ſuffer afflictions as a good ſouldiour of Ieſus Chriſt.

4 No man that warreth, entangleth himſelfe with the affaires of this *life, that hee may pleaſe him which hath choſen him to bee a ſouldiour.*

5 And if a man alſo wreſtle, yet is hee not crowned, except he wreſtle lawfully.

6 The labouring husbandman muſt firſt be partaker of the fruites.

7 Conſider what I ſay: and the Lorde giue thee vnderſtanding in all things.

8 Remember that Ieſus Chriſt, of the ſeed of Dauid, was raiſed from the dead, according to my Goſpel:

9 Wherein I ſuffer trouble as an euill doer, euen vnto bondes: but the worde of God is not bound.

10 Therefore I ſuffer all things for the elects ſakes, that they might alſo obtaine the ſaluation which is in Chriſt Ieſus, with eternall glory.

11 It is *a faithful ſaying: *for if we be dead with him, we ſhall alſo liue* with him: Rom.6.5.

12 If we bee patient, wee ſhall alſo reigne with him: ** If we denie him, hee alſo ſhall denie vs.* Matt.10.33. mar.6.38.

*13 *If we be vnfaithfull, he abideth faythfull, he cannot deny himſelfe.* Rom.3.3.

14 Of theſe things put thẽ in remembrance, teſtifie before the Lord, that they ſtriue not about wordes to no profite, but *to the peruerting of the hearers.*

15 Studie to ſhew thy ſelfe approoued vnto God, a workeman not to be aſhamed, rightly diuiding the word of trueth.

16 But prophane voyces of vanitie paſſe ouer: for they will increaſe vnto greater vngodlineſſe.

17 And their word ſhall fret as doeth a canker: of whom is Hymenæus and Philetus.

18 Which about the trueth haue†erred, ſaying that the reſurrection is paſt already, and doe ouerthrow the fayth of ſome. †Or, miſſed the marke.

19 But the ſtrong foundation of God ſtandeth ſtill, hauing this ſeale, The Lord knoweth them that are his: and, Let euery one that nameth the name of Chriſt, depart from iniquitie.

20 But in a great houſe are not onely veſſels of

veſſels of gold and of ſiluer, but alſo of wood and of earth: and certaine in deed vnto honour, but certaine vnto contumelie.

21 If any man therefore ſhall ‖ cleanſe himſelfe from theſe, he ſhal be a veſſel vnto honour, ſanctified & profitable to our Lord, prepared to euery good worke.

22 But youthful deſires flee: and purſue iuſtice, faith, charitie, and peace with them that inuocate our Lord from a pure hart.

Tit.3,9. 23 And *fooliſh and vnlearned queſtions auoyde, knowing that they ingender braules.

24 But the ſeruant of our Lord muſt not wrangle: but be mild toward al men, apt to teach, patient.

25 With modeſtie admoniſhing them that reſiſt the truth: leaſt ſometime ‡God giue them repentance to know the truth:

26 And they recouer themſelues from the ſnares of the deuil, of whom they are held captiue at his wil.

of gold and of ſiluer, but alſo of wood & of earth: ſome to honour, and ſome to diſhonour.

21 If a man therefore purge himſelfe from theſe, he ſhall be a veſſell ſanctified vnto honour, and meete for the vſes of the Lord, and prepared vnto euery good worke.

*22 Luſtes of youth auoyd: but follow righteouſnes, fayth, charitie, peace, *with them that call on the Lord out of a pure heart.* 1.Cor.1.2. 1.Tim.1.4.

23 But fooliſh and vnlearned queſtions put from thee, knowing that they doe but gender ſtrife.

24 And the ſeruaunt of the Lord muſt not ſtriue: but be gentle vnto all men, apt to teach, ſuffering euill.

25 In meekeneſſe inſtructing them which are contrary minded, if God at any time will giue them repentaunce, to the knowledge of the trueth:

26 And that they may come to themſelues againe, out of the ſnare of the deuil, which are †taken captiue of him at his will. †Or, held aliue

MARGINAL NOTES. CHAP. II.

Rhem.1. 25 God giue them.) *Converſion from ſinne and hereſie is the gift of God and of his ſpeciall grace: yet here we ſee, good exhortations and prayer and ſuch other helpes of man be profitable thereunto. Which could not be, if we had not free wil.*

Fulke.1. Mans will is alwayes free from coaction, but neuer from thraldome to ſinne, vntill it begin to be ſet at libertie by the grace of God: *Why doe men preſume ſo much of the poſſibilitie of nature? It is wounded, it is maymed, it is vexed, it is loſt? It hath neede of a true confeſſion, not of a falſe defence. Therefore let the grace of God be ſought, not wherwith it may be inſtructed, but whereby it may be reſtored. Auguſt. De nat. & gr. cap. 53.* Freewill.

ANNOTATIONS. CHAP. II.

Rhem.2. 4 No man being a ſouldiar.) *Firſt of all, the Apoſtle* (1.Cor.7.) *maketh mariage and the needfull cares, ſolicitude, and diſtractions therevpon euer depending, ſpecial impediments of al ſuch as ſhould employ themſelues wholy to Gods ſeruice, as Biſhops and Prieſts are bound to doe.* He that is with a wife (*ſayth he*) is carefull for the world, how to pleaſe his wife, and is diſtracted or deuided. 1.*Cor.*7. What ſecular affaires do not agree nor conſiſt with ſpiritual mens function.

Secondly, the practiſe of Phyſicke, merchandiſe, or any other profane facultie and trade of life to gather riches, and much more to be giuen to hunting, hauking, gamening, ſhewes, enterludes, or the like paſtimes is here forbidden.

Thirdly, the ſeruices of Princes and manifold baſe offices done to them for to obtaine dignities and promotions, are diſagreeable to Prieſtly functions. not ſo, to be their chaplens for this purpoſe to preach vnto them, to heare their confeſſions, to miniſter the Sacraments vnto them, to ſay Diuine ſeruice before them, and ſuch other ſpirituall dueties. for, all ſuch ſeruices done to principall perſons both of the Clergie and Laitie, be godly and conſonant to Prieſtly vocation. As alſo ſeruing of Princes and Commonweales in ciuil cauſes and matters of ſtate, in making peace and quietnes among the people, by deciding or compounding their controuerſies, and al ſuch like affaires tending to the honour of God and good of men, and to the vpholding of true religion, when they may be done without notorious damage or hinderance of their ſpiritual charge, or when the hurtes thereof be aboundantly recompenſed by the neceſſarie dueties done for the generall good of kingdome or Countrie: all ſuch things (I ſay) be lawfull and often very requiſite. And S. Auguſtine, S Ambroſe, S Bernard, and other holy Biſhops of olde were much occupied therein, as we ſee in S. Auguſtines booke De opere Monachorum cap. 29. & Poſſid. in vit. cap. 19. How ſpirituall men may ſerue ſecular princes, & deale in ciuil cauſes. *In vit. S. Ambr. & Bern.*

Fulke. 2. The Apoſtle 1. Cor. 7. maketh mariage no more impediment of Biſhops and Prieſts to employ themſelues wholly to Gods ſeruice, then of all other men and women. And alſo ſheweth, that it is neceſſarie for all perſons, that haue not the gift of continencie. Secondly, for couetouſneſſe or immoderate vayne delight, it is forbidden to practiſe phiſicke &c. but not for neceſſitie or honeſt recreation. Thirdly, if baſe offices about Princes ſeruices, be vnfit, what is it to be a ſtewarde in a noble mans or gentlemans houſe, as it was vſuall among popiſh prieſts? To heare Princes confeſſions, if they haue good cauſe to make them, is not vnmeete for their Chaplens. But to bind Princes to make their confeſſions to their prieſts, is a baſer and more ſeruile thing, then is required of any common ſubiect. To be occupied in making of peace, either priuate or publike with ſuch conditions, as you adde no reaſonable mãcan miſlike, but to make bloodie warres vpon Chriſtian princes, as the Pope and ſome popiſh prelates vſe to doe, is contrary to the ſpirituall ſouldiers office, whereof the Apoſtle ſpeaketh. Mariage no impediment to a biſhop. &c.

Rhem.3. 2.*Cor.*2.*&* 4. 15 Rightly.) *The Scriptures or chalenge of the word of God is common to Catholikes and Heretikes, but all is in the handling of them. theſe later handle them guilefully, adultering the word of God, as* els where the Apoſtle ſpeaketh: the other ſincerely Catholikes only right handlers of the Scripture.

ſincerely after the maner of the Apoſtles and doctors of Gods Church. Which the Greeke expreſſeth by a ſignificant word of cutting a thing ſtraight by a line, ὀρθοτομοῦντα.

Fulke. 3. The Papiſts ſo chalenge the ſcriptures, as they compt them inſufficient, to determine of all their controuerſies: being in that reſpect inferior to many heretikes. And their handling is like to heretikes, which learne not their errors out of the ſcriptures, but ſtudy to draw the ſcriptures to their hereſies, where catholikes learne their faith out of the plaine and euident ſcriptures, and by the ſame confirme all true articles thereof. Abuſing of the ſcriptures.

Rhem. 4. 17 Their ſpeach.) *The ſpeaches, preachings, and writings of Heretikes be peſtiferous, contagious, and creeping like a canker. therefore Chriſtian men muſt neuer heare their ſermons, nor read their bookes. For ſuch men haue a popular way of talke whereby the vnlearned, and ſpecially women loden with ſinne, are eaſily beguiled.* Nothing is ſo eaſie (*ſayth S. Hierome*) as with voluble and rolling tong to deceiue the rude people, which admire whatſoeuer they vnderſtand not. Ep. 2. ad Nepot. c. 10. Hereticall bookes and ſermons are to be auoided.

Fulke 4. Heretical bookes with the confutations of them, may be read of them that deſire to ſee the victory of truth againſt falſhood, as the bookes of S. Auguſtine, S. Ambroſe, S. Cyril, confuting Paganes or heretikes.

Rhem. 20 In a great houſe.) *He meaneth not that Hymenæus and Philetus* (*of whom he ſpake immediatly before*) *or other heretikes, be properly within the Church, as catholike men are, though grieuous ſinners: but that euil men who for the puniſhment of their ſinnes become heretikes, were before they fell from their faith as veſſels of contumelie within the Church. Yea and often alſo after they be ſeuered in hart and in the ſight of God, ſo long as they ſtand in external profeſſion and vſe of the ſame Sacraments, and in the outward fellowſhip of Catholikes, not yet either ſeparated of themſelues, nor caſt out by the gouernours of the Church, ſo long* (*we ſay*) *they be after a ſort in the Church: though properly and indeed they be out of the compaſſe of Gods houſe. Marrie of thoſe that are openly ſeuered in Sacraments, Seruice and communion, there is no queſtion but they are out of the Church.* Who are out of the Church or within it.

Rhem. 5. 21 Cleanſe himſelfe.) *Man then hath free wil to make himſelfe a veſſel of ſaluation or damnation: though ſaluation be attributed to Gods mercy principally, the other to his iuſt iudgement: neither of both being repugnant to our free will, but working with and by the ſame, al ſuch effects in vs as to his prouidence and our deſerts be agreeable.* Freewil.

Fulke 5. Man hath no free will to make himſelfe a veſſel of ſaluation, but onely and altogether of the grace of God, to whoſe mercy ſaluation is to be attributed onely, and not to mans will, which is euer free from conſtraint, but neuer from captiuitie of ſinne, vntill by grace it begin to be inlarged. Therefore ſayth S. Auguſtine, *O euil free will without God. De verb. Apoſt. ſer.* 11. Againe, *Free will made captiue, auaileth to nothing but to ſinne. Auguſt. ad Bonif. lib.* 3. *cap.* 8. Where you ſay the mercy of God worketh all ſuch effects in vs, as not onely to his prouidéce, but alſo to our deſertrs, are agreeable, you ioyne flatly with Pelagius, which ſayd, that the grace or mercy of God was beſtowed according to mens deſertes. Againſt which was holden the councels of Mileuite and Aphricane, and it is moſt directly contrary to the Scriptures, Ioan. 1. 16. Rom. 11. 6. &c. Freewil. Pelagianiſme.

CHAP. III.

He propheciteth of Heretikes to come. 6 and noteth certaine then alſo for ſuch, bidding him to auoid them, 10 and (what ſoeuer perſecution befall for it) to continue conſtant in the Catholike doctrine, both becauſe of his Maiſter (S. Paul himſelfe) 15 and alſo becauſe of his owne knowledge in the Scriptures.

1.Tim.4,1. AND this know thou, that * in the laſt dayes ſhal approch perilous times.

2 And ‖ men ſhal be louers of themſelues, couetous, hautie, proud, blaſphemous, not obedient to their parents, vnkind, wicked,

3 Without affection, without peace, accuſers, incontinent, vnmerciful, without benignitie,

4 Traitours, ſtubburne, puffed vp, and louers of voluptuouſnes more then of God:

5 Hauing an appearance in deed of pietie, but denying the vertue therof. And theſe auoyd.

6 For of theſe be they that craftely enter into houſes: and lead captiue ſeely ‖ women loden with ſinnes, which are led with diuers deſires:

7 Alwayes learning, and neuer attaining to the knowledge of the truth.

Exo.7. 8 But as ‡ Iannes and Mambres * reſiſted Moyſes, ſo theſe alſo reſiſt the truth, mẽ corrupted in mind, reprobate cõcerning ẏ faith.

9 But they ſhall proſper no further: for their ‖ folly ſhall be manifeſt to all, as theirs alſo was.

10 But

*THis know alſo, that * in the laſt dayes perilous times ſhalbe at hand.* 1.Tim.4.1. 1.pet.1.3. iude 1.18.

2 For men ſhalbe louers of their owne ſelues, couetous, boaſters, proud, blaſphemers, diſobedient to parents, vnthankeful, vngodly:

3 Without natural affection, trucebreakers, falſe accuſers, riotous, fierce, deſpiſers of them which are good:

4 Traitors, headie, high minded, louers of pleaſures more then louers of God:

5 Hauing a forme of godlineſſe, but denying the power thereof: Turne away from theſe.

6 Theſe are they which enter into houſes, and lead captiue ſimple *women laden with ſinne, caried with diuers luſtes:*

7 Euer learning, and neuer able to come vnto the knowledge of the trueth:

*8 * For as Iannes and Iambres withſtoode Moſes, ſo doe theſe alſo reſiſt the trueth: Men of corrupt mindes, reprobate concerning the fayth:* Exo.7.11.

9 But they ſhal preuaile no longer. For their madneſſe ſhall bee manifeſt vnto all men *as alſo theirs was.*

10 But

10 But thou hast attained to my doctrine, institution, purpose, faith, longanimitie, loue, patience,

11 Persecutions, passions: what maner of things were done to me at Antioche, at Iconium, at Lystra: what maner of persecutions I sustained. and out of al our Lord deliuered me.

12 And ‖ al that wil liue godly in Christ IESVS, shal suffer persecution.

13 But euil men and seducers shal prosper to the worse: erring and driuing into errour.

14 But thou, ‡ continue in those things which thou hast learned, and are committed to thee: knowing of whom thou hast learned:

15 And because from thine infancie thou hast knowen the holy Scriptures, which can instruct thee to saluation, by the faith that is in Christ IESVS.

2.Pet.1,21. 16 ‖ * All Scripture inspired of God, is profitable to teach, to argue, to correct, to instruct in iustice:

17 That the man of God may be perfect, instructed to euery good worke.

10 But thou hast followed my doctrine, fashion of liuing, purpose, faith, long suffering, charitie, patience,

11 Persecutions, afflictions, which came vnto me at Antioch, at Iconium, at Lystra, which persecutions I suffered patiently: and from them all, the Lord deliuered me.

12 Yea, and all that will liue godly in Christ Iesus, shall suffer persecution.

13 But the euill men and deceiuers, shall waxe worse and worse, deceiuing, and being deceiued.

14 But continue thou in the thinges which thou hast learned, ‖ which also were committed vnto thee, knowing of whome thou hast learned them:

‖Or, wherein also thou hast bene confirmed and persuaded.

15 And that frõ an infant thou hast knowen the scriptures, which are able to make thee wise vnto saluation, through faith which is in Christ Iesus.

*16 * ‖ All the scripture* is *giuen by inspiration of God, and* is *profitable to doctrine, to reproue, to correction, to instruction which is in righteousnesse,*

‖Or, the whole 2.Pet.1.20.

17 That the man of God may be perfect, instructed vnto all good workes.

MARGINALL NOTES. CHAP. III.

Rhem. 1. 8. Iannes and Mambres.) *That those Magicians which resisted Moyses, were thus called, it is not written in al the old Testament. therfore it came to the Apostles knowledge by tradition, as the Church now hath the names of the 3 kings, of the penitent theefe, of the souldiar that pearced Christes side on the Crosse, and of the like.*

Fulke. 1. The names of those Magicians were not necessary to saluation, therfore not expressed in the old Testament. And albeit the Apostle had them of tradition, yet hath not the Popish church the like certeintie of tradition in such names as you speake of. For neither the number, nor the names of the wise men that came to Christ, were knowne to the ancient church, as I haue shewed in Math 2. sect.4. The penitent theeues name, Dismas, beside that it hath no testimony of antiquitie, doth ryme with the other theeues name, Gismas, as in so casuall a matter it is very vnlike to be but feined: the names themselues being such as were neither vsuall among the Iewes, nor among the Gentiles. The storie of the soldiour that pearced Christes side, is a very fable, as his name is a childish fiction. For S. Iohn would not haue conceiled the miracle of his sight restored. And he hath his name feined of his office, because he was a speare-man. Which is his name, as truely as that he had two bodies, wherof one lieth at Mantua, the other at Lions, and both places are sure of it by tradition.

Vnwritten verities.

Reliques.

Rhem. 2. 14. Continue in those things.) *In al danger and diuersitie of false sectes, S. Paules admonition is, euer to abide in that was first taught and deliuered, neuer to giue ouer our old faith for a new fansie. This is it which before he calleth* de-positum. 1.Tim.6. and 2.Tim.1.

Fulke. 2. So we be sure that we were first instructed in the true faith, we must not giue ouer our olde faith for anie new fantasie. But if we were first deceiued with errour, we must not refuse the trueth whensoeuer it is reuealed.

Our olde faith.

ANNOTATIONS. CHAP. III.

Rhem. 2. Men shal be.) *Al these wordes S. Cyprian expoundeth of such as by pride and disobedience resist Gods Priests. Let no faithful man, saith he, that keepeth in minde our Lordes and the Apostles admonition, marueil if he see in the later times some proud and stubburne fellowes and the enimies of Gods Priests, goe out of the Church or impugne the same: when both our Lord and the Apostle foretold vs that such should be.* Cypr.ep.55.nu.3.

6. Women loden.) *Women loden with sinnes, are for such their deseruings, and through the frailtie of their sexe, more subiect to the heretikes deceites, then men: the enemie attempting (as he did in the fall of our first parents) by them to ouerthrow men. See S. Hierom vpon the 3 chapter of Ieremie. Where he addeth that euery heresie is first broched* propter gulam & ventrem, *for gluttonie and belly-cheere.*

Women easily seduced by heresie.

9. Folly manifest.) *Al heretikes in the beginning seeme to haue some shew of truth, God for iust punishment of mens sinnes permitting them for some while in some persons and places to preuaile: but in short time God detecteth them, and openeth the eies of men to see their deceites: in so much that after the first brunt they be mainteined by force onely, al wise men in maner seing their falshod, though for troubling the state of such common weales where vnluckely they haue been receiued, they can not be so sodenly extirped.*

The folly of Heretikes in time appereth.

12. Al

Rhem. 12. Al that wil liue.) *Al holy men suffer one kinde of persecution or other, being greeued and molested by the wicked, one way or an other: but not al that suffer persecution, be holy, as al malefactors. The Church and Catholike Princes persecute heretikes, and be persecuted of them againe, as S. Augustine often declareth.* See ep. 48. Persecution.

13. Prosper.) *Though heresies and the authors of them be after a while discouered and by litle and litle forsaken generally of the honest, discrete, and men careful of their owne saluation, yet their authors and other great sinners proceed from one errour and heresie to an other, and finally to plaine Atheisme and al Diuelish disorder.*

Rhem. 3. 16. Al scripture.) *Besides the Apostles teaching and tradition, the reading of holy Scriptures is a great defense and helpe of the faithful, and specially of a Bishop, not onely to auoid and condemne al heresies, but to the guiding of a man in al iustice, good life and workes. Which commendation is not here giuen to the bookes of the new Testament onely (whereof he here speaketh not, as being yet for a great part not written) but to the Scripture of the old Testament also, yea and to euery booke of it. For there is not one of them, nor any part of them, but it is profitable to the end aforesaid, if it be read and vnderstood according to the same Spirit wherewith it was written.* The great profit of reading the Scriptures.

The Heretikes vpon this commendation of holy Scriptures, pretend (very simply in good sooth) that therfore nothing is necessarie to iustice and saluation but Scriptures. As though euery thing that is profitable or necessarie to any effect, excluded al other helpe, and were only ynough to attaine the same. By which reason a man might as wel proue that the old Testament were ynough, and so exclude the new: or any one peece of al the old, and thereby exclude the rest. For he affirmeth euery Scripture to haue the foresaid vtilities. and they might see in the very next line before, that he requireth his constant perseuerance in the doctrine which he had taught him ouer & aboue that he had learned out of the Scriptures of the old Testament, which he had read from his infancie, but could not thereby learne al the mysteries of Christian religion therein. Neither doth the Apostle affirme here that he had his knowledge of Scriptures, by reading onely, without helpe of maisters and teachers, as the Aduersaries hereupon (to committe the holy Scriptures to euery mans presumption) do gather: but affirmeth onely that Timothee knew the Scriptures and therfore had studied them by hearing good readers and teachers, as S. Paul him self did of Gamaliel and the like, and as al christian students doe, that be trained vp from their youth in Catholike vniuersities in the studie of Diuinitie. The Heretikes foolish argumment: Al Scripture is profitable, ergo only Scripture is necessarie and sufficient.

Fulke. 3: The Apostle said before, that the scriptures are able to make a man wise vnto saluation, therfore they conteine all doctrine, not onely profitable, but also necessarie and sufficient to saluation. And this commendation perteineth euen to the scriptures of the olde Testament, but not to euery booke of them, more then to euery line, word, syllable, or letter: but to the whole scripture that God deliuered for a sufficient instruction to his church. Which was first the fiue books of Moses, and afterward the Prophets for a more full and plaine declaration of the doctrine conteined in those first bookes, and last of all, the bookes of the new Testament, for a most plaine and full explication of the Law and the Prophets, and a testimony of the fulfilling of all things that were forethewed in the Law and the Prophets. And where you say, there is not any one of those bookes, nor any part of them, but it is profitable to the end that the Apostle speaketh, it is false, for the man of God cannot be made perfect by euery part of scripture, but by the whole. But of this commendation of holy scriptures, you say, the heretiks (for so you call true Catholiks) pretend that therfore nothing is necessarie to iustice and saluation, but scriptures, wherein, not more foolishly then maliciously, you falsifie the question, because against the true state of the controuersie you are able to say nothing: except you will denie the scripture it selfe. Who euer heard or read that we pretend that nothing is necessary to iustice & saluation but scriptures? By which saying we should exclude Christ himselfe, as vnnecessary to ustice & saluation, therfore we pretend no such thing. But this is the true state of the controuersie. Whether the whole scriptures doe conteine all doctrine necessarie to be learned vnto saluation? And we affirme they doe, because the scriptures are able to make vs wise vnto saluation, to make the man of God perfect, instructed to all good works. Against this if you could say any thing, you would not so impudently faine a new question, which we doe not holde. *But euery thing that is profitable or necessarie to any effect, excludeth not all other helps, nor is sufficient to atteine the same.* As though our argument were onely of the profit and necessitie of the scripture, & not of the perfection. The Apostle saith, it is able to make wise to saluation, *ergo* it is perfect and sufficient for doctrine. it is profitable to euery part of the man of Gods office, euen that he may be perfect, and throughly furnished vnto euery good worke. Therfore it is perfect and sufficient, conteining all doctrine that is necessarie for this end. But you obiect *that a man by this reason might as well proue that the olde Testament were inough, and so exclude the new*. We confesse that the olde Testament for the time before Christ, was enough, but that doth not exclude the new. For all that is more then enough, is not superfluous. God will haue his Church in the new Testament, to be not onely sufficiently (as in the olde Testament) but most richly and abundantly furnished with all cleerenesse and euidence of knowledge, by the scriptures of the Apostles and Euangelists. But you cannot by any reason proue, that *one peece of the olde Testament is or euer was enough:* for any one peece of the olde Testament, cannot make Timothee wise to saluation, but the whole may. Againe, one peece cannot make the man of God perfect, but the whole can. Therefore he affirmeth not euery peece of scripture to haue these vtilities, but the whole. But we might see (say you) *in the very next line before, that he requireth his perseuerance in the doctrine, which he had taught him, ouer and aboue that he had learned out of the scriptures of the olde Testament, which he had read from his infancie, but could not thereby learne all the mysteries of Christian religion therein*. We see in deed that the Apostle had taught him to vnderstand the scriptures, but that he taught any thing ouer and aboue the scriptures of the olde Testament, or that Timothee could not learne all the doctrine of all the mysteries of Christian religion in them, we see not, but the contrary. For the Apostle saith these scriptures were able to make him wise vnto saluation, which no man can be that is ignorant of the mysteries of Christian religion. Therfore the scriptures of the olde Testament were able to teach him the doctrine of the mysteries of Christian religion. Neither doe we gather, that Timothee had his knowledge by reading only, without helpe of maisters and teachers, as you falsly slander vs. For we acknowledge pastours and teachers to be necessarie in the Church, yet by reading only, diligent studie, & prayer, many haue atteined without other teachers, to sufficient knowledge. But because you say we make a foolish argument out of this text, to proue that the scriptures conteine The sufficiencie of the scriptures. Slander. Slander.

teine ſufficient doctrine to ſaluation, let vs ſee whether any of the ancient fathers was as fooliſh as we, to gather the ſame concluſion. Firſt Chryſtome ſaith vpon this text. Hom. 9. *If any thing be needfull for vs to learne, or to be ignorant of, there* (meaning in the ſcriptures) *ſhall we learne it, if to reproue falſhood, from thence ſhall we draw it, if any thing lacke to be corrected or rebuked, which muſt be had vnto exhortation, vnto comfort, there alſo do we learne it.* Likewiſe Hom. 8. vpon the fifteenth verſe, he ſaith. *The ſcriptures doe teach both what things are to be done, and what things are not to be done.* Theodoret ſaith: *The ſcripture is inſpired of God, therefore he teacheth the kindes of vtilitie. It is profitable to teach. For whatſoeuer we know not, we learne out of it. To reproue, it reprocueth our wicked life. To correct, for it exhorteth, that they which haue gone aſtray, returne into the right way. To inſtruct in righteouſneſſe, for it teacheth vs the kinds of vertue. That the man of God may be perfect, furniſhed to all good workes. All theſe thinges doe attribute and aſcribe perfection to the God of all.* This father by the perfection of the ſcripture, prooueth the Holy ghoſt to be perfect God.

Primaſius ſaith: *Out of the ſcripture, he that is ignorant is taught, he that is inſolent is reprooued, he that erreth is corrected, he that can keepe no meaſure is inſtructed to iuſtice, to euery good worke, not vnto one.* Oecumenius ſaith, after he hath rehearſed the particular vtilities to teach all true opinions and good workes to reproue errours and vice, he concludeth that the man of God may be not *onely partaker after a vulgar maner of euery good worke, but perfect and complete by the doctrine of the ſcriptures. Not to ſome kinds of good worke and to ſome not, but to all and euery good worke,* ſaith Theophylact.

CHAP. IIII.

He requireth him to be earneſt while he may, becauſe the time wil come when they wil not abide Catholike preaching, 5 and to fulfil his courſe, as him ſelf now hath done. 9 and to come vnto him with ſpeede, becauſe the reſt of his traine are diſperſed, and he draweth now to heauen.

The Epiſtle for holy Doctors, and for S. Dominike *Auguſt. 4.*

I Teſtifie before God and IESVS Chriſt who ſhal iudge the liuing and the dead, & by his aduent, and his kingdom:

2 Preach the word. vrge in ſeaſon, out of ſeaſon, reproue, beſeeche, rebuke in al patience and doctrine.

3 For ‖ there ſhal be a time when they wil not beare ſound doctrine: but according to their owne deſires they wil heape to them ſelues maiſters, hauing itching eares,

4 And from the truth certes they wil auert their hearing, and to fables they wil be conuerted.

5 But be thou vigilant, labour in al things, ,doe the worke of an Euangeliſt, fulfil thy miniſterie. Be ſober.

6 For I am euen now ‡ to be ſacrificed: and the time of my reſolution is at hand.

7 I haue fought a good fight, I haue conſummate my courſe, I haue kept the faith,

8 Concerning the reſt, there is laid vp for me ‖ a crowne of iuſtice, which our Lord wil render to me in that day, a iuſt iudge: and not only to me, but to them alſo that loue his comming.

9 Make haſt to come to me quickly.

10 For Demas hath left me, louing this world, and is gone to Theſſalonica: Creſcens into Galatia, Titus into Dalmatia.

Col.4,14. 11 *Luke only is with me. Take Marke, and bring him with thee: for he is profitable to me for the miniſterie.

12 But Tychicus I haue ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, comming bring with thee, and the bookes eſpecially the parchement.

14 Alexander the Copperſmith hath ſhewed

I Teſtifie therefore before God, and the Lord Ieſus Chriſt, which ſhall iudge the quicke and the dead at his appearing, and his kingdome:

2 Preach the word, be inſtant in ſeaſon, out of ſeaſon, improoue, rebuke, exhort in all long ſuffering and doctrine.

3 For the time will come, when they ſhall not ſuffer wholeſome doctrine: but after their owne luſtes ſhall they whoſe eares itche, get them an heape of teachers:

4 And ſhall turne away their hearing from the truth, and ſhalbe turned vnto fables.

5 But watch thou in all things, ſuffer afflictions, doe the worke of an Euangeliſt, fulfill thy miniſterie:

6 For I am now ready to be offered, and the time of my diſſolution is at hand.

7 I haue fought a good fight, I haue fulfilled my *courſe, I haue kept the faith.*

8 Henceforth there is laid vp for me a crowne of righteouſneſſe, which the Lord the righteous iudge ſhall giue me at that day: not to me onely, but vnto them alſo that haue loued his appearing.

9 Do thy diligence to come ſhortly vnto me.

10 For Demas hath forſaken me, hauing loued this preſent world, and is departed vnto Theſſalonica, Creſcens to Galatia, Titus vnto Dalmatia.

*11 *Onely Luke is with me. Taking Marke,* Col.4.9. *bring him with thee, for he is profitable vnto me for the miniſtration.*

12 And Tychicus haue I ſent to Epheſus.

13 The cloke that I left at Troas with Carpus, when thou commeſt, bring with thee, *& the bookes, but ſpecially the parchments.*

14 Alexander the copperſmith ſhewed me much

wed me much euil,our Lord wil reward him according to his workes.

15 Whom doe thou alſo auoid, for he hath greatly reſiſted our wordes.

16 In my firſt anſwer no man was with me,but al did forſake me : be it not imputed to them.

17 But our Lord ſtoode to me,& ſtrengthened me, that by me the preaching may be accompliſhed, & al Gentiles may heare: and I was deliuered from the mouth of the lion.

wil deliuer. 18 Our Lord ‖ hath deliuered me from al euil worke : and wil ſaue me vnto his heauenly kingdom, to whom be glorie for euer and euer. Amen.

1.Tim.1,16. 19 Salute Priſca and Aquila, and *the houſe of Oneſiphorus.

20 Eraſtus remained at Corinth . And Trophimus I left ſicke at Milêtum.

21 Make haſt to come before winter. Eubûlus & Pudens and ᶜ Linus and Claudia, and al the brethren,ſalute thee.

22 Our Lord IESVS Chriſt be with thy ſpirit. Grace be with you. Amen.

much euil: the Lord reward him according to his deeds:

15 Of whom be thou ware alſo: for he hath greatly withſtood our preaching.

16 At my firſt anſwering no man aſſiſted me, but all forſooke me: I pray God *that it may not be laid to their charges.*

17 Notwithſtanding the Lord aſſiſted me, and ſtrengthened me, that by me the preaching ſhould be fulfilled to the vttermoſt, and that all the Gentiles ſhould heare, and I was deliuered out of the mouth of the lion.

18 And the Lord ſhall deliuer me from euerie euill worke, and will preſerue me vnto his heauenly kingdome: to whom be *praiſe for euer and euer, Amen.*

19 Salute Priſca and Aquila,and the houſehold of * *Oneſiphorus.* Tit.1.16.

20 Eraſtus abode at Corinthum: but Trophimus haue I left at Miletum ſicke.

21 Doe thy diligence to come before winter. Eubulus greeteth thee,and Pudens,and Linus,& Claudia,and all the brethren.

22 The Lord Ieſus Chriſt be *with thy ſpirit: Grace be with you, Amen.*

¶ The ſecond Epiſtle vnto Timotheus ordeined the firſt biſhop of the church of the Epheſians was written frõ Rome,when Paul was preſented the ſecond time vnto the Emperor Nero.

MARGINAL NOTES CHAP.IIII.

Rhem.1. 6. To be ſacrificed.) *The martyrdom of ſaincts is ſo acceptable to God, that it is counted as it were a ſacrifice in his ſight,and therfore hath many effectes both in the partie that ſuffereth it, and in others that are partakers of the merite,as of a ſacrifice: which name it hath by a Metaphore.*

Fulke.1. The faithfull receiue confirmation by the conſtancie of the martyrs,ſuffering for the truth . But there is no participation of merits,where the martyr himſelfe doth not merit,but is crowned of Gods mercy. Participation of merits.

Rhem.2. 21. ᶜ Linus.) *This Linus was coadiutor with and vnder S.Peter,and ſo counted ſecond in the number of Popes.*

Rhem.2. The ancient fathers are not agreed who was next ſucceſſor to Peter, and who third and fourth, therefore the ſtorie of Peters being at Rome & of his ſucceſſion in the Apoſtolike chaire, is not ſo certeine a matter as the papiſts make it. See Phil.4. ſect.2. Peters being at Rome vncerteine.

ANNOTATIONS. CHAP. IIII.

Rhem.3. 3. There ſhal be a time.) *If euer this time come (as needes it muſt that the Apoſtle foreſaw and foretold) now it is vndoubtedly. for the properties fall ſo iuſt in euery point vpon our new Maiſters and their Diſciples, that they may ſeeme to be pourtred out,rather then prophecied of. Neuer were there ſuch delicate Doctors that could ſo pleaſantly claw & ſo ſweetly rubbe the itching eares of their hearers, as theſe, which haue a doctrine framed for euery mans phanſie,luſt,liking,and deſire. the people not ſo faſt crying,* Speake placentia, things that pleaſe: *but the Maiſters as faſt warranting them to doe* placentia. The Apoſtle prophecied of our new delicate preachers. *Eſa 30.v.10.*

Fulke. 3. They that heare vs preach mortification according to the ſcriptures,can teſtifie that we preach not things pleaſant to the fleſh or carnall man.But your religion is the religion of pleaſure,ſeruing all the ſenſes almoſt, in your Church ſeruice, and bringing men into ſecuritie through your doctrine of pardons, maſſes, and merits,to be auailable not only in this life,but after men be dead. Carnall libertie & ſecuritie.

Rhem.4. 8. A crowne of iuſtice.) *This place conuinceth for the Catholikes, that al good workes done by Gods grace after the firſt iuſtification, be truely and properly meritorious, and fully worthy of euerlaſting life: and that thereupon heauen is the due and iuſt ſtipend,crowne,or recompenſe, which God by his iuſtice oweth to the perſons ſo working by his grace.for he rendreth or repaieth heauen as a iuſt iudge,and not onely as a merciful giuer. and the crowne which he paieth is not onely of mercie or fauour or grace, but alſo of iuſtice. It is his merciful fauour and grace, that we worke wel and merite heauen: it is his iuſtice,for thoſe merites to giue vs a crowne correſpondent in heauen.S.Auguſtine vpon theſe wordes of the Apoſtle,expreſſeth both briefely thus,* How ſhould he repay as a iuſt iudge,vnles he had firſt giuen as a merciful father? *Li.de grat.& lib.arbit. c.6.* Workes meritorious. How heauen is due both of iuſtice and mercie.

And when you heare or read any thing in the Scriptures, that may ſeeme to derogate from mans workes in this caſe, it is alwaies meant of workes conſidered in their owne nature and valure, not implying the grace of Chriſt, by which grace it commeth,

commeth,and not of the worke in it self that we haue a right to heauen and deserue it worthily: which the Apostle in the 6 to the Hebrues more then insinuateth,saying these wordes, God is not vniust,to forget your worke and loue which you haue shewed in his name &c. *As though he would say, that he were iniust if he did forget to recompense their workes.*

Mat.20. * *The parable also of the men sent into the vineyard, proueth that heauen is our owne right, bargained for and wrought for,and accordingly paid vnto vs as our hire at the day of iudgement, for that is* merces *and μισθὸς whereby the Scripture so often calleth it. It is the goale,the marke,the price,the hire,of al striuing, running, labouring, due both by promis and by couenant and right dette. See a notable place in S. Augustine* in Psal.83 in fine: *and* 100 in initio,& ho.14.c.2.li.50. hom: *S.Cyprian also,and namely the later end of his booke* de opere & eleemosyna: *and thou shalt easily contemne the contrarie falshod,which doth not so much derogate from mans workes, as from Gods grace which is the cause and ground of al*

In Ps.100. *worthines in mans merites. S.Augustines wordes be these,* Marke that he to whom our Lord gaue grace,hath our Lord also his detter. He found him a giuer,in the time of mercie: he hath him his detter in the time of iudgement. *See the place and the rest here quoted,where he examineth and explicateth the matter at large.*

It is not of vs, but of Gods grace, that workes be meritorious.

To such good workes heauen is due: to say the contrary, is to derogate from Gods grace.

Fulke 4. This place proueth not that any workes done after the first iustification, are meritorious. For this crowne of iustice is giuen to the iustice of faith,freely giuen by the grace of God. For whereto should that iustification serue,if the reward of iustice were not due vnto it? Therefore the Apostle saith, whom God hath iustified,he hath also glorified. Rom.8,30. And he rendreth heauen as a iust Iudge, not to the merite or worthines of our workes,but to the merite and worthines of Christ,and as due to vs by his promise freely made in Christ. The crowne therefore is only of mercie and of fauour in respect of vs, but of iustice in respect of Christ, who hath purchased it for vs,by his merites and worthines. Therefore sayth S. Augustine,*he crowneth his gifies,not our merites,when he crowneth vs. In Psal.* 101. and euen in the place quoted by you, he addeth immediatly. *And how should this be a crowne of iustice,if grace had not gone before,which iustifieth the vngodly man.* You see it is a crowne of iustice,in respect of our free iustification by grace. Neither doth the Scripture any where ascribe merite to our workes,or worthines of heauen to workes proceeding of grace, but faith: We are saued by grace, and not of workes, Ephes.2. which saying could not be true, if we were saued by both, or by workes comming of grace. Wherefore,if you had any text of Scripture to proue the merite of Christian mens workes, you would not flie to an insinuation. Heb.6.where in deede the Apostle doth insinuate no such matter: but assureth the Hebrues, that God wil be iust of his promise,and not forget to reward their labour and duetiful seruice, yet this reward is of mercie, not of the merite of the worke. The parable of the men sent into the Vineyard,is mightie for grace,against merites. For although God enter into couenant and promise of a reward, or a wages, yet he sheweth in the ende,that this wages is of his mercie, and not of the merite or worthines of the worke or labour. For if it were of the merite of the worke and labour, then by iustice,they that wrought but one houre, should not haue as much as they that wrought all day,or if one houres labour deserued one penye,12 houres labour deserued 12 pence. Therefore the reward is only of Gods mercie, in respect of vs,not of the merite of our workes. I confesse it is due by promise and couenant,and so a right & debt. But the couenant and promise is established altogether in mercie and grace towards vs,through Iesus Christ, in whom is all our merite and worthines,not in our selues,or our owne workes, though done by his grace. The Pharisee that trusted in him selfe,that he was iust by workes proceeding of Gods grace,and therefore gaue God thankes for all his vertues, went home without iustification. Luc.18.9.11. Neither saith S. Augustine any thing against this, or if he spake against Christ,he were not to be heard. He often vseth the name of merites for good workes, but he doth alwaies deny the worthines of the worke,to attaine to the reward, ascribing all to the grace and mercie of God. Concerning the place that you cite,out of his exposition of the Ps.100,he telleth you plainly, how God commeth to be a debter. *Donando delicta fecit se coronæ debitorem. By forgiuing sinnes,he hath made him selfe a debter of the crowne.* Therefore he is not a debter to the merite of our workes, but to the meane of his mercie Iesus Christ, whereby our sinnes are pardoned: to whose iustice,the crowne of iustice is due. *In Psal.*83 he sayth: *The Lord hath made him selfe a debter,not by receiuing any thing, but by promising. It is not sayd to him,pay that thou hast receiued, but pay that thou hast promised.* Againe,*He that hath giuen the death of his sonne to a sinner, what doth he keepe to him that is saued by the death of his sonne? Be out of feare,Hold him as a debter, because thou hast beleeued in him,as a promiser.* You see therefore,that the debt groweth not of the worthines or merite of our workes, but by the promise of God,in the worthines and merite of Christes death. *Hom.*14.*de.* 50. he sayth by an Apostrophe to S. Paule, *When God crowneth thy merites or good workes, he crowneth nothing but his owne gifies.* So he sayth in the person of Paule: *I obtained mercie,debts were not payed vnto me, for if debts should be payed, punishment should be payed.* Here againe you see,nothing is giuen as due to the merite of our workes, but of the mercie of God, which hath promised reward,& giueth all power to worke. Cyprian in the booke named, exhorteth earnestly to the workes of almes and pietie,assuring men of the reward, that God hath promised to our merite, (for so he calleth good workes:) as before the Pelagian heresie, the Fathers vsed that word more freely,but this question,whether the reward be due to our workes of the merite or worthines of them, he teacheth not. *But ad Quirinum cap.*4. he saith, *We are to glorie of nothing, seeing nothing is our owne.* And againe: *That faith only profiteth, and that we may be able to so much as we beleeue.* And *De duplici martyrio. He trusteth not in God, that doth not repose the confidence of all his felicitie in him alone.* By which saying it followeth, that we are not to trust in the merite of good workes, but in the mercie of God through Iesus Christ, which is our righteousnes.

Merite.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO TITVS.

Rhem. *THAT Titus was a Gentil, and not a Iew, and that he was in S.Paules traine, at the leaſt the 14 yere after his conuerſion, if not before, we vnderſtand by the Epiſtle to the Galatians c. 2. And that he continued with him to the very end, appeareth in the ſecond to Timothee c.4. Where he maketh mention that he ſent him from Rome into Dalmatia, when him ſelf was ſhortly after to be put to death.*

And therefore although S. Luke neuer name him in the Actes, as neither him ſelf, yet no doubt he comprehendeth him commonly, when he ſpeaketh thus in the firſt perſon plural: Forthwith we ſought to goe into Macedonia. Act,16. *For S.Paul alſo ſent him to Corinth, betwene the writing of his 1 and 2 to the Corinthians (which time concurreth with Act.19) by occaſion whereof he maketh much and honorable mention of him in the ſaid ſecond Epiſtle c.2. & c.7. and againe* he ſent him with the ſame Epiſtle: both times about great matters: ſo that no doubt he was euen then alſo a Biſhop, and receiued accordingly of the Corinthians,* with feare and trembling, 2.*Cor.7,v.15. But the ſame is playner in this Epiſtle to him ſelf c.1. v.5. Where the Apoſtle ſayth.* for this cauſe I left thee at Crete, &c. *By which wordes it is manifeſt alſo, that this Epiſtle was not written during the ſtorie of the Actes (ſeing that no mention is there of S.Paules being in the Ile of Crete) but after his dimiſſion at Rome out of his firſt trouble, and before his ſecond or laſt trouble there, as is euident by theſe wordes:* When I ſhall ſend to thee Artemas or Tychicus, make haſt to come to me to Nicopolis, for there I haue determined to winter. *Tit.3.*

2.Corinth.

Therefore he inſtructeth him (and in him, al Biſhops) much like as he doth Timothee, what qualities he muſt require in them that he ſhal make Prieſts and Biſhops, in what ſort to preach, and to teach al ſortes of men, to commend good workes vnto them: finally, him ſelf to be their example in al goodnes.

THE EPISTLE OF PAVL TO TITVS.

CHAP. I.

Of what qualitie the Prieſts and Biſhops muſt be: 9 *namely learned, conſidering the Iudaical ſeducers of that time.* 12 *That the Cretenſians muſt be roughly vſed, to haue them continue ſound in faith.*

The tranſlation of Rhemes.

PAVL the ſeruant of God, & an Apoſtle of IESVS Chriſt according to the faith of the elect of God and knowledge of the truth: which is according to pietie.

2 Into the hope of life euerlaſting, which 2.Tim.1,9. he promiſed that lieth not, God, * before the ſecular times:

3 But hath manifeſted in due times his word in preaching, which is committed to me according to the precept of our Sauiour God:

4 To Titus my beloued ſonne according to the common faith, grace and peace from God the father, & Chriſt IESVS our Sauiour.

5 For this cauſe left I thee in Crete, that thou ſhouldeſt reforme the things that are wanting, and ſhouldeſt ‖ ordaine Prieſtes by cities, as I alſo appointed thee:

1.Tim.3.2. 6 *If any be without crime, the husband ‖ of one wife, hauing faithful children, not in the accuſation of riote, or not obedient.

7 For a Biſhop muſt be without crime, as the ſteward of God: not proud, not angrie, not giuen to wine, no ſtriker, not couetous of filthie lucre:

8 But giuen to hoſpitalitie, gentle, ſober, iuſt, holy, continent:

9 Embra-

The tranſlation of the Church of England.

PAul a ſeruant of God, and an Apoſtle of Ieſus Chriſt, according to the faith of Gods elect, and the knowledge of the truth, which is after godlineſſe:

*2 In the hope of eternall life, which God that cannot lye, * promiſed before the worlde began:* Rom.16.25.

3 But hath made manifeſt his word at the time appointed through preaching, which is committed vnto me according to the ordinance of God our Sauiour:

4 To Titus a natural ſonne after the common faith, Grace, mercy, and *peace from God the Father, and the Lord Ieſus Chriſt our Sauiour:*

5 For this cauſe left I thee in Creta, that thou ſhouldeſt reforme the things that are left, and ordaine Elders in euery citie, as I had appointed thee.

*6 * If any be blameleſſe, the husband of one wife, hauing faithfull children, not accuſable of riot, or vntractable.* 2.Tim.3.2.

7 For a Biſhop muſt be blameleſſe, as the ſteward of God: not ſtubborne, not angrye, not giuen to wine, no ſtriker, not giuen to filthie lucre:

8 But a louer of hoſpitalitie, a louer of goodneſſe, ſober, righteous, godly, temperate:

9 Hol-

9 Embracing that faithful word which is according to doctrine, that he may be able to exhort in ſound doctrine, and to reproue them that gainesay it.

10 For there be many disobedient, vaine ſpeakers, and seducers, especially they that are of the Circumcision.

11 Who must be controuled. who subuert whole houſes, teaching the things they ought not, for filthie lucre.

12 One of them ſaid, their owne proper Epimenides prophete, *The Cretenſians alwaies liers, naughtie beaſtes, ſlouthfull bellies.*

13 This testimonie is true. For the which cauſe rebuke them ſharpely, that they may be ſound in the faith,

14 Not attending to Iewiſh fables, and commaundements of men auerting them ſelues from the truth.

Rom.14,20. 15 *Al things are ‡ cleane to the cleane: but to the polluted and to infidels nothing is cleane: but polluted are both their minde and conſcience.

16 They confeſſe that they know God: but in their workes they deny, whereas they be abominable and incredulous and to euery good worke reprobate.

9 Holding faſt the faithfull word which is according to doctrine, that he may be able both to exhort in wholeſome doctrine, and to improue them that ſay againſt it.

10 For there are many vnruly and vaine talkers, and deceiuers of mindes, ſpecially they that are *of the circumciſion:*

11 Whoſe mouthes muſt be ſtopped, which ſubuert whole houſes, teaching things which they ought not, for filthie lucre ſake.

12 One of them ſelues, euen *a Prophet of their owne, ſaid, The Cretians* are *alway liars, euill beaſts, ſlowe bellies.*

13 This witneſſe is true: wherefore rebuke them ſharpely, that they may be ſound in the faith.

2.Ti.1.4. *14 * Not taking heede to Iewes fables, and commaundements of men, turning from the trueth.*

Rom.14.20. *15 * Vnto the pure* are *all things pure: but vnto them that are defiled and vnbelecuing,* is *nothing pure, but euen the minde and conſcience of them is defiled.*

16 They confeſſe that they knowe God: but with workes they deny him, ſeeing they are abominable and diſobedient, and vnto euery good worke reprobate.

MARGINALL NOTES. CHAP. I.

Rhem.1. 15. Cleane to the.) *He ſpeaketh not of the Churches abſtaining from meates ſometimes, which is not for any vncleannes in the creatures, but for chaſtening their bodies: but he meaneth the Iewiſh ſuperſtition, who now being Chriſtians, would not ceaſe to put difference of cleane and vncleane according to their old law. See S. Auguſtine* Cont.Fauſt.li 31.c.4.

Fulke 1. The Popiſh Churches forbidding of meates is Antichriſtian, and the doctrine of Deuils, not a voluntarie abſteining for chaſtiſement of the body, among whom all kind of meates and drinkes are permitted that prouoke luſt moſt of all, only fleſh excepted. Therefore they make the creatures of God by their prohibition, vncleane, not in reſpect of their creation, but in reſpect of their Antichriſtian prohibition. As the Iewiſh abſtinence was not for any vncleannes in the creatures by Gods creation, but only by the prohibition of the lawe. Therefore, as the Apoſtle meaneth the Iewiſh ſuperſtition, who ceaſed not to put difference of cleane and vncleane, according to their old lawe, ſo alſo he comprehendeth much more the Popiſh ſuperſtition, who boaſting that they are the Diſciples of Chriſt which hath made all things cleane to the cleane, yet ceaſe not to put difference of meates, cleane and vncleane, holy and vnholy, not according to Gods law, as the Iewes did, but according to the law of the Pope, which is Gods enemie. S. Auguſtine in the place quoted, hath neuer a word ſounding to the defence of the Popes prohibition of meates. See 1.Tim 4.ſect.2.5.&c.

Forbidding of meates.

ANNOTATIONS. CHAP. I.

Rhem.2. 5. Ordaine Prieſts) *Though Prieſts or Biſhops may be nominated and elected by the Princes, people, or Patrons of places, according to the vſe of the time and diuerſitie of Countries and faſhions, yet they can not be ordered and conſecrated but by a Biſhop who was himſelf rightly ordered or conſecrated before, as this Titus was by S. Paul. And here it ſeemeth that he did not only conſecrate them whom the people had elected before, but him ſelf alſo made choiſe of the perſons, no mention being here made of any other election popular. Which though it were long vſed in the Primitiue Church, yet for diuers cauſes and ſpecially for continual tumultes, partialities, and diſorders which S. Auguſtine much complaineth of in his time, was iuſtly taken away, and other better meanes of their deſignement appointed.* See Conc.Laodic.cap.12.13.*S.Auguſt.* de adult.coniug.li.2.c.20.Ep.110.*and* Poſſid.in vita Aug.c.8.

Prieſts muſt be conſecrated by Biſhops only. The popular election of the Cleargie taken away.

And that the ordering of Prieſts or impoſition of handes to that purpoſe, belongeth onely to Biſhops, and to no inferior Prieſts or other perſons, it is plaine by the Apoſtolike practiſe ſet downe in the Scriptures, namely in the Actes, and in the Epiſtles to Timothee and Titus. And S. Hierom, who ſeemeth ſometimes to ſay that in the Primitiue Church there was no great difference betwixt a Biſhop and Prieſt, yet he euer excepteth giuing holy Orders, which preeminence he attributeth to Biſhops onely. ep.85. *as he doth alſo Confirming the Baptized by giuing them the holy Ghoſt through impoſition of hand & holy Chriſme.* Dial.cont.Lucifer.c.4. *Note alſo that Aerius was of old condemned of hereſie, for holding that there was no difference betwixt a Prieſt and a Biſhop.* Epiph.hær.75. Auguſt.hær.53. *Note laſtly the fraudulent tranſlation of the Heretikes alwaies, turning for* Prieſts (*which here is euident to be a calling of Order and office*) Elders, *ſaying,* That thou ordaine Elders, *which in our vulgar tonge ſignifieth the age, and not the Office properly: and al this*

The preeminence of a Biſhop aboue a Prieſt.

To put no difference betwene them is Aerius hereſie. Heret. tranſlation.

for hatred of Prieſts.

Fulke 2. Meere popular elections were neuer allowable in the Church of God, and therfore forbidden by the Councell of Laodicea. Yet long after that Councell, the people had their elections, moderated by the wiſedome and grauitie of the Clergie, among whom, for order and ſeemely gouernment, there was alwaies one principall, to whom by long vſe of the Church, the name of Biſhop or Superintendent, hath been applied, which roome Titus exerciſed in Creta, Timothy in Epheſus, and others in other places. Therefore although in the Scripture, a Biſhop and an Elder is of one order and auctoritie in preaching the worde, and adminiſtration of the Sacraments, (as Hierome doth often confeſſe) yet in gouernment, by ancient vſe of ſpeach, he is only called a Biſhop, which is in the Scripture called προϊστάμενος, ποιμὴν or ἡγούμενος, Rom. 12,8. 1. Tim 5.17. Heb. 13.17. that is, cheefe in gouernment, to whom the ordination or conſecration by impoſition of handes, was alwaies principally committed. Not that impoſition of hands belongeth only to him, for the reſt of the Elders that were preſent at ordination, did lay on their hands, or els the Biſhop did lay on his hands in the name of the reſt. Which moſt ancient forme of gouernmẽt, when Aërius would take away, it was noted among his other errors. Where you ſay, S. Hierome doth attribute to the Biſhop only, confirming the baptiſed by giuing them the holy Ghoſt, through impoſition of hands, and holy Chryſme. S. Hieroms words are theſe: *I doe not deny that this is the cuſtome of the Churches, that to them which are baptiſed farre of in litle cities by the Prieſts and Deacons, the Biſhop goeth abroad to lay on his hand at the inuocation of the holy Ghoſt.* Here you ſee there is neither giuing of the holy Ghoſt, nor holy Chryſme, therefore no Popiſh confirmation. And further he ſheweth, that this was a cuſtome, and not a matter of neceſſitie. *But if you aske* (ſayth he) *why he that is baptiſed in the Church, doth not receiue the holy Ghoſt, but by the hands of the Biſhop, whom we affirme to be giuen in true Baptiſme: learne, that this obſeruation proceeded of that auctoritie, becauſe after the aſcenſion of our Lord, the holy Ghoſt deſcended vpon the Apoſtles. And we find that the ſame hath been done in many places, rather for the honour of Prieſthood, then for the neceſſitie of a law. Or els, if only at the praier of a Biſhop, the holy Ghoſt deſcendeth, they are to be lamented, which in litle townes and villages, or places farre of, are baptiſed by Prieſts and Deacons, and die before they be viſited of the Biſhop.* You ſee therefore, that the ceremonie of confirmation of the baptized by impoſition of handes with calling vpon the holy Ghoſt, (though laudable) yet is it not neceſſary to ſaluation, and therefore no Sacrament, as it is holden of you.

Popular elections.

Popiſh confirmation.

Our tranſlation is according to the truth of the word, which we tranſlate. And as the word (*Elders*) in our tongue ſignifieth age, and not office properly, ſo doth the Greeke word ſignifie age, and not office properly. Yet it is eaſie to gather by the circumſtance of the text, that here it ſignifieth an office, which hath his name of of age, becauſe the Elder ſort, for wiſedom, grauitie, and experience, are moſt meete to gouerne. And that although yong men be called to that office, yet in knowledge, grauitie, gouernment of affections, they muſt be ancient. Your owne vulgar Latine doth tranſlate the worde when it ſignifieth office, ſometime *Seniores*, ſometime *Maiores natu*, Act. 15. Cap. 16. Cap. 20. which can ſignifie nothing els but *Elders, Seniors*, or as you had rather call them by a French Engliſh terme, *Ancients*.

Cauilling.

Rhem. 3. 6. Of one wife.) *To that which is ſaid vpon the like wordes* 1. Tim. 3: *adde this teſtimonie of S. Epiphanius* li. 3. to. 2. cont. hæreſes in fine. Holy Prieſthod, *ſaith he*, for the moſt part procedeth of Virgins: and if not of virgins, yet of them that liue a ſole or ſingle life: but and if the ſingle and ſole perſons ſuffice not to the Miniſterie, of ſuch as conteine from their wiues, or after once marying remaine widowes. For, him that hath been maried twiſe, it is not lawful to take to Prieſthod &c. *If you liſt to ſee the cauſes why bigamie is forbidden them that are to be Prieſts, and continencie required of the Clergie, ſee the ſame authour* li. 2. to. 1. hæreſ. 59. *S. Ambroſe* li. 1. Offic. c. 50. *and vpon* 1. Tim. 3. *S. Auguſtine* de bono Coniugal. c. 18. *S. Hierom* ep. 50. c. 5. ad Pammachium, *and againſt Iouinian.* li. 1. c. 19. *S. Leo* ep. 87. *and other auncient authors.*

Bigami excluded from holy Orders. and the cauſes thereof.

And if the ſtudious reader peruſe al antiquitie, he ſhal finde al notable Biſhops and Prieſts of Gods Church to haue been ſingle, or continent from their wiues, if any were maried before they came to the Clergie. So was S. Paul, and exhorteth al men to the like. 1. Cor. 7.7. *So were al the Apoſtles after they folowed Chriſt, as S. Hierom witneſſeth, affirming that our Lord loued Iohn ſpecially for his virginitie.* Apol. ad Pammach. c. 8. & li. 1. cont. Iouin. c. 14. *S. Ignatius* ep. 6. ad Philadelph. *ſaith of the ſaid Iohn, and of Timothee, Titus, Euodius, Clement, that they liued and died in chaſtitie, reckening vp of the old Teſtament diuers notable perſonages that did the ſame, as Elias, Ieſus Naue (otherwiſe called Ioſue) Melchiſedec, Eliſæus, Hieremie, Iohn Baptiſt. No man is ignorant that al the notable fathers of the Greeke and Latin Church liued chaſt: Athanaſius, Baſil, Nazianzene, Chryſoſtom, Cyprian, Hilarie* (who entered into holy Orders after his wiues death) *Ambroſe, Hierom, Auguſtine, Leo, Gregorie the great. Certaine other notable fathers had once wiues, but no holy men euer vſed them, much leſſe maried, after they were in holy Orders. A maruelous thing, that ſo many heretofore ſhould haue the gift of chaſtitie then, and now ſo few, if the Proteſtants ſay true, that skarſe one among them in our age of al their ſectes, euen of their principal Superintendents, hath had it.*

The notable men of both Teſtaments, that liued continently from wiues.

Only the Proteſtants complaine that they haue not the gift of chaſtitie.

Fulke 3. The teſtimonie of a man cannot controll the auctoritie of the holy Ghoſt: & yet the ſame man confeſſeth, that in ſome places in his time, the Miniſters of the Church were maried, & did beget children, and that it was neceſſary for the multitude that were required to the miniſterie, when other were not found, to take ſuch. *Her.* 59. Before Montanus & other Heretikes came with his hypocriticall faſting, & condemning of ſecond mariages, there was no queſtion, but he that had been twiſe maried, might be a Biſhop, as they were in Tertullians time, who obiecteth it to the Catholikes as a crime, *that Digami, twiſe maried men, were Biſhops and Prieſts among them. De Monogam* But after that time, the myſterie of iniquitie wrought ſo much, euen in godly Fathers, that though they doe not ſimply deny ſecond mariages, yet by denying the bleſſing vnto them, by calling them honeſt fornication, & comely adulterie, & otherwiſe derogating from the holines of them, they brought them in diſcredit, that it was thought firſt vnmeete, & then vnlawful for one that had been twiſe maried, to be receiued into the miniſterie. See Athenagoras *Apol. Origen in Luc. hom.* 19. *Greg. Naz. Or.* 32. *Hierom. ad Gerontiam, &c.* And thus came ſecond mariages to be condemned in the miniſterie. And whatſoeuer is alledged by Epiphanius, Ambroſe, Hierom, or any other, for the continencie of the Clergie, can argue no neceſſitie thereof, ſeeing the holy Ghoſt ſo expreſly alloweth the husband of one wife, to be a Biſhop, Prieſt, or Deacon.

Mariage of Miniſters.

Heretical faſting.

Second mariages.

Where

Where you say, that all notable Bishops were either single, or conteined from their wiues, it is false. For Ambrose testifieth, that all the Apostles, except Iohn and Paul had wiues. *Com.* in 2. *Cor.* 11. Clemens Alexandrinus affirmeth, that Peter and Philip begate children. *Strom.* 3. Chæremon Bishop of Nilus fled with his wife in persecution. *Eusb. lib.* 6. *cap.* 42. Demetrianus a notable Bishop of Antiochia, had a sonne called Domnus, that was made Bishop in steade of Paulus Samosatenus the Heretike. *Eusb. lib.* 7. *cap.* 30. Spiridion was a famous Bishop in the Councel of Nice that was maried, and had a daughter called Irene. *Russi. lib.* 1. *cap.* 5. Gregorie Bishop of Nazianzen, was a notable Bishop, and father of the other Gregorie that succeeded him, as appeareth by the oration that he made in prayse of his father. Gregorie Bishop of Nyssa, was a notable Bishop, maried Niceph. *Lib.* 11. *cap.* 19. Synesius a most excellent learned Bishop of Ptolemais was maried, and begate children while he was Bishop, as appeareth in diuers of his epistles. *Epi.* 70. *& epi.* 126. S. Hilarie that notable Bishop of Poycters was maried, and had a yong daughter, as appeareth by his Epistle to her (if it be not counterfect) and by other recordes. Fabianus and Hormisda Bishops of Rome, were maried, and many other Bishops of Rome were priests sonnes, as Pope Damasus in his pontificall doeth testifie. And although many holy men were vnmaryed, yet it is false that you say, no holy men euer vsed their wiues after they were in holy orders. For Socrates testifieth of many godly Bishops of the East Church in his time, that begate children of their lawfull wiues, since they were Bishops. *Lib.* 5. *cap.* 22. That many also were maried after they were in holy orders, I haue proued before vpon 1. *Tim.* 3. *Sect.* 3. 4. 5. *&c.* That scarce one amongst vs hath ỹ gift of continencie, it is a lewd slander: for beside a great number of inferiour ministers, both liuing & departed this life in England, diuers godly Bishops haue liued vnmaried, without any note of incõtinencie. To omit them that yet liue, these may serue for example that are departed, Latimer, Ridley, Iewel, Grindal, to conuince your impudencie.

CHAP. II.

What to preach both to old and yong (not onely with word but with example also) and to seruants. 11 *For there are of all sortes in the Church, and they must be instructed accordingly.*

BVT doe thou speake the things that become sound doctrine.

2 Old men that they be sober [c] chast, wise, sound in the faith, in loue, in patience.

3 Old women in like maner, in holy attire, not ill speakers, not giuen tõ much wine: teaching well,

4 That they may teach the yong women wisedome, to loue their husbands, to loue their children,

5 Wise, chast, sober, hauing a care of the house, gentle, subiect to their husbands, that the word of God be not blasphemed.

6 Yong men in like maner exhort that they be sober.

7 In all things shew thy selfe an example of good workes, in doctrine, in integritie, in grauitie,

8 The word sound, irreprehensible: that he which is on the contrary part, may be afraid, hauing no euill to say of vs.

9 *Seruãts to be subiect to their maisters, in all things pleasing, not gainsaying:

10 Not defrauding, but in al things shewing good faith, that they may adorne ỹ doctrine of our Sauiour God in all things.

11 For the grace of God our Sauiour hath appeared to all men:

12 Instructing vs that denying impietie and worldly desires, we liue soberly and iustly, and godly in this world,

13 Expecting the blessed hope and [c] aduent of the glory of the great God and our Sauiour IESVS Christ,

[c] σώφρονας pudicos.

Eph. 6, 5. Col. 3, 22. 1. Pet. 2, 18.

The Epistle at the first Masse on Christmas day, and vpon the Circumcision of our Lord.

[c] ἐπιφάνειαν.

BVT speake thou the things which become wholesome doctrine.

2 That the elder men be watching, graue, sober, sound in faith, in charitie, in patience:

3 The elder women likewise, that they be *in such behauiour as becommeth holinesse, not false accusers, not giuen to much wine, teachers of good things:*

4 That they may make the yong women sober minded, to loue their husbands, to loue their children.

5 To be *discreete, chaste, housekeepers, good,* Ephe. 5. 23. ** obedient vnto their owne husbands, that the word of God be not blasphemed.*

6 Yong men likewise exhort, to bee sober minded.

7 In all things shewing thy selfe a paterne of good workes, in the doctrine vncorruptnesse, grauitie, integritie,

8 Wholesome word, vnrebukeable, that hee which withstandeth, may be ashamed, hauing no euill thing to say of you.

9 *Exhort *seruants to be obedient vnto their owne masters, and to please* them *in all things, not* † *answering againe:* Ephe. 6. 3. 2. pet. 2. 18. col. 3. 22. †Or, gainesaying.

10 Neither pickers, but shewing all good faithfulnesse, that they may adorne the doctrine of God our sauiour in all things. 2 Cor. 1. 1. col. 1. 22.

*11 *For there hath appeared the grace of God,* which is *healthfull to all men,*

12 Teaching vs, that denying vngodlinesse, and worldly lustes, we should liue soberly, & righteously, and godly in this present world:

13 Looking for that blessed hope and appearing of the glory of the great God, and our sauiour Iesus Christ,

14 Who

14 Who gaue him ſelfe for vs, ỹ he might redeeme vs from all iniquitie, and might cleanſe to him ſelfe a people acceptable, a purſuer of good workes.

‡Biſhops muſt be ſtout and commaund in Gods cauſe, & ỹ people muſt in no wiſe diſobey or contemne them.

15 Theſe things ſpeake, and exhort and rebuke ‡ with all auctoritie. Let no man contemne thee.

14 *Which gaue him ſelfe for vs, that he might redeeme vs from all vnrighteouſneſſe, and purge vs a peculiar people vnto him ſelfe, zealous of good workes.*

15 *Theſe things ſpeake and exhort, and rebuke with all auctoritie: Let no man deſpiſe thee.*

CHAP. III.

To teache them obedience vnto Princes, and meekenes towards all men, conſidering that we alſo were as they, till God of his goodneſſe brought vs to Baptiſme. 8 To teach good workes, 9 and to auoid vaine queſtions, 10 and obſtinate Heretikes.

ADmoniſh them to be ſubiect to Princes and Poteſtates, to obey at a word, to be ready to euery good worke,

2 To blaſpheme no man, not to be litigious, but modeſt: ſhewing all mildnes toward all men.

3 For we alſo were ſometime vnwiſe, incredulous, erring, ſeruing diuerſe deſires and voluptuouſneſſes, liuing in malice and enuie, odible, hating one an other.

b The Epiſtle at the 2. Maſſe on Chriſtmas day, and in the Votiue Maſſe of our B. Lady betweene Chriſtmas and Candlemas.

4 But when b the benignitie and c kindnes toward man of our Sauiour God appeared:

c φιλανθρωπια. 2.Tim.1,9.

5 * Not by the workes of iuſtice which we did, but according to his mercie he hath ſaued vs ‡ by the lauer of regeneration and renouation of the holy Ghoſt,

6 Whom he hath powred vpon vs abundantly by IESVS Chriſt our Sauiour:

7 That being iuſtified by his grace, wee may bee heires according to hope of life euerlaſting.

8 *It is a faithful ſaying, & of theſe things I will haue thee auouch earneſtly: that they which beleeue in God, be carefull to excell in good workes. Theſe things be good and profitable for men.

1.Tim.4. 2.Tim.1,23.

9 But * fooliſh queſtions, and genealogies, and contentions, and controuerſies of the Lawe auoide. For they are vnprofitable and vaine.

‡Theſe admonitions or correptions muſt be giuen to ſuch as erre, by our ſpirituall Gouernours and Paſtors: to whom if they yeeld not, chriſtian men muſt auoide them.

10 A man that is ‖ an heretike after the firſt and ſecond ‖ admonition auoide:

11 Knowing that he that is ſuch an one, is ‖ ſubuerted, and ſinneth, being condemned ‖ by his owne iudgement.

12 When I ſhall ſend to thee Artemas or Tychicus, haſten to come vnto me to Nicopolis. for there I haue determined to winter.

13 Set forwarde Zenas the lawyer and Apollos carefully, that nothing be wanting to them.

e προϊστασθαι. præeſſe.

14 And let our men alſo learne e to excel in good workes to neceſſary vſes: that they be not vnfruitfull.

15 All that are with me, ſalute thee: ſalute them that loue vs in the faith. The grace of God be with you all. Amen.

Written from Nicopolis a Citie of Macedonia.

Wᴀrne * them to be ſubiect to rule and power, to obey magiſtrates, to be ready to euery good worke. Rom.13.1,

2 To blaſpheme no man, to be no fighters, but gentle, ſhewing all meekeneſſe vnto all men.

*3 * For wee our ſelues alſo were ſometime fooliſh, diſobedient, deceiued, ſeruing diuers luſts and voluptuouſneſſe, liuing in malitiouſneſſe and enuie, full of hate, hating one an other.* 2.Cor.6.11.

4 But after that the kindneſſe and loue of our ſauiour God to manward appeared,

*5 * Not of workes that be in righteouſneſſe which wee haue wrought, but according to his mercie he ſaued vs, by the fountaine of the regeneration and renewing of the holy Ghoſt.* 2.Tim.1.9.

6 Which he ſhed on vs richly through Ieſus Chriſt our Sauiour.

7 That wee iuſtified by his grace, ſhoulde be made heires according to the hope of eternall life.

8 This is *a faithfull ſaying, and theſe things I wil that thou affirme conſtantly, that they which haue beleeued in God, might be carefull to maintaine good workes: Theſe things are good and profitable vnto men.*

*9 *But fooliſh queſtions, and genealogies, and contentions, and ſtriuings about the lawe, auoid: for they are vnprofitable and vaine.* 1.Tim.1.4. 2.tim.2.23.

10 A man that is an heretike, after the firſt and ſecond admonition, auoid:

11 Knowing that he that is ſuch, is ſubuerted, and ſinneth, being damned of himſelfe.

12 When I ſhall ſend Artemas vnto thee, or Tychicus, be diligent to come vnto me vnto Nicopolis: for I haue determined there to winter.

13 Bring Zenas the lawyer, and Apollos on their iourney diligently, that nothing be lacking vnto them.

14 And let ours alſo learne to maintaine good workes to neceſſarie vſes, that they be not vnfruitefull.

15 All that are with me ſalute thee. Greete them that loue vs in the faith. Grace be with you all, Amen.

MARGI-

MARGINALL NOTES. CHAP. III.

Rhem.1. 5. By the lauer of regeneration.) *As before in the Sacrament of holy Orders* (1.Tim.4. & 2.Tim.1.) *ſo here it is plaine that Baptiſme giueth grace, and that by it as by an inſtrumentall cauſe we be ſaued.*

Fulke.1. Here is no word to proue, that Baptiſme giueth grace of the worke wrought: but the Apoſtle ſaith, that God hath ſaued vs by the renuing of the holy Ghoſt, which is teſtified by the ſacrament of Baptiſme, which is ſacramentally the lauer of regeneration, not by the worke wrought, but by the grace of Gods Spirit, by which we are iuſtified. So ſpeaketh S.Peter, and explicateth himſelfe 1.Pet.3.21. *Baptiſme ſaueth vs, not the waſhing of the filth of the body, but the interrogation of a good conſcience &c.* The worke wrought.

ANNOTATIONS. CHAP. III.

Rhem. 2. 10. A man that is an Heretike.) *Not euery one that erreth in religion, is an Heretike, but he onely that after the Churches determination, wilfully and ſtubburnely ſtandeth in his falſe opinion, not yeelding to decree of Councel, or the chiefe Paſtors of the Church therein.* They (*ſayth S. Auguſtine* ep.162.) that defend their ſentence (though falſe and peruerſe) with no ſtubburne ſtomake or obſtinate hart, ſpecially if it be ſuch as themſelues by bolde preſumption broched not, but receiued it of their deceiued parents, and doe ſeeke the truth warily and carefully, being ready to be reformed if they finde it, ſuch are not to be reputed among Heretikes. *And againe* li.18.de Ciuit.c.51. They that in the Church of Chriſt haue any craſed or peruerſe opinion, if being admoniſhed to be of a ſound and right opinion, they reſiſt obſtinately, and will not amend their peſtiferous opinions, but perſiſt in defenſe of them, are thereby become Heretikes, and going forth out of the Church, are counted for enemies that exerciſe vs. *Againe* li.4.de Bapt.cont.Donat.c.16. He is an Heretike that, when the doctrine of the Catholike faith is made plaine and manifeſt vnto him, had rather reſiſt it, and chooſe that which himſelfe held &c. *And in diuers places he declareth that S.Cyprian, though he held an errour, yet was no Heretike, becauſe he would not haue defended it after a generall Councell had declared it to be an errour* lib.2.de bapt.c.4. *So Poſſidonius in the life of S. Auguſtine reporteth, howe, after the determination of the See Apoſtolike that Pelagius opinion was hereticall, all men eſteemed Pelagius an Heretike, and the Emperour made lawes againſt him as againſt an Heretike. S. Auguſtine ſaith,* He is an Heretike in my opinion, that for ſome temporall commoditie, and ſpecially for his glorie and principalitie coineth or els foloweth falſe or newe opinions. *de vtilit.credendi.cap.1.* Who is properly an Heretike, and who is not. Deſcriptions or markes how to know an Heretike. *Vit.Aug.c.18.*

Let our Proteſtants behold themſelues in this glaſſe, and withall let them marke all other properties that old Heretikes euer had, and they ſhall finde all definitions and markes of an Heretike to fall vpon themſelues. And therefore they muſt not maruell if wee warne all Catholike men by the wordes of the Apoſtle in this place, to take heede of them, and to ſhunne their preachings, bookes, conuenticles and companies. Neither needeth the people be curious to knowe what they ſay, much leſſe to confute them: but they muſt truſt Gods Church, which doth refute and condemne them. And it is ynough for them to know that they be condemned, as S. Auguſtine noteth in the later end of his booke de hereſibus. And S. Cyprian ſaith notably to Antonianus demanding curiouſly what hereſies Nouatianus did teache: No matter, *quod he,* what hereſies he hath or teacheth, when he teacheth without, *that is to ſay, out of the Church.* The former markes agree to the Proteſtants. Their bookes. ſeruice, and preaching muſt be auoided. *Ep.52.nu.7.*

Fulke. 2. A man may be conuicted to be an Heretike, without a generall Councell, if he doe obſtinately defend any grieuous errour, againſt the manifeſt auctoritie of the holy Scriptures. So were many Heretikes and hereſies condemned, againſt which there was no Councels gathered. Againe, many godly men and the trueth it ſelfe by Councels, haue been condemned for Heretikes and hereſies: as Athanaſius was condemned in the Councels of *Tyre* and *Antioche.* Iohn Chryſoſtome in a Councell holden at *Chalcedon.* The Councels of *Ariminum* and *Nicomedia,* decreed againſt the diuinitie of Chriſt for the Arrians. The Councell of *Epheſus* the ſecond for *Eutyches* and *Dioſcorus* againſt the trueth of Chriſtes humanitie. Therefore your deſcriptions and markes to knowe Heretikes, are not ſufficient: for no opinion is to be taken for hereſie, which is agreeable to the holy ſcriptures, though it be condemned by all men in the world. S. Cyprian alſo had his errour confirmed by a Councell of *Carthage,* and did defend it againſt the Biſhop of *Romes* ſentence: Yet was he no Heretike, but his opinion was erroneous, becauſe it was contrary to the trueth of the ſcripture. Neither was it the onely See Apoſtolike, that condemned *Pelagius* for an Heretike, but the Councels of *Africa.* And if the See Apoſtolike had not condemned him, yet had he beene an Heretike, and his opinion hereſie: becauſe it was contrary to the doctrine of the holy ſcriptures. *Sergius* the Biſhop of *Conſtantinople* was an Heretike, and his opinion (that there was but one will in Chriſt) was hereſie, although the See Apoſtolike of *Rome,* did not onely not condemne him, but alſo by *Honorius* the Biſhop thereof confirmed his hereſie, as is teſtified *Conc.Conſt. 6.Act.13.* in theſe wordes: *Beſide theſe alſo we haue foreſeene, that Honorius ſometime Biſhop of olde Rome, it caſt out of the holy Catholike Church of God and accurſed: becauſe we haue found by certaine writings of his made vnto Sergius, that in all things he folowed his mind, and confirmed his vngodly opinions.* Neither was Arrianiſme made Catholike religion, when Pope *Liberius* confirmed it by his ſubſcription, and condemned the Catholikes by a Councel holden at Rome, as Pope *Damaſus* teſtifieth *in Lib. Hierom. in Catalog. Athanaſius ad ſolit.* Therefore in the deſcription of an Heretike giuen by S.Auguſtine, thoſe are meant to be falſe and newe opinions, which are contrarie to the true and auncient doctrine, conteyned in the holy ſcriptures. Seeing therefore we hold no new or falſe opinion, contrary to the word of God, the markes of Heretikes and hereſies, ſhall neuer be found in vs. We are not condemned of the Church of Chriſt, nor by any generall Councell: for the Romiſh Church is the Church of Antichriſt, and the Chapter of Trent, conſiſting of fourtie popiſh Biſhops, is vnworthy the name of a Councell, much leſſe of a generall Councell, which is not receiued of the papiſtes themſelues. For the papiſtes of France proteſted againſt it, as no lawfull Councell in the time of Franciſce the firſt. Therfore ſo long as you haue nothing but this moſt impudent petition of principle: that you are the Church, which hath condemned the Proteſtants for Heretikes, no reaſonable man will thinke vs ſuffiiciently confuted or condemned. Specially ſeeing the queſtion is, whether you or we are the Church, as it was betweene the Donatiſtes and Catholikes, in S.Auguſtines time: and to be determined onely by the ſcriptures, as he ſayth: *Betweene vs and the Donatiſts the queſtion is, where the Church is. Therefore what ſhall we doe? ſhall we ſeeke her in our owne wordes, or in the wordes of her head our Lord Ieſus Chriſt? I ſuppoſe that we ought rather to ſeeke her in his wordes, which is the trueth, and beſt* A Heretike who is.

knoweth his owne body? De vnitat.Eccleſ.cap.2. Againe: *I will not haue the holy Church to be deſcribed by humane documents,but by the diuine oracles. Therefore let vs ſeeke her in the holy Canonicall ſcriptures,* Cap.3. Againe cap.16. *Whether they hold the Church, let them ſhew none otherwiſe, but by the Canonicall bookes of the holy Scriptures. For we doe not ſay,that therefore men muſt beleeue vs, becauſe we are in the Church, and becauſe Optatus Biſhop of Mileuet, or Ambroſe Biſhop of Millayne,or innumerable other Biſhops of our communion, haue commended that Church which we hold,or becauſe it hath been ſet forth by the Councels of our fellow Biſhops &c.* Therefore let the papiſts by the ſcriptures only proue, that they are that Church, & that all their doctrine is true,or els they haue no auctoritie to condemne other men of hereſie, being the greateſt heretikes themſelues.

Rhem. 11. Subuerted.) *Heretikes be often incorrigible, yet the Church of God ceaſeth not by all meanes poſſible to reuoke them. therefore S. Auguſtine ſaith* ep.162. The Heretike him ſelfe though ſwelling with odious & deteſtable pride, and mad with the frowardneſſe of wicked contention,as we admoniſh that he be auoided, leſt he deceiue the weakelings and litle ones, ſo we refuſe not by all meanes poſſible to ſeeke his amendment and reformation.

The Church ſeeketh the amendement of the moſt obſtinate Heretikes.

11. By his owne iudgement.) *Other greuous offenders be ſeparated by excommunication from the communion of Sainctes and the fellowſhip of Gods Church,by the ſentence of their Superiors in the ſame Church: but Heretikes more miſerable and infortunate then they,runne out of the Church of their owne accorde, and ſo giue ſentence againſt their owne ſoules to damnation.*

Heretikes cut them ſelues from the Church.

THE EPISTLE OF PAVL TO PHILEMON.

THE ARGVMENT.

Hearing of Philémons vertue,who was a Coloſſian, he writeth a familiar letter from Rome, (being priſoner there) about his fugitiue ſeruant Oneſimus:not doubting but that he might commaund him, yet rather requeſting that he will forgiue him,yea and receiue him as he would Paul himſelfe,who alſo hopeth to come vnto him.

PAVL ỹ priſoner of Chriſt IESVS, and brother Timothee: to Philémon the beloued and our coadiutor,

2 And to Appia our deereſt ſiſter,and to Archippus our felow-ſouldiar & to the Church which is in thy houſe.

3 Grace to you and peace from God our father,and our Lord IESVS Chriſt.

4 I giue thanks to my God,alwayes making a memorie of thee in my prayers,

5 Hearing thy ‡ charitie and faith which thou haſt in our Lord IESVS,and ‖ toward al the ſainctes:

6 That the communication of thy faith may be made euident in the agnition of all good that is in you in Chriſt IESVS.

7 For I haue had great ioy and conſolation in thy charitie, becauſe the bowels of the ſainctes ‡ haue reſted by thee brother.

‡The duetie of charitie and mercie done to Chriſtes priſoners, are exceeding acceptable to God & all good men.

8 For the which thing hauing great confidence in Chriſt IESVS to commaund thee that which pertaineth to the purpoſe:

9 For charitie rather I beſeech, whereas thou art ſuch an one, as Paul being olde and nowe priſoner alſo of IESVS Chriſt.

10 I beſeeche thee for my ſonne whom I haue begotten in bandes, *Oneſimus,

Col.4,9.

11 Who hath ben ſomtime vnprofitable to thee, but now profitable both to me & thee:

‡Al Spirituall men ought to be exceeding propenſe and ready to procure mens pardon, & reconciliation to all penitents.

12 Whom I haue ſent backe to thee: And ‡doe thou receiue him as mine own bowels.

13 Whom I woulde haue reteined with me, that for thee he might miniſter to me in the bandes of the Goſpel:

14 But

PAVL a priſoner of Ieſus Chriſt, and brother Timotheus, vnto Philemon my dearely beloued,and our fellow labourer,

2 And to our dearely beloued Apphia, and to Archippus our fellowe ſouldier,and to the Church in thy houſe:

*3 *Grace to you, and peace from God our father,and the Lord Ieſus Chriſt.* 1.Cor.1.2. 3.cor.1.3. gaiat.1.3.

4 I thanke my God,making mention alwaies of thee in my prayers,

5 Hearing of thy loue and faith which thou haſt toward the Lord Ieſus, & toward all ſainctes:

6 That the fellowſhip of thy faith may be effectuall in the knowledge of euery good worke *which is in you toward Chriſt Ieſus.*

7 For we haue great ioy and conſolation in thy loue, becauſe the bowels of the ſainctes are refreſhed by thee,brother.

8 Wherefore, though I might be much bolde in Chriſt, to enioyne thee that which is conuenient,

9 Yet for loues ſake,I rather beſeech thee,being ſuch a one as Paul the aged, and nowe alſo a priſoner of Ieſus Chriſt,

*10 I beſeeche thee for my ſonne * Oneſimus,* Colloſ.4.9. *whom I haue begotten in my bonds:*

11 Which in time paſſed was to thee vnprofitable,but now profitable to thee and to me,

12 Whom I haue ſent againe: thou therefore receiue him, that is,mine owne bowels.

13 Whom I woulde haue reteined with me, that in thy ſtead he might haue miniſtred vnto me in the bondes of the Goſpel:

14 But

14 But without thy counſel I would doe nothing: that thy good might be not as it were of neceſsitie, but voluntarie.

15 For perhaps therfore he departed for a ſeaſon from thee, that thou mighteſt take him againe for euer.

16 Now not as a ſeruant, but for a ſeruant, a moſt deere brother, eſpecially to me, but how much more to thee both in the fleſh and in our Lord?

17 If therfore thou take me for thy fellow: receiue him as my ſelf.

18 And if he hath hurt thee any thing or is in thy dette, that impute to me.

19 I Paul haue written with mine owne hand: I wil repay it: not to ſay to thee,‡ that thou oweſt me thine owne ſelf alſo.

‡ The great debt and duetie that we owe to ſuch as be our ſpiritual parents in Chriſt.

20 Yea brother. [c] God graunt I may enioy thee in our Lord. Refreſh my bowels in our Lord.

[c] ὀναίμην.

21 Truſting in thy obedience I haue written to thee, knowing that thou wilt doe aboue that alſo which I do ſay.

22 And withal prouide me alſo a lodging. for I hope by your praiers that I ſhal be giuen to you.

23 There ſalute thee Epaphras my fellow-priſoner in Chriſt IESVS,

24 Marke, Ariſtarchus, Demas and Luke my coadiutors.

25 The grace of our Lord IESVS Chriſt be with your ſpirit, Amen.

14 But without thy minde would I doe nothing, that thy benefite ſhould not be as it were of neceſſitie, but willingly.

15 For haply he therefore departed for a ſeaſon, that thou ſhouldeſt receiue him for euer:

16 Not now as a ſeruant, but aboue a ſeruant, a brother beloued, ſpecially to me: but how much more vnto thee, both in the fleſh, and in the Lord?

17 If thou count me therfore a fellow, receiue him as my ſelfe.

18 If hee haue iniured thee, or oweth thee ought, *that lay to my charge.*

19 I Paul haue written it with mine owne hand, I will recompence it: albeit, I doe not ſay to thee how thou oweſt vnto me euen thine owne ſelfe beſides.

20 Yea, brother, let me enioy this †*pleaſure of thee in the Lord: comfort my bowels in the Lord.* †Or, fruite.

21 Truſting in thine obedience, I wrote vnto thee, knowing that thou wilt alſo doe more then I ſay.

22 Moreouer, prepare me alſo a lodging: for I truſt that through your prayers I ſhall be giuen vnto you.

23 There ſalute thee Epaphras my fellowe priſoner in Chriſt Ieſus,

24 Marcus, Ariſtarchus, Demas, Lucas, my felow labourers.

25 The grace of our Lorde Ieſus Chriſt be *with your ſpirit, Amen.*

¶ Written from Rome to Philemon, by Oneſimus a ſeruant.

MARGINAL NOTES.

Rhem. 1. 5. Charitie and faith) *Faith and charitie commended alwaies together, both neceſſarie to make a complete Chriſtian man, and to iuſtification and ſaluation.*

Fulke. 1. Charitie followeth faith by which we are iuſtified, but goeth not before nor concurreth with faith vnto iuſtification. Yet is charitie neceſſarie for a Chriſtian man that looketh to be ſaued. Iuſtification.

ANNOT.

Rhem. 2. 5. Toward al the ſainctes.) *The Apoſtle ſticketh not to ſay, Charitie and faith in Chriſt and al his Saincts, which our captious Aduerſaries count in Catholike mens ſpeaches and writings, very abſurd, feining that in al ſuch we make no difference betwixt the loue we beare to Chriſt, & the loue we owe to our neighbours: betwixt the truſt or beleefe we haue in God, and that which we haue in his holy Saincts. Malice and contention doth ſo blinde al Heretikes.* Faith and beleefe in Saincts.

Fulke. 2. The Apoſtle naming charitie and faith together, doth aſſigne to either of them their proper ſubiect, namely faith in our Lord Ieſus Chriſt, and charitie toward all the Saincts. For he commendeth no faith or truſt in men, but in God onely, and charitie towarde all holy men. So doeth *Theodoret* expound the wordes: *I knowe* (ſaith he) *how great faith thou haſt repoſed in our Lord which hath ſaued vs, and howe great charitie thou haſt, and howe much thou haſt helped them that eſteeme godlineſſe.* S. Ambroſe writeth: *Hee ſaith he reioyceth and giueth thankes in his prayers, becauſe he was ſtedfaſt in faith, and continued in good workes: for he that loueth Chriſt, ought to proue it in his ſeruants, &c.* Againe, the Apoſtle ſpeaketh of the Saincts liuing, and not departed: therefore this place cannot ſerue to colour your Popiſh faith and beliefe in Saincts that are departed out of this life. No faith in Saincts.

THE ARGVMENT OF THE EPISTLE OF S. PAVL TO THE HEBREWES.

Rhem. *THAT the Hebrewes were not all the Iewes, but only a part of them, it is manifeſt Act. 6: where the primitiue Church of Hieruſalem, although it conſiſted of Iewes only, as we reade Act. 2, yet is ſaid to conſiſt of two ſortes, Greekes and Hebrues. Which againe is manifeſt Phil. 3. where S. Paul comparing him ſelf with the Iudaical falſe Apoſtles, ſaith, that he alſo is,* an Hebrue of Hebrues. *Finally, they ſeeme to haue been thoſe Iewes which were borne in Iurie, which for the moſt part dwelled alſo there. Therefore to the Chriſtian Iewes in Hieruſalem and in the reſt of Iurie, S. Paul writeth this Epiſtle, out of Italie: ſaying thereupon,* The brethren of Italie ſalute you.

you. *Heb.*13. *By which wordes, and by theſe other in the ſame place,* Know ye our brother Timothee to be diuiſſed, with whom (if he come the ſooner) I wil ſee you, *it is euident, that he wrote this, not only after he was brought priſoner to Rome, wherein S. Luke endeth the Actes of the Apoſtles: but alſo after he was ſet at libertie there againe.*

Many cauſes are geuen of the Doctors, why writing to the Iewes, he doth not put his name in the beginning, Paul an Apoſtle &c. *as he doth lightly in his Epiſtles to the Churches and Biſhops of the Gentils. The moſt likely cauſe is, for that he was* the preacher and Apoſtle and Maiſter of the Gentils. *And againe in an other place he ſaith, that him ſelf was appointed the Apoſtle of the Gentils, as Peter of the Iewes. Gal 2. Only S. Peter therfore writing to the Iewes, doth vſe this ſtile:* Peter an Apoſtle of IESVS Chriſt &c. *becauſe he was more peculiarly their Apoſtle, as being the vicar of Chriſt, who was alſo himſelf* [‡] *more ſpecially* the miniſter of the Circumciſion, *that is (as himſelfe ſpeaketh)* not ſent but to the ſheepe which were loſt of the houſe of Iſraël *Mat.*15.

2. Tim. 1. 1. Tim. 2. 1. Pet. 1. Rom. 5.

The Argument of the Epiſtle S. Paul him ſelf doth tell vs in two wordes, calling it verbum ſolatij, the word of ſolace and comfort. *Which alſo is plaine in the whole courſe of the Epiſtle, namely in the tenth chapter. v. 32. &c. Where he exhorteth them to take great comfort and confidence in their manifold tribulations ſuſtained of their owne countrie men the Iewes, whereof the Apoſtle alſo maketh mention to the Theſſalonians. 1. Theſſ. 2. v. 14. Thoſe perſecutions then of the obſtinate incredulous Iewes their countrie men, was one great tentation vnto them. An other tentation was, the perſuaſions that they brought them out of Scriptures, to cleaue vnto the Law, and not to beleeue in* IESVS *the dead man.*

Heb. 13.

And whereas the Iewes did magnifie their Law, by the Prophetes, and by the Angels by whom it was giuen, and by Moyſes, and by their land of promiſe, into which Ieſue brought them, and by their father Abraham, and by their Aaronicall or Leuiticall prieſthod and ſacrifices, by their Tabernacle, and by their Teſtament: he ſheweth, that our Lord IESVS, *as being the naturall ſonne of God, paſſeth incomparably the Prophets, the Angels, and Moyſes: that the Reſt or quietnes which God promiſed, was not in their earthly land, but in heauen: that his figure Melchiſedec far paſſed Abraham: and that his prieſthod, Sacrifice, Tabernacle, and teſtament, far paſſed theirs. In al which he ſhooteth often at theſe three markes: to take away the ſcandal of Chriſtes death, by giuing them ſundrie good reaſons and teſtimonies of it: to erect their mindes from viſible and earthly promiſes (to which only the Iewes were wholy bent) to inuiſible and heauenly: and to inſinuate that the Ceremonies ſhould now ceaſe, the time of their correction by Chriſt being now come.*

The Epiſtle may be deuided into theſe partes: the firſt, Of Chriſtes excellencie aboue the Prophets, Angels, Moyſes, and Ieſue: c. 1. 2. 3. 4. The ſecond, of his prieſthod and excellencie thereof aboue the prieſthod of the old Teſtament: c. 5. vnto the middeſt of the 10. The laſt part is of exhortation c. 10. v. 9. to the end of the Epiſtle.

MARGINALL NOTES.

Rhem. 1. [‡] More ſpecially.) *Yet was Chriſt head of the Gentils alſo. So likewiſe his vicar S. Peter, notwithſtanding his more peculiar Apoſtleſhip ouer the Iewes.*

Fulke 1. Chriſt neuer made S. Peter his Vicar generall, nor his ſucceſſour in the headſhip, but holdeth it himſelfe, and executeth it by his holy Spirit. But Peters Apoſtleſhip principally ouer the Circumciſion, we finde in the Scripture, and Paules ouer the Gentiles, and the compoſition betweene Peter, Paul, and the reſt of the Apoſtles, touching that Primacie or chiefe Apoſtleſhip, *Gal.*2. But that Peter was neuertheleſſe head of the Gentiles, the holy Scripture neuer teacheth. Peters Primacie.

THE EPISTLE OF PAVL THE APOSTLE TO THE HEBREWES.

Rhem. 2. *Let the Chriſtian Reader note the corruption & impudent boldnes of our Aduerſaries, that vpon a falſe priuate perſuaſion of their owne, that S. Paul as not the author of this Epiſtle,* leaue out his name in the title of the ſame, contrarie to the authentical copies both Greeke and Latin. In old time there was ſome doubt who ſhould be the writer of it, but then, when it was no leſſe doubted whether it were Canonical Scripture at al. Afterward the whole Church (by which onely we know the true Scriptures from other writings) held it and deliuered it, as now ſhe doth, to the faithful, for Canonical, and for S. Paules Epiſtle. Notwithſtanding the Aduerſaries would haue refuſed the Epiſtle, as wel as they do the Author, but that they falſely imagine certaine places thereof to make againſt the Sacrifice of the Maſſe.* Heretical corruption. * *In the Engliſh Bible of the yere* 1579. The Epiſtle to the Hebrues, is S. Paules.

Fulke. 2. Let the Chriſtian Reader note the malice of our aduerſaries, which charge vs with corruption of the Scripture, without any ground. Firſt, becauſe the titles and ſubſcripts of the Epiſtles, be no part of the Apoſtles writings, but added by ſuch as copied out the ſame. Therefore if we did leaue out the title of the Epiſtle of S. Paul to the Romanes, or the Corinthians, or any other (which it is moſt certaine were written by the Apoſtle Paul:) yet were it no corruption of the Scripture. But this title ſome of our tranſlations haue left out, becauſe it is not agreed among ancient writers, who was the writer of this Epiſtle: Paul, or Barnabas, or Luke, or Clemens. Secondly, becauſe diuers reaſons are brought by ſome, to proue ỹ it was not written by S. Paul. And becauſe ſome auncient Greeke copies haue not S. Paules name in the title, but onely: *The Epiſtle to the Hebrewes.* And ſo doeth *Oecumenius* intitle it, and *Hentenius* a Papiſt tranſlate it. Where you ſay, it was no leſſe doubted, whether it were Canonical Scripture then who ſhould be the writer of it, it is falſe. For many were vncertaine of the writer, that doubted not of the auctoritie. For they that aſcribe it to Barnabas or Luke, the one an Apoſtle, the other an Euangeliſt, doe not doubt whether it be to be admitted for holy Scripture. There were in deede in the Latine Church, that doubted of it. Becauſe the *Nouatians* and *Montaniſts*, abuſed a place or two in it, as Tertullian doeth in his booke *de pudicitia*, yet nothing doubting, but that it was written by Barnabas, as the title then gaue it, and that it was of ſufficient auctoritie. Where you ſay, that by the Church onely, we knowe the true Scriptures from other writings, it is falſe. For by the Spirit of God, (which is the auctour of them,) we know them more certainely, then by the auctoritie of the Church. Slander. Cauillings. Auctoritie of the Church and Scriptures.

Seeing

Seeing therefore the doctrine of this Epiſtle is conſonant to the doctrine of the other Canonical Scriptures, there ought to haue bene no doubt of it. Of like trueth it is that you ſay, we would haue refuſed it, aſwell as we doe the auctor. For none of vs doeth refuſe S. Paul, though ſome iudge that he was not writer of this Epiſtle. Neither are you able to bring any reaſon, why it is like we would refuſe the Epiſtle, which not onely maketh manifeſtly againſt the ſacrifice of the Maſſe, but alſo againſt many other points of your hereſie, and hath not ſo much as any ſhew againſt any thing that we teach.

CHAP. I.

God ſpake to their fathers by the Prophets: but to them ſelues by his owne Sonne, 14 who incomparably paſſeth al the Angels.

The Epiſtle at the third maſſe on Chriſtmaſſe day.

The tranſlation of Rhemes.

DIuerſly and many waies in times paſt God ſpeaking to the fathers in the prophets:

2 Laſt of al in theſe daies hath ſpoken to vs in his Sonne, whom he hath appointed heire of al, by whom he made alſo the worldes.

Sap.7,26. 3 * Who being the [c] brightneſſe of his glorie, and ‖ the [b] figure of his ſubſtance, and carying al things by the word of his power, making purgation of ſinnes, ſitteth on the right hand of the Maieſtie in the high places:

[c] ἀπαύγασμα [b] χαρακτὴρ ὑποστάσεως

The excellencie of Chriſt aboue Angels.

4 Being made ſo much better then Angels, as he hath inherited a more excellent name aboue them.

5 For to which of the Angels hath he ſaid at any time, *Thou art my ſonne, to day haue I begotten thee?* and againe, *I wil be to him a father, and he ſhal be to me a ſonne.*

Pſ.2,7. 2.reg.7,14.

6 And when againe he bringeth in the firſt begotten into the world, he ſaith, *And ‖ let al the Angels of God adore him.*

Pſ.96,8.

7 And to the Angels truely he ſaith, *He that maketh his Angels, ſpirits: and his miniſters, a flame of fire.*

Pſ.103,4.

8 But to the Sonne: *Thy throne ô God for euer and euer: a rod of equitie, the rodde of thy kingdom.*

Pſ.44,7

9 *Thou haſt loued iuſtice, and hated iniquitie: therefore thee, God, thy God hath anointed with the oile of exultation aboue thy fellowes.*

Pſ.101,26. Pſ.109,1 1.Cor.15, 25.

10 And, *Thou in the beginning ô Lord didſt found the earth: and the workes of thy handes are the heauens.*

‡ The holy Angels (ſaith S. Auguſtine) to the ſocietie of whom we aſpire in this our peregrination, as they haue eternitie to continue, ſo alſo facilitie to know, and felicitie to reſt: for they do helpe vs without al difficultie, becauſe with their ſpiritual motions pure and free, they labour or trauel not. *De Ciuit. li. 11. c. 31.*

11 *They ſhal periſh, but thou ſhalt continue: and they ſhal al waxe old as a garment.*

12 *And as a veſture ſhalt thou change them, and they ſhal be changed: but thou art the ſelfe ſame, and thy yeres ſhal not faile.*

13 But to which of the Angels ſaid he at any time: *Sit on my right hand, vntil I make thine enemies the footeſtoole of thy feete?*

14 Are they not al, ‡ miniſtring ſpirites: ſent to miniſter for them which ſhal receiue the inheritance of ſaluation?

The tranſlation of the Church of England.

GOd which in time paſt, at ſundry times, and in diuers maners ſpake vnto the fathers in the Prophets,

2 Hath in theſe laſt daies ſpoken vnto vs in the Sonne, whome hee hath appointed heire of all thinges, by whom alſo he made the worlds.

*3 *Who being the brightneſſe of the glory, and the very image of his ſubſtance, vpholding all things with the word of his power, hauing by himſelfe purged our ſinnes, † hath ſit on the right hand of the Maieſtie on high.* Coloſſ.1.15. ſapi.7.26. † Or, ſate.

4 Being ſo much more excellent then the Angels, as hee hath by inheritance obtained a more excellent name then they.

*5 For vnto which of the Angels ſaide he at any time, * Thou art my Sonne, this day haue I begotten thee?* Pſal.2.7.

*6 And againe, I will be to him a father, and he ſhalbe to me a ſonne? And againe, whē he bringeth in the firſt begotten Sonne into the world, he ſaith, * And let al the Angels of God worſhip him.* Pſal.97.7.

*7 And vnto the angels he ſaith, * He maketh his angels ſpirits, & his miniſters a flame of fire.* Pſal.104.4.

8 But vnto the Sonne he ſaith, *Thy ſeate, O God,* ſhal be *for euer and euer: the ſcepter of thy kingdome* is *a ſcepter of righteouſneſſe,*

9 Thou haſt loued righteouſneſſe, and hated iniquitie: therefore God, euen thy God hath anointed thee with the oyle of gladneſſe aboue thy fellowes.

*10 * And, thou Lord, in the beginning haſt layd the foundation of the earth, and the heauens are the workes of thy handes:* Pſal. 102.26.

11 They ſhall periſh, but thou endureſt: and they all ſhall waxe olde as doth a garment,

12 And as a veſture ſhalt thou folde them vp, and they ſhall be changed: but thou art the ſame, and thy yeeres ſhall not faile.

*13 But vnto which of the Angels ſaid he at any time, * Sit on my right hand, till I make thine enemies thy footeſtoole?* Pſal.110.1. 1.cor.15.25.

14 Are they not all miniſtring ſpirites, ſent forth into miniſterie for their ſakes which ſhalbe heires of ſaluation?

ANNO-

ANNOTATIONS. CHAP. I.

Rhem. 1. 3. The figure.) *To be the figure of his ſubſtance, ſignifieth nothing els but that which S. Paul ſpeaketh in other wordes to the Philippians c. 2. v. 6. that he is the forme and moſt expreſſe reſemblance of his fathers ſubſtance. So S. Ambroſe and others expound it, and the Greeke word* Character *is very ſignificant to that purpoſe. Note alſo by this place, that the Sonne, though he be a figure of his Fathers ſubſtance, is notwithſtanding of the ſame ſubſtance. So Chriſtes body in the Sacrament and his myſtical death and ſacrifice in the ſame, though called a figure, image, or repreſentation of Chriſtes viſible body and ſacrifice vpon the Croſſe, yet may be and is the ſelfe ſame in ſubſtance.* μορφὴ χαρακτὴρ

The B. Sacrament a figure, and yet the true body.

Fulke. 1. The Sacrament is not ſo the Character of Chriſtes ſubſtance, as Chriſt is of his fathers ſubſtance. Beſide this, the diſtinction of the perſons of the Father and the Sonne, is inuincibly proued by the oppoſition that is in theſe relatiues, the character and the ſubſtance of the Father. For this Argument followeth moſt certainly, the Sonne is the character of his Fathers ſubſtance, *Ergo* the Sonne is not the Father, though of the ſame ſubſtance, nor the Father is the Sonne: So muſt the oppoſition of neceſſitie holde. The Sacrament is the figure, ſigne, & repreſentation of the body of Chriſt, *Ergo* it is not the body of Chriſt, but ſacramentally, ſignificatiuely, or repreſentatiuely. Wherefore this is ſuch impudent ſophiſtrie to delude the ignorant, that euery yong ſophiſter in the Vniuerſities, which knoweth the oppoſition of Relatiues, is able to diſcouer it, as a very vaine and vnlearned ſhift, to make the ſigne and the thing ſignified, to be the ſame in the very reſpect & point, wherein they are oppoſite, which is impoſſible. The word (viſible) which you foyſt in, to make an apparance of oppoſition, wil not ſerue your turne. For the Sacrament is not a figure or ſigne of the viſiblenes of Chriſtes body, but of his very body in deede, which is alwayes of his owne nature viſible, though it be not alwayes ſeene.

The real preſence.

Rhem. 2. 6. Let al the Angels adore.) *The Heretikes maruel that we adore Chriſt in the B. Sacrament, when they might learne by this place, that whereſoeuer his perſon is, there it ought to be adored both of men and Angels. And where they ſay it was not made preſent in the Sacrament nor inſtituted to be adored, we anſwer that no more was he incarnate purpoſely to be adored: but yet ſtraight vpon his deſcending from heauen, it was the duety both of Angels and al other creatures to adore him.*

The adoration of Chriſt in the B. Sacrament.

Fulke. 2. Firſt, we deny the body of Chriſt to be preſent in the Sacrament (as you affirme it) that is, really, corporally, ſubſtantially, &c. Secondly, if it were ſo preſent with the ſubſtance of the elements, or vnder the accidents of elements: yet, becauſe Chriſt is not ioyned either to the elements, or to the accidents of them in vnitie of perſon, ſo that the elements and Chriſt, or the accidents and Chriſt, doe not make one perſon, as the Godhead and manhod are one perſon, which is Chriſt: we ought not to adore Chriſt in any ſuch viſible forme. No more then we may adore God the Father, in the Sunne, the Moone, or any other creature, in which he is verily preſent, as he is preſent in all places. Or the holy Ghoſt in euery true Chriſtian in whom he is preſent, not onely by ſubſtance, as God is euery where, but alſo by ſpeciall grace. Becauſe God the father, and God the holy Ghoſt, is not vnited to any creature in vnitie of perſon, as God the Sonne is vnto the humanitie: and therefore is to be adored as God manifeſted in the fleſh. Where you ſay, Chriſt was not incarnate purpoſely to be adored, it is falſe, for he was incarnate to be ſeene and adored of the Angels, and of all the world in the fleſh. 1. Tim. 3. 16. Though not onely for that purpoſe. And if you make ſo litle accompt of this Argument, of the inſtitution or ende of the Sacrament, why doe you not adore likewiſe euery man that hath receiued it, for ſo long time as you determine that Chriſt is preſent within him? Or why doe you not fal downe before euery ſuch perſon, as you doe before the Pixe, when it is caried about with the Sacrament in it, for the ſame reaſon that you adore or fall downe before the Pixe: ſeeing in reſpect of Chriſtes preſence as you ſuppoſe it to be, there is as great duetie in the one, as in the other.

Real preſence and adoration of the Sacrament.

CHAP. II.

He inferreth of the foreſaid, that it ſhal be incomparably more damnable for them to neglect the new Teſtament then the old, 3 conſidering the irrefragable authoritie of the Apoſtles alſo. 5 Then he proſecuteth the excellencie of Chriſt aboue the Angels, 9 who neuertheles, was made leſſer then Angels, to ſuffer and die for men, to deſtroy the dominion of the Diuel, 15 to deliuer men from feare of death, 17 and to be a fitte Prieſt for men.

THerefore more aboundantly ought we to obſerue thoſe things which we haue heard: ᶜleſt perhaps we runne out.

ᶜ μὴ ποτε παραῤῥυῶμεν As that which runneth out of a broken veſſel, or that runneth by, is loſt.

2 For if the word that was ſpoken by Angels, became ſure, and al preuarication and diſobedience hath receiued a iuſt retribution of reward:

3 How ſhal we eſcape if we neglect ſo great ſaluation? which when it was begonne to be declared by our Lord, of them that heard was confirmed on vs,

Mar. 16, 20.

4 *God withal teſtifying by ſignes, and wonders, and diuers miracles, and diſtributions of the holy Ghoſt according to his wil.

5 For not to Angels hath God made ſubiect the world to come, whereof we ſpeake.

6 But one hath teſtified in a certaine place,

Wherefore wee ought to giue the more earneſt heede to the thinges which wee haue heard: leſt at any time we ſhoulde let them ſlippe.

2 For if the word ſpoken by Angels, was ſtedfaſt, and euery tranſgreſſion and diſobedience receiued a iuſt recompence of reward:

3 Howe ſhall we eſcape if we neglect ſo great ſaluation? which at the firſt began to be preached of the Lord, and was confirmed vnto vs warde by them that heard it,

4 God bearing witneſſe thereto *both with ſignes and wonders alſo, and with diuers powers, and gifts of the holy Ghoſt, according to his owne will.*

Mar. 16. 20.

*5 For vnto the Angels hath he not put in ſubiection the world to come, whereof we ſpeake.

9 But one in a certaine place witneſſed, ſaying,

place, saying: *What is man, that thou art mindful of him: or the sonne of man, that thou visitest him?*

7 Thou didst minish him litle lesse then Angels: with glorie and honour thou hast crowned him, and constituted him ouer the workes of thy handes.

1.Cor.15. Eph.1. *8 All things hast thou made subiect vnder his feete.* For in that he subiected al thinges to him, he left nothing not subiecte to him. But now we see not as yet al thinges subiected to him.

Philip.2,8. 9 But *him that was a litle lessened vnder the Angels, we see IESVS, ‡ becausc of the passion of death, crowned with glorie and honour: that through the grace of God he might tast death for al.

10 For it became him for whom al things and by whom al thinges, that had brought many children into glorie, to consummate the author of their saluation, by his passion.

11 For he that sanctifieth, and they that be sanctified: all of one. For the which cause he is not ashamed to call them brethren.

Ps.21,23. 12 Saying, *I wil declare thy name to my brethren: in the middes of the Church will I praise thee.*

Ps.17,3. 13 And againe, *I will haue affiance in him,* And againe, *Behold here am I and my children: whom God hath giuen me.*

Es.8,18. 14 Therefore because the children haue communicated with flesh and bloud, him selfe also in like maner hath been partaker

Ose.13,14. 1.Cor.15,54 of the same: that *by death he might destroy him that had the empire of death, that is to say, the Deuil.

15 And might deliuer them that by the feare of death through al their life were subiect to seruitude.

• The dignitie of man, in that Christ tooke our nature vnto his person in Deitie, and not the nature of Angels.

16 For no where doth hee take Angels: but the seede of Abraham he taketh.

17 Whereupon he ought in al things to be like vnto his brethren, that he might become a merciful and faithful high Priest before God, that he might repropitiate the sinnes of the people.

18 For in that wherein him selfe suffered and was tempted: he is able to helpe them also that are tempted.

*ing, * What is Man, that thou art mindfull of him? or the sonne of man, that thou visitest him?* Ps.8.5.

*7 Thou madest him for a litle while lower then the angels, thou hast crowned him with glory and honour, and * hast set him aboue the workes of thy hands.*

8 Thou hast put all thinges in subiction vnder his feete. In that he put all thinges vnder him, he left nothing that is not put vnder him, But nowe we see not yet all thinges put vnder him. 1.Cor.15.17

*9 * But him that for a while was made lesse then the angels, † we see* that it was *Iesus*, who *through the suffering of death, was crowned with glorie and honour, that he by the grace of God, should taste of death for all.* Phi.1.8. Fulke. The greeke is word for word *We see Iesus by the suffering of death, crowned &c.*

10 For it became him, for whom are al things, and by whom are all things, after he had brought many sonnes vnto glorie, that he should make the captaine of their saluation perfect through afflictions.

11 For both he that sanctifieth, & they which are sanctified are *all of one: for which cause, he is not ashamed to call them brethren,*

*12 Saying, * I wil declare thy name vnto my brethren, in the middest of the Church will I praise thee.* Ps.22.23.

13 And againe, I wil put my trust in him. And againe, Behold here am I, and the children which God hath giuen me.

*14 For asmuch then as the children are partakers of flesh and blood, he also himselfe likewise tooke part with them, * that through death, he might expell him that had lordship ouer death, that is, the deuil:* Ose.13.14. 1.Cor.15.54

15 And that he might deliuer them which through feare of death, were all their life time in danger of bondage.

16 For he in no place taketh on him the angels: but the seede of Abraham taketh he on him.

17 Wherefore in all thinges it became him to be made like vnto his brethren, that he might bee mercifull, and a faithfull high priest in thinges concerning God, for to purge the peoples sinnes.

18 For in that he himselfe suffered, and was tempted, he is able to succour them that are tempted.

MARGINALL NOTES. CHAP. II.

Rhem. 1. 9. Because of the passion.) *This proueth against the Caluinistes that Christ by his Passion merited his owne glorification. Which they would not for shame deny of Christ, but that they are at a point to deny all meritorious workes, yea euen in Christ also, and therefore they translate also this sentence heretically, by transposing the wordes.* In the Bible printed in the yere 1579.

Fulke. 1. If it were graunted that Christ merited his glorie by his suffering, it would helpe you nothing for your meritorious workes. And yet we would not for all the world, denie all meritorious works, for we acknowledge the the sacrifice of Christ to haue merited and deserued for vs remission of our sinnes, and eternall life. But all glorie that Christ hath, was from euerlasting due to his person, because he is the eternall sonne of God. And it is not long since, you confessed that *streight vpon his discending from heauen it was the dutie both of angels and all other creatures to adore him*, therefore he merited not his glorification by his death which was due to him so sone as he was incarnate by the right of his godhead. Neyther doth this text proue any thing to the contrary, if it be rightly translated. For the apostle sayth that Christ was made lesse then the angels, in respect of the passion of his death, as S. Paul saith, he *made him selfe of no reputation &c. Phili. 2. 7.* not that that he was crowned with glorie for the merite of his death. And therefore we translate not this sentence heretically, but according to the sense of the Apostle, and the iudgement of the Catholike fathers. First Athanasius distinguished as wee doe. *De incarnat verbi dei.*

So doth Chrysostome Hom. 4. *If he which should haue all subiect vnto him, died and suffered innumerable things: why art thou sad, whē thou sufferest? For we see Iesus, euen him that was made a litle lesse then the Angels, for the passion of death. And then againe he added, good and prosperous thinges, crowned with glorie.* S. Ambrose likewise saith. *He sheweth that the Crosse of Christ is glorie and honour, for which Crosse he was made lesse then the Angels.* Theodoret sayth. *He was not lesse then the Angels by nature of his diuinitie, but by suffering of his humanitie.* S. Augustine vpon this text, Cont. Maxim. lib. 3. cap. 18. saith. *That which is written in the Epistle to the Hebrewes. (But now we do not yet see all things subiect vnto him: but we see Iesus euen him that was made a litle lesse then the Angels for the passion of death) ought to teach vs how we should vnderstand that which is written to the Corinthians, When all things shalbe subdued vnto him, that it is said according to his humanitie, not according to his deitie. So therefore appearing in man in whom by the passion of death, he was made a litle lesse then the Angels, he shal iudge the quicke and the dead,* Againe, Cap. 25. he writeth, *The Scripture hath opened why it is said. Thou hast made him a litle lesse then the Angels, where it is read: we see Iesus euen him which is made a litle then the Angels for the suffering of death. Therefore not for the nature of man, but for the suffering of death.* Primasius saith, *he was made lesse then the Angels by dying for vs.* Seeing our translation therefore, is according to the interpretation and distinction of these Catholike fathers, you see either what learning, or what honesty is in these men, to charge vs with heretical translation, and transposing of the wordes. And although we should otherwise distinguish, that Christ by the passion of death was crowned with glorie, yet Christes meriting his glorie, were not proued thereby. For all the members of Christ by death attaine to the crowne of glory, yet not by the merite of there death.

CHAP. III.

By example of Christ (who is incomparably more excellent then Moses also) he exhorteth them to be faithfull vnto God. 7 Their reward shal be, to enter into euerlasting rest, if they perseuere, as contrariewise to be excluded (as was shadowed in their forfathers in the wilderner) if they sinne and become incredulous.

WHEREFORE holy brethren, partakers of the heauenly vocation, consider the Apostle, and high priest of our confession IESVS.

The excellencie of Christ aboue Moyses. Nu. 12, 7.

2 Who is faithful to him that made him, as also * Moyses in al his house.

3 For, this mā is esteemed worthy of more ample glorie aboue Moyses, by so much as more ample glorie then the house, hath he that framed it.

4 For euery house is framed of some mā, but he that created al things, is God.

5 And Moyses in deede was faithful in al his house as a seruāt, for a testimonie of those things which were to be said:

6 But Christ as the Sonne in his owne house: which house are we, if we keepe firme the confidence & glorie of hope vnto ỹ end.

Ps. 94, 8.

7 Wherefore, as the holy Ghost saith, *To day if you shal heare his voice,*

8 *Harden not your harts as in the exacerbation according to the day of tētation in the desert.*

9 *Where you fathers tempted me: proued & saw my workes*

10 *Fourtie yeres. For ỹ which cause I was offēded with this generatiō, & said, They do alwaies erre in hart. And they haue not knowē my waies.*

11 *To*

Therfore holy brethren, partakers of the celestiall calling, consider the Apostle and high priest of our profession Christ Iesus.

2 *Being faithful to him that appointed him, as also* * *Moses* was faithful *in all his house.*

3 *For this* man *was counted worthy of more glorie then Moses, in as much as he which hath builded the house, hath more honour then the house.* Num. 12. 7.

4 *For euery house is builded of some man, but he that builded all things, is* God.

5 *And Moses verely was faithful in all his house, as a seruant, for a witnesse of those thinges which were to be spoken after:*

6 *But Christ as the sonne hath rule ouer his owne house: whose house are we, if we hold fast the confidence and the reioycing of that hope vnto the end.*

7 *Wherefore: as the holy Ghost sayeth,* * *To day if ye wil heare his voice,* Psa. 95. 8.

8 *Harden not your hearts, as in the prouocation in the day of temptation in the wildernesse:*

9 *Where your fathers tempted mee, prooued me, and saw my workes fourtie yeres.*

10 *Wherefore I was greeued with this generation, and said, They do alway erre in heart, they verily haue not knowen my waies.*

11 *So*

11 *To whom I ſware in my wrath, If they ſhal enter into my reſt,*

12 Beware brethren, leſt perhaps there be in ſome of you an euil hart of incredulitie, to depart from the liuing God.

13 But exhort your ſelues euery day, whiles *to day* is named, that none of you be obdurate with the fallacie of ſinne.

14 For we be made partakers of Chriſt: yet ſo if we keepe the ‡ beginning of his ſubſtance firme vnto the end.

‡ Faith is the ground worke of our creation in Chriſt, which if we hold not faſt, al the building is loſt.

15 While it is ſaid, *To day if you ſhal heare his voice, do not obdurate your heartes as in that exacerbation.*

16 For ſome hearing did exaſperate: but not all they that went out of Aegipt by Moyſes.

17 And with whom was he offeded fourtie yeres? was it not with them that ſinned, *whoſe carcaſſes were ouerthrowen in the deſert?

18 And to whom did he ſweare that they ſhould not enter into his reſt: but to them that were incredulous?

19 And we ſee that they could not enter in, becauſe of incredulitie.

Num.14,37. 21,23.

11 *So that I ſware in my wrath, If they ſhall enter into my reſt.*

12 *Take heede brethren, leaſt at any time there be in any of you an euil heart of vnbeliefe, to depart from the liuing God:*

13 *But exhort ye one another daily, while it is called to day: leaſt any of you be hardned through the deceitfulneſſe of ſinne.*

14 *For we are made partakers of Chriſt, if we keepe ſure vnto the end the beginning of the ſubſtance.*

15 *So long as it is ſaid, * To day if ye will heare his voice, harden not your hearts, as in the prouocation.* ‖ Or, while. * Pſal.95.8.

16 *For ſome when they had heard, did prouoke ‖: howbeit, not all that came out of Egipt by Moſes.* ‖ The Lord.

17 *But with whom was he diſpleaſed fourtie yeres? Not with them that had ſinned, whoſe carkeiſes fell in the deſert?*

18 *And to whom ſware he that they ſhould not enter into his reſt, but vnto them that were not obedient?*

19 *And we ſee that they could not enter in, becauſe of vnbeliefe.*

CHAP. IIII.

That they muſt feare to be excluded out of the foreſaid reſt (which he proueth out of the pſalme) 12 conſidering that Chriſt ſeeth their moſt inward ſecretes. 14 And that he (as their Prieſt who alſo himſelfe ſuffered) is able and ready to ſtrengthen them in confeſſion of their faith.

LET vs feare therefore leſt perhaps forſaking the promis of entering into his reſt, ſome of you bee thought to be wanting.

2 For to vs alſo it hath been denounced, as alſo to them, but the word of hearing did not profit them, not mixt with faith of thoſe things which they heard.

3 For we that haue beleeued, ſhal enter into the reſt: as he ſaid, *As I ſware in my wrath, if they ſhal enter into my reſt:* and truely the workes from the foundation of the worlde being perfited.

Pſ.94,11.

4 For he ſaid in a certaine place of the ‡ ſeuenth day, thus. *And God reſted the ſeuenth day from al his workes.*

5 And againe in this, *If they ſhal enter into my reſt.*

Gen.2,2.

6 Becauſe it remaineth that certaine enter into it, & they to whom firſt it was preached, did not enter becauſe of incredulitie:

Againe he limiteth a certaine day: *To day,* in Dauid ſaying, after ſo long time, as is aboue ſaid, *To day if you ſhall heare his voice: doe*

Heb.3,7.

Let vs feare therefore, leaſt at any time by forſaking the promis of entring into his reſt, any of you ſhould ſeeme to be defrauded.

2 *For vnto vs was the Goſpell preached, as well as vnto them: but the word which they heard, did not profit them, not being coupled with faith to them that heard.*

3 *For we which haue beleeued, doe enter into his reſt, as he ſaid, * Euen as I haue ſworne in my wrath, if they ſhal enter into my reſt: although the workes were made perfect from the foundation of the world.* * Pſal.95.11.

4 *For he ſpake in a certaine place of the ſeuenth day on this wiſe: * And God did reſt the ſeuenth day from al his workes.* * Gen.2.5.

5 *And in this place againe, If they ſhal enter into my reſt.*

6 *Seeing therefore it followeth that ſome muſt enter thereinto, and they to whom the Goſpell was firſt preached entred not therein for vnbeliefe.*

7 *Againe, he appointed a certaine day, by to day, ſaying in Dauid after ſo long a time, (as it is ſaid) * To day if yee will heare his voice,* * Pſal.95.8.

doe not obdurate your hearts.

c So Ioſue is called in greek

8 For if c Ieſus had giuen them reſt: he would neuer ſpeake of an other day afterward.

9 Therefore there is left a ſabbatiſme for the people of God.

10 For he that is entred into his reſt, the ſame alſo hath reſted from his workes, as God from his.

11 Let vs haſten therefore to enter into that reſt: that no man fal into the ſame example of incredulitie.

‡ Whatſoeuer God threatneth by his word concerning the puniſhment of ſinne and incredulitie, ſhal be executed, be the offence neuer ſo ſecrete, deepe, or hidden in our hearts, becauſe Gods ſpeach paſſeth eaſily and ſearcheth throughly euery part, power, and facultie of mans ſoul.

12 ‡ For the word of God is liuely and forcible, and more perſing then any two edged ſword: and reaching vnto the diuiſion of the ſoule and the ſpirit, of the iointes alſo and the marowes, and a diſcerner of the cogitations and intents of the hart.

13 And there is no creature inuiſible in his ſight, but al things are naked and open to his eies, to whom our ſpeach is.

14 Hauing therefore a great high Prieſt that hath entred the heauens, IESVS the ſonne of God, let vs hold the confeſſion.

15 For we haue not a high prieſt that can not haue compaſſion on our infirmities: but tempted in all thinges by ſimilitude, except ſinne.

The Epiſtle in a Maſſe for the election of the Pope.

16 ‖ Let vs goe therfore with confidence to the throne of grace: that wee may obtaine mercie, and finde grace in ſeaſonable aide.

harden not your hearts.

8 For if Ieſus had giuen them reſt, then would he not afterward haue ſpoken of another day.

9 There remaineth therefore yet a reſt to the people of God.

10 For he that is entred into his reſt, hath ceaſed alſo from his owne workes, as God did from his.

11 Let vs ſtudy therefore to enter into that reſt, leaſt any man fall ‖ after the ſame example of the diſobedience. ‖ Or, into.

12 For the word of God is quicke and mighty in operation, & ſharper then any two edged ſword and entreth through euen vnto the diuiding aſunder of the ſoule and the ſpirit, & of the iointes, and the marow, and is a diſcerner of the thoughts and of the intents of the heart.

13 Neither is there any creature that is not manifeſt in the ſight of him: but all things are *naked and open vnto the eies of him of whom we ſpeake.*

14 Seeing then that wee haue a great high prieſt, which is entred into heauens, Ieſus the ſonne of God, let vs hold faſt this *confeſſion.*

15 For we haue not an high prieſt which can not be touched with the feeling of our infirmities: but was in all points tempted like as we are, and yet without ſinne,

16 Let vs therefore come boldly vnto the throne of grace, that we may obtaine mercy, and finde grace to helpe in time of neede.

MARGINALL NOTES. CHAP. IIII.

Rhem. 1. 4 Seuenth day,) *If the Apoſtle had not euidently here ſhewed that the Sabboths reſt was a figure of the eternall repoſe in heauen, who durſt to haue applied that Scripture of Gods reſt the ſeuenth day, to that purpoſe? Or how can our Aduerſaries now reprehend the like application manifoldly vſed in al holy auncient writers to the like end?*

Fulke. 1. Before this Epiſtle was written, the prophet Eſay deliuered the ſame doctrin of the Saboath that the Apoſtle doth: Eſay 58.13. &c. & cap. 66.23. The like application, in any ancient writer, to the like end we do not reprehend, when it hath the ſame warrant of the ſcripture. But ſeeing the ancient holy fathers, had neyther the ſame priuiledge of the ſpirit, that they ſhould neuer erre in there applications, nor alway the holy ſcripture to direct them vnto ſuch endes, ſometimes we may iuſtly reprehend them by auctoritie of the holy ſcriptures when there applications are not agreable vnto them. Applying of ſcriptures.

ANNOTATIONS. CHAP. IIII.

Rhem. 2. 16. Let vs goe with confidence.) *The aduerſaries goe about to proue by theſe wordes, that we neede no helpe of Saincts to obtaine any thing, Chriſt him ſelf being ſo readie, and we being admoniſhed to come to him with confidence as to a moſt mercifull Mediator and Biſhop. But by that argument they may as well take away the helpes and praiers of the liuing one for an other. And we do not require the helpe either of the Saincts in heauen, or of our brethren in earth, for any miſtruſt of Gods mercie, but for our owne vnworthines: being aſſured that the praier of a iuſt man auaileth more with him, then the deſire of a greeuous ſinner: and of a number making interceſſion together, rather then of a man alone, which the Heretikes can not deny except they reproue the plaine Scriptures. Neither do we come leſſe to him, or with leſſe confidence, when we come accompained with the praiers of Angels, Saincts, Prieſtes, or iuſt men ioyning with vs, as they fondly imagine and pretend: but with much more affiance in his grace, mercie, and merites, then if we praied our ſelues alone.* Scripture abuſed againſt inuocation of Saincts.

Fulke. 2. Chriſt is a moſte mercifull mediator, to whom we ought to come with confidence, and by him to God. Therefore we haue on neede of the mediatiation of Saincte departed. This argument (you ſay) is inſufficient. *Whereby wee may as well take away the helpes and praiers of the liuing, one for another.* I aunſwere, the praiers of the Saincte liuing, haue both commaundement, and promiſe in the ſcriptures: ſo hath not inuocation of Saincte departed this life, and therefore, they are not of one kinde. Agayne we haue no neede of the prayer of Saincte liuing for the merite or worthines of their perſons, but becauſe this mutuall Chriſt our only mediatour. Inuocation of Saincts.

mutuall dutie of praying one for another, is by God required, and is acceptable to him, when it is done in fayth and obedience vnto him, and of loue and charitie one towards another. The like cauſe is not of praying to Saincts in heauen, becauſe there is neither commandement to be obeyed, nor promiſe to be beleued, nor any vſe of our prayer for them. You ſay, *you require not the prayers of Saincts in heauen, or of your brethren on earth, for any miſtruſt of Gods mercy, but for your owne vnworthineſſe.* And we goe with confidence to the throne of grace, not truſting in our worthineſſe, or in the worthineſſe of any other creature, but onely in the worthineſſe of Chriſt, in whō we are aſſured to be heard, according to his promiſe, whether we be few or many. But you are *aſſured that the prayer of a iuſt man, auaileth more with him then of a grieuous ſinner.* And wee are aſſured, that no mans prayer auaileth with him any thing at all in reſpect of the merite of any iuſt man, but onely in the merite and mediation of Chriſt. Yet we know the prayer of a iuſt man, auaileth much by Gods mercifull promiſe, but not by the worthineſſe of his prayer: ſo we ſay of the interceſſion of many together, and otherwiſe the Scripture teacheth not. Therefore, ſeeing we haue no promiſe of helpe, by inuocation of Saincts, we can haue no confidence or hope in ſuch inuocation. Laſt of all you ſay, *You come not leſſe to God, or with leſſe confidence, but with much more affiance in his grace, when ye are accompanied with the prayers of Angels and Saincts, &c.* Firſt it is to manifeſt, that you come leſſe to God, when you goe ſo much to Saincts, then you ſhould doe if you went onely to God. Secondly, the affiance that you haue, is not in the meere grace, mercy, and merites of Chriſt, ſo great as if you came to Chriſt onely, truſting in his grace, merites and mercy, and not a whit in the merites or worthineſſe of Angels and Saincts, or any other creature, liuing, or dead. Whether the Angels and Saincts doe pray for you or no, you know not by the word of God. But that neither the one nor the other, can know your hearts, or your petitions offered to them in ſo many places at once, you might learne by the Scriptures, and euen by naturall reaſon, ſeeing it is proper to the diuinitie only, to know the heart of man, and all things or many things at one inſtant, 1. Reg. 8. 39.

CHAP. V.

That Chriſt being a man and infirme, was therein but as all Prieſts, and that he alſo was called of God to this office: offering as the others: 8 *and ſuffered obediently for our example.* 11 *Of whoſe Prieſthood hee hath much to ſay, but that the Hebrues haue need rather to heare their Catechiſme againe.*

The Epiſtle for a Biſhop that is a Confeſſor, and for S. Thomas of Canterburie.

FOR ‖ euery high Prieſt taken frō among men, is appointed for mē in thoſe things that pertaine to God: that he may offer gifts and ſacrifices for ſinnes:

2 That can haue compaſſion on thē that be ignorant and do erre: becauſe himſelf alſo is compaſſed with infirmitie.

3 And therefore he ought, as for the people, ſo alſo for himſelfe to offer for ſinnes.

2. Par. 26, 18. 1. Par. 23, 13. Pſ. 2, 7. Pſ. 109, 4.

4 *Neither doth any man ‖ take the honour to himſelf, but he that is called of God, *as Aaron.

5 So Chriſt alſo ‖ did not glorifie himſelfe that he might be made a high prieſt: but he that ſpake to him, *My Sonne art thou, I this day haue begotten thee.*

6 As alſo in an other place he ſaith, *Thou art ‖ a prieſt for euer, according to the order of Melchiſedec.*

7 Who in the dayes of his fleſh, ‖ with a ſtrong crie and teares, offering prayers and ſupplications to him that could ſaue him frō death, was heard ‖ for his reuerence.

8 And truely whereas he was the Sonne, he learned by thoſe things which he ſuffred, obedience:

9 And being conſummate, ‖ was made to al that obey him, cauſe of eternal ſaluatiō,

10 Called of God a high prieſt according to the order of Melchiſedec.

11 Of whom we haue great ſpeach and ‖ inex-

FOR euery high prieſt taken from among men, is ordained for men, in things pertaining *to God, to offer giftes, and ſacrifices for ſinne:*

2 Which can ſufficiently haue compaſſion on the ignoraunt, and on them that erre out of the way, foraſmuch as he himſelfe alſo is compaſſed with infirmitie.

3 And for the ſame infirmitie *he is bound to offer for ſinnes, as well for himſelfe, as for the people.*

*4 And no man taketh the honour vnto himſelfe, but he that is called of God, * as was Aaron.* 1. Chr. 23. 13

*5 Euen ſo, Chriſt alſo glorified not himſelfe to be made the high prieſt: but he that ſaid vnto him, *Thou art my ſonne, to day haue I begotten thee,* gaue it him.

*6 As he ſaith alſo in another place, *Thou art a prieſt for euer, after the order of Melchiſedech.* Pſal. 110. 4.

7 Which in the dayes of his fleſh, when he had offered vp prayers and ſupplications, with ſtrong crying and teares vnto him that was able to ſaue him from death, and was heard in that which he feared:

8 Though he were the ſonne, yet learned hee obedience, by thoſe things which he ſuffred.

9 And being perfect, was made the author of eternal ſaluation vnto al them that obey him:

10 And is called of God an high prieſt after the order of Melchiſedech.

11 Of whom wee haue many things to ſay,

inexplicable to vtter: becauſe you are become weake to heare.

12 For whereas you ought to be maiſters for your time, you need to be taught againe your ſelues what be the elements of the beginning of the wordes of God: and you are become ſuch as haue need of milke, and not of ſtrong meate.

13 For euery one that is partaker of milke, is vnskilful of the word of iuſtice: for he is a child.

14 But ſtrong meat is for the perfect, thē that by cuſtome haue their ſenſes exerciſed to the diſcerning of good and euil.

and hard to be vttered ſeeyng ye are dull of hearing.

12 For when as concerning the time, ye ought to be teachers, yet haue ye need againe that wee teach you the firſt principles of the beginning of the word of God, and are become ſuch as haue need of milke, and not of ſtrong meat.

13 For euery one that vſeth milke, is vnexpert of the worde of righteouſneſſe, for he is a babe.

14 But ſtrong meate belongeth to them that are perfect, euen thoſe which by reaſon of vſe, haue their wits exerciſed to diſcerne both good and euill.

ANNOTATIONS. CHAP. V.

Rhem. 1. 1 Euery high Prieſt.) *By the deſcription of a Prieſt or high Prieſt (for to this purpoſe all is one matter) he proueth Chriſt to be one in moſt excellent ſort. Firſt then, a Prieſt muſt not be an Angel, or of any other nature but mans. Secondly, euery man is not a Prieſt, but ſuch an one as is ſpecially choſen out of the reſt, and preferred before other of the communitie, ſeuered, aſſumpted and exalted into a higher ſtate and dignitie then the vulgar. Thirdly, the cauſe & purpoſe why he is ſo ſequeſtred and piked out from the reſidue, is to take charge of Diuine things, to deale as a mediator betwixt God and the people, to be the Deputie of men in ſuch things as they haue to craue or to receiue of God, and to preſent or giue to him againe. Fourthly, the moſt proper and principall part of a Prieſtes office is, to offer oblations, giftes and ſacrifices to God for the ſinnes of the people: without which kinde of moſt ſoueraine dueties, no perſon, people, or Common wealth can appertaine to God: and which can be done by none, of what other dignitie or calling ſeuer he be in the world, that is not a Prieſt: diuers Princes (as we read in the Scriptures) puniſhed by God, and king Saul depoſed from his kingdome, ſpecially for attempting the ſame.* 3.Reg.13. 2.Par.26. 1.Reg.13.

The deſcriptiō of a Prieſt, and his office.

And generally we may learne here, that in ijs quæ ſunt ad Deum, *in all matters touching God, his ſeruice, and religion, the Prieſt hath onely charge and authority: as the Prince temporal is the peoples gouernour, guider, and ſoueraine, in the things touching their worldly affaires: Which muſt for all that by him be directed and manneged no otherwiſe, but as is agreeable to the due worſhip and ſeruice of God. againſt which if the terrene Powers commit any thing, the Prieſts ought to admoniſh them from God.*

The Princes temporal authoritie how farre it extendeth.

We learne alſo hereby, that euery one is not a Prieſt, and that the people muſt alwayes haue certayne perſons choſen out from among them, to deale in their ſutes and cauſes with God, to pray, to miniſter Sacraments, and to ſacrifice for them. And whereas the Proteſtants will haue no Prieſt, Prieſthood, nor ſacrifice, but Chriſt and his death, pretending theſe wordes of the Apoſtle to be verified onely in the Prieſthood and Seruice of the old law, and Chriſtes perſon alone, and after him of no moe: therein they ſhew themſelues to be ignorant of the Scriptures, and of the ſtate of the new Teſtament, and induce a plaine Atheiſme and Godleſneſſe into the world. for ſo long as man hath to doe with God, there muſt needs be ſome deputed, and choſen out from among the reſt, to deale according to this declaration of the Apoſtle, in things pertaining to God, and thoſe muſt be Prieſts. for els, if men need to deale no more, but immediatly with Chriſt, what doe they with their Miniſters? Why let they not euery man pray, and miniſter for himſelfe and to himſelfe? What doe they with Sacraments, ſeing Chriſtes death is as wel ſufficient without them, as without Sacrifice? Why ſtandeth not his death as wel with ſacrifice as with Sacraments: as wel with Prieſthod, as with other Eccleſiaſtical function? There is no other cauſe in the world, but that (Sacrifice being the moſt principal act of religion that man oweth to God, both by his Law, and by the law of nature) the Diuel by theſe his miniſters, vnder pretence of deferring or attributing the more to Chriſtes death, would abolish it.

There is a peculiar order & calling of Prieſts of the new Teſtament.

Prieſts and ſacrifice neceſſarie in the new Teſtament, and nothing derogatorie to Chriſts prieſthood or ſacrifice.

This definition of a Prieſt and his function, with al the properties thereto belonging, holdeth not onely in the law of Moyſes, and order of Aarons Prieſthood, but it was true before, in the law of nature, in the Patriarches, in Melchiſedec, and now in Chriſt, and all his Apoſtles, and Prieſts of the new Teſtament: ſauing that it is a peculiar excellencie in Chriſt, that he onely offered for other mens ſinnes, and not at all for his owne, as all other doe.

The difference and excellencie of Chriſts Prieſthood.

Fulke. 1. Firſt you doe blaſphemouſly confound the office of a prieſt, and an high prieſt, to eſtabliſh your popiſh ſacrificing prieſthood. For it is not all one matter, to compare Chriſt with euery inferior prieſt of the lawe, and with the high prieſt, who was neuer but one at once, to ſignifie the ſingular prieſthood of our Sauiour Chriſt. Secondly, where you ſay there can no perſon, people, or common wealth, appertaine to God without the ſoueraigne duties of prieſthood, it is true, but for that purpoſe we haue no need of your popiſh ſacrificing prieſthood. For our high prieſt hath perfectly accompliſhed whatſoeuer ſacrifice was neceſſary for our ſinnes, and continueth to make interceſſion for vs for euer. Hauing no office of an externall ſacrificing prieſthood vnder him, but a miniſterie of preaching of his worde, and adminiſtration of his holy Sacraments here on earth. Thirdly, where you ſay that in al matters pertaining to God, the prieſt hath only charge & auctoritie, it is falſ. For although in preaching and adminiſtration of the Sacraments, &c. the choſen miniſter hath only charge and auctoritie to execute them, yet the prince hath charge and auctoritie to commaund them to be executed according to the word of God. Wherein as he is to be taught by the miniſter, ſo he is bound not to be ignorant therof, though the miniſter neglect his dutie in teaching of him. For which, and for not executing his office

Chriſt our only high prieſt.

office according to the word of God,the prince alſo hath charge and auctoritie to puniſh the miniſter of the Church.

Fourthly, we learne elſe where, that euery true Chriſtian is a ſacrificing prieſt, to offer vp ſpirituall ſacrifice acceptable to God by Ieſus Chriſt, 1.Pet.2.5. But none is our high prieſt to offer vp ſacrifice propitiatory for our ſinnes, or to make interceſſion with God for vs, as our mediator and aduocate, but onely Ieſus Chriſt,although there be prieſts,elders or miniſters choſen and appointed for miniſtration of the worde and Sacraments. For although it bee the duetie of the miniſter,to conceiue or pronounce publike prayers in the name of the Church,yet he is not as a prieſt or aduocate to preſent them before God,to be acceptable by the worthineſſe of his perſon or office,as the high prieſt of the law was,as a figure of Chriſt. Therefore ſayeth S. Auguſtine: *If the Apoſtle had ſayd ſo, Theſe things haue I written vnto you,that you ſhould not ſinne,but if any man ſinne you haue me for a mediatour, and I by my prayer obteine pardon for your ſinnes, as in a certayne place Parmenian placed the biſhop to be a mediatour betweene the people and God, what good or faythfull Chriſtian could abide him? who would behold him as an Apoſtle of Chriſt,and not as Antichriſt. Contra Parmen. lib.2. c.8.* You ſee this godly father counteth it intollerable,and very Antichriſtianiſme to place the biſhop or any other miniſter of the Church, as mediator betweene God and the people,to deale in their ſutes and cauſes with God as you meane; namely, as ſacrificing prieſts, to obtaine pardon for the worthineſſe of their office. Yet you are bold to ſay, *That we ſhew our ſelues not onely ignoraunt of the Scriptures,and of the ſtate of the new Teſtament, but alſo to induce a playne Atheiſme into the world,by denying ſuch a prieſthood.* But where be theſe Scriptures, that wee might learne them of you? you are as mute as a ſtone for any Scripture you bring. Well, for lacke of Scriptures let vs ſee what reaſon you haue. You ſay for reaſon, *That as long as men haue to doe with God, there muſt needes be ſome deputed to deale according to this declaration of the Apoſtle, in things pertaining to God,and thoſe muſt be prieſts.* I anſwere, the Apoſtle ſpeaketh onely of the high prieſts office, which is conſummated and perfected in Chriſt, in whoſe perſon is accompliſhed, whatſoeuer was figured by the high prieſts office of the law,but of inferiour prieſts he ſpeaketh not. You aske then what we doe with our miniſters? I anſwere,we make them not mediatours and ſacrificing prieſts, (as Parmenian the heretike,and you doe)but we haue them for ſuch purpoſes as Chriſt hath commaunded, to miniſter the word, Sacraments, publike prayers,diſcipline, &c. which is no part of the office of Chriſtes eternall high prieſthood,or chiefe ſacrificers dignitie. You aske further, *What we doe with Sacraments, ſeeyng Chriſtes death is as well ſufficient without them as without ſacrifice?* Verily,we vſe them as ſeales appointed of God, for confirmation of our fayth in Chriſtes death. But ſacrifice we haue none appointed of God, *But the ſacrifice of prayſe and thankeſgiuing which be the onely ſacrifices* (ſayth Iuſtinus) *that Chriſtians haue receiued to offer.Dialog.cum Tryphon.*

Thirdly, you aske, *Why his death ſtandeth not as well with ſacrifices, as with Sacramentes, and with prieſthood, as with other eccleſiaſticall function?* Becauſe Chriſtes ſacrifice cannot bee the onely propitiatorie ſacrifice, if there be any other beſide it. As for Sacraments, as ſeales and memorials to certifie vs of the effect of his death may well ſtand with his ſacrifice, as other functions that derogate nothing from his prieſtly dignitie. But the popiſh ſacrificing prieſthood, cannot ſtand with the death of Chriſt, becauſe it vſurpeth the ſacrificing prieſthood of Chriſt, in offering his bodie which none could doe but hee himſelfe, and therefore he is an high prieſt for euer, and hath no ſucceſſours in that office. *But ſacrifice propitiatorie* you ſay, (or elſe you ſay nothing to the purpoſe) *Is the moſt principall acte of religion that man oweth to God, and therefore muſt bee dayly offered.* We anſwere,Chriſt hath moſt perfectly accompliſhed that ſacrifice himſelfe,by his oblation of himſelfe once for all, as the Apoſtle doeth often affirme in playne termes, therefore that ſacrifice ptopitiatorie, neither needeth, neither can bee offered daily, or any more bee repeated, the fruite whereof is eternall. And therefore the deuill by ſetting vp a new prieſthood and ſacrifice, ſeeketh nothing elſe, but to depriue men of the fruite and benefite of the ſingular ſacrifice and prieſthood of Chriſt. To whom it is not to bee feared that we can attribute too much, ſeeing he is the ſonne of God, to whom with God his father and his holy ſpirite, all that are ſaued aſcribe their ſaluation, with all bleſſing, glory, wiſedome, thankeſgiuing, honour, power and might, for euer and euer, Apocalypſe 7. And where you ſay, this *definition of prieſthood was true in the Patriarkes, Melchiſedech and Aarons prieſthood, as it is nowe in Chriſt, ſauing that Chriſt onely was free from ſinne,* I ſay it is horrible blaſphemie. For it was but figuratiue and a ſhadowe of a prieſthood in all the reſt, and in Chriſt onely it was true, as the Apoſtle prooueth manifeſtly, *capitulo* 10.1. *&c.* beſide many other peculiar excellencies that the Apoſtle deſcribeth to bee true in Chriſt, which were figured in the prieſthoode of Melchiſedech, and excelled alſo by Chriſt, *capitulo* 7.14. to the ende of the Chapter.

Therefore Theodoret ſayeth well vpon this text. *Theſe things the holy Apoſtle hath ſayde, not meaning to ſhew vnto vs the rule of an high prieſthood, but preparing a way to ſpeake of the high prieſthood of our Lorde.* S. Ambroſe ſaieth: *The Apoſtle placeth here certayne things common to Chriſt with the Prieſtes,but certaine things higher.* Among which he maketh more peculiar excellencies of Chriſt then that one which you doe.The ſame not onely in ſenſe but alſo in wordes hath Chryſoſtome,*hom.*13. the like hath Primaſius. But what need the teſtimonie of men where the Scripture is ſo plaine?

Rhem. 2. 4 Taketh to himſelfe.) *A ſpeciall prouiſo for all Prieſtes, Preachers, and ſuch as haue to deale for the people in things pertaining to God, that they take not that honour or office at their owne handes, but by lawfull calling and conſecration, euen as Aaron did. By which clauſe if you examine Luther, Caluin, Beza, and the like, or if all ſuch as nowe adayes intrude themſelues into ſacred functions, looke into their conſciences, great and foule matter of damnation will appeare.*

Al true prieſts and preachers muſt be lawfully called thereto.

Fulke. 2. Luther, Caluine, Beza, and ſuch like,had both the inward calling by God, and the outward calling by the Church to their miniſtery.But if you examine the Pope and all his prieſts, which claime a prieſthood equall to Chriſt in all things, ſauing that they offer for their owne ſinnes, a great and foule matter of Antichriſtian

Lawfull calling.

vſurpation will appeare. For where haue they any teſtimonie of the Scripture, either for their papacie, or for their prieſthood?

Rhem.3. 5 Did not glorifie himſelfe.) *The dignitie of Prieſthood muſt needes be paſſing high and ſoueraigne, when it was a promotion and preferment in the ſonne of God himſelfe according to his manhood, and when he would not vſurpe, nor take vpon him the ſame, without his fathers expreſſe commiſſion and calling thereunto. An eternal example of humilitie, and an argument of condemnation to all mortal men, that arrogate vniuſtly any function or power ſpiritual, that is not giuen them from aboue, and by lawfull calling, and commiſſion of their ſuperiors.*

The dignitie and function of Prieſthood is not to be vſurped.

Fulke. 3: The Pope and his prieſts doe glorifie themſelues, for their prieſthood is not of Gods appointment, but of their owne vſurpation. For where hath God commanded them to ſacrifice the body and bloud of Chriſt, for the ſinnes of the liuing and of the dead?

The popiſh prieſthood.

Rhem.4. 6 A Prieſt for euer.) *In the 109. Pſalme, from whence this teſtimonie is taken, both Chriſtes kingdome and Prieſthood are ſet foorth. but the Apoſtle vrgeth ſpecially his Prieſthood, as the more excellent and preeminent ſtate in him, our Redemption being wrought and atchieued by ſacrifice, which was an acte of his Prieſthood, and not of his kingly power. though he was properly a king alſo, as Melchiſedec was both Prieſt, and king, being a reſemblance of Chriſt in both, but much more in his Prieſthood. And our Lord had this excellent double dignitie (as appeareth by the diſcourſe of S. Paul, and his allegations here out of the Pſalmes) at the very firſt moment of his conception or incarnation. for you muſt beware of the wicked hereſie of the Arians and Caluiniſts (except in theſe later it be rather an errour proceeding of ignorance) that ſticke not to ſay, that Chriſt was a Prieſt, or did ſacrifice, according to his Godhead. Which is to make Chriſt, God the fathers Prieſt, and not his ſonne, and to doe ſacrifice and homage to him as his Lord, and not as his equal in dignitie and nature. Therefore S. Auguſtine ſayth* in Pſal.109. That as he was man, he was Prieſt: as God, he was not Prieſt. And *Theodorete in Pſ.* 109. As man, he did offer ſacrifice: but as God, he did receiue ſacrifice. *And agayne,* Chriſt touching his humanitie was called a Prieſt, and he offered no other hoſt but his owne body. &c. *Dialog.1.circa med. Some of our new Maiſters not knowing ſo much, did let fall out of their pennes the contrary, and being admoniſhed of the errour, and that it was very Arianiſme, yet they perſiſt in it of mere ignorance in the grounds of Diuinitie.*

Chriſt both prieſt & king: but his Prieſthood more excellent of the two. *Pſal.2. 109.* Chriſt a Prieſt as he is man, not as he is God. *Retent.pag.89*

Fulke. 4. Becauſe this note ſpecially noteth me, I will repeate that I haue anſwered vnto it elſe where. Firſt note the intollerable pride of theſe popiſh interpreters, that chalenge to themſelues all learning & knowledge in diuinitie, & condemne all other mē of ignorance, and mere ignorance, in the grounds of diuinitie. So playeth *Briſtow* with the biſhop of *Sarum*, whom in the place by them quoted, I reprooued in theſe wordes. The like impudent cauill he bringeth agaynſt M. *Iewell*, whom no man I thinke without laughter can read, to be charged with ignorance by blundering *Briſtow*, for affirming Chriſt to be a prieſt according to his deitie, whom the Apoſtle expreſly ſayth by his eternall ſpirit to haue offered himſelfe. Heb. 9. 14. But that you may the better vnderſtand this controuerſie betweene vs, we deny not that Chriſt was a prieſt according to his humanitie, but wee affirme, that whole Chriſt is a prieſt, as hee is both God and man. For in the office of prieſthood, two things muſt be conſidered, A Miniſterie, and an Auctoritie. In reſpect of the miniſteriall part, our Sauiour Chriſt perfourmed that office, as man, but in reſpect of auctoritie of entring into the holieſt place, and reconciling vs to God, and preſenting vs vnto God, which was the principall part of his prieſthood, he did perfourme it, as the ſonne of God, as the Lord and maker of the houſe, and not as a ſeruaunt, but as God which hath created all things, Heb. 3. verſe 1. 2. 3. 4. 5. and 6. Againſt this ſound doctrine, let vs examine what the heretikes alleage. Firſt, they charge it moſt odiouſly with Arrianiſme, but without all ſparke of reaſon, ſeeing we diſtinguiſh plainly, the auctoritie of God the ſonne, which is equall with his father, from the miniſterie of the man Ieſus Chriſt, inferiour to his father as touching his manhood. Secondly, they charge vs that we ſticke not to ſay: Chriſt was a prieſt, or did offer ſacrifice according to his godhead. But we ſay he was a prieſt, and did offer ſacrifice, both according to his godhead, and according to his manhood. And the ſame ſayeth the Apoſtle in effect, when he ſayth: The bloud of Chriſt, which by his eternall ſpirite, offered himſelfe vnreproueable to God, ſhall purge your conſcience, &c. Heb. 9. 14. For not the bloud of beaſts, nor of any man, though he had bene innocent, but the bloud of that man which was God, was the price of our redemption, in which reſpect the Apoſtle, Act. 20. 28. ſayth, that God purchaſed his Church vnto himſelfe by his owne bloud. For by the eternall ſpirit is vnderſtoode that infinite power of the diuinitie, vnited to the humanitie, by which the ſacrifice of Chriſt was conſecrated, that by the ſame liuely or quickening vertue by which he created vs, he might alſo reſtore vs. Whereunto our Sauiour Chriſt had regard, when he ſayd. Iohn 6. *It is the ſpirite that giueth life, the fleſh profiteth nothing. But this* (ſay the Papiſts) *is to make Chriſt God the fathers prieſt, and not his ſonne.* Nay rather, this is to acknowledge Chriſt to bee both his fathers ſonne and his prieſt, euen as the Apoſtle ſayth: *The law appointeth Prieſts, men that haue infirmitie, but the word of the othe, which is after the lawe, the ſonne for euer perfected. Heb* 7.28. where, by the oppoſition of men hauing infirmitie, with the ſonne perfected for euer, it is moſt cleere, that the worde of the othe maketh Chriſt, as he is the ſonne of God a prieſt after the order of Melchiſedech. Where I cannot omit the ſhamefull corruption of this text in your popiſh tranſlation, which to hide this oppoſition betweene men, and God the ſonne of God, hath altogether left out this word *Men*, although it be in the Latine expreſſed manifeſtly: *Lex enim homines conſtituit, &c.* which they tranſlate thus: *The lawe appoynteth prieſtes, them that haue infirmitie.* But to proceed: our accuſers adde further, that our aſſertion is to make Chriſt to doe ſacrifice, and homage to God his father, as his Lord, and not as his equal in dignitie and nature. I anſwere, no more then when S. Paule ſayeth, that Chriſt *when he was in the fourme of God, and thought it no robberie to be equall with God, made himſelfe of no reputation, tooke vpon him the ſhape of a ſeruaunt, and became obedient to the death, euen the death of the croſſe.* For I haue ſufficiently before diſtinguiſhed, that all partes of his prieſthood that required obedience, ſeruice, homage, miniſterie, ſubiection, he performed as man: but the auctoritie of reconciling men to God, he wrought as God and man, euen as the Apoſtle writeth: *God was in Chriſt, reconciling the world vnto himſelfe.* 2. *Cor.* 5. 19. Therefore, that he might be a prieſt, able and worthy to make atonement with God, he was God: That his reconciliation and ſatiſfaction might extend to men, he was man, and ſo being God and man, he is a perfect mediator betweene God and man, and an high

Slander.

prieſt

prieſt for euer after the order of Melchiſedech. All this notwithſtanding they oppoſe againſt vs the auctoritie of the fathers, who doubtleſſe had none other meaning then we to keepe this diſtinction. Firſt S. Auguſtine in pſ. 109 is produced to ſay: *that as he was man, he was prieſt, as God he was not prieſt*. But S. Auguſtines wordes are ſomwhat otherwiſe: *The Lord hath ſworne &c. for to this end thou waſt borne out of the wombe before the daiſtarre, that thou mighteſt be a prieſt for euer after the order of Melchiſedech. For according to that he is borne of God the father, God with God, coeternall with him that begetteth, he is not a prieſt, but a prieſt for his fleſh aſſumpted, for the ſacrifice, which being taken of vs, he might offer for vs.* In theſe words Auguſtines meaning is plaine enough, that Chriſt according to his diuine and eternall generation could not haue beene a prieſt for vs, except he had taken our fleſh, and beene borne a man, which we doe alwaies confeſſe. But that our redemption by his ſacrifice was the mere worke of his manhood onely, he ſaith not, but the contrary if he be marked. For he ſaith that the ſonne of God was a prieſt for the fleſh, which he tooke of vs, that he might offer for vs that ſacrifice which he tooke of vs. Heere is plaine, that Chriſt as God offereth ſacrifice, but he offereth as a prieſt, for to offer ſacrifice pertaineth to a prieſt, therfore Chriſt as God is a prieſt, yet not as God only, but as God and man. Wherupon the ſame Auguſtine ſaith afterward: *O Lord which haſt ſworne and ſaid: Thou art a prieſt for euer after the order of Melchiſedech. The ſame prieſt for euer is the Lord on thy right hand, the very ſame (I ſay) prieſt for euer, of whom thou haſt ſworne, is the Lord on thy right hand, becauſe thou haſt ſaid to the ſame my Lord, Sit thou on my right hand vntill I make thine enemies thy footſtoole*. Heere he affirmeth that the eternall God, Dauids Lord as he is God, and Dauids ſonne as he is man, is that eternal prieſt. And to what end, but to performe thoſe parts of a prieſt which were proper to God, that is, to reconcile vs to God, to haue auctority of himſelfe and of his owne nature and worthineſſe, to come before God, and to remaine in the fauor of God alwaies, which no creature hath but through his worthineſſe and gratious gift. The next auctority brought againſt vs, is Theodoret in pſ. 109. who is cited thus: *As man he did offer ſacrifice, but as God he did receiue ſacrifices*. Verily we ſay as much and more alſo, that he offered ſacrifice as God alſo, reconciling the world to himſelfe. But in truth the words of Theodoret are otherwiſe, and to an other end, *Chriſt* (ſaith he) *is now a prieſt, which is ſprong of Iuda, according to the fleſh, not offering any thing himſelfe, but is the head of them that offer, ſeeing he calleth the church his body, and therfore he exerciſeth the prieſthood as a man, and he receiueth thoſe offerings that are offered as God. And the church truly doth offer the tokens of his body and blood, ſanctifying euery leuen by the firſt fruits.* In theſe words Theodoret ſpeaketh not of the ſacrifice that Chriſt offered himſelfe, but of the ſpirituall ſacrifice of thankſgiuing which the church offereth to him, in celebrating the memory of his death. Not of the prieſthood which Chriſt did exerciſe in earth, but of the prieſthood which he doth exerciſe in heauen, not now offering any thing, but as God receiuing oblations. And where he ſaith that now he exerciſeth the prieſthood as man, he denieth not, but that he doth exerciſe it as mediator, God & man: which is more plaine in his expoſition of the epiſtle to the Hebrues cap. 8. where he inquireth how Chriſt doth both ſit at the right hand of maieſty, & yet is a miniſter of the holy things. *For what prieſtly office doth he exerciſe* (ſaith he) *which hath once offered vp himſelfe, and doth no more offer any ſacrifice? And how can it be that the ſame perſon ſhould both ſit and exerciſe the prieſtly office? except perhaps a man will ſay, that the ſaluation which he prepareth as Lord, is a prieſtly office.* Neither hath he any other meaning *dialogo primo* where his purpoſe is to proue that Chriſt had a body. *If therfore it be proper for prieſts to offer gifts, and Chriſt concerning his humanitie is called a prieſt, & he offered none other ſacrifice but his owne body, therfore our Lord Chriſt had a body*. He ſaith not heere, that Chriſt is a prieſt according to his humanitie onely, whereas the excellency of his perſon, being both God and man, cauſed his prieſthood and ſacrifice to be acceptable and auailable for the redemption of man. Therfore he ſaith alſo vpon the ſeuenth chapter. *It is the part of a man to exerciſe prieſthood, and of God to receiue thoſe things that are offered. But yet the only begotten ſonne of God being made man, was made our prieſt alſo after the order of Melchiſedech, not with any increaſe of dignitie, but concealing his diuine dignitie, and taking vpon him a baſe eſtate for our ſaluation.* You ſee in theſe words he acknowledgeth him to be a prieſt, as he is both God & man. So ſaith Primaſius vpon this chapter: *It is the office of the high prieſt to ſtand betweene God & the people, to intreat God for the ſinnes of the people, this did Chriſt, by that he is man and God alſo, offering vp himſelfe for our ſinnes, alwaies liuing to make interceſſion to God for vs.* But to make the matter clere, beſide that which the apoſtle writeth cap. 3 & 9. theſe arguments may plainly be drawne out of the ſeuenth chapter, where he ſpeaketh expreſſie of his prieſthood after the order of Melchiſedech. Chriſt as he is without father and mother, is a prieſt after the order of Melchiſedech: Chriſt as he is God and man is without father and mother, therfore Chriſt as he is God & man is a prieſt after the order of Melchiſedech. Againe, Chriſt according to his diuinitie hath no beginning of his dayes, nor end of his life according to his whole perſon: therfore Chriſt according to his diuinitie, and according to his whole perſon, is a prieſt after the order of Melchiſedech. Againe, except you vnderſtand Chriſt to haue beene a prieſt according to his diuinitie, he was tithed in the loines of Abraham aſwell as Leui, but according to his diuinitie he was not in the loines of Abraham, and therefore paid no tithes in Abraham as God, though as man he was ſubiect to the law: but receiued tithes of Abraham in his prieſt and figure Melchiſedech. For the prieſt receiueth tithes in the name of God, as he bleſſeth in the name of God. Therefore if Chriſt giue prieſtly bleſſing in his owne name, he giueth it as he is God, and not as man only. Finally, to ſay that Chriſt was a prieſt in reſpect of his manhood onlie, ſauoureth rancklie of Neſtorianiſme, whereas our aſſertion that Chriſt is an high prieſt, both according to his Deitie, in which he is equall with his father, and alſo according to his humanitie, in which the father is greater then he, is as farre from Arrianiſme as Papiſts are from honeſtie & ſinceritie, to charge vs with ſuch open blaſphemie, which we deteſt more then they.

Rhem. 5. 7. With a ſtrong crie.) *Though our Sauiour make interceſſion for vs, according to his humane nature, continually in heauen alſo: yet he doth not in any external creatures make ſacrifice, nor vſe the praiers ſacrificall, by which our redemption was atchieued, as he did in the time of his mortal life, and in the act of his Paſſion, and moſt principally, when with a loud voice, and with this praier,* In manus tuas commendo ſpiritum meum, *he voluntarily deposed his ſoul, yelding it in moſt proper ſort for a ſacrifice. for in that laſt point of his death, conſiſteth ſpecially his high Prieſtly office, and the very worke & conſummation of our redemption.* The ſacrifice on the croſſe was the principal act of Chriſtes prieſthood. *Luc.* 23, 46.

Obſerue.

Obſerue more ouer, that though commonly euery faithful perſon pray both for him ſelf and others, and offer his praiers to God, yet none offereth by office, and ſpecial deputation, and appointment, in the perſon of the whole Church and people, ſauing the Prieſt. Whoſe praiers therfore be more effectual in them ſelues, for that they be the voice of all faithful men together, made by him that is appointed and receiued of God for the peoples legate. And of this kind were all Chriſtes praiers, in all his life and death, as all his other actions were: his faſting, watching, preaching, inſtituting, miniſtring, or receiuing Sacraments: euery one being done as Prieſtly actions.

Prieſts praiers more effectual

Chriſts Prieſtly actions.

Fulke. 5. Chriſt offered but that one ſacrifice propitiatory on the croſſe, and that but once, neither doth he make any other ſacrifice in any externall creatures. Neither hath he any ſacrificing preeſtes to be mediators betweene God and the people, as Parmenian the heretike placed the biſhop betweene God and the people. Therfore the prayers of the miniſter of the church, which he conceiueth or pronounceth in the name of the congregation are not more effectuall in themſelues for any ſuch office of mediation or legation, but they are acceptable becauſe they are according to Gods ordinance, the prayers of the whole church vttered by a miniſter thereunto appointed. For the praier of one priuate man, praying with heartie affection and true faith, is more agreeable to the will of God, then the prayer of a thouſand prieſts void of faith and good affection, yea and ſhall haue better effect then the faithfull prayer of the miniſter, conceiued for a careleſſe and faithleſſe people. Therfore Chriſtes prayers and other actions of his prieſthood were of another and a more excellent kinde, then the prayers of the beſt prieſt that euer was. His office of preaching and miniſtring of ſacraments, he hath by his word committed to the miniſters of his church, to exerciſe in his name, therefore they be as effectuall being done by his ſeruants, as by himſelfe. But his high prieſts office he reteineth to himſelfe, and hath not committed it to another. Therfore none may preſume to offer ſacrifice as he did, nor to pray, watch, faſt, or doe any thing meritorious for other as he did.

Chriſt our only high prieſt.

Rhem. 6. 7. For his reuerence.) *Theſe wordes haue our Engliſh Tranſlators perniciouſly and moſt preſumptuouſly corrupted, turning them thus,* In that which he feared, *contrary to the verſion and ſenſe of al antiquity, and to Eraſmus alſo, and contrarie to the ordinary vſe of the Greeke word, as Beza himſelfe defineth it* Luc. 2. v. 25: *and contrarie to the propriety of the Greeke phrtſe, as not onely the Catholikes, but * the beſt learned Lutherans do ſhew and proue by many examples. They folow herein the ſingular preſumption of Caluin, who was the firſt (as his fellow Beza confeſſeth) that euer found out this interpretation. Which neither S. Chryſoſtom, nor any other, as perfect Græcians as they were, could euer eſpie. Where, onely to haue made choiſe of that impious and arrogant Sectaries ſenſe, before the ſaid fathers and all the Churches beſides, had been ſhameful ynough: but to ſet the ſame downe for very Scripture of Gods bleſſed word, that is intolerable and paſſeth al impiety. And we ſee plainely that they haue no conſcience, indifferencie, nor other purpoſe, but to make the poore Readers beleeue, that their opinions be Gods owne word, and to draw the Scriptures to ſound after the fantaſie of their hereſies. But if the good Reader knew, for what point of doctrine they haue thus framed their tranſlation, they would abhorre them to the depth of Hel. forſooth it is thus: they would haue this Scripture meane, that Chriſt was in horrible feare of damnation, and that he was not onely in paines corporal vpon the Croſſe (which they hold, not to haue been ſufficient for mans redemption) but that he was in the very ſorowes and diſtreſſes of the damned, without any difference, but that it was not euerlaſting, as theirs is. For this horrible blaſphemie (which is their interpretation of Chriſtes deſcending into Hel) Gods holy word muſt be corrupted, and the ſacrifice of Chriſtes death (whereof they talke ſo preſumptuouſly) muſt not be ynough for our redemption, except he be damned for vs alſo to the paines of Hel. Wo be to our poore Countrie, that muſt haue ſuch bookes, and read ſuch tranſlations. See Caluin and Beza in their Commentaries and Annotations vpon this place, and you ſhal ſee, that for defenſe of the ſaid blaſphemies they haue thus tranſlated this text. See the Annotations before,* Act. 2. 27. *and* Mat 27. 46.

Notorious heretical tranſlation to mainteine Caluins horrible blaſphemie.

Ἀπὸ εὐλαβείας *Flac. Illyr. vpon this place,*

Caluins blaſphemie that Chriſt ſuffered hel paines vpō the croſſe, and that his death otherwiſe were inſufficient.

Fulke. 6. The Greeke word ſignifieth both feare, reuerence, and pietie. Therefore that tranſlation is not corrupt, which giueth that interpretation which the word will beare. But *it is contrary* (ſay you) *to the verſion and ſenſe of all antiquitie.* That is not ſo, for Beza allegeth a moſt ancient Latine verſion, which he calleth *Claremontanus codex*, where it is tranſlated *à metu*, from feare. Primaſius alſo allegeth the ſentence of Caſſiodorus, that the word is taken ſometime for loue, and ſometime for feare. Greg. Nazian. alſo *orat. 2. de filio*, reckoning τὸ εὐλαβὲς, that is, feare, among the infirmities of Chriſtes manhood, declareth that he followed this ſenſe: ſeeing this word ſignifying feare, is no where in the ſcripture applied to Chriſt but in this text. Theodoret alſo manifeſtly followeth this ſenſe, writing vpon this text, & ſaith: *who (except he were out of his wits) would ſay that theſe things are ſpoken of his diuine nature? For if bleſſed Paule feared not death, but deſired to be diſſoiued and to be with Chriſt, and ſaid to them which foreſhewed vnto him thoſe things which ſhould befall vnto him at Ieruſalem, and aſſayed to keepe him backe, why weepe you and afflict my heart? I am ready, not only to be bound, but alſo to die for the name of our Lord Ieſus Chriſt: how did God the word, the creator of the world (which cannot be turned or changed, and is free from all affection) feare death?* Againe, he interpreteth the prayer heere ſpoken of, to be that *which he made in his paſſion, ſaying, Father if it be poſſible, let this cup paſſe from me.* The Syrian tranſlation is alſo *from feare*. By all which it is manifeſt, how vntruely you ſay, that our interpretation is contrary to the verſion and ſenſe of all antiquitie, as alſo to the ordinary vſe of the Greeke word, which not only of prophane writers, but alſo in the holy ſcripture, is taken for feare, Act. 23. 10. & euen in this epiſtle Heb. 11. 7. witneſſe your owne Latine text, which for εὐλαβηθεὶς tranſlateth *timens* & *metuens*, fearing. Neither doth Beza ſay otherwiſe, but bringeth many examples to the cõtrarie. Likewiſe, where you ſay it is contrarie to the propertie of the Greeke phraſe, you ſhew your great skill in the Greeke tongue. For our interpretation is moſt agreeable to the Greeke phraſe, becauſe the prepoſition ἀπὸ doth more commonly ſignifie out or from, then for, as you tranſlate it, though Illyricus helpe you with ſome examples, where it ſignifieth rather *præ* then *pro*. That Beza confeſſeth Caluin to haue beene the firſt that found out this interpretation, he meaneth in theſe dayes, for he allegeth that Nazianzen & other of the ancient fathers did follow this interpretation before Caluin. And although Chryſoſtome did not, yet Nazianzen and Theodoret did, which were as perfect Græcians as Chryſoſtome: and yet Chryſoſtome doth not altogether abhorre from it, though he preferre the other. *Let the heretikes be aſhamed* (ſaith he) *the ſonne of God was heard* ἀπὸ τῆς εὐλαβείας *from feare, and what could a man ſay more of the Prophets? And what order is it, that he ſaith he was heard from feare? and although he were the ſonne, he learned of thoſe things which he ſuffered, obedience, who would ſay theſe*

Cauilling.

theſe things of God. Here it appereth plainly, that he vnderſtood the word εὐλαβεία for feare, & not for reuerence, becauſe it could not be ſaid of the prophets, that they were heard for their reuerence, but from their feare. Wherfore, ſeeing this commentary was not written by Chryſoſtome himſelfe, but gathred out of his homilies & writings after his death, it may be the other interpretation was added by ſome other that liked better therof then of Chryſoſtoms firſt ſenſe. Wherfore (to omit all your vngodly railing meet for ſuch heretiks & traitors as Rhemes ſendeth into England) as our tranſlation is agreeable to the originall text & to the ancient verſiõs & ſenſe of ſome of the ancient fathers, ſo is our expoſition honorable & glorious to God the father & Chriſt his ſonne, & to the holy ghoſt, by whom this epiſtle was indited, and agreeable to the analogy of faith, confirming an article of our faith, that Chriſt deſcended into hell, and ſuffered not only bodily paines, but alſo great ſorow & anguiſh of ſoule, which was neceſſary for our redemptiõ, according to the manifeſt ſcriptures: & obeied, as the death of his body was a neceſſary part of his obedience & ſacrifice. And therfore you doe as ignorantly as maliciouſly, ſeparate the ſacrifice of his death from all other his paſſions, as though his ſacrifice was no more but the ſeparation of his body from his ſoule, & that all that he ſuffered beſide in body & minde, was ſuperfluous, ſeeing his death only ſhould be enough for our redemption. Wo be to them therfore that are led by ſuch blinde guides, that either ſee not ſo manifeſt light of truth, or els doe ſo obſtinatly ſtriue againſt it to their vtter condemnation. Where you exhort men to read Caluin & Beza in their commentaries & annotations vpon this place, I wiſh that all men either would or could follow your counſell, & they ſhould ſee that they are farre from ſuch blaſphemies as you moſt blaſphemouſly aſcribe vnto them. And for this queſtion of Chriſts deſcending into hell, I refer ỹ readers as you doe, to that which hath bin written before of this matter.

Chriſt yelding vp the Ghoſt, accompliſhed our redemption. *Io.19.30.*

Rhem. 9. Conſummate.) *The ful worke of his ſacrifice, by which we were redeemed, was wholy conſummate and accompliſhed, at the yelding vp of his ſpirit to God the Father, when he ſaid,* Conſummatum eſt. *though for to make the ſame effectual to the ſaluation of particular men, he him ſelf did diuers things, and now doth in heauen, and our ſelues alſo muſt vſe many meanes, for the application thereof to our particular neceſſities. See the next Annotation.*

Chriſts Paſſion ſufficient for al, but profitable to the only which obey, not by faith only, but by doing as he and his Church commaund.

Rhem. 7. 9. Was made to all.) *The Proteſtants vpon pretence of the ſufficiencie of Chriſtes Paſſion, & his onely redemption, oppoſe them ſelues guilefully in the ſight of the ſimple, againſt the inuocation of Saincts, and their interceſſion, and help of vs, againſt our penitential workes or ſuffering for our owne ſinnes, either in this life or the next: againſt the merites of faſting, praying, almes, and other things commended to vs in holy writte, and againſt moſt things done in the Church, in ſacrifice, Sacrament, and ceremonie. But this place and many other ſhew, that Chriſtes Paſſion, though it be of it ſelf far more ſufficient & forcible, then the Proteſtants in their baſeneſſe of vnderſtanding can conſider, yet profiteth none but ſuch, as both doe his commaundements, and vſe ſuch remedies and meanes to apply the beneſite thereof to them ſelues, as he appointeth in his word, or by the Holy Ghoſt in his Church. And the Heretikes that ſay, faith onely is the thing required to apply Chriſtes benefites vnto vs, are hereby alſo eaſily refuted. for we do not obey him onely by beleeuing, but by doing whatſoeuer he commaundeth. Laſtly, we note in the ſame wordes, that Chriſt appointeth not by his abſolute and eternal election, men ſo to be partakers of the fruite of his redemption, without any condition or reſpect of their owne workes, obedience, or free wil: but with this condition alwaies, if men wil obey him, and do that which he appointeth. See S. Auguſtine (or Proſper) to. 7 Reſponſ. Proſperi* li. 2. articulo 1 ad obiectiones Vincentij, *where he ſaith of the cup of Chriſtes paſſion,* It hath in deede in it ſelf, to profite al: but if it be not drunken, it healeth not.

Iuſtification by faith only.

Fulke. 7. We confeſſe that Chriſtes paſſion profiteth none but ſuch as obey him, aud vſe ſuch meanes to apply the benefit therof to themſelues, as he hath appointed by his word, without which, the Holy ghoſt hath appointed nothing in the church of Chriſt. Though in the church of Antichriſt, that which cannot haue a ſhew or colour by wreſting of the word of God, is blaſphemouſly aſcribed to the appointment of the Holy ghoſt. But how are we confuted, that ſay faith is the only thing required to apply Chriſtes benefits vnto vs? You anſwere: *For we doe not obey him only by beleeuing, but by doing whatſoeuer he commandeth: ergo,* it is not the proper office of faith to apply the benefits of Chriſtes death vnto vs. How hangeth this together? For the Apoſtle ſaith not that obedience is the only meane wherby we apply Chriſtes benefits vnto vs, but that Chriſt is a cauſe of ſaluation to all that obey him, ſo that obedience is a fruit of ſaluation, not a cauſe thereof. Although if you would vnderſtand the obedience of faith and trueth, wherof the ſcripture ſpeaketh, and from whence floweth all other obedience to Gods commandements, we would not contend with you, but that obedience is the only meane on our part, to apply the benefits of Chriſt vnto vs, but on Gods behalfe, the Holy ghoſt is the only meane. Theodoret ſaith: *By this meanes he exhorteth them to whom he writeth to continue in faith, and to truſt in the mercy and clemency of the high prieſt.* S. Ambroſe alſo vnderſtandeth this obedience to be faith, ſaying: *He ſheweth what great gaine his paſsion is, which ſufficeth vnto all beleeuers for eternall ſaluation.* The very ſame words hath Primaſius. Finally, you cannot prooue by this place that God chuſeth men to ſaluation, with reſpect of the merit of their works, obedience, free will or faith it ſelfe, but with condition, that he will giue them grace to obey him, & will

Merit.

Freewill.

to beleeue in him, and to doe that he appointeth. Not leauing it to the freedome of mans will, *which auaileth to nothing but to ſinne,* as S. Auguſtine ſaith *ad Boniſac. lib.* 3. c. 8. And Proſper meaneth, that the cup of immortalitie is drunke by faith onely. For he ſaid before, that *they which depart out of the world without faith and the Sacrament of regeneration, are farre from their redemption.* Signifying, that faith which is confirmed by the Sacrament of baptiſme in all that be of yeeres, is the onely meane to drinke this cup of immortalitie. But to infants, the ſpirit of God which is alſo teſtified to be giuen by baptiſme, is ſufficient to make them partakers of it.

The Apoſtle omitteth to ſpeake of the B. Sacrament as a myſterie then to deepe for the Iewes capacitie.

RHEM. 8 11 Inexplicable.) *Intending to treate more largely and particularly of Chriſtes or Melchiſedeks Prieſthood, he forewarneth them that the myſterie thereof is far paſſing their capacitie, and that through their feeblenes in faith and weakneſſe of vnderſtanding, he is forced to omit diuerſe deepe points concerning the Prieſthood of the new law. Among which (no doubt) the myſtery of the Sacrament and Sacrifice of the altar, called* MASSE, *was a principall and pertinent matter: which the Apoſtles and Fathers of the primitiue Church vſed not to treat of ſo largely and particularly in their writings, which might come to the hands of the vnfaithfull, who of all things tooke ſorneſt ſcandal of the B. Sacrament, as we ſee Io. 6.* He ſpake to the Hebrues (*ſaith S. Hierom ep.* 126.) that is, to the Iewes, and not to the faithfull men, to whom he might haue beene bold to vtter the Sacrament. *And in deede it was not reaſonable to talke much to them of that ſacrifice which was*

the resemblance of Christes death, when they thought not right of Christes death, it self. Which the Apostles wisedom and silence our Aduersaries wickedly abuse against the holy Masse.

Fulke. 8. Those things that were hard to be vnderstood of them, concerning the priesthood of Melchisedech, after he hath stirred them vp to attention in the sixt chapter, are all expressed in the seuenth chapter. And therefore here is no place to foist in the sacrifice of your popish masse, as one of the things inexplicable. For by as good reason the Valentinians, Carpocratians, Manichees, & such other heretiks might say, no doubt all their mysteries of wickednesse were principall & pertinent matters to the priesthood of Melchisedech, which were inexplicable. But if the Hebrues were vnmeet, in respect of their infirmitie, to heare of the mysteries of the masse, were all other churches in the world in the same case, that no mention of that sacrifice is made in all the scriptures? Of the blessed sacrament of Christes supper, the apostles and fathers of the most ancient church, haue treated as sufficiently and largely as of any other matter, for the instruction of the church. And therfore you doe nothing but seeke a corner to hide the impietie & blasphemie of your masse which hath no ground in the holy scriptures, nor testimony of the ancient fathers. For we ground not only vpon the silence of the Apostle in this place, but of the silence of the Holy ghost in all the scriptures, and not only of the silence of the Apostle, but vpon those speeches which the Holy ghost hath vttered in this epistle and elswhere which vtterly ouerthroweth your blasphemous sacrifice of the masse. Sacrifice of the masse.

CHAP. VI.

He exhorteth them to be perfect scholers, and not to neede to be Catechumens againe, 4 considering they can not be baptized againe: 9 and remembring their former good workes, for the which God wil not faile to performe them his promis, if they faile not to imitate Abraham by perseuerance in the faith with patience. 20 And so endeth his digression, & returneth to the matter of Christes Priesthod.

WHEREFORE intermitting the word of the beginning of Christ, let vs proceede to perfection, not againe laying ‖ the foundation of penance frō dead works, and of faith toward God,

2 Of the doctrine of baptismes, and of imposition of handes, and of the resurrection of the dead, and of eternal iudgement.

3 And this shal we doe, if God wil permit.

Heb.10,26. 4 For * it is ‖ impossible for them that were once illuminated, haue tasted also the heauenly gift, and were made partakers of the holy Ghost,

5 Haue moreouer tasted the good word of God, & the powers of the world to come,

6 And are fallen: to be renewed againe to penance, crucifying againe to them selues the sōne of God, & making him a mockerie.

7 For the earth drinking the raine often comming vpon it, and bringing forth grasse commodious for them by whom it is tilled, receiueth blessing of God.

8 But bringing forth thornes and bryers, it is reprobate, and very neere a curse, whose end is, to be burnt.

9 But ‡ we confidently trust of you, my best beloued, better things and neerer to saluation: although we speake thus.

10 For ‖ God is not vniust, that he should forget your worke and loue which you haue shewed in his name, which haue ministred to the saincts and doe minister.

11 And our desire is that euery one of you shew forth the same carefulnesse to the accomplishing of hope vnto the end:

12 That you become not slouthfull, but imitatours

THerefore leauing the doctrine of the beginning of Christ, let vs go forth vnto perfection, not laying againe the foundation of repentance from dead works, and of faith toward God,

2 Of the doctrine of baptismes, and of laying on of hands, and of resurrection of the dead, and of eternall iudgement.

3 And this will we do, if God permit.

*4 * For it can not be that they which were once lightened, and haue tasted of the heauenly gift, and were become partakers of the Holie ghost,* Matt.22.45. 2.pet.2.10.

5 And haue tasted of the good word of God, and the powers of the world to come:

6 And they fall away, should be renued againe into repentance, crucifying to themselues the sonne of God afresh, and making a mocke of him.

7 For the earth which hath drunken in the raine that commeth oft vpon it, and bringeth forth herbes, meete for them by whom also it is tilled, receiueth blessing of God:

8 But that ground which beareth thornes & bryers, is reproued, & is nigh vnto cursing, whose end is to be burned.

9 Neuertheless, deare friends, we are persuaded better things of you, and things which accompany saluation, though we thus speake.

10 For God is not vnrighteous, to forget your worke and labor of loue, which ye haue shewed toward his name, hauing ministred to the saints, and do *minister.*

11 Yea, and we desire that euery one of you doe shew the same diligence, to the full assurance of hope vnto the end,

12 That yee faint not, but be followers of them,

imitatours of them which by faith and patience ſhal inherite the promiſſes.

13 For God promiſing to Abraham, becauſe he had none greater by whome he might ſweare, he ſware by him ſelf,

Gen.22,16. 14 Saying, * Vnles bleſsing I ſhal bleſſe thee, and multiplying ſhal multiplie thee.

15 And ſo patiently enduring he obtained the promiſe.

16 For men ſweare by a greater then them ſelues: and the end of al their controuerſie, for the confirmation, is an othe.

17 Wherin God meaning more aboundantly to ſhew to the heires of the promiſe the ſtabilitie of his counſel, he interpoſed an othe:

18 That by two thinges vnmoueable, whereby it is impoſsible for God to lie, we may haue a moſt ſtrong comfort. who haue fled to hold faſt the hope propoſed,

19 Which we haue as an anker of the ſoule, ſure and firme, and going in into the inner partes of the vele,

20 Where IESVS the precurſor for vs is entered, made a high prieſt for euer according to the order of Melchiſedec.

them, which through faith and patience inherite the promiſes.

13 For when God made the promiſe to Abraham, becauſe he could ſweare by no greater, he ſware by him ſelfe,

14 Saying, Surely, bleſſing, I will bleſſe thee,* Gen.12.2. *and multiplying, I will multiplie thee.*

15 And ſo after that he had taried patiently, he obteined the promiſe.

16 For men verily ſweare by the greater, and an othe of confirmation, is to them an ende of all ſtrife.

17 Wherein God willing more abundantly to ſhew vnto the heires of promiſe the ſtableneſſe of his counſell, confirmed by an othe:

18 That by two immutable things, in which it was impoſſible for God to lie, we might haue a ſtrong conſolation, which haue fled to hold faſt the hope laid before vs:

19 Which hope *we hold as an anker of the ſoule both ſure and ſtedfaſt, an entering in into that thing which is within the vaile:*

20 Whither the forerunner is for vs entred, euen *Ieſus, after the order of Melchiſedech made a Prieſt for euer.*

MARGINAL NOTES. CHAP. VI.

Rhem. 1. 9. We confidently.) *It is euident by theſe wordes, againſt the Nouatians and the Caluinists, that S. Paul meant not preciſely, that they had done, or could do any ſuch ſinne, whereby they ſhould be put out of al hope of ſaluation, and be ſure of damnation, during their life.*

Fulke 1. S. Paul meant not, that the elect among the Hebrewes, either had or could fall away finally from Chriſt, but he declared before, that ſome might ſo fall away from Chriſt, as it was impoſſible for them to be renued by repentance. v. 4. — Certainty of election.

ANNOTATIONS. CHAP. VI.

Rhem. 2. 1. The foundation of penance.) *We ſee hereby, what the firſt groundes of Chriſtian inſtitution or Catechiſme were in the Primitiue Church, and that there was euer a neceſſarie inſtruction and beleefe of certaine points had by word of mouth and tradition, before men came to the Scriptures: which could not treate of things ſo particularly, as was requiſite for the teaching of al neceſſarie groundes. Among theſe points were the 12 Articles conteined in the Apoſtles Creede: the doctrine of penance before Baptiſme: the maner and neceſſitie of Baptiſme: the Sacrament of Impoſition of hands after Baptiſme, called Confirmation: the articles of the Reſurrection, Iudgement, and ſuch like. Without which things firſt laid, if one ſhould be ſent to picke his faith out of the Scripture, there would be madde rule quickly. See S. Auguſtine* in expoſit. inchoat. ep. ad Ro. verſus finem. — The Apoſtles forme of Catechiſme, and the points therof.

Fulke 2. The Primitiue Church had nothing in their Catechiſme & inſtruction, that was taught by word of mouth, but that which was conteined in the holy Scripture, as all the articles of the Creede, the doctrine of repentance before baptiſme, the maner and vſe of baptiſme, Confirmation by impoſition of handes, and ſuch like. Which doctrine muſt firſt be preached and taught ordinarily, yet ſome haue beene driuen to picke their faith out of the Scriptures, without ſuch ordinarie inſtruction, and made no madde rule at all. Neither doth S. Auguſtine in the place cited, ſay any thing to the contrarie. — Sufficiencie of the Scriptures.

Rhem. 3. 4. Impoſſible.) *How hard the holy Scriptures be, and how dangerouſly they be read of the vnlearned, or of the proud be they neuer ſo wel learned, this one place might teach vs.* Whereat the Nouatians of old did ſo ſtumble, that they thought, and heretically taught, that none falling into any mortal ſinne after Baptiſme, could be receiued to mercie or penance in the Church: and ſo to a contentious man, that would folow his owne ſenſe, or the bare wordes, without regard of the Churches ſenſe and rule of faith (after which euery Scripture muſt be expounded) the Apoſtles ſpeach doth here ſound. Euen as to the ſimple, and to the Heretike that ſubmitteth not his ſenſe to the Churches iudgement, certaine places of this ſame Epiſtle, ſeeme at the firſt ſight, to ſtand againſt the daily oblation or ſacrifice of the Maſſe: which yet in truth make no more for that purpoſe, then this text we now ſtand on, ſerueth the Nouatians: as when we come to the places, it ſhal be declared.*

And let the good Readers beware here alſo of the Proteſtants expoſition, for they are herein worſe then Nouatians, ſpecially ſuch as preciſely folow Caluin: holding impiouſly, that it is impoſsible for one that forſaketh entirely his faith, that is, becommeth an Apoſtata or an Heretike, to be receiued to penance or to Gods mercie. To eſtabliſh which falſe and damnable ſenſe, theſe fellowes make nothing of S. Ambroſes, S Chryſoſtoms, and the other fathers expoſition, which is the holy Churches ſenſe, That the Apoſtle meaneth of that penance which is done before and in Baptiſme. which is no more to ſay, but that

Ambr. de pœnit. li. 2. c. 2.

Ambr. loco cit. & in ep. ad Heb. Chry. ho. 9 in c. 6. ad Hebr.

The fathers expoſition of this place.

The Nouatians (as al Heretikes) made Scripture the ground of their hereſie.

Other places make no more for the Proteſtants then this doth for Nouatus.

Caluins hereſie vpon this place, worſe then the Nouatians.

that it is impoſſible to be baptized againe, and thereby to be renouated & illuminated, to die, be buried, and riſe againe the ſecond time in Chriſt, in ſo eaſie and perfect penance and cleanſing of ſinnes, as that firſt ſacrament of generation did yeld: which appleth Chriſtes death in ſuch ample maner to the receiuers, that it taketh away al paines due for ſinnes before committed: and therfore requireth no further penance afterward, for the ſinnes before committed, al being waſhed away by the force of that Sacrament duely taken. S. Auguſtine calleth the remiſſion in Baptiſme, Magnam indulgentiam, *a great pardon.* Enchirid. c. 64.

Hiero. ep. 8. ad Demetriad. c. 6

The Apoſtle therfore warneth them, that if they fal from their faith, and from Chriſtes grace and law which they once receiued in their Baptiſme, they may not looke to haue any more that firſt great and large remedie applied vnto them, nor no man els that ſinneth after Baptiſme: though the other penance, which is called the Second table after ſhipwracke, *which is a more painful medicine for ſinne then Baptiſme, requiring much faſting, praying, and other afflictions corporal, is open not onely to other ſinners, but to al once baptized, Heretikes, or oppugners of the truth malitiouſly and of purpoſe or what way ſo euer, during this life. See S. Cyprian* ep. 52. *S. Ambroſe vpon this place. S. Auguſtine* cont. ep. Parm. li. 2. c. 13. *and* ep 50. *S. Damaſcene* li 4. c. 10.

The Sacrament of penance is ready for al ſinners whatſoeuer.

Fulke 3. The wicked peruert al the Scriptures to their owne damnation, though they be neuer ſo plaine, much more if there be any difficultie in them. But hereof we may not gather, that all the holy Scriptures be hard, & dangerous to be read of the vnlearned. Chryſoſtome, exhorting the vnlearned to read the Scriptures, ſaith: *Al things are cleere and plaine by the holy Scriptures, what ſoeuer are neceſſary are manifeſt. In 2. Theſ. Hom.* 3. Againe he ſaith: *Our merciful Lord knowing the infirmitie of our will, and aptnes to fall, hath left vs great medicines in the reading of the holy Scriptures. In Gen. Hom.* 12. Againe: *The holy Scripture when it will teach vs ſuch a thing, expounderh it ſelfe, and ſuffereth vs not to be deceiued. In Gen. Hom.* 13. Againe: *The holy Scripture hath no neede of mans wiſedome, that it may be vnderſtood, but of reuelation of the ſpirite, that the true ſenſe being taken from thence, great game may growe vnto vs thereof.* Therefore the Nouatians, if they had bene willing to vnderſtand the truth, might both by the very wordes of the text, & by conference with other places haue ſeene, that not euery particular falling into ſinne after baptiſme, did exclude from mercie & repentance, but only falling away cleane from Chriſt, which is ſinne againſt the holy Ghoſt. There be many places in deede, that ſo ſtand againſt the ſacrifice of the Maſſe, as it cannot ſtand with the only ſacrifice of Chriſt, which you can neuer auoid by teſtimonie of Scripture, but by impudent begging of the whole matter in queſtion: that you are the Church, and this is your determination. But Caluines hereſie (you ſay) is worſe then the Nouatians. For he holdeth, that it is impoſſible for him that is an Apoſtata or an Heretike, to be receiued to repentance or Gods mercie. Verely if he be ſuch an Apoſtata and Heretike, as the Apoſtle here deſcribeth, that falleth wholy away from Chriſt, not of ignorance nor infirmitie, but of wilfull malice, and in deſpite of God and his truth, he holdeth, as the Apoſtle doth, that it is impoſſible for him to be renued by repentance, and ſo to be partaker of Gods mercy, becauſe God hath manifeſtly pronounced the contrary. Neither is the expoſition of any man to be receiued, that goeth directly againſt the wordes of the text, and the manifold teſtimonies of the Scripture, that the ſinne againſt the holy Ghoſt, is irremiſſible. For it is in vaine to offer hope to them, which cannot hope, becauſe God hath denied it vnto them. And the ancient Fathers, by denying that baptiſme can be repeated, doe meane alſo, that ſuch can not be ſaued, as cannot be ſaued without a ſecond baptiſme, although repentance be open to all, that haue not ſo fallen cleane away, and humbly deſire pardon of their ſinnes. S. Cyprian *ep.* 52, by many arguments proueth againſt the Nouatians, that ſuch offendors as humbly deſire to be receiued of the Church, are to be admitted by repentance. *But Apoſtataes* (ſayth he) *and reuolters, or aduerſaries, and enimies that waſte the Church of Chriſt, although they be ſlaine without for his name, yet according to the Apoſtle, they cannot be admitted to the peace of the Church, ſeeing they haue kept neither the vnitie of the ſpirite, nor of the Church.* The ſame thing in effect ſayth S. Ambroſe, *that it is not an hard matter, but an impoſſible thing, he hath put them out of hope, that they cannot be baptized the ſecond time,* and ſo in proceſſe of the matter, alloweth ſinners to repentance, but denieth ſuch as fall away to be renued by repentance, as in baptiſme. S. Auguſtine *cont. Par. lib. 2. Cap.* 13. ſpeaking of Apoſtataes or reuolters, that returne by repentance, meaneth ſuch as haue reuolted of ignorance and infirmitie, not ſuch of whome the Apoſtle ſpeaketh, that wilfully and maliciouſly renounce Chriſt. *Ep.* 50. he ſheweth his iudgement of the ſinne againſt the holy Ghoſt, which can neuer be forgiuen. *That is hardnes of heart to the end of a mans life, whereby a man refuſeth to receiue forgiuenes of his ſins, in the vnitie of the body of Chriſt, to which the holy Ghoſt doth giue life.* And ſuch hardnes of hart is in them, of whō the Apoſtle ſpeaketh. For if any be truly penitent, & with faith and humilitie deſire pardon, he hath not ſinned againſt ỹ holy Ghoſt. Damaſcene alſo, denying that Baptiſme can be repeated vnto renouarion, vnderſtandeth, that they that are vtterly fallen from the grace of God teſtified in Baptiſme, can neuer be ſaued. But ſo hath no man fallen, that is truly penitent for his fall, and humbly deſireth forgiuenes of his ſinnes, for ſuch ſhall vndoubtedly obtaine pardon, according to the promiſes of God. Whereas they that haue fallen cleane away, either repent not at all, or els repent as Iudas, without faith, or deteſtation of their ſinne, but onely are ſorowfull for the puniſhment, which they haue deſerued by their ſinne. As for your Popiſh penance that requireth ſatisfaction, and which you offer euen to them that ſinne againſt the holie Ghoſt, is farre from the Apoſtles meaning.

The difficultie of the ſcripture

The ſinne againſt the holy Ghoſt.

Popiſh penance ſatisfaction.

Rhem. 4. 10. God is not vniuſt.) *It is a world to ſee, what wringing and writhing the Proteſtants make, to ſhift them ſelues from the euidence of theſe wordes, which make it moſt cleere to al not blinded in pride and contention, that good workes be meritorious, and the very cauſe of ſaluation. ſo far that God ſhould be vniuſt, if he rendered not heauen for the ſame.* Reuera grandis iniuſtitia Dei *(ſaith S. Hierom)* Si tantum peccata puniret, & bona opera non ſuſciperet. *That is,* In deede great were Gods iniuſtice, if he would onely puniſh ſinnes, and would not receiue good workes. Li. 2. cont. Iouin. c. 2.

Gods iuſtice in rewarding meritorious workes.

Fulke 4. Theſe wordes make it ſo cleare that good workes be meritorious, that all the Logicians in Rhemes, Paris, Louane, Rome, (where I doubt not, but there be many good Logicians,) yet are they not able to conclude this propoſition in a lawfull Syllogiſme, out of this text. God ſhould be vniuſt, if he kept not his promiſe, which is to reward good works of his mere mercy, not of the merite of the works. But that he ſhould be vniuſt, if he rendered

Merite.

red not heauen for the merit of good works, neither the Apoſtle ſayth, nor S. Hierom, in the place by you cited.

CHAP. VII.

To proue the Prieſthod of Chriſt incomparably to excel the prieſthod of Aaron (and therfore, that Leuitical prieſthod now to ceaſe, and that law alſo with it) he ſcanneth euery word of the verſe alleaged out of the Pſalme, Our Lord hath ſworne: thou art a Prieſt for euer, according to the order of Melchiſedec.

Gen.14,18. FOR this ‖ Melchiſedec, the king of Salem, Prieſt of the God moſt high, * who mette Abraham returning from the ſlaughter of the kings, and bleſſed him:

2 To whom alſo Abraham deuided tithes of al: firſt in deede by interpretation, ‡ the king of iuſtice: and then alſo king of Salem, which is to ſay, king of peace,

3 ‖ Without father, without mother, without genealogie, hauing neither beginning of daies nor end of life, but likened to the ſonne of God, cõtinueth a prieſt for euer.

4 And ‖ behold how great this man is, to whom alſo Abraham the Patriarke gaue ‖ tithes of the principal things.

Nu.18,21. Deu.18,1. Ioſ.14,4. 5 And certes * they of the ſonnes of Leui that take the prieſthod, haue commaundement to take tithes of the people according to the Law, that is to ſay, of their brethren: albeit themſelues alſo iſſued out of the loines of Abraham.

6 But he whoſe generation is not numbered among them, tooke tithes of Abraham, and bleſſed him that had the promiſes.

7 But without al contradiction, that which is leſſe, ‖ is bleſſed of the better.

8 And here in deede, ‡ men that die, receiue tithes: but there he hath witnes, that he liueth.

9 And (that it may ſo be ſaid) by Abraham Leui alſo, which receiued tithes, was tithed.

10 For as yet he was in his fathers loines, when Melchiſedec mette him.

11 If then conſummation was by the Leuitical prieſthod (for vnder it the people receiued the Lawe) ‖ what neceſsitie was there yet an other prieſt to riſe according to the order of Melchiſedec, and not to be called according to the order of Aaron?

12 For the prieſthod being ‖ tranſlated, it is neceſſarie that a tranſlation of the Law alſo be made.

13 For he on whom theſe things be ſaid, is of an other tribe, of the which, none attended on the altar.

14 For it is manifeſt that our Lord ſprũg of Iuda: in the which tribe Moyſes ſpake ‖ Prieſthod nothing of ‖ prieſtes.

15 And yet it is much more euident: if according to the ſimilitude of Melchiſedec there ariſe an other prieſt,

16 Which

Gen.14.18. FOR this * *Melchiſedech king of Salem, prieſt of the moſt high God, who met Abraham returning from the ſlaughter of the kings, and bleſſed him,*

2 To whom alſo Abraham gaue tithe of all things: firſt being called by interpretation king of righteouſnes: and after that alſo, king of Salem, which is king of peace,

3 Without father, without mother, without kinne, hauing neither beginning of daies, neither end of life, but likened vnto the ſonne of God, continueth a Prieſt for euer.

4 Nowe conſider how great this man *was, vnto whom alſo the Patriarch Abraham* * *gaue* Num.18.22. *tithe of the ſpoiles.*

5 And verily they which are of the children of Leui, which receiue the office of the Prieſthood, haue a commaundement to take tithe of the people, according to the lawe, that is, of their brethren, though they came out of the loines of Abraham.

6 But he whoſe kinred is not counted among them, receiued tithe of Abraham, and bleſſed him that had the promiſes.

7 And without all controuerſie, the leſſe is bleſſed of the better.

8 And here men that die, receiue tithes: but there he receiueth them *of whom it is witneſſed that he liueth.*

9 And (to ſay the trueth) Leui alſo, which receiueth tithes, paied tithes in Abraham:

10 For he was yet in the loines of his father, when Melchiſedech met Abraham.

11 If therefore perfection was by the prieſthood of the Leuites, (for vnder that prieſthood the people receiued the lawe) what needeth it furthermore that another Prieſt ſhould riſe after the order of Melchiſedech, and not to be called after the order of Aaron?

12 For *if the prieſthood be tranſlated, of neceſſitie alſo there is made a tranſlation of the lawe.*

13 For he of whome theſe things are ſpoken, perteineth vnto another tribe, of which no man gaue attendance at the altar.

14 For it is euident that our Lord ſprong out of Iuda, of which tribe ſpake Moſes nothing concerning prieſthood:

15 And it is *yet a farre more euident thing, if after the ſimilitude of Melchiſedech there ariſe an other Prieſt,*

16 Which was not made according to the Law of the carnal commaundement, but according to the power of life indiſſoluble.

Pſ.109,4. 17 For he witneſſeth, *That thou art* ‖ *a Prieſt for euer, according to the order of Melchiſedec.*

18 Reprobation certes is made ‖ of the former commaundement, becauſe of the weakeneſſe and vnprofitableneſſe thereof.

19 For the Law brought nothing to perfection, but an introduction of a better hope, by the which we approche to God.

20 And in as much as it is not without an othe, (the other truely without an othe were made prieſtes:

21 But this ‖ with an othe, by him that Pſ.109,4. ſaid vnto him: *Our Lord hath ſworne, and it ſhall not repent him: thou art a prieſt for euer*)

22 By ſo much, is IESVS made a ſuretie of a better teſtament.

The Epiſtle for a Confeſſor that is a Biſhop. 23 And the other in deede were made prieſtes, ‖ being many, becauſe that by death they were prohibited to continue:

24 But this, for that he continueth for euer, hath an euerlaſting prieſthod.

25 Whereby he is able to ſaue alſo for euer ‖ them that goe going by him ſelf to God: ‡ alwaies liuing to make interceſsion for vs.

26 For it was ſeemely that we ſhould haue ſuch a high prieſt, holy, innocent, impolluted, ſeparated from ſinners, and made higher then the heauens.

27 Which hath not neceſsitie daily (as Leu.9,7.16,6 the prieſtes) firſt * for his owne ſinnes to offer hoſtes, then for the peoples. for ‖ this he did once, in offering him ſelf.

28 For the Law appointeth prieſts them that haue infirmitie: but the word of the othe which is after the Law, the Sonne for euer perfected.

16 Which is not made after the law of the carnall commaundement, but after the power of the endleſſe life:

*17 For he thus teſtifieth, *Thou art a prieſt for euer, after the order of Melchiſedech.* Pſal.110.4. heb.5.6.

18 For there is truely a diſanulling of the commaundement going before, for the weakeneſſe and vnprofitableneſſe thereof.

19 For the lawe made nothing perfect, but was *the bringing of a better hope, by the which we draw nigh vnto God.*

20 And inaſmuch as that was not without an othe, (For thoſe prieſtes were made without an othe:

21 But this Prieſt with an othe, by him that ſayd vnto him, The Lord ſware, and will not* Pſal.110.4. *repent him, thou art a Prieſt for euer, after the order of Melchiſedech,)*

22 By ſo much was Ieſus made a ſuertie of a better Teſtament.

23 And among them many were made Prieſts, becauſe they were forbidden by death to endure:

24 But this man, becauſe he endureth euer, hath an vnchangeable prieſthood.

25 Wherefore he is able alſo euer to ſaue them to the vttermoſt, that come vnto God by him, ſeeing he euer liueth, to make interceſſion for them.

26 For ſuch an high Prieſt became vs, which is *holy, harmeleſſe, vndefiled, ſeparate from ſinners, and made higher then heauens.*

27 Which needeth not daily, as thoſe high Prieſtes, to offer vp ſacrifice firſt for his owne Leuit.16.11. *ſinnes, and then for the peoples: for that did he once, when he offered vp him ſelfe.*

28 For the lawe maketh men high Prieſtes which haue infirmitie, but the worde of the othe which was after the lawe maketh *the ſonne, which is perfect for euermore.*

MARGINAL NOTES. CHAP. VII.

Rhem.1. 2. The king of.) *When the fathers and Catholike expoſitours pike out allegories and myſteries out of the names of men, the Proteſtants not endued with the Spirit whereby the Scriptures were giuen, deride their holy labours in the ſearch of the ſame: but the Apoſtle findeth high myſterie in the very names of perſons and places, as you ſee.*

Fulke 1. When the Fathers, or any other, haue the ſame aſſurance of Gods ſpirite that the Apoſtle had, they may Allegories. be as bold as he was. Otherwiſe, to leaue the plaine truth, and to follow vncertaine allegories, cannot be without reprehenſion, whoſoeuer vſeth it.

Rhem.2. 8. Men that die) *The tithes giuen to Melchiſedech were not giuen as to a mere mortal man, as al of the tribe of Leui and Aarons order were: but as to one repreſenting the Sonne of God, who now liueth and reigneth and holdeth his prieſthod and the functions thereof for euer.*

Fulke 2. Ergo Chriſt is a Prieſt after the order of Melchiſedech, according to his Godhead, and not according to Chriſts prieſthood. his manhood only.

Rhem. 3. 25. Alwaies liuing.) *Chriſt according to his humane nature praieth for vs, and continually repreſenteth his former paſſion and merites to God the Father.*

Fulke 3. Vpon 1.Tim.2,5. you ſaid, *No Catholike euer can or dare thinke or ſpeake ſo baſely vnto him, as to deſire him to pray for vs.* If you be aſſured by this text, that he praieth for vs, why dare you not thinke or ſpeake ſo baſely vnto him, as to deſire him to pray for you?

ANNOTATIONS. CHAP. VII.

Rhem.4. 1. Melchiſedec.) *The excellencie of this perſon was ſo great, that ſome of the antiquitie tooke him to be an Angel, and*

some the holy Ghost. Which opinion not onely the Hebrues, that auouch him to be Sem the sonne of Noë, but also the cheefe fathers of the Christians doe condemne: not doubting but he was a mere man and a Priest and a king, whosoeuer he was. for els he could not in office and order and sacrifice haue been so perfect a type and resemblance of our Sauiour, as in this Chapter and other is shewed.

Rhem.

3. Without father.) *Not that he was without father and mother, saith S. Hierom* epi. 126 *: for Christ him selfe was not without father, according to his diuinitie, nor without mother, in his humanitie: but for that his petigree is not set out in the Genesis, as the genealogie of other Patriarches is, but is suddenly induced in the holy historie, no mention made of his stocke, tribe, beginning or ending, and therefore in that case also resembling in a sort the sonne of God, whose generation was extraordinarie, miraculous, and ineffable, according to both his natures, lacking a father in the one, and a mother in the other. his person hauing neither beginning nor ending, and his kingdome and Priesthod specially, in himselfe and in the Church, being eternall, both in respect of the time past, and the time to come. as the said Doctor in the same epistle writeth.*

The resemblāce of Melchisedec to Christ, in many points.

Fulke. The priesthod and sacrifice of the new Testamēt & of ỹ Church, is ỹ priesthod of Christ and the sacrifice of his death onely.

4. Behold.) *To proue that Christes priesthod farre passeth the Priesthod of Aaron: and the Priesthod of the new Testament, the Priesthod of the old lawe: and consequently that the Sacrifice of our Sauiour and the sacrifice of the Church doth much excell the sacrifices of Moyses lawe, he disputeth profoundly of the preeminences of Melchisedec aboue the great Patriarch Abraham, who was father of the Leuites.*

By the sundry excellencies of Melchisedecks Priesthod is proued the excellencie of ỹ Priesthod and sacrifice of the new Testamēt.

Rhem. 4.

4. Tithes.) *The first preeminence, that Abraham payed tithes, and that of the best and most cheese things that he had, vnto Melchisedec, as a duetie and homage, not for himselfe onely in person, but for Leui, who yet was not borne, and so for the whole Priesthod of Leuies stocke, acknowledging thereby, Melchisedec not onely to be a Priest, but his Priest and Superior, and so of all the Leuiticall order. And it is here to be obserued, that whereas in the 14. of Genesis, whence this holy narration is taken, both in the Hebrue, and in the 70. it standeth indifferent or doubtfull, whether Melchisedec payed tithes to Abraham, or tooke tithes of him: the Apostle here putteth all out of controuersie, plainely declaring that Abraham payed tithes to the other, as the inferiour to his Priest and Superior. And touching paiment of tithes, it is a naturall duetie, that men owe to God in all lawes, and to be giuen to his Priests in his behalfe, for their honour and liuelihod. Iacob promised or vowed to pay them,* Gen. 28. *Moyses appointed them* Leuit. 27. Num. 18. Deut. 12. 14. 26. *Christ confirmeth that duetie* Mat. 23: *and Abraham specially here giueth them to Melchisedec: plainely thereby approuing them or their equiualent to be due to Christ and the Priesthod of the new Testament much more then either in the law of Moyses, or in the law of Nature. Of which tithes due to the Clergie of Christes Church see S. Cyprian* ep. 66. *S. Hierom* ep. 1. *cap.* 7. *and* ep. 2. *cap.* 5. *to Heliodorus and Nepotianus. S. Augustine* ser. 119. de tempore.

He receiued tithes of Abraham, and consequently of Leui & Aaron.

Fulke. 4.

The payment of tythes, as it was a ceremoniall duetie, is abrogated with other ceremonies, by the death of Christ. But as it is a necessarie maintenance and liuelihod of them that serue in the Church, it may be reteyned, or any other stipend appointed, that may be sufficient for their maintenance, be it more or lesse then the tenth part. But that there is any sacrificing priesthod, to whom it is due in the newe Testament, the olde payment of tithes doth not proue. Neither did Christ himselfe our high priest, euer make claime vnto them: nor his Apostles the ministers of the Church, but onely to a sufficient liuing by the gospeel, to be allowed of their temporall goods, to whom they ministred spirituall goods. 1. Cor. 9. 14. Galath. 6. 6.

Tithes.

Rhem. 5.

7. Is blessed of the better.) *The seconde preeminence is, that Melchisedec did blesse Abraham: which we see here S. Paul maketh a great and souereine holy thing, grounding our Sauiours prerogatiue aboue the whole order of Aaron therein: and we see that in this sort it is the proper act of Priesthod: and that without all controuersie as the Apostle sayth, he is greater in dignitie, that hath auctoritie to blesse, then the person that hath not, and therefore the priestes vocation to be in this behalfe farre aboue any earthly king, who hath not power to giue benediction in this sacred maner, neither to man, nor other creature. As here Melchisedec, so Christ blessed much more, and so haue the Bishops of his Church done, and doe. Which no man can marueil that our forefathers haue so highly esteemed and sought for, if he marke the wonderfull mysterie and grace thereof here expressed. This Patriarch also which here taketh blessing of Melchisedec, him selfe (though in an inferior sort) blessed his sonnes, as the other Patriarches did, and fathers doe their children by that example.*

He blessed Abraham.

Blessing a great preeminence, specially in Priestes.

Fulke. 5.

If all kind of blessing were the proper acte of priesthod, neither the patriarkes nor parents should lawfully blesse their children. But blessing with auctoritie, is not proper to Priesthod: yet to whomsoeuer God hath giuen auctoritie to blesse in his name, it is doubtlesse a great prerogatiue. But the magicall blessing of Popish Byshops, with shaking their fingers a crosse, is a vaine thing, not onely because the persons haue no auctoritie to blesse in the name of God, being the ministers of Antichrist, & not of Christ: But also, because it is without inuocation of the name of God, by a superstitious ceremonie, whereunto God hath giuen no power of consecration or blessing.

Bishops blessing.

Rhem.

11. If consummation.) *The principall proposition of the whole epistle and all the Apostles discourse, is inferred and grounded vpon the former prerogatiues of Melchisedec aboue Abraham and Leui: that is, that the ende, perfection, accomplishment, and consummation of all mans dueties and debtes to God, by the generall redemption, satisfaction, full price and perfect ransome of all mankind, was not atchieued by any or all the Priestes of Aarons order, nor by any sacrifice or act of that Priesthod, or of all the lawe of Moyses, which was grounded vpon the Leuiticall Priesthod, but by Christ and his Priesthod, which is of the order and rite of Melchisedec.*

The full accōplishment of mans redemption was not by Aarons, but by Melchisedecks Priesthod.

Rhem. 6.

11. What necessitie.) *This disputation of the preeminence of Christes Priesthod aboue the Leuiticall order, is against the erroneous persuasion of the Iewes, that thought their law, Priesthod, and sacrifices to be euerlasting, and to be sufficient in themselues, without any other Priest then Aaron and his successors, and without all relation to Christes passion or any other redemption or remission, then that which their Leuiticall offices did procure: not knowing that they were all figures of Christes death, and to be ended and accomplished in the same. Which point well vnderstood and kept in mind, will cleere the whole controuersie betwixt the Catholikes and Protestants, concerning the sacrifice of the Church. for, the scope of the Apostles disputation being, to auouch the dignitie, preeminence, necessitie, and eternall fruite and effect of Christes passion, hee had not to treate at all of the other, which is a sacrifice depending of his Passion, specially writing*

The Apostle to confute the Iewes false persuasion of Aarons Priesthod and sacrifices, speaketh altogether of the sacrifice of the Crosse.

to the Hebrues, that were to be inſtructed and reformed firſt touching the ſacrifice of the Croſſe, before they could fruitefully heare any thing of the other. though in couert and by moſt euident ſequele of diſputation, the learned and faithfull may eaſily perceiue whereupon the ſaid Sacrifice of the Church (which is the Maſſe) is grounded. And therefore S. Hierom ſaith, epiſt. 126: *that all theſe commendations of Melchiſedec are in the type of Chriſt,* cuius profectus Eccleſiæ ſacramenta ſunt.

Fulke. 6. You are not able to proue, that the Hebrues which were Chriſtians, thought their law of prieſthood and ſacrifice to be ſufficient in themſelues, without all relation to Chriſtes paſſion, or any other redemption or remiſſion, then that which the Leuiticall office did procure: for if they had ſo thought, they coulde not haue been any wayes accompted for Chriſtians. But their errour was, that although there were redemption and remiſſion by the death of Chriſt, yet their lawe, ceremonies, and Leuiticall offices, might ſtill continue. Therefore the Apoſtle, prouing that Chriſt is that onely true Prophet, King, and high Prieſt, vnto whom all the fathers looked by faith, and by whom it behoueth the whole Church to be taught, gouerned and ſanctified, as it was by him ſaued and redeemed: doth thereupon inferre, that all thoſe figures and ſhadowes ought to ceaſe, and that the high prieſthood reſteth onely in the perſon of Chriſt. So that there is no neede of any other propitiatorie ſacrifice, ſeeing Chriſt by his one ſacrifice once offred, found eternall redemption, nor of any other high Prieſt, to be our Mediator, ſeeing Chriſt continueth for euer a Prieſt after the order of Melchiſedech. And therefore the ſcope of the Apoſtle, vtterly ouerthroweth the popiſh prieſthood and ſacrifice. And where you ſay (*the Apoſtles ſcope, being to auouch the preeminence, dignitie, neceſſitie, and eternall fruite and effect of Chriſtes paſſion, he had not at all to treate of the other, which is a ſacrifice depending vpon his paſſion:*) You ſpeake without all reaſon: For if your pretended ſacrifice depend vpon his paſſion, and it was his ſcope to auouch the eternall fruite and effect of his paſſion, howe could the Apoſtle omit your ſaid ſacrifice? but that your ſacrifice of the maſſe is no fruite or effect of Chriſtes paſſion. Howbeit, the Apoſtle doth not onely omit to ſpeake of it, but doeth ſpeake much againſt it, prouing by many reaſons, that Chriſt offred himſelfe but once, and that with blood, and at his death, and by that one oblation made perfect for euer all that are ſanctified: whereupon it followeth, ỹ there is no ſuch ſacrifice as you pretend. Your other reaſon why he omitteth to ſpeake of it, (*becauſe he writeth to the Hebrues, that were to be inſtructed and reformed firſt touching the ſacrifice of the Croſſe, before they could fruitefully heare any thing of the ſacrifice of the Maſſe*) is vaine alſo: except you will confeſſe, that there was no maſſe ſaid among them ſince they were conuerted. For if they had the ſacrifice of the maſſe among them, it was as neceſſarie for them to know the ground of it out of the lawe and the Prophets, as of the ſacrifice of Chriſtes paſſion: Which if order required to be firſt handled, yet reaſon would not, that the maſſe ſhould haue beene altogether omitted: yea the other being ſo handled, as they could not ſee what neede they had of maſſe, but rather ſhould be brought into deteſtation of it, if euer before they had vſed it. Of like abſurditie it is that you ſay, *the learned and faithfull may eaſily perceiue in couert and by moſt euident ſequell of diſputation, whereupon the ſacrifice of the Maſſe is grounded.* For that which may eaſily be perceiued, and by moſt euident ſequell, may be vnderſtood of the vnlearned, and cannot be ſaid to be perceiued in couert. But vnto this Laberinth or maze of wordes, you are driuen, while you ſeeke to ſtop the light of ſo cleare diſputation, as the Apoſtle mainteineth againſt your blaſphemous ſacrifice of the maſſe. S. Hierom ſayth, that *all that followeth in the praiſe of Melchiſedech, is referred vnto the type of Chriſt, the profite whereof are the ſacraments of the Church:* which nothing toucheth the ſacrifice of the maſſe, but all the myſteries of Chriſtian religion. And S. Hierome in the ſame Epiſtle ſpeaketh of no ſacrifice that Melchiſedech offered in bread and wine: but ſayth according to the trueth of the Hebrue text. *He brought forth bread and wine, for the refreſhing of Abraham and his ſouldiers.* And rehearſing the opinions of *Hippolytus, Irenæus, Euſebius* and others, he ſayth, that with bread and wine, being a ſimple and pure ſacrifice, he dedicated the ſacrament of Chriſt. By which ſacrifice, as it ſhall appeare afterward, they vnderſtood not the ſacrifice of the maſſe, but the ſacrifice of prayſe and thankeſgiuing, that the whole Church offereth to God for the redemption of the world, at and in the celebration of the Lords Supper.

Chriſt our only high Prieſt.

Rhem. 7. 12. Tranſlated.) *Note well this place, and you ſhall perceiue thereby, that euery lawfull forme and manner of lawe, ſtate, or gouernement of Gods people dependeth on Prieſthod, riſeth, ſtandeth, falleth, or altereth with the Prieſthod. In the lawe of Nature, the ſtate of the people hanged on one kind of Prieſthod: in the lawe of Moyſes, of an other: In the ſtate of Chriſtianitie, of an other: and therefore in the former ſentence the Apoſtle ſaid, that the Iewiſh people or Common wealth had their lawe vnder the Leuitical Prieſthod, and the Greeke more properly expreſſeth the matter, that they were* legitimated, *that is to ſay, made a lawfull people or communitie vnder God, by the Prieſthod. for there is no iuſt nor lawfull Common wealth in the world, that is not made legall and Gods peculiar, and diſtinguiſhed from vnlawfull Common weales that holde of falſe goddes, or of none at all, by Prieſthod. Whereupon it is cleere, that the newe lawe, and all Chriſtian peoples, holding of the ſame, is made lawfull by the Prieſthod of the newe Teſtament, and that the Proteſtants ſhamefully are deceiued, and deceiue others, that would haue Chriſtian Common-weales to lacke an externall Prieſthod, or Chriſtes death to aboliſh the ſame. for, this is a demonſtration, that if Chriſt haue aboliſhed Prieſthod, he hath aboliſhed the new law, which is the new Teſtament and ſtate of Grace, which all Chriſtian Commen-weales liue vnder. Neither were it true, that the Prieſthod were tranſlated with the Law, if all externall Prieſthod ended by Chriſtes death, where the new lawe beganne. for ſo the Law ſhould not depend on Prieſthod, but dure when all Prieſthod were ended: which is againſt S. Pauls doctrine.*

No lawfull ſtate of people without an externall Prieſthood.

Furthermore it is to be noted, that this legitimation or putting Communities vnder Lawe, and Prieſthod, of what order ſo euer, is no otherwiſe, but by ioyning one with another in one homage of ſacrifice externall: which is the proper act of Prieſthod. for, as no lawfull ſtate can be without Prieſthod, ſo no Prieſthod can be without ſacrifice. And we meane alwayes of Prieſthod and ſacrifice taken in their owne proper ſignification, as here S. Paul taketh them. for, the conſtitution, difference, alteration, or tranſlation of ſtates and lawes riſe not vpon any mutation of ſpirituall or metaphorically taken Prieſthod, or ſacrifice: but vpon thoſe things in proper acception, as it is moſt plaine.

Externall Prieſthod neceſſary for the ſtate of the new Teſtamẽt.

Externall ſacrifice alſo neceſſarie for the ſame.

Laſtly, it foloweth of this, that though Chriſt truely ſacrificed him ſelfe vpon the Croſſe (there alſo a Prieſt according to the order of Melchiſedech) and there made the full redemption of the world, confirmed, and conſummated his compact, and Teſtament, and the lawe and Prieſthod of this his newe and eternall ſtate, by his bloud: yet that cannot be the forme of ſacrifice into which the olde Prieſthod and ſacrifices were tranſlated, whereupon the Apoſtle inferreth the tranſlation of the Lawe. For they all were figures of Chriſtes death, & ended in effect at his death, yet they were not altered into that kind of ſacrifice, which

The tranſlatiõ of the olde Prieſthod and ſacrifices, muſt needes be into the ſaid Prieſthod & ſacrifice of ỹ Church.

which was to be made but once, and was executed in ſuch a ſort, that peoples and nations Chriſtened coulde not meete often to worſhip at it, nor haue their Lawe and Prieſtes conſtituted in the ſame. though for the honour and duetie, remembrance and repreſentation thereof, not onely we Chriſtians, but alſo all peoples, faithfull both of Iewes and Gentiles, haue had their Prieſthod and ſacrifices, according to the difference of their ſtates. Which kinde of Sacrifices were tranſlated one into an other: and ſo no doubt is the Prieſthod Leuiticall properly turned into the Prieſthod and ſacrifice of the Church, according to Melchiſedecks rite, and Chriſtes inſtitution in the formes of bread and wine. See the next note.

Fulke. 7. All externall prieſthod that was before Chriſt, ordeyned by God, was a figure of the eternall prieſthod of Chriſt, and of the ſpirituall prieſthod of all his members. Therefore the tranſlation of the prieſthod, whereof the Apoſtle ſpeaketh, is from Aarons order to Chriſt: where it reſteth, and from whom it is not tranſlated, or remoued vnto any other, by ſucceſſion or any other wayes. And the new Teſtament is eſtabliſhed in the ſacrifice and prieſthod of Chriſt to be eternall, as he is an eternall prieſt, and the fruite of his one ſacrifice, is euerlaſting. Then let vs ſee, wherein the Proteſtants are ſhamefully deceiued, which will haue none other externall ſacrificing prieſthod, but of Chriſt, or Chriſtes death to haue aboliſhed all other prieſthod offering bodily ſacrifice. Firſt, you giue vs a ſtrange kind of demonſtration, ſuch as Ariſtotle neuer taught. *If Chriſt haue aboliſhed prieſthod, he hath aboliſhed the new Teſtament:* what cõſequẽce is there in this demõſtration? Certeyne it is by the text, that Chriſt hath tranſlated all externall prieſthod of the lawe, vnto his owne perſon, whereby he hath eſtabliſhed the new Teſtament to be eternall, as his prieſthod is eternall: and aboliſhed all other externall prieſthod, which cannot ſtand with his ſingular and eternall prieſthod. Seeing therefore he hath aboliſhed all externall ſacrificing prieſthod that was before him, and hath inſtituted none other to ſucceede in the place thereof, but his owne ſingular prieſthod, how doth it follow that he hath aboliſhed the newe Teſtament, which could not haue been eſtabliſhed, if that old prieſthod had not beene aboliſhed? But here you ſeeme (for lacke of an inſtitution of your popiſh prieſthod) to ſay, that it is *the olde Prieſthod, not aboliſhed by the death of Chriſt:* for els, what aduantage is it to you, if Chriſt haue not aboliſhed all prieſthod? We affirme according to the holy ſcripture, that Chriſtes death hath aboliſhed the Iewiſh prieſthod, not that there ſhould no prieſthod ſucceede, but that all dignitie and holineſſe of that prieſthod, is tranſlated vnto our Sauiour Chriſt only, where it ſhall remaine for euer. Therefore your popiſh prieſthod, ſuppoſeth an aboliſhing of the newe Teſtament, or an erecting of a third Teſtament, ſeeing you affirme, that *there can be no lawe, teſtament, or gouernement, without an externall prieſthod, nor no prieſthod without a law, teſtament or couenant.* And your prieſthod hath no inſtitution in the old or new Teſtament, therefore you muſt bring forth the tables of the third law or teſtament, by which your prieſthod is inſtituted or eſtabliſhed. For if it had any inſtitution in the olde Teſtament, it was aboliſhed by the newe Teſtament. If it had any inſtitution in the newe teſtament, you could bring forth ſuch plaine wordes of inſtitution and conſecration thereof, as we ſee in the old teſtament of Aarons prieſthod, and in the new teſtament of our Sauiour Chriſtes prieſthod, but that all the worlde knoweth you cannot doe. Therefore it remaineth, that your popiſh prieſthod is grounded vpon a third law and teſtament, which is the lawe and teſtament of Antichriſt, that by your prieſthod laboureth to aboliſh the newe Teſtament, and eternall prieſthood of our Lorde and Sauiour Chriſt. But let vs followe the reſt of your reaſons. You adde further, *that if all externall Prieſthod ended by Chriſtes death where the new law began, the prieſthod were not tranſlated with the law: for ſo the law ſhould not depend on prieſthod, but endure when all prieſthod were ended.* I can ſee no light of reaſon in this miſhapen argument, except you make no accompt of the prieſthod of Chriſt. For ỹ prieſthod of Chriſt, whereupon the newe Teſtament dependeth, is neuer ended, but continueth for euer: therefore there is no neede of your popiſh prieſthod, to eſtabliſh the new law and teſtament, which is perfect in the ſingular prieſthod of Chriſt. You proceede to proue, that externall ſacrifice, is as neceſſarie as externall prieſthod, *becauſe it is the proper act of prieſthod.* And we acknowledge, that our high Prieſt hath offered externall ſacrifice of him ſelfe once for all, and found eternall redemption: therefore there remaineth nowe no ſacrifice propitiatorie for ſinne, but the ſpirituall ſacrifice of praiſe and thankeſgiuing, offered by the whole Church, and euery true member of the ſame. Neither is there any other homage of ſacrifice external, needeful for legitimation of the communitie of the Church, which to offer vp ſpirituall ſacrifices, is made a ſpirituall houſe, and holy prieſthod 1. Pet. 2. And you ſay well, that *the conſtitution, difference, or tranſlation of ſtates, riſeth not vpon any change of ſpirituall prieſthod or ſacrifice:* for the Church of Chriſt, euen vnder the lawe, was a ſpirituall prieſthod, to offer vp ſpirituall ſacrifices Exod. 19. 6. Yet had it an externall prieſthod, to offer vp bodily ſacrifices, both propitiatorie and euchariſticall. For all which our high Prieſt Ieſus Chriſt hath offered one externall ſacrifice, to ſanctifie all his Church for euer, and to aboliſh all other externall ſacrifices propitiatorie and euchariſticall, and hath reteyned onely ſpirituall ſacrifices, which are acceptable to God by his externall propitiatorie ſacrifice, in figure whereof, euen the externall ſacrifices that were euchariſticall of the lawe, were offered by the prieſt. Laſtly you ſay moſt blaſphemouſly, *that the ſacrifice of Chriſtes death cannot be the forme of ſacrifice, into which the old prieſthod and ſacrifice were tranſlated, whereupon the Apoſtle inferreth the tranſlation of the lawe:* But the Apoſtle beateth out the braines of this monſtrous blaſphemie ver. 26. & 27. where he ſayth, that *our high prieſt which is holy, innocent, impolluted, ſeparated from ſinners, and made higher then the heauens, hath no neede dayly (as thoſe prieſtes) firſt for his owne ſinnes, then for the peoples to offer ſacrifices, for this he did once for all, in offering himſelfe.* What can be more plaine? That which they did dayly and vnſufficiently in offering the ſacrifices of beaſtes, Chriſt did once and perfectly in offering himſelfe. Therefore the prieſthod and ſacrifice of Chriſtes death is that forme of ſacrifice and prieſthod, into which the old prieſthod and ſacrifice was tranſlated. Againe that ſacrifice and prieſthod, whereby the new Teſtament is eſtabliſhed, is that whereunto the ſacrifice and prieſthod is tranſlated, but the ſingular prieſthod of Chriſt Ieſus, which is made ſuertie of the new Teſtament, is that whereunto the multitude of prieſtes of the law is tranſlated verſ. 22. 23. and which is eſtabliſhed by the bloodſhedding of Chriſt once for all. Heb. 9. Therefore the prieſthod & ſacrifice of Chriſtes death is that ſacrifice and prieſthod, whereynto ỹ old ſacrifice & prieſthod are tranſlated. But let vs ſee vpon what ground you dare open your mouth to ſuch diſhonour of Chriſtes prieſthod and ſacrifice. Your reaſon why the ſacrifice of Chriſts death cannot be that forme of ſacrifice, into which the old prieſthod and ſacrifice was tranſlated: is *becauſe the ſacrifice of Chriſtes*

The onely prieſthod of Chriſt.

death, was made but once, and was executed in ſuch a ſort, that people and nations chriſtened, could not meete often to worſhip at it, nor haue their law and prieſts conſtituted in the ſame. But ſeeing all people and nations chriſtened, were redeemed by that ſacrifice once made for euer, what neede haue they ỹ it ſhould be repeated often? or what neede haue they to be preſent at it, or to worſhip at it? when the time is nowe, that the true worſhippers without externall ſacrifice, muſt worſhip in ſpirit and trueth Ioan.4.23. And Chriſt being lifted vp to ỹ croſſe, hath drawne all vnto himſelfe Ioan.12.32. ſo that they neede none other ſacrifice to approch vnto God, but ỹ only ſacrifice of Chriſtes death. As for the honor, ductie, remembrance, and repreſẽtation thereof, in reſpect of our infirmitie, we haue ſacraments inſtituted by Chriſt, and miniſters appointed to conſecrate, and to deliuer ỹ ſame vnto his people: but no ſacrifice, nor ſacrificing prieſthod. Therefore ỹ ſacrifices, as they were ſacrifices, were tranſlated only into the ſingular ſacrifice of Chriſtes death, as they were ſacraments, into the ſacraments of ỹ new Teſtament. And the ſacrificing prieſthod, was tranſlated into the prieſthod of Chriſt onely, their miniſtration of the ſacraments, into our miniſtration of the ſacraments. But to ſay, *that the Leuitical prieſthod is properly turned into the popiſh prieſthod, and ſacrifice of the Maſſe, according to Melchiſedechs rite*, is firſt to deny Chriſt in dying for vs, to be a prieſt properly, according to the order of Melchiſedeh: ſecõdly it is to arrogate diuinitie to euery hedge prieſt. For he onely is a prieſt after the order of Melchiſedech, which is the eternall ſonne of God, the king of righteouſneſſe, the king of peace, without father or mother, without generation, hauing neither beginning of his dayes, nor end of his life, and is but one, and not many. Wherefore to ſay, *that the popiſh prieſthod, is properly the prieſthod after Melchiſedechs rite*, is vtterly to deny al ỹ the Apoſtle in this chapter, yea throughout this Epi. maketh peculiar to Chriſt. But for your popiſh prieſthod or ſacrifice of ỹ maſſe, you haue *Chriſtes inſtitution in the formes of bread and wine*: yet Chriſt neuer inſtituted any ſuch prieſthod or ſacrifice in ỹ formes of bread and wine, but a miniſtery of a ſacramẽt in bread & wine. Neither doth any ancient father ſpeake of a ſacrifice *in the formes of bread and wine*, although many do cal ỹ ſacrament which is celebrated in bread & wine, a ſacrifice vnperly, becauſe it is a remẽbrance of ỹ one only ſacrifice of Chriſtes death, and becauſe the ſpiritual ſacrifice of prayſe & thankeſgiuing is offered therein, not by ỹ miniſter onely, but by the whole Church ỹ is partaker of it.

The popiſh prieſthod.

Rhem. 8. **17.** A Prieſt for euer.) *Chriſt is not called a Prieſt for euer, only for that his perſon is eternall, or for that he ſitteth on the right hand of God, and perpetually praieth or maketh interceſſion for vs, or for that the effect of his death is euerlaſting: for all this proueth not that in proper ſignification his Prieſthod is perpetuall: but according to the iudgement of all the fathers grounded vpon this deepe and diuine diſcourſe of S. Paul, and vpon the very nature, definition, and proprietie of Prieſthod, and the excellent act and order of Melchiſedec, and the ſtate of the new law, he is a Prieſt for euer according to Melchiſedecks order, ſpecially in reſpect of the ſacrifice of his holy body and bloud, inſtituted at his laſt ſupper, and executed by his commiſſion, commaundement, and perpetuall concurrence with his Prieſtes, in the formes of bread and wine: in which things onely the ſaid high Prieſt Melchiſedec did ſacrifice. For though S. Paul make no expreſſe mention hereof, becauſe of the depth of the myſterie, and their incredulitie or feebleneſſe to whom he wrote: yet it is euident in the iudgement of all the learned fathers (without exception) that euer wrote either vpon this Epiſtle, or vpon the 14. of Geneſis, or the Pſalme 109. or by occaſion haue treated of the ſacrifice of the altar, that the eternitie & proper act of Chriſtes Prieſthod, and conſequently the immutabilitie of the new law, conſiſteth in the perpetuall offering of Chriſtes body and bloud in the Church.*

How Chriſt is a prieſt for euer.

Chriſts eternal Prieſthod conſiſteth in the perpetuall ſacrifice of his body & bloud in the Church.

Which things is ſo well knowen to the Aduerſaries of Chriſtes Church and Prieſthod, and ſo graunted, that they be forced impudently to cauill vpon certaine Hebrue particles, that Melchiſedec did not offer in bread and wine: yea and when that will not ſerue, plainely to deny him to haue been a Prieſt: which is to giue checkmate to the Apoſtle, and to ouerthrowe all his diſcourſe. Thus whiles theſe wicked men pretend to defend Chriſtes onely Prieſthod, they in deede aboliſh as much as in them lieth, the whole order, office, and ſtate of his eternall lawe and Prieſthod.

The Proteſtãts cauilling vpon particles againſt Melchiſedecks ſacrifice and prieſthod, directly againſt the Apoſtle.

Armobius ſaith, By the myſterie of bread and wine he was made a prieſt for euer. *And againe*, The eternall memorie, by which he gaue ỹ foode of his body to them that feare him. in pſal.109.110. *Lactantius*, In ỹ Church he muſt needes haue his eternall prieſthod according to the order of Melchiſedec. Lib.14. Inſtitut. *S. Hierom to Euagrius*, Aarons prieſthod had an ende, but Melchiſedecks, that is, Chriſtes and the Churches is perpetuall, *both for the time paſt and to come. *S. Chryſoſtome therefore calleth the Churches ſacrifice*, hoſtiam inconſumptibilem, an hoſt or ſacrifice that cannot be conſumed. ho.17. in 9. Heb. *S. Cyprian*, hoſtiam qua ſublata, nulla eſſet futura religio, *an hoſt which being taken away, there could be no religion.* de cœna Domini. nu.2 *Eriſſenus*, perpetuam oblationem & perpetuò currentem redemptionem, a perpetual oblation and a redemption that runneth or continueth euerlaſtingly. ho.5. de Paſch. *And our Sauiour expreſſeth ſo much in the very inſtitution of the B. Sacramẽt of his body and bloud: ſpecially when he calleth the later kind*, the new teſtament in his bloud, *ſignifying that as the old law was ſtabliſhed in the bloud of beaſts, ſo the new (which is his eternal Teſtament) ſhould be dedicated & perpetual in his owne bloud: not only as it was ſhed on the Croſſe, but as giuen in the Chalice. And therefore into this ſacrifice of the altar (ſaith S. Auguſtine* li.17. de ciuit. c.20. *S. Leo.* ſer.8. de paſſione, *and the reſt) were the olde ſacrifices to be tranſlated. See S. Cyprian* ep.63. ad Cæcil. nu.2. *S. Ambroſe* de Sacram. li.5.6.4. *S. Auguſtine* in Pſal.33. Conc.2. *and* li.17. de ciuit. c.17. *S. Hierom* epi. 17. c.2. & ep.126. *Epiph.* hær.55. *Theodoret* in Pſal.109. *Damaſcene* li.4. c.14.

Finally if any of the fathers, or all the fathers, had either wiſedome, grace, or intelligence of Gods wordes and myſteries, this is the trueth. If nothing will ſerue our Aduerſaries, Chriſt Ieſus confound them, and defend his eternall Prieſthod, and ſtate of his newe Teſtament eſtabliſhed in the ſame.

Fulke. 8. You might as wel ſay, ỹ all ỹ the Apoſtle ſaith concerning ỹ external prieſthod of Melchiſedech, is nothing worth without the popith prieſthod and ſacrifice of the maſſe, whereof he maketh no mention. O Antichriſt, the Lord, euen the Lord rebuke thee. *But according to the iudgement of all the fathers* (ſay you) *Chriſt is a Prieſt for euer, according to Melchiſedechs order, ſpecially in reſpect of the ſacrifice of his holy body & bloud, inſtituted at his laſt ſupper, and executed by his commiſſion & perpetuall concurrence with his prieſts in the formes of bread and wine.* As you neglect whatſoeuer ỹ Apoſtle ſaith of the prieſthod of Chriſt, ſo you faine moſt impudently, ỹ you report of the iudgemẽt of al ỹ fathers: for no one ancient father, before Antichriſt had ſet vp his prieſthod & ſacrifice euer was of ỹ iudgemẽt. Although many of ỹ ancient fathers, wout al groũd of ſcripture, ſought a reſẽblance of the bread & wine which Melchiſedech brought forth, vnto ỹ bread & wine, wherein Chriſt inſtituted his ſacramẽt. But it ought to ſuffice vs againſt ỹ iudgemẽt of al ỹ world, ỹ the holy ghoſt examining all things moſt perfectly, ỹ the

The popiſh prieſthod.

ſcripture

Scripture reporteth of the Prieſthod of *Melchiſedech*, would not leaue out that *wherein the Prieſthod of Chriſt moſt eſpecially conſiſteth* as you ſay. Therefore *Melchiſedechs* bread and wine pertained not to his Prieſtly office, neither did he offer it to God, but as S. Hierome ſaith, *brought it foorth for the refreſhing of Abraham and his ſouldiers*, and it perteined to his Kingly liberalitie. Wherein if you would make reſemblance vnto Chriſt, that hath not onely conſecrated vs as a Prieſt by his ſacrifice, but alſo hath fedde vs a King, with the ſpiritual food of his body and bloud repreſented in bread and wine, whereby we are bound to giue him praiſe and thankes for euermore: You ſhould ſay that which all the ancient fathers doe meane, in their relation of *Melchiſedechs* bread and wine, to the Sacrament of the body and bloud of Chriſt. But let vs examine the Arguments, vpon which you ſay the ancient fathers grounded their iudgement. Firſt, you ſay, vpon this deepe and diuine diſcourſe of S. Paul, where there is no word of the Sacrament nor of *Melchiſedechs* bread and wine, but altogether he proueth Chriſt to be a Prieſt after the order of *Melchiſedech*, by thoſe reaſons, for which you ſay he is not called a Prieſt for euer without your Prieſthod and ſacrifice, whereof he ſpeaketh no word, but much againſt it. Therefore the fathers could ground no ſuch matter vpon the Apoſtles diſcourſe. Secondly, you ſay *vpon the very nature, propertie, diffinition of Prieſthod*. But either you giue another diffinition of Prieſthod then the Apoſtle knewe, or els the Apoſtle diſcourſeth of Chriſtes Prieſthod after the order of *Melchiſedech*, beſide the nature, propertie, and diffinition of Prieſthod, which none of the auncient fathers would ſay. Therefore they ground not any ſuch iudgement vpon any ſuch pretended diffinition, which the Apoſtle in all his diſcourſe toucheth not. Thirdly, *vpon the excellent act and order of Melchiſedech*, If the Apoſtle knew wherein the order of *Melchiſedech* conſiſted, his acte of bringing foorth bread and wine was no part of his Prieſthod, for if it had bene the principall part, (as you pretend) he would neuer haue omitted it. Therefore thoſe fathers were deceiued, that iudged that acte to pertaine to his Prieſthod, although none of them counted it the principall part of his order.

Laſt of all you ſay, they grounded their iudgement *vpon the ſtate of the newe Law*, but the couenant of the new lawe ſtandeth in forgiuenes of ſinnes by the onely ſacrifice of Chriſtes death, as the Apoſtle proueth at large *Cap.* 8. 9. and 10. Therefore the auncient fathers, nor any other after them, could iuſtly ground any ſuch Prieſthod and ſacrifice vpon the ſtate of the newe Lawe, which ouerthroweth the vertue of Chriſts onely Prieſthod and ſacrifice. Finally, where you ſay *Chriſt inſtituted ſuch a ſacrifice and Prieſthod at his laſt ſupper*, you are neuer able to proue it by any word, or conſequence of any word in the Scriptures. But Chriſt (you ſay) inſtituted *this Sacrament in the formes of bread and wine, in which things onely the ſaid high Prieſt Melchiſedech did ſacrifice*. Firſt, *Melchiſedech* brought forth bread and wine, and not the only formes of bread and wine, therefore your ſacrifice in the onely formes of bread and wine, is not after his order. Secondly, he offered no ſacrifice of bread & wine, but brought it foorth (as S. Hierom ſaith) for the refreſhing of Abraham and his armie. So ſaith *Ioſephus, Antiquit. lib.* 1 *cap.* 10. *Melchiſedech gaue liberall entertainment to the ſouldiers of Abraham, and ſuffered them to want nothing to their liuing*. Which *Petrus Comeſt. hiſt. ſchol. in Gen. c.* 45. approueth ſaying: *Melchiſedech which was King of Salem, offered vnto him bread and wine, which Ioſephus as it were expounding ſaith: he miniſtred to his armie the duties of hoſpitalitie, and gaue him great plentie of things neceſſarie, and beſide the feaſt, or at the feaſt, he bleſſed God which had ſubdued to Abraham, his enemies. For he was a Prieſt of the higheſt God*. This writer came not into your minde, when you ſaid all without exception doe ground the eternal Prieſthod of Chriſt vpon *Melchiſedechs* bread and wine. Thirdly, as you are not able to proue, that he ſacrificed bread and wine, ſo you can neuer proue, that he ſacrificed nothing but bread and wine. Becauſe there is no mention of his ſacrifice in the Scripture. Finally where as you ſay *that in the iudgement of all the learned fathers without exception, the eternitie and proper acte of Chriſts Prieſthod, and the immutabilitie of the new Teſtament, conſiſteth in the perpetual offering of Chriſts body and bloud in the Church*: it is vtterly vntrue, for not one of the ancient fathers is of that iudgement, or that the naturall body and bloud of Chriſt is offered in the Church, but onely they ſpeake of a ſpiritual offering of praiſe and thankeſgiuing, and a memorial of that one ſacrifice of Chriſtes death, continued in the celebration of the Lords ſupper. *Theodoret* vpon the 8. of this Epiſtle declareth this euidently in theſe wordes: *If therefore both the Prieſthod which is of the Lawe hath taken an ende, and alſo the Prieſt which is after the order of Melchiſedech, hath offered a ſacrifice, and cauſed that all other ſacrifices ſhould not be neceſſary, why doe the Prieſts of the newe Teſtament, celebrate the myſtical liturgie or ſacrifice? But it is cleare to them that are inſtructed in diuine matters, that we offer not another ſacrifice, but do celebrate a remembrance of that one and healthfull ſacrifice. For that our Lord himſelfe hath commaunded vs: Doe you this in remembrance of me, that by beholding of the types or tokens, we might remember thoſe things which he hath ſuffered for vs, and both continue loue towards our benefactor, and alſo wait for the fruition of the good things to come*. By this one amongſt ſo many, you may ſee how true it is, that all fathers without exception, iudge the proper note of Chriſtes Prieſthod, to conſiſt in the ſacrifice of the body and bloud of Chriſt in the Maſſe. The ſame *Theodoret* vpon the Pſalme 109. ſaith, that *Chriſt is now a Prieſt which is ſprong of Iuda according to the fleſh, not offering any thing him ſelfe, but is called the head of them which offer, ſeeing he calleth the Church his body, and therefore he exerciſeth the Prieſthod as a man, but he receiueth thoſe things that are offered, as God. And the Church offereth the tokens of his body and bloud, ſanctifying all the leauen by the firſt fruites*. Marke here, that Chriſt after he hath accompliſhed the propitiatorie ſacrifice in his owne perſon, by offering himſelfe once on the Croſſe, is now a Prieſt on earth alſo in reſpect of his body, which is the Church, to offer the ſacrifice of thankeſgiuing in the Sacrament. Secondly, that the whole Church offereth this ſacrifice. Thirdly, that it is the tokens of his body & bloud, not the ſame in ſubſtance. Fourthly, that which they offer, is the firſt fruits of his creatures, (as *Irenæus* alſo ſaith) for a ſacrifice of praiſe and thankeſgiuing, *Irenæus lib.* 4. *cap.* 32. *&* 34. The ſame *Theodoret* vpon the 14. of Geneſis ſaith: *Abraham the Patriarke offered to Melchiſedech the tenth of his ſpoyles, and being a iuſt man and the friend of God, receiued bleſſing of him. For hee bare a figure of the Prieſthod of our Lord. And therefore on the otherſide, he gaue to Abraham bread and wine, and a lumpe of floure, as it was the maner for euery man, to offer ſuch things to the God of all. For he perceiued that herein alſo the figure was manifeſted*. By this place it is euident, that his meaning is, that as *Melchiſedech* gaue bread & wine to Abraham, ſo Chriſt gaue to his Church the Sacrament in bread and wine, which as it was offred by euery man to God for a ſacrifice of thankeſgiuing, ſo in the ſacrament of the Church, the ſacrifice of thankeſgiuing is offered by euery true mem-

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ber of the Church. But here you ſay, *we are inforced impudently to cauil vpon certaine Hebrue particles, that Melchiſedech did not offer bread and wine.* It is no enforcement nor impudent cauillation, to appeale to the originall text, that there is no mention that *Melchiſedech* offered bread and wine, but that he brought it forth. So doth S.Hierome tranſlate it, and ſo doth your owne vulgar latine turne it. S.Hierome ſheweth to what ende he brought it foorth, and ſo doe other of the ancient fathers. And whoſoeuer ſeemeth to ſay moſt for you, doe make onely a figure of the Sacrament, and a ſacrifice of thankeſgiuing in the bread & wine that he brought forth. *But when that will not ſerue* (you ſay) *we are enforced plainly to denie him to haue bene a Prieſt.* Verely, the trueth of the Hebrue text will ſerue to the worldes ende, to proue that *Melch ſedech* offered not bread and wine. But that we plainely denie him to haue bene a Prieſt, whome the Scripture ſaith ſo expreſly to haue bene a Prieſt of the higheſt God, without ſhame you doe ſlander vs: we neuer denied it, neither will we euer by Gods grace denie it, al- Slander.
though we affirme, that his Prieſthod conſiſted not in offering of bread and wine, neither doth the Apoſtle or any text of the Scripture teach any ſuch thing. Thus haue you nothing but monſtrous lies to bleare the eyes of the ignorant, that you may vpholde your blaſphemous ſacrifice and prieſthod, directly againſt Chriſt and the Apoſtles doctrine. But let vs ſee, what you can bring out of mans auctoritie: for you are vtterly forſaken of Gods word both for your prieſthod and ſacrifice. Firſt, *Arnobius* paſſing lightly ouer the Prieſthod of Chriſt, which is God eternal, meaneth, that he was declared to be a Prieſt for euer, among other things, by the myſterie of bread & wine, as *Melchiſedech* alone amongſt the prieſts offred bread & wine: he ſaith not, that the eternitie of Chriſts Prieſthod cõſiſteth in the perpetual offring of Chriſts body & bloud, which is your expoſition.

Againe, if Chriſt were made a Prieſt for euer, by the myſterie of bread and wine, your ſacrifice abolisheth the Prieſthod of Chriſt: for you ſay, that Chriſt offered not bread and wine, therefore not that which *Melchiſedech* offred. The ſecond place of *Arnobius*, expoundeth plainly, what he vnderſtandeth by the myſterie of bread and wine, namely the Sacrament of bread and wine, celebrated in remembrance of the ſpiritual foode of Chriſts body and bloud. Therefore his wordes are theſe *in Pſ.*110. *He hath made a memory of his marueleus workes, ſaying: as often as you ſhal doe theſe things, you ſhall doe them in remembrance of me. When ſaid our merciful and gratious lord this? Then without doubt when he gaue the food of his body to them that feare him, & this couenant the Lord wil remember for euer, by which he hath declared vnto his people the vertue of his workes.* And leaſt you ſhould yet dreame of the ſacrifice of the Maſſe, and Popiſh prieſthod whereof he ſpeaketh no worde: he ſaith that al the lawes of the newe Teſtament *are fulfilled in Chriſt Ieſus our Lord, and kept in his equitie, when he ſent redemption to his people by his Apoſtles, ſaying, goe and baptiſe all nations, &c.* Therefore you may aſwell make Baptiſme a ſacrifice as the Lords Supper, and ſay that the eternal Prieſthod of Chriſt conſiſteth in Baptiſme. *Lactantius Inſt. lib.*4.*c.* 14. ſpeaketh nothing that ſoũdeth to the maintenance of your Popiſh prieſthod & ſacrifice: his words are theſe, ſpeaking of the Church: *This is the faithful houſe, this is the immortal temple, in which whoſoeuer hath not ſacrificed, he ſhal not haue the reward of immortalitie. Of which great and eternal temple, ſeeing Chriſt was the builder, it is neceſſary, that he haue therin an eternal Prieſthod. Neither can any man come to the entrance of the temple, and to the ſight of God, but by him which builded the temple. Dauid in the* 109. *Pſalme teacheth the ſame thing ſaying: Before the morning ſtarre, I haue begotten thee, the Lord hath ſworne, and it ſhal not repent him, thou art a Prieſt for euer, after the order of Melch ſedech.* What other thing can be gathered out of theſe words? but that Chriſt hath an eternal Prieſthod in his Church, that al true Chriſtians by him may haue acceſſe to God, and offer there ſpiritual ſacrifices acceptable to God by him. For euery true Chriſtian, as he is a member of Chriſt, is a ſpiritual Prieſt, to offer ſacrifice in the Church, *in which whoſoeuer hath not ſacrificed* (ſaith *Lactantius*) *ſhall not haue the reward of immortalitie.* Therefore of the Popiſh prieſthod and ſacrifice of the Maſſe here is no mention, nor any thing that hath ſo much as any ſhadow of ſuch a matter. S.Hieroms words allo you falſifie by detraction, as you doe the reſt. For he ſaith: *The Apoſtle affirmeth, that the Prieſthod of Aaron, that is of the people of the Iewes, had a beginning and an ende, but that the Prieſthod of Melchiſedech, that is of Chriſt and his Church, is eternall both for time paſt, and for time to come, and had no auctour of it.* By theſe wordes it is manifeſt, that Chriſt onely is a Prieſt after the order of *Melchiſedech*, whoſe Prieſthod is the Prieſthod of his Church, as Aarons was of the Iewiſh temple. And is an eternall Prieſthod without beginning, and had none auctour of it, therefore cannot poſſibly be the Popiſh prieſthod. Chryſoſtome *Hom.*17.*ad Heb.* ſheweth moſt plainly, that the celebration of the Supper is vnproperly called a ſacrifice, *Our high Prieſt is he, which offered the ſacrifice which purgeth vs, the ſame we offer now alſo, which was then offered, and cannot be conſumed. But this which we doe, is done in remembrance of that which was done. For doe ye this* (ſaith he) *in remembrance of me: we doe not offer another ſacrifice, as the high Prieſt, but the ſame alwayes, but rather we celebrate the remembrance of a ſacrifice.* Therefore the Sacrament of the body and bloud of Chriſt is not a ſacrifice properly, but a remembrance of the ſacrifice of Chriſt. S.Cyprian ſpeaketh of the groſſe error of the Capernaites, which thought they ſhould eate ỹ fleſh of Chriſt roſted, or ſodden, and cut in pieces. *Whereas the fleſh of his perſon* (ſaith he) *if it ſhould be cut in pieces, could not ſuffice all mankinde, which being once conſumed, it might ſeeme that Religion were loſt, to which no oblation remained any more.* What maketh this for the Popiſh Prieſthod or ſacrifice? We know that Chriſts body was not cut in pieces, but offered vpon the Croſſe, to be a ſacrifice: whoſe vertue is alwayes ſufficient for the Religion of Chriſt, and hath no neede of the Popiſh Prieſthod, or the ſacrifice of the Maſſe. The words of *Emiſſenus* are alſo falſly applied, for that hee ſaith is of the vertue of Chriſtes death, and not of the ſacrifice of the Maſſe, or of the celebration of the Lordes Supper: *Becauſe he would take away from our ſight his aſſumpted body, and carie it into heauen, it was neceſſarie, that as this day hee ſhould conſecrate vnto vs the Sacrament of his body and bloud, that it might be celebrated continually by a myſterie, which was once offered for a price, that becauſe the perpetuall and vnwearied redemption did runne or continue ſtill for the ſaluation of men, the oblation alſo of that redemption ſhould be perpetuall, and that eternall ſacrifice might liue in remembrance and alwayes be preſent in grace.* You ſee therefore that the redemption which runneth or continueth euer, is the effect of Chriſtes paſſion: and that the perpetuall oblation of that redemption, is but a memoriall and teſtimonie of the preſence of that ſacrifice in grace, not in ſubſtance. Neither doth Chriſt in the inſtitution of the Sacrament, expreſſe any ſuch matter as you pretende. For ſaying, the new Teſtament is dedicated in his bloud, he ſpeaketh expreſly of the ſacrifice of his death, where his bloud was ſhed, & not in the Chalice.

S.Auguſtine

S.Auguſtine ſaying, that the ſacrifice of bread and wine after the order of *Melchiſedech*, hath ſucceeded all the ſacrifices of the olde Teſtament, meaneth not that the Sacrament is that ſacrifice properly, but the body of Chriſt offred on the Croſſe, whereof the Sacrament is a memorial in bread and wine. For *cap.*17. he ſaith: *That which Melchiſedech offered when he bleſſed Abraham, is offered every where vnder Chriſt our Prieſt.* What is that I pray you but bread and wine, as a figure of Chriſts body and bloud? Therefore he ſpeaketh of it moſt clerely, *Collogium.trium.quæſt.q.61. He is our Prieſt for euer after the order of Melchiſedech, which offered himſelfe a whole ſacrifice for vs, and hath commended the ſimilitude of that ſacrifice, to be celebrated in remembrance of his Paſſion: ſo that we ſee that which Melchiſedech offered to God, to be now offered throughout the whole world in the Church of Chriſt.* Againe I ſay, what did *Melchiſedech* offer, but bread and wine? not the naturall body & bloud of Chriſt. Therefore S.Auguſtine meaneth plainly, that bread and wine is offred in the Church in remembrance of his Paſſion, not the natural body and bloud of Chriſt. As alſo he ſaith, *De ciuit.lib.*10.*c.*20. *Hee is the Prieſt himſelfe, he is the offerer, he is the oblation, whereof he would haue the daily ſacrifice of the Church to be a Sacrament, ſeeing that of her body hee is the head, and of his head ſhe is the body, as well ſhe by him, as he by her, being accuſtomed to be offered.* You ſee not onely, that this ſacrifice is a Sacrament, (that is an holy ſigne and memorial of Chriſts death) but alſo that the Church is as wel offred therein by Chriſt, as Chriſt by the Church, which muſt needes be vnderſtoode of a ſpirituall oblation of praiſe and thankeſgiuing, not of propitiation. *Leo* ſpeaketh manifeſtly of the death of Chriſt, and not of the Sacrament, as I haue ſhewed in Luke 22.*Sect.*5. where alſo I haue anſwered to the place of Cyprian. *Ep.*63. S.Ambroſe *de ſacramentis lib.*5.*c.*4. ſaith, *So often as the ſacrifice is offered, the death of our Lord, the reſurrection of our Lord, the aſcention of our Lord is ſignified and remiſſion of ſinnes.* Theſe words declare, in what ſenſe he calleth the celebration of the ſacrament a ſacrifice: namely, becauſe thereby is ſignified the death, reſurrection, and aſcenſion of Chriſt, and remiſſion of ſinnes. Not that Chriſtes body is truely ſacrificed for remiſſion of ſinnes. *Auguſt.in Pſal.*33. *Con.*2. ſaith, that *Chriſt did in his body and bloud, inſtitute a ſacrifice after the order of Melchiſedech.* What that was, you haue heard him explane himſelfe in other places. *Hierom.Epiſt.*17. ſaith in the perſon of *Paula* and *Euſtochium*, *That Melchiſedech offered bread and wine in a figure of Chriſt, and dedicated the Chriſtian myſterie in the body and bloud of our Sauiour.* Here is nothing, but that *Melchiſedechs* bread and wine was a figure of Chriſt, and the Sacrament of his body and bloud giuen in bread and wine. *Epiphanius Hæreſ.*55. ſaith of Chriſts Prieſthod: *Hee offereth to his father a Prieſthod hauing received ſubſtance of mans nature, that he might be made a Prieſt for vs after the order of Melchiſedech, which hath no ſucceſſion. For he remaineth for euer, offering gifts for vs. And firſt he offered himſelfe, that hee might diſſolue the ſacrifice of the olde Teſtament, ſeeing he hath offered a more perfect and liuing ſacrifice for the whole world, himſelfe being the temple, himſelfe the ſacrifice, himſelfe the Prieſt, himſelfe the altar, himſelfe God, himſelfe man, himſelfe king, himſelfe high Prieſt, himſelfe the ſheepe, himſelfe the lambe, being made all in all for vs, that he might be made life to vs by all meanes, & might performe the immutable ſtedfaſtnes of his Prieſthod for euer, no more diuiding ſucceſſions according to ſeede or generation, but graunting it to be preſerued according to iuſtice, or iuſtification in the holy Ghoſt.* This place ſheweth manifeſtly, that Chriſt is a Prieſt according to the order of *Melchiſedech*, in his owne perſon onely, wherein he offred ſacrifice propitiatorie for our redemption on the Croſſe: and hath no ſucceſſion in that office: although he ſay before, that *from Chriſt vntill now, the tranſlation of that Prieſthod continueth in the Church, while the ſeede is not choſen according to ſucceſſion, but a figure is ſought according to vertue.* Meaning, that the Miniſterie of the Church, is not the Prieſthod it ſelfe, but a figure of it, to diſpenſe the vertue thereof by preaching of the word, and miniſtration of the Sacraments. The reſt of the places quoted, be all examined and anſwered before. By all which you may ſee, how true it is, that theſe ſhameleſſe heretikes affirme of all the auncient fathers, and what cauſe they haue to beſtowe their Popiſh prieſtly bleſſing vpon vs, becauſe they can not ſatisfie vs with lies, and falſe wreſting of the fathers from their true meaning. But their bleſſing ſhall returne into their owne boſome: and the eternall Prieſthod of Chriſt, and the ſtate of the newe Teſtament ſhall alwayes continue, when Antichriſt with his blaſphemous prieſthod and ſacrifice ſhalbe aboliſhed.

Rhem.9. 18. Of the former commandement.) *The whole law of Moyſes conteining all their old Prieſthod, ſacrifice, ſacraments, and ceremonies, is called the* Old commandement: *and the new Teſtament conteining the ſacrifice of Chriſtes body and bloud, and al the ſacraments and graces giuen by the ſame, is named the* New mandatum: *for which our forefathers called the Thurſday in the holy weeke:* Maundy thurſday, *becauſe that in it, the new law and Teſtament was dedicated in the Chalice of his bloud: the old* mandatum, *law, Prieſthod, and ſacrifices, for that they were inſufficient and vnperfect, being taken away: and this new ſacrifice, after the order of Melchiſedec, giuen in the place thereof.*

The old commandement, and the new. Maundy thurſday why ſo called.

Fulke.9. An high myſterie reuciled, why thurſday before Eaſter is called *Maunday thurſday*. And yet I thinke you are able to bring litle proofe of it. For a more Popiſh name it had, being called *Sheare thurſday*, becauſe Prieſts and Clearkes, muſt ſhaue their crownes as that day, as the Engliſh feſtiuall ſaith That charitie is called Chriſtes new Commandement we reade often in the Scripture, that the inſtitution of the Supper is ſo called, the Scripture ſaith not any where. Therefore whether the common people called that day *Maunday thurſday* of the latine word *mandatum*, or of Maundes and baskets, in which was brought to the Church the prouiſion of the feaſt which they had in the Church, or of the word *mando* or *manduco* that ſignifieth to eate, or of whatſoeuer, it ſkilleth not. But we are aſſured that our Sauiour Chriſt inſtituted his Supper, as a ſeale or pledge of the grace of the new Teſtament, which was confirmed by his bloud that was ſhedde on the croſſe for remiſſion of ſinnes, whereof the cuppe is a Sacrament, and that the old lawe was not taken away by inſtitution of the Sacrament, but by the ſacrifice of Chriſt vpon the croſſe. For in the bread and wine of *Melchiſedech*, (although we ſhould graunt it to haue bene a figure of the Sacrament,) there was no ſhedding of bloud, without which there is no remiſſion of ſinnes. Therefore Chriſtes Prieſthod according to the order of *Melchiſedech*, conſiſteth not in the inſtitution or miniſtration of the Sacrament, but in bleſſing or conſecrating of his Church, by the bloud of the ſacrifice of his death. For other ſacrifice propitiatorie, the Scripture doeth not declare that Chriſt offered. And yet the blaſphemous Papiſts are not afraide to ſay and write, that *Chriſtes ſacrifice on the croſſe was not after the order of Melchiſedech, but after the order of Aaron. Heskin.lib.*1.*c.*13. directly contrary to the whole diſcourſe of the Apoſtle in this Chapter.

Maunday thurſday.

The Popiſh Prieſthod.

19. The

Rhem.10 19. The introduction.) *Euer obſerue, that the abrogation of the old Law, is not an aboliſhing of al Prieſthod, but an introduction of a new, conteining the hope of eternal things, where the old had but temporal.* The introduction of a new Prieſthod.

Fulke.10 The newe Prieſthod that ſucceedeth the olde, is the eternall Prieſthod of Chriſt. The fathers that liued vnder the Lawe, had hope of eternal things as we haue, but not by the Lawe, but by faith in Chriſt, vnto whom the Lawe (euen then alſo) was an introduction.

Rhem.11 21. With an othe.) *This othe ſignifieth the infallible and abſolute promis of the eternitie of the new Prieſthod and ſtate of the Church Chriſt by his death, and bloud ſhed in the ſacrifice of the Croſſe, confirming it, ſealing it, and making him ſelf the ſurety and pledge thereof. For though the new Teſtament was inſtituted, giuen, and dedicated in the Supper, yet the warrant, confirmation, and eternal operation therof, was atchieued vpon the Croſſe, in the one oblation and one general and euerlaſting redemption there made.* The eternitie of the newe Prieſthod confirmed by the fathers othe, and Chriſts paſſion.

Fulke 11. This othe confirmeth the eternall Prieſthod of Chriſt onely, which is the eternall Sonne of God, ſitting on the right hand of God the father. And perteineth to none other, but onely to him of whom the Pſalme 110. is made, where the Prophet ſaith: *The Lord ſaid vnto my Lord, ſit thou on my right hand, vntill I make thine enemies thy footeſtoole.* Wherefore Antichriſt cannot vſurpe the Prieſthod of Chriſt according to the order of *Melchiſedech*, which is to be both a King and a Prieſt, except he will arrogate the whole Pſalme to himſelfe & his members. For to whom God ſware and ſaid, *Thou art a Prieſt for euer*, to him he ſaid, *ſit thou on my right hand*, and the reſt that followeth in the Pſalme, and he is Dauids ſonne & Lord, which is none other, but our Sauiour Chriſt, of whom the Pſalme is to be expounded. For although Dauid had many ſonnes, yet Chriſt only was his Lord, becauſe he was God. *Antichriſt* therefore graunting to his ſhauelings the Prieſthod of *Melchiſedech*, which is proper to Chriſt both God and man, & preferring himſelfe ſo much before thoſe vile creatures of his, aduanceth himſelfe aboue all that is called God, or worſhipped. Finally, the ſacrifice of Chriſts death was the act of his eternal Prieſthod, whereby the new Teſtament was eſtabliſhed, and no Popiſh Prieſthod or ſacrifice. And here marke the impudencie of theſe heretikes, which ſo boldly auouch, that their pretended ſacrifice in formes of bread and wine, was the proper acte of Chriſtes Prieſthod according to the order of *Melchiſedech*, and that both it, and the immutabilitie of the new Lawe conſiſteth in it, yet now are driuen to confeſſe, that ſacrifice to haue bene vnperfect, without the ſacrifice of Chriſts death. Which when they affirme to be after Aarons order, it followeth, that a ſacrifice after Aarons order, eſtabliſheth the ſacrifice after *Melchiſedechs* order, and ſo the newe Teſtament doeth not take away the olde, but the olde giueth perfection, confirmation, and eternall operation vnto the newe. But vnto theſe abſurdities, and blaſphemies, they muſt needes be driuen that mainteine their owne glorie, againſt the glorie of Chriſt. Antichriſt. The Popiſh antichriſtian prieſthod.

Rhem.12 23. Being many.) *The Proteſtants not vnderſtanding this place, feine very fol.ſhly, that the Apoſtle ſhould make this difference betwixt the old ſtate and the new: that in the old, there were many Prieſts: in the new, none at all but Chriſt. which is againſt the Prophet Eſay, ſpecially prophecying of the Prieſts of the new Teſtament (as S. Hierom declareth vpon the ſame place) in theſe wordes,* You ſhal be called the * Prieſts of God: the * miniſters of our God, ſhal it be ſaid to you: *and it taketh away al viſible Prieſthod, and conſequently the lawful ſtate that the Church and Gods people haue in earth, with al Sacraments and external worſhip.* By the compariſon of many prieſts, & one, is not meant that there is but one Prieſt of the new Teſtament.

Eſa.c.61.
* ἱερεῖς
* λειτουργοὶ.

The Apoſtle then meaneth firſt, that the abſolute ſacrifice of conſummation, perfection, and vniuerſal redemption, was but one, once done, and by one onely Prieſt done, and therefore it could not be any of the ſacrifices, or al the ſacrifices of the Iewes law, or wrought by any or by all of them, becauſe they were a number at once, and ſucceding one an other, euery of their offices and functions ending by their death, and could not worke ſuch an eternal redemption as by Chriſt onely was wrought vpon the Croſſe. Secondly, S.Paul inſinuateth thereupon, that Chriſt neuer loſeth the dignitie or practiſe of his eternal Prieſthod, by death nor otherwiſe, neuer yeldeth it vp to any, neuer hath ſucceſſors after him, that may enter into his roome or right of Prieſthod, as Aaron and al other had in the Leuitical Prieſthod, but that him ſelf worketh and concurreth with his miniſters the Prieſts of the new Teſtament, in al their actes of Prieſthod, as wel of ſacrifice as Sacrament, bleſſing, preaching, praying, and the like whatſoeuer. This therfore was the fault of the Hebrues, that they did not acknowledge their Leuitical ſacrifices and Prieſthod to be reformed and perfited by Chriſtes ſacrifice on the Croſſe: and againſt them the Apoſtle onely diſputeth, and not againſt our Prieſts of holy Church, or the number of them, who al confeſſe their Prieſthod and al exerciſes of the ſame, to depend vpon Chriſtes onely perpetual Prieſthod. The meaning is, that the abſolute ſacrifice of eternal redeption could not be done by thoſe many Aaronical prieſts but by one only, Chriſt Ieſus: who liueth a Prieſt for euer, hath no ſucceſſor, & as cheefe prieſt, worketh and concurreth with al Prieſts in their prieſtly functions.

Fulke 12. When the Scripture is moſt plaine and euident for vs, then theſe wiſe profound learned men of *Rhemes* doe impute vnto vs fooliſhnes, ignorance, want of learning, for applying them to the ouerthrowe of their hereſies. But to the matter, we doe not faine, but the Apoſtle in plaine words doeth make this difference betweene the old Prieſthod and the new: that in the old there were many, in the new there is but one, which continueth for euer. *But that* (ſay you) *is againſt the Prophet Eſay, ſpecially prophecying of the prieſts of the new Teſtament.* You might aſwell ſay, it is againſt S.Peter. 1. *Pet.* 2. and S.Iohn. *Apoc.* 1. affirming, that all true Chriſtians as members of Chriſt their head, are a ſpiritual Prieſthod, and are ſpiritual Kings and Prieſtes. For of ſuch ſpeaketh the Prophet Eſay, and not of Popiſh Prieſtes, nor of the Miniſters of the Goſpel onely: except you will ſay, that none other appertaine to the Church of Chriſt. Neither doeth Hierom declare, that he prophecieth of the Prieſts of the new Teſtament, when he ſaith: *It ſignifieth the Princes of the Churches, or at leaſt wiſe it is to be vnderſtood of the Apoſtles.* For neither the Princes of the Churches are, nor the Apoſtles were ſacrificing Prieſts: But as he ſaith afterwarde, *You ſhall be called Prieſtes and Miniſters of God, ſuch as the ſonnes of Dauid were, of whome the Scripture ſaith: The ſonnes of Dauid were Prieſtes of God.* Nowe it is well knowen, the ſonnes of Dauid were no ſacrificing Prieſtes. Therefore S.Hierom meaneth not by Prieſts, ſacrificing Prieſts, but ſpiritual Prieſtes, ſuch as all true Iſraelites are, and the gouernours of the Church eſpecially. So doeth *Cyrillus* expound the place of the whole Church generally, and particularly of the teachers thereof. *This ſpeach* (ſaith he) *is had as it were vnto the Church, whoſe ſheepe may be vnderſtoode the whole multitude of them that are ſaued by faith.* Your other fond petition of the principle, I haue anſwered before, Sect. 7. Then touching the Apoſtles meaning, you ſay, the abſolute ſacrifice of conſumnation, perfection, and *vniuerſall redemption, was but one, once done, and by one holy Prieſt.* What neede then haue we of any other ſacrificing Prieſt, but that one?

Secondly,

Secondly you say. *S. Paul insinuateth, that Christ neuer loseth the dignitie or practise of his eternall priesthood, by death resignation, succession or otherwise.* Then it foloweth, that as he was first onely one, so he remaineth for euer one ly priest, and seeing his sacrifice of redemption, was but one, and once done, the practise of his priesthod consisteth not, in repeating or often doing thereof. But (you say) *himselfe worketh and concurreth with his ministers, the priests of the new Testament, in al their actes of priesthod, aswel of sacrifice as sacrament, blessing, preaching, praying, and the like whatsoeuer.* In actes of there ministerie he concurreth, but priesthod and sacrifice, is the matter in question. For he cannot be the onely priest (if they be many) by concurring in the actes of there priesthod and sacrifice. For he did concurre in the actes of the priesthod, and all the sacrifices of the Law, that were faithfully and rightly offred. Yet were the priestes of the law many, beside him. So that if there be many priestes of the new Testament, there is no difference betwene the new Testament and the old, the priesthod of Aaron, and the priesthod of Melchisedech, in that they were many, and Christ is but one. Therefore, this shift of concurrence, cannot shroud the multitude of popish priestes from vsurpation of Christes office, and prerogatiue. For the Apostle writeth, not onely against the error of the Hebrewes, but against al heresies, that goe about to derogate any thing, from the singuler priesthod of our Sauiour Christ. Neither wil it serue the popish priests to confesse, that there priesthod, and all exercises of the same, doth depend vpon Christes onely perpetual priesthod. For the same might the Hebrewes iustly confesse, aswell of the priesthod of Aaron, & al exercises of the same, which were not otherwise auailable, but as they depended vpon Christes onely perpetual priesthod. Yet the Apostle maketh this difference. They were many, Christ is but one.

Rhem. 13 27. This did he once.) *This is the special preeminence of Christ, that he offereth for other mens sinnes onely, hauing none of his owne to offer for, as all other Priests both of the old and new law haue. And this againe is the special dignitie of his owne person, not communicable to any other of what order of Priesthod soeuer, that he by his death (which is the onely oblation that is by the Apostle declared to be irreiterable in it selfe) paied the one full sufficient ransom for the redemption of all sinnes.*

Fulke. 13 Christ offered but once for sinnes, and found eternall redemption, therefore he offred not any sacrifice in his supper, for sinnes, nor instituted any such sacrifice to be reiterated. Wherefore it is vnpossible, for the popish priesthod and sacrifice of the masse, to stand with the truth of this text. Christs one sacrifice once offred.

CHAP. VIII.

Out of the same Psalme 109 he vrgeth this also, Sit thou on my right hand, *shewing that the Leuitical tabernacle on earth, was but a shadow of his true Tabernacle in heauen: without which he should not be a Priest at all: 6 Whereas he is of a better Priesthod then they, as also he proueth by the excellencie of the new Testament aboue the old.*

BVT the summe concerning those things which be said, is: We haue such an high priest, who is sette on the right hand of the seate of maiestie in the heauens,

2 A minister of the holies, and of the true tabernable, which our Lord pight and not man.

3 For euery high priest is appointed to offer giftes and hostes, wherefore it is necessarie that he also haue some thing that he may offer.

4 If then he were vpon the earth, neither were he a priest: whereas there were that did offer giftes according to the Law,

ελατρευουσι. 5 That [c] serue the exampler and shadow of ‖ heauenly thinges. As it was answered Moyses, when he finished the tabernacle, Ex.25,9.40. * See (quod he) that thou make all thinges according to the exampler which was shewed thee in the mount.

6 But now he hath obtained a better ministerie, by so much as he is mediatour of a better testament, which is established in better promises.

7 For ‡ if that former had been void of fault, there should not certes a place of a second been sought.

8 For blaming them, he saith: *Behold the* Hier.31,31. *daies shall come, saith our Lord: and I will consummate*

But of the thinges which we haue spoken this is *the summe: We haue such an high priest, that sitteth on the right hand of the throne of the maiestie in the heauens,*

2 A minister of holy thinges, and of the true tabernacle, which the Lord pyght, and not man.

3 For euery hygh priest is ordeyned to offer giftes and sacrifices: Wherefore it is of necessitie, that this man haue somewhat also to offer.

4 For he were not a priest, if he were on the earth, seeing that there are priestes, that according to the law offer gifts,

*5 Who serue vnto the example and shadowe of heauenly thinges, as Moyses was admonished of God, when he was about to finish the tabernacle: * For see, sayth he, that thou make all thinges according to the paterne shewed to thee in the mount.* Exod.25.40 Actes.7.44.

6 But now hath he obteined a more excellent office, by how much also he is the mediatour of a better ‖ couenant, which was confirmed in better promises. ‖Or, testament

7 For if that first couenant *had been faultlesse, then should no place haue been sought for the second.*

*8 For in rebuking them, he saith, * Beholde,* Iere.31.31. *the daies come, sayth the Lorde, and I will*

ſummate vpon the houſe of Iſrael,and vpon the houſe of Iuda a new Teſtament:

9 Not according to the teſtament which I made to their fathers in the day that I tooke their hand to bring them out of the land of Ægipt:becauſe they did not continue in my teſtament: and I neglected them:ſaith our Lord.

10 For this is the teſtament which I will diſpoſe to the houſe of Iſrael after thoſe daies, ſaith our Lord: Giuing my lawes ‖ into their minde, & in their hart will I ſuperſcribe them: and I will be their God,and they ſhal be my people.

11 And euery one ‖ ſhall not teach his neighbour, and euery one his brother, ſaying Know our Lord:becauſe al ſhal know me from the leſſer to the greater of them:

12 Becauſe I will bee mercifull to their iniquities , and their ſinnes I will not now remember.

13 And in ſaying a newe, the former he hath made olde. And that which groweth auncient and waxeth old, is nigh to vtter decay.

finiſh vpon the houſe of Iſrael,and vpon the houſe of Iuda,a new couenant:

9 Not like that, that I made with their fathers,in the day when I tooke them by the hand, to leade them out of the land of Ægipt: becauſe they continued not in my couenant , and I regarded them not,ſayth the Lord.

10 For this is the couenant that I will make with the houſe of Iſrael after thoſe dayes, ſayth the Lorde: giuing my lawes into their minde, and in their heart I will write them , and I will be to them a God, and they ſhall be to me a people,

11 And they ſhal not teach euery man his neighbour , and euery man his brother, ſaying, Know the Lord: for all ſhall knowe me, from the litle of them,to the great of them.

12 For I will be merciful to their vnrighteouſneſſe,and their ſinnes and their iniquities will I *thinke vpon no more.*

13 In that he ſaith a new couenant, *he hath worne out the firſt: for that which is worne out and waxed old,is ready to vaniſh away.*

MARGINALL NOTES. CHAP. VIII.

***Rhem.* 1.** 2. Miniſter of the holies.) *Chriſt liuing & reigning in heauen continueth his prieſtly function ſtil,and is miniſter not of Moyſes Sancta & tabernacle, but of his owne body and bloud , which be the true holies, and tabernacle, not formed by man,but by Gods owne hand.*

***Fulke.* 1.** Chriſt is not miniſter of his body and bloud, by offring the ſame any more for ſinnes,ſeeing he performed that once for all c.7.V,27.but feeding vs continually,with the vertue of that ſacrifice,that being incorporate vnto him,we might alwaies continue members of his body. — The vertue of Chriſtes ſacrifice eternal.

***Rhem.* 2.** If that former.) *The promiſes and effectes of the Law were temporall, but the promiſes and effectes of Chriſtes Sacraments in the Church be eternall.*

***Fulke.* 2.** The promiſes and effects of the old teſtament,were imperfect(though they were of eternal things,)without the accompliſhment of Chriſts prieſthood in the new teſtament,where vnto they had relation.

ANNOTATIONS. CHAP. VIII.

3. Neceſſarie that he alſo.) *Euen now being in heauen,becauſe he is a Biſhop and Prieſt,he muſt needes haue ſomewhat to offer,and wherein to do ſacrifice: and that not in ſpiritual ſort onely, for that could not make him a Prieſt of any certaine order.And it is moſt falſe and wicked,to hold with the Caluiniſtes,* that Melchiſedecks Prieſthod was wholy ſpirituall.For then Chriſtes death was not a corporal,external,viſible,and truely named ſacrifice:neither could Chriſt or Melchiſedec be any otherwiſe a Prieſt, then euery faithful man is: which to hold(as the Caluiniſts folowing their owne doctrine muſt needes do) is directly againſt the Scriptures, and no leſſe againſt Chriſts one oblation of his body vpon the Croſſe, then it is againſt the daily ſacrifice of his body vpon the altar.Therefore he hath a certaine hoſt in external and proper maner, to make perpetual oblation thereby in the Church:for, viſible and external act of ſacrificing in heauen he doth not exerciſe.*

***Rhem.* 3.** Chriſts prieſthod & ſacrifice is external,not ſpiritual only. * *Beſa ſchol. Teſt. Gracolat. in c.7.Heb. num* 8.

***Fulke.* 3.** The Apoſtle ſayth not,that Chriſt muſt offer ſacrifice in heauen:but the truth of the text is, Seeing euery prieſts hath gifts to offer,it is neceſſary,ỹ he hath ſomewhat which he offred:for the verbe προσενέγκῃ is not of the preſent time, but of the time paſt, and ſignifieth the oblation which he offred but once c.7. 27. So doth Theodoret expound the text, ſaying: *It is the propertie of an high prieſt, to offer giftes to the God of all thinges. For this cauſe,the onely begotten ſonne, being made man , when he had taken vpon him our nature , he offred the ſame for vs.* Chryſoſtome alſo Hom. 14. ad Heb.vpon this text, ſayth. *Becauſe ſome asked, wherefore he dyed,he ſayth , becauſe he was an high prieſt. For an high prieſt is not without a ſacrifice.* — Chriſts onely prieſthod and ſacrifice.

S.Ambroſe likewiſe, referreth his offering to his onely oblation on the croſſe, ſaying. *It is neceſſarie that our ſauiour in the daies of his fleſh,had ſomething to offer for vs. For while in the eternal nature of his godhead he had nothing which he might offer he tooke of vs that which he might offer for vs , that is his mans fleſh . For what is ſo apt for ſacrifice,as mortal fleſh,for mortal men?* The ſame wordes in effect, hath Primaſius ſaying,*he tooke of vs,that he offred for vs,that is mans fleſh , namely himſelfe, whom he offred in the aultar of the croſſe.* Oecumenius ſaith *He had his owne fleſh,which alſo he offred.* Theophylact ſayth. *He hath al things proper to the high prieſts, as they offer, ſo he offred himſelfe.* Againe. *Seeing he was a prieſt and a prieſt is not without a ſacrifice, it is neceſſary, that he alſo had ſomething to offer , And that was nothing , but his owne body, therefore it was neceſſarie, that he dyed.* Againſt this general conſent of al the ancient interpretors,you faine,that Chriſt offreth a ſacrifice propitiatory,now being in heauen. And you do vnhoneſtly ſlander Caluin, and Beza, to hold that Melchiſedichs prieſthod was onely

ſpiritual

ſpiritual,as the ſpirituall preſthood of all the faithfull is,for they hold no ſuch thing. But that Melchiſedechs preeſthood was figuratiue,hauing a ſpiritual relation, to Chriſtes eternal preeſthood. Finally,as Chriſt doth not exerciſe any viſible or externall act of ſacrificing in heauen, ſo much leſſe, doth he exerciſe any viſible or externall act of ſacrificing on earth. Neither by this text, hath he any ſuch certaine hoſt, in externall or proper maner, to make perpetuall oblation thereby in the Church. For that which he had to ſacrifice for ſinne,in offering himſelfe he performed once vpon the croſſe, the vertue whereof continueth alwaies, and therefore neede not,in any ſort to be reiterated.

Rhem. 5. 4. If vpon the earth.) *It is by his death, and reſurrection to life againe, that his body is become apt and fitte in ſuch diuine ſort to be ſacrificed perpetually. For if he had liued in mortal ſort ſtill, that way of myſtical repreſentation of breaking his body and ſeparating the bloud from the ſame, could not haue been agreable, and ſo the Church and Chriſtian people ſhould haue lacked a prieſthod and ſacrifice, and Chriſt him ſelfe ſhould not haue been a Prieſt of a peculiar order, but either muſt haue offered in the thinges that Aarons Prieſtes did, or els haue been no Prieſt at all. For, to haue offered onely ſpiritually, as all faithful men do, that could not be ynough for his vocation, and our redemption, and ſtate of the new Teſtament. How his fleſh was made fit to be offered and eaten in the B. Sacrament, by his death, ſee Iſychius* li. 1. in leuit.cap.2.

How Chriſtes body is made fit to be ſacrificed and eaten perpetually.

Fulke. 5. After Chriſt by his one ſacrifice, once offered, hath entred into the holyeſt place which is heauen, he exerciſeth his continual prieſthod,in preſenting his Church before God,and in making continual interceſſion for vs: but not in offering any more ſacrifice,for that he did once,and found eternal redemption. By the ſacrifice of his death therefore,his fleſh and bloud,are made meate and drinke to feede vs ſpiritually, both in the ſacrament and without it,but not to be offered in the maſſe.Neither doth Heſychius tell,how his fleſh was made fit to be offered, but to be eaten in the B.ſacrament, for theſe are his wordes. *The croſſe of Chriſt was ſo ſtronge, that it ſubdued euery creature to him that was crucified: and made his fleſh meete for meate by his paſſion, which before his paſſion, was vnfit to be eaten, for who deſired to eate the fleſh of God? For if he had not been crucified, we ſhould not haue eaten the ſacrifice of his body: But now we eate that meate, receiuing the memory of his paſsion:* you ſee euidently, that he ſaith,by crucifying,the fleſh of Chriſt is made apt to be eaten,not to be ſacrificed any more. But as in the old teſtament,after the beaſt was ſacrificed,the people were pertakers of the ſacrifice by eating thereof, ſo we are partakers of the ſacrifice of Chriſtes bodie, by eating thereof continually, not by offering it any more.

The ſacrifice of Chriſt.

Rhem. 6. 5. Heauenly thinges.) *As the Church or ſtate of the new Teſtament is commonly called* Regnum cœlorum & Dei, *in the Scriptures, ſo theſe heauenly thinges be probably taken by learned men, for the myſteries of the new Teſtament. And it ſeemeth that the paterne giuen to Moyſes to frame his tabernacle by, was the Church, rather then the heauens them ſelues: al S. Paules diſcourſe tending to ſhew the difference betwixt the new Teſtament and the old, and not to make compariſon betweene the ſtate of heauen and the old law. Though incidently, becauſe the condition of the new Teſtament more neerely reſembleth the ſame, then the old ſtate doth, he ſometime may ſpeake ſomewhat thereof alſo.*

Kingdom of heauen, & heauenly thinges, ſpoken of the Church.

Rhem. 6. The Apoſtle cap.9.11.24. ſheweth, that the paterne giuen to Moyſes, to frame the tabernacle by, was Chriſt, and the kindgome of heauen it ſelfe,not the church which is not properly,but figuratiuely,called the kingdome of heauen: becauſe Chriſt beginneth his raigne,in the faithfull therein,whom afterward he tranſlateth actually, into the kingdome of heauen,where he is preſent in his humanitie. Therefore,thoſe learned men,might learne of the Apoſtle,how to take theſe heauenly things principally of Chriſt, and his heauenly throne,vnto which the heauenly myſteries of the Church do ſerue,and in that reſpect,are compted heauenly things,although they be done vpon the earth. And the excellencie of the new Teſtament, conſiſteth principally,in the excellency of Chriſts prieſthod,whereby it is conſecrated and eſtabliſhed.

Rhem. 7. 10. Into their minde.) *This alſo and the reſt following is fulfilled in the Church, and is the proper effect of the new Teſtament, which is the grace and ſpirit of loue, graffed in the hartes of the faithful by the holy Ghoſt, working in the Sacraments and ſacrifice of the new law to that effect.*

Grace, the effect of the new Teſtament.

Fulke. 7. The ſacrifice of Chriſts death,is ſufficient to worke this effect by his holy ſpirit,when his word is preached, and his ſacraments are adminiſtred,without any other ſacrifice.

The ſacrifice of Chriſt death.

Rhem. 8. 10. Their God.) *This mutual couenant made betwixt God and the faithful, is that which was dedicated and eſtabliſhed, firſt in the chalice of his bloud, called therefore* the new Teſtament in his bloud: *and which was ſtraight after ratified by the death of the teſtator, vpon the Croſſe.*

The new teſtament or couenant betweene God and man. *Luc.22.*

Fulke. 8. The new Teſtament was eſtabliſhed,onely by the death and bloudſhedding of Chriſt on the croſſe,and not by the chalice or cuppe of the new Teſtament,which was only a ſacrament & figure thereof.Heb.9.11.12.

The new Teſtament eſtabliſhed by the death of Chriſt

Rhem. 9. 11. Shal not teach.) *So it was in the primitiue Church, in ſuch ſpecially as were the firſt founders of our new ſtate in Chriſt. And that which was verified in the Apoſtles and other principall men, the Apoſtle ſpeaketh generally as though it were ſo in the whole, as S. Peter applieth the like out of Ioel, and our ſauiour ſo ſpeaketh, when he ſaith that ſuch as beleeue in him ſhal worke miracles of diuers ſortes. Chriſtian men then muſt not abuſe this place to make chalenge of new inſpirations and ſo great knowledge that they neede no Scriptures or teaching in this life, as ſome Heretikes do: with much like reaſon and ſhew of Scriptures as the* Proteſtants *haue to refuſe external ſacrifice. And it is no leſſe phantaſtical madneſſe to deny external ſacrifice, ſacraments, or Prieſthod, then it is to abolish teaching and preaching.*

Scriptures abuſed for phantaſtical inſpirations. *Act.2.10.14. v.12.*

Fulke. 9. The Prophet and the Apoſtle meane, that all true members of the Church, ſhal know God by his ſpirit, which is not otherwiſe to be knowen, not excluding the external miniſterie of teaching, by which both the ignorant are brought to knowledge,and they that haue knowledge of God, do increaſe therein,but declaring that there ſhalbe no more ſuch groſſe ignorance of God as poſſeſſed the world,commonly, before the coming of Chriſt. But where you ſay,the Anabaptiſts,and other like heretikes,do reiect the ſcriptures,and office of teaching, with much like reaſon and ſhew of ſcriptures,as the Proteſtants refuſe external ſacrifice, it hath no colour of reaſon,or ſimilitude. For the neceſſitie of the ſcriptures,and external miniſterie of teaching, is eſtabliſhed by very many moſt plaine teſtimonies of the ſcripture, whereas your external ſacrifice, hath no teſtimony at all in the word of God,but many arguments againſt it.

CHAP. IX.

In the old Teſtament, that ſecular Sanctuarie had two partes: the one ſignifying that time, with the ceremonies thereof for the emundation of the fleſh: the other ſignifying heauen, which then was ſhut, vntill our high prieſt Chriſt entred into it, and that with his owne bloud, ſhed for the emundation of our conſciences. Whereupon he concludeth the excellency of his tabernacle and hoſt aboue the old. 25 Noting alſo the difference, that he entred but once (ſo effectual was that one bloudy offering of him ſelf, for euer) whereas the Leuitical High prieſt entred euery yere once.

The Epiſtle vpon Imber ſaturday *in Septemb.*

THE former alſo in deede had iuſtifications [c] of ſeruice, and a ſecular ſanctuarie.

2 For the tabernacle was made, the firſt, wherein were, the candleſtickes, and the table, and the propoſition of loaues, which is called Holy.

3 But after the ſecond vele, the tabernacle, which is called *Sancta Sactorum.*

4 Hauing a golden ſenſar, and the arke of the teſtament couered about on euery part with gold, in the which was a golden potte hauing Manna, and the rod of Aaron that had bloſſomed, and * the tables of the teſtament.

3.Reg.8. 2.Par.5. Exo.25,22.

5 And ouer it were * the ‖ Cherubins of glorie ouerſhadowing the propitiatorie, of which thinges it is not needefull to ſpeake now particularly.

6 But theſe thinges being ſo ordered, in the firſt tabernacle in deede the prieſtes alwaies entered, accompliſhing offices of the ſacrifices,

Exo.30,10. Leu.16,2.30

7 But in the ſecond, *once a yere the high prieſt only: not without bloud which he offereth for his owne and the peoples ignorance:

8 The holy Ghoſt ſignifying this, that the way of the holies was ‡ not yet manifeſted, the former tabernacle as yet ſtanding.

9 Which is a parable of the time preſent: according to which are offered giftes and hoſtes, which can not concerning the conſcience make perfect [c] him that ſerueth.

c ἢ λατρεύοντα. c Al thinges done in the old Teſtament and prieſthod were figures of Chriſts actions

10 Onely in meates and in drinkes, and diuerſe baptiſmes, and iuſtices of the fleſh laid on them ‖ vntil the time of correction.

b The Epiſtle vpon Paſſion Sunday.

11 But [b] Chriſt aſſiſting an high Prieſt of the good things to come, by a more ample and more perfect tabernacle not made with hand, that is, not of this creation:

12 Neither by the bloud of goates or of calues, but by his own bloud entered in once into the Holies, ‖ eternal redemption being found.

Leu.9.8.16, 6.14. Nu.19.

13 For * if the bloud of goates and of oxen and the aſhes of an heifer being ſprinkled, ſanctifieth the polluted to the cleanſing of the fleſh:

14 How

THe firſt couenant *then had verily* ‖ *iuſtifying ordinances, ſeruings of God, and worldly holineſſe.*

‖ Or, ceremonies of ſeruice.

2 **For there was a tabernacle made, the* Exod.26.1.
firſt truely *wherein was the candleſticke, and the table, and the ſhewe bread, which is called holy.*

3 But after the ſecond vaile, was *a tabernacle, which is called holieſt of all.*

*4 Which had the golden ſencer, and the arke of the couenant ouerlaide round about with gold, wherein was the golden potte hauing Manna, & * Aarons rodde that had budded, and * the tables of the couenant:* Num.17.10. 1.King,8.9.

*5 * And ouer it the Cherubims of Glory, ſhadowing the mercy ſeate: Of which things we can not now ſpeake particularly.* Exo,25.22.

6 When theſe things were thus ordeined, the prieſts went alwaies into the firſt tabernacle, accompliſhing the ſeruice of God.

7 But into the ſecond went *the high prieſt alone, once euery yere, not without blood, which he offered for himſelfe, and for the ignorances of the people.*

8 The holy Ghoſt this ſignifying, that the way of holy thinges, was not yet made manyfeſt, while as yet the firſt tabernable was ſtanding:

9 Which was *a ſimilitude for the time then preſent, in which were offered giftes, and ſacrifices, that could not make the worſhipper perfect as perteyning to the conſcience.*

10 With onely meates and drinkes, and dyuers waſhinges, and iuſtifyinges of the fleſhe, which were layde vp vntill the time of reformation.

11 But Chriſt being come an high Prieſt of good thinges that ſhould be, by a greater & more perfect tabernacle, not made with handes, that is to ſay, not of this building,

12 Neyther by the blood of Goates, and Calues: but by his owne blood he entred in once into the holy place, and founde eternal redemption.

13 For if the blood of Oxen and of Goates, and the aſhes of a yong Cowe, ſprinkling the vncleane, ſanctifieth to the purifying of the fleſh:

14 How

14 How much more ‖ hath the bloud of Christ who by the holy Ghost offered himselfe vnspotted vnto God, ‖ clensed our conscience from dead workes, to serue the liuing God?

15 And therefore he is the mediatour of the newe Testament: that death being a meane, vnto the redemption ‖ of these preuaricatiõs which were vnder the former testament, they that are called may receiue the promise of eternal inheritance.

16 For * where there is a testament: the death of the testator must of necessitie come betweene.

17 For a testament is confirmed in the dead: otherwise it is yet of no value, whiles he that tested, liueth.

18 Whereupon neither was the first certes dedicated without bloud.

19 For all the commaundement of the Law being read of Moyses to al the people: he taking the bloud of calues and goates with ‡ water and scarlet wool and hyssope, sprinkled the very booke also it selfe and all the people,

20 Saying, * ‖ This is the bloud of the Testament, which God hath commanded vnto you.

21 The tabernacle also & al the vessel of the ministerie he in like maner sprinkled with bloud.

22 And al things almost according to the law are cleansed with bloud: and without sheading of bloud there is not remission.

23 It is necessary therfore that ‖ the examplers of the cœlestials, be clensed with these, but the cœlestials also themselues with better hostes then these.

24 For IESVS is not entred into Holies made with hand, examplers of the true: but into heauen it self, that he may appeare now to the countenance of God for vs.

25 Nor that he should ‖ offer himselfe often, as the high priest entereth into the Holies, euery yere in the bloud of others:

26 Otherwise he ought to haue suffered often from the beginning of the world: but nowe once in the consummation of the worldes, to the destruction of sinne, he hath appeared by his owne host.

27 And as it is appointed to men to die once, and after this, the iudgement:

28 So also Christ was offered once [c] to exhaust the sinnes of many. the second time he shall appeare without sinne to them that expect him, vnto saluation.

14 Howe much more the blood of Christ, which through the eternall spirite offered himselfe without spotte to God, shall purge your conscience from dead workes, to serue the liuing God?

15 And for this cause is he the mediatour of the newe couenaunt, that through death, which was for the redemption of the transgressions that were *vnder the first* † *couenant, they which are called, might receiue the promise of eternall inheritance.* † Or, testament

16 For where as is a testament, there must also of necessitie be the death of him that made the testament.

17 For a testament is confirmed when men are dead: for it is yet of no value, as long as hee that made the testament is aliue.

18 For which cause also, neither the first testament *was dedicated without blood.*

19 For when Moses had spoken euery precept to all the people according to the law, taking the blood of calues and of goates, with water and purple wooll, and hyssope, he sprinckled both the booke it selfe, and all the people,

*20 Saying, * This is the blood of the testament, which God hath enioyned vnto you.* Exod.24.8.

21 And likewise he sprinckled with blood both the tabernacle, and all the vessels of the ministerie.

22 And almost all things are by the lawe purged with blood, and without shedding of blood is no remission.

23 It is need then that the paterns of heauenly things bee purified with such things: but the heauenly things themselues bee purified *with better sacrifices then are those.*

24 For Christ is not entred into the holy places made with hands, which are *paterns of true things: but into heauen it selfe, now to appeare in the sight of God for vs.*

25 Not that he should offer himselfe often, as the high priest entereth into the holy places, euery yeere in strange blood.

26 (For then must hee haue often suffered since the foundation of the world:) but now once in the end of the world hath hee appeared to put away sinne, by the sacrifice of himselfe.

27 And as it is appointed vnto men once to die, and after this the iudgement:

*28 * Euen so Christ once offred to take away the sinnes of many, the second time shall be seene without sinne, of them which waite for him vnto saluation.* Rom.5.8. 1.Pet.3.18.

[c] By this word which signifieth to emptie or draw out euen to the bottome, is declared the plentiful & perfect redemption of sinne by Christ. *c ad exhaurienda peccata.*

MARGINAL NOTES. CHAP. IX.

Rhem.1. 8 Not yet manifeſted.) *The way to heauen was not open before Chriſtes paſſion. and therefore the Patriarches and good men of the old Teſtament were in ſome other place of reſt vntil then.*

Fulke.1. Heauen was not opened by the ſacrifices of the firſt tabernacle, but by the paſſion of Chriſt, whoſe vertue as it extended to the beginning of the world, to take away the ſinnes of the faithfull, and to iuſtifie them by faith: ſo it was auaileable to giue them reſt in heauen in their ſoules. Which is the reward of righteouſneſſe, vntil the time came, when they ſhal wholy enter into it with their bodies alſo, as our Sauiour Chriſt did: which was the firſt that entred with his body into perfect glory of heauen. The ſoules of the faithfull in heauen.

Rhem.2. 19 Water.) *Here we may learne that the Scriptures conteine not al neceſſarie rites or truthes, when neither the place to which the Apoſtle alludeth, nor any other, menti meth halfe theſe ceremonies, but he had them by tradition.*

Fulke. 2. Here is nothing but that which is conteined in the Scripture. For the booke was doubtleſſe layd vpon the aultar, which was ſprinckled, from whence Moyſes tooke it. Exo. 24. Or at leſt it was ſprinckled with the reſperſion that was caſt vpon the whole people. Now for the vſe of ſprinckling, there muſt needes be ſome inſtrument, which is deſcribed by Moyſes, Leuit. 14 to be made of Cedar wood, and ſcarlet wooll, and hyſope, and the bleud to be powred vpon water. And this was the order of all ſuch aſperſions, which is deſcribed in the purging of the Leper. And that the bloud of Goates, is comprehended vnder the peace offerings mentioned Exod. 24. you may ſee Leuit. 3. 12. Therefore here was no need of tradition for any of theſe ceremonies. Vnwritten traditions.

ANNOTATIONS. CHAP. IX.

Rhem.3. 4 A golden pot.) *The Proteſtants count it ſuperſtitious to keepe with honour and reuerence the holy memories or monuments of Gods benefites, and myracles, or the tokens of Chriſtes Paſſion, as his Croſſe, garments, or other things apperteining to him or his Saincts, and thinke it impoſſible that ſuch things ſhould dure ſo long: when they may here ſee the reuerent and long reſeruation of Manna, which of it ſelfe was moſt apt to putrifie, and of Aarons rod, onely for that it ſodenly floriſhed by miracle, the tables of the Teſtament, &c. See a notable place in S Cyrill* li. 6. cont. Iulian. *where he defendeth againſt Iulian the Apoſtates blaſphemie, the keeping and honouring of that Croſſe or wood which Chriſt died on. See alſo S. Paulinus* ep. 11. *and what reuerence S. Hierome and the faithfull of his time did to the ſepulchres of Chriſt and his Martyrs, and to their relikes.* We reuerence and worſhip (*ſaith he*) euery where Martyrs ſepulchres, and putting the holy aſhes to our eies, if we may, we touch it with our mouth alſo: and do ſome thinke, that the monument wherein our Lord was buried, is to be neglected? *But our Proteſtants cannot skill of this. they had rather folow Vigilantius, Iulianus the Apoſtata, and ſuch Maiſters, then the holy Doctors and euident practiſe of the Church in al ages.* They continue without putrefaction. The holy CROSSE. The ſepulchres of Chriſt and his Saincts. Ep. 17 c. 5.

Fulke. 3. When we haue a commaundement for the reſeruation of ſuch things, as the Iſraelites had for Aarons rod, Num. 17. 10. and for the pot of Manna, Exod. 16, 34. we will likewiſe reſerue them, and beleeue that they will continue to the worlds end. Yet will we not worſhip them nor ſhew them, which the godly Iſraelites did not becauſe they had no commandement for it. But contrarywiſe, when the braſen ſerpen, which was a monumẽt of a great miracle, and a figure of Chriſt was abuſed in being worſhipped and made an idoll, it was broken in pieces by Ezechias, 2. Reg. 18. 14. and thought to be no more priuileged then the golden calfe which Moyſes ſerued with the like ſauce, Exod. 32. 20. Thus thinke we of the holieſt reliques abuſed to idolatry. But Cyrillus you ſay againſt Iulian, defendeth the keeping and honouring of that croſſe or wood which Chriſt died one, where he ſpeaketh of neither of both: but defendeth the making of the ſigne of the croſſe on their foreheads, and painting it before their houſes, whereby Iulian ſaid, they adored the wood of the croſſe. Cyrillus ſayth, *They vſed it onely to put them in remembraunce of the death of Chriſt, and the fruites of his paſſion.* But as for keeping of the wood it ſelfe, or the honouring of it (which S. Ambroſe ſayth, to be *an Heathenish errour, and vanitie of the vngodly. De obitu Theodoſ.*) Cyrillus ſpeaketh nothing. But by that which Iulian obiecteth, you may well ſee, they had no images in their Churches, no not of the croſſe of Chriſt. For if they had, Iulian would not haue ſpared to haue charged them withall, as hee doeth with the ſigne of the croſſe painted before their houſes. Paulinus in deed, if that epiſtle be not counterfeict, was perſwaded that he had a piece of that croſſe whereon Chriſt died, ſent by Melania to his ſiſter Baſſula, of the gift of Iohn biſhop of Hieruſalem, but of this matter, as of the other place quoted out of Hierome, I haue ſpoken ſufficiently in other places, namely, *In Ioan. 19. ſect. 2.* Relikes. The croſſe and ſigne thereof. Images.

Rhem.4. 5 Cherubins.) *You ſee it is a fond thing, to conclude vpon the firſt or ſecond commaundement, that there ſhould be no ſacred images in the Church, when euen among theſe people that were moſt prone to idolatry, and groſſe in imagination of ſpiritual things ſuch as Angels are, and to whom the precept was ſpecially giuen, the ſame God that forbade them grauen idols, did command theſe images of Angels to be made and ſet in the ſoueraine holieſt place of al the tabernacle or Temple. By which it is plaine, that much more the images of Chriſt and his B. mother and Saincts, that may be more truely pourtered then mere ſpiritual ſubſtances can be, are not contrary to Gods commandement, nor againſt his honour, or repugnant to any other Scripture at all, which condemne only the Idols or pourtraitures of the Heathen made for adoration of falſe Gods.* Images in Salomons temple commanded by God.

Fulke. 4. It is a fond thing with you to conclude, that Gods commaundement is to be obſerued, which forbiddeth vs to make to our ſelues, any grauen images. Becauſe *God himſelfe commanded theſe Images of Angels to be made, and ſet in the ſoueraigne holieſt place of all the tabernacle or temple.* As though God forbidding vs to make any images to our ſelues, that is, according to our owne fantaſie and appointment in his ſeruice, had reſtrained himſelfe to commaund and appoint ſuch figures or ſhapes as he thought meete for his tabernacle. Or as though by this particular commandement of God, men were diſcharged of the generall law, and were at libertie to doe at their pleaſure that which God expreſly forbiddeth to be done, except at his appointment onely. But it is not onely a fond, but a wicked concluſion, that becauſe theſe images of Cherubins were made and ſet vp by Gods commandement, therefore much more the images of Chriſt his mother and ſaincts may be made and ſet in the Churches, which God hath not commaunded but forbidden to be made, to any vſe of religion. Agayne, Images,

thoſe Cherubins were ſet in the holieſt place, where they were neuer ſeene of the people, therefore out of danger of idolatrie, your images are not onely ſet openly in Churches, but commaunded to bee worſhipped. That onely the idoles of the Heathen are forbidden, it is a vayne cauil: for the commaundement is generall, not onely agaynſt the images of the Heathen that were made for any vſe of religion, but alſo againſt the like images of all heretikes, as of Simon Magus, of the Carpocratians and Gnoſticks, which had the image of Ieſus and Paule, Homere, Pythagoras and others. *Epiph. hær.* 24. of the Melchiſedechians in Arabia, that worſhipped the image of Moyſes, *Epiph hær.*55. Of the Collyridians that made and worſhipped the image of the B. Virgin Mary, *Epiph.hær.*79. Of them that hanged vp a vayle with an image in a Church at Anablatha, *Epiph epiſt. ad Ioan. Hier.* and of the Papiſts which in idolatry by imagerie, exceed all other heretikes, and are as ill as the Paganes.

Rhem.5. 10 Vntil the time of correction.) *Al thoſe groſſe and carnal ſacrifices, ceremonies, and obſeruations inſtituted to cleanſe and purifie the fleſh from legall irregularities and impurities onely, and not reaching to the purging of the ſoules and conſciences of men, being commaunded not for euer, but till Chriſtes comming, ceaſed then: and better, more forcible, & more ſpiritual Sacraments were inſtituted in their place. For we may not imagine Chriſt to haue taken away the old, and put none in their place: or to alter the ſacraments onely into other ſacraments external, and not alſo to tranſlate the ſacrifices to ſome other more excellent. for it is called,* Tempus correctionis, non abolitionis ſacrificij aut legis: the time of correction not of aboliſhing ſacrifice or law. *Neither haue they more reaſon to affirme Chriſtes one oblation vpon the Croſſe to haue rather taken away al kind of ſacrifice, then al maner of Sacraments. The time and ſtate of the new Teſtament is not made lawleſſe, hoſtleſſe, or without ſacrifice, but it is the time of correction or reformation and abettering all the foreſayde things.*

Sacrifice not taken away by the new Teſtament, but chāged into a better.

Fulke 5. The one ſacrifice of Chriſtes death is ſucceeded in ſtead of all the legall ſacrifices, but not in ſtead of the old Sacraments, becauſe it is no Sacrament but the thing ſignified by all Sacraments. And this is a ſufficient reaſon why Chriſtes one oblation on the croſſe, doth not take away all kind of Sacraments, as it doth al kind of propitiatory ſacrifices for ſinne. Neither is the ſtate of the new Teſtament without ſacrifice, ſeeing that one ſacrifice once offred, is of eternall vertue to reconcile all the elect of God for euer. See the next ſection.

Sacrifice. Sacraments.

Rhem.6. 12 Eternal redemption.) *No one of the ſacrifices, nor all the ſacrifices of the old law, could make that one generall price, ranſome, and redemption of all mankind, and of all ſinnes, ſauing this one higheſt Prieſt Chriſt, and the one ſacrifice of his bloud once offered vpon the Croſſe. Which ſacrifice of redemption cannot be often done, becauſe Chriſt could not die but once. though the figures alſo thereof in the law of nature and of Moyſes, were truely called ſacrifices, as ſpecially this high and maruelous commemoration of the ſame in the holy Sacrament of the altar, according to the rite of the new Teſtament, is moſt truely and ſingularly (as S. Auguſtine calleth it) a ſacrifice. But neither this ſort, nor the other of the old law, beyng often repeated and done by many Prieſts (all which were and are ſinners themſelues) could be the general redeeming and conſummating ſacrifice: nor any one of thoſe Prieſts, nor all the Prieſts together, either of the law of Nature or of Aarons, or Melchiſedecks order (except Chriſt alone) could be the general redeemers of the world.*

One only ſacrifice on the Croſſe the redemption of the world: and one only prieſt (Chriſt) the redeemer thereof. *Li. de Sp. & lit. c.* 11.

And this is the Apoſtles meaning in all this compariſon and oppoſition of Chriſtes death to the old ſacrifices, and of Chriſt to their Prieſts: and not that Chriſtes death or ſacrifice of the Croſſe ſhould take away all ſacrifices, or proue that thoſe Aaronical offices were no true ſacrifices at all, nor thoſe Prieſts, verily Prieſts. They were true Prieſts and true ſacrifices, though none of thoſe ſacrifices were the high, capitall, and generall ſacrifice of our price and redemption: nor none of them, or of thoſe Prieſts, could without reſpect to this one ſacrifice of Chriſtes death, worke any thing to Gods honour, or remiſſion of ſinnes, as the Iewes did falſly imagine, not referring them at all to this general redemption and remiſſion by Chriſt, but thinking them to be abſolute ſacrifices in themſelues. And that to haue bene the errour of the Hebrues, you may read in S. Auguſtine, li. 3. doct. Chriſt. c. 5. *And this, we tel the Proteſtants, is the onely purpoſe of the Apoſtle.*

The Apoſtles diſputation being onely againſt the errour of the Iewes concerning their ſacrifices and prieſts: the Proteſtants applying it againſt the ſacrifice of the Maſſe and prieſts of the new Teſtament.

But they be ſo groſſe, or ignorant in the Scriptures, and ſo maliciouſly ſet agaynſt Gods and the Churches truth, that they peruerſly and fooliſhly turne the whole diſputation againſt the ſacrifice of the B. Maſſe, and the Prieſtes of the new Teſtament: as though we held, that the ſacrifice of the altar were the general redemption or redeeming ſacrifice, or that it had no relation to Chriſtes death, or that it were not the repreſentation and moſt liuely reſemblance of the ſame, or were not inſtituted and done, to apply in particular to the vſe of the partakers, that other general benefit of Chriſtes one oblation vpon the Croſſe. Againſt the Iewes then onely S. Paul diſputeth, and againſt the falſe opinion they had of their Prieſts and ſacrifices, to which they attributed al remiſſion and redemption, without reſpect of Chriſtes death.

Fulke.6. Seeing eternall redemption is found by that one ſacrifice on the croſſe, there remaineth now no more ſacrifice for ſinne, therefore the Lordes ſupper is not a ſacrifice for ſinne, but a thankſgiuing, for that onely ſingular ſacrifice, in which ſenſe the fathers often call it a ſacrifice, and S. Auguſtine moſt manifeſtly in the place quoted. For his wordes are theſe: *The worſhip of God doeth conſiſt moſt of all in this, that the ſoule of man bee not vnthankefull to him. Therefore in that moſt true, and in that ſingular ſacrifice, we are admoniſhed to giue thankes to the Lord our God.* You ſee plainly he calleth it a moſt true and ſingular ſacrifice of thankſgiuing, for the onely true, and vnſacrificable ſacrifice of propitiation for ſinne, prooving thereby that religion or the worſhip of God, doeth now conſiſt moſt eſpecially in thankeſgiuing, which were not true if the Lordes ſupper were a ſacrifice propitiatory for ſinnes. But the fathers knew no ſacrifice propitiatory, but only the ſacrifice of Chriſtes death, whereby all externall ſacrifices of the law are taken away with the prieſthood thereof, which is tranſlated into the perſon of our Sauiour onely: not as falſe ſacrifices or prieſts, but as figures and ſhadowes of the onely prieſt and onely ſacrifice. Therefore the Apoſtle doeth not diſpute onely agaynſt the errour of the Iewes, that thought their prieſthood and ſacrifices to be abſolute in themſelues, and ſufficient for redemption, without the ſacrifice of Chriſt (for none of the Chriſtian Hebrewes, did ſo think) though many obſtinate Iewes did, of whom S. Auguſtine ſpeaketh, But he diſputeth alſo & more properly againſt the, that thought the Iewiſh prieſthood & ſacrifice might ſtand ſtill & be exerciſed as they were before, with relation vnto Chriſts death, and fetching their vertue from the only prieſthood & ſacrifice of Chriſt. And therfore you tell the Proteſtants a falſe tale, when you ſay, that *is the only purpoſe of the Apoſtle.* For he ſtandeth not ſo much in prooving that the olde prieſthood and ſacrifices had no vertue but from Chriſt, as he doeth to declare, that they

Sacrifice of the Maſſe.

being figures and ſhadowes, muſt giue place and ceaſe, now the body, truth, and light it ſelfe is come. Neither are we ſo groſſe or ignorant in the Scriptures, to turne the whole diſputation, againſt the popiſh prieſthood and ſacrifice of the maſſe as you imagine. But ſeeing theſe reaſons and arguments by which the Apoſtle proueth, that the old prieſthood and ſacrifices are at an ende, doe as well (and much rather) exclude your falſe prieſthood and ſacrifice as they did, that lawfull prieſthood with the ſacrifices of the old Teſtament: we vſe the Apoſtles arguments, as it is meete for them that know the right vſe of the Scriptures, to ouerthrow your blaſphemous prieſthood and ſacrifice. As our fathers by the like teſtimonies of Scriptures ouerthrew the foliſh prieſthood and ſacrifice of the Collyridians, which they might as well ſay, were meant onely againſt the Gentiles, as you ſay the Apoſtles purpoſe is onely againſt the error of the Iewes. But you haue very good reaſons to prooue, that this diſputation of the Apoſtle toucheth not your prieſthood and ſacrifice. By which the Hebrewes might as well prooue, that their prieſthood and ſacrifice might ſtill continue. *For you hold not that the ſacrifice of the aultar is the generall redemption or redeeming ſacrifice.* No more did they that were Chriſtians, nor any faythfull Iew before the comming of Chriſt in the fleſhe. Secondly, *you hold, that your ſacrifice hath relation to Chriſtes death,* ſo did the Chriſtian Hebrewes and all the godly Iewes before them hold of their ſacrifices. Thirdly, *You hold that it is the repreſentation and moſt liuely reſemblance of the ſame.* So were all the ſacrifices propitiatorie of the lawe, in the iudgement of all faythfull and Chriſtian Iewes. Fourthly, you hold, *That it was inſtituted and is done to apply in particular to the vſe of the receiuers, that other generall benefite of Chriſts one oblation vpon the croſſe.* And all faythfull Iewes and Chriſtian Hebrewes held the ſame of the inſtitution, practiſe and vſe of the olde ſacrifices, therefore they might ſtill vſe them, with as good and better reaſon then you may ſet vp a new ſacrifice without any worde of God to warrant it. But notwithſtanding they helde in theſe pointes of their ſacrifices, as you ſay you doe of yours, yet the Apoſtles purpoſe is to prooue, that thoſe ſacrifices muſt now no more be vſed, becauſe Chriſt hath accompliſhed whatſoeuer was by them prefigured, by his one oblation on the croſſe, hauing found eternall redemption, and made perfect for euer thoſe that are ſanctified. Therefore your vnderſtanding is either very groſſe, or you are maliciouſly blind in the Scriptures, that can ſee no arguments of the Apoſtle, for the abrogation of the Iewiſh prieſthood, and ſacrifices propitiatorie, (though they were vſed according to their right inſtitution) by the prieſthood and ſacrifice of Chriſt: but affirme, that the Apoſtle diſputeth onely againſt the incredulous Iewes, and their falſe opinion of their prieſthood and ſacrifices, to be ſufficient without Chriſt.

Rhem. 7. 15 Of thoſe preuarications.) *The Proteſtants doe vnlearnedly imagine, that becauſe all ſinnes be remitted by the force of Chriſtes paſſion, that therefore there ſhould be no other ſacrifice after his death. Whereas in deede they might as well ſay, there ought neuer to haue bene ſacrifice appoynted by God, either in the law of Nature, or of Moyſes: as all their arguments made againſt the Sacrifice of the Church vpon the Apoſtles diſcourſe, prooue as well, or rather onely, that there were no ſacrifices of Aarons order or Leuitical law at all. For againſt the Iewes falſe opinion concerning them, doth he diſpute, and not a word touching the ſacrifice of the Church, vnto which in all this diſcourſe he neuer oppoſeth Chriſtes ſacrifice vpon the Croſſe: al Chriſtian men wel knowing that the hoſt and oblation of thoſe two, though they differ in maner and external forme, yet is in deed al one.*

The Apoſtle then ſheweth here plainly, that al the ſinnes that euer were remitted ſince the beginning of the world, were no otherwiſe forgiuen, but by the force and in reſpect of Chriſtes Paſſion. Yet it foloweth not thereupon, that the oblations of Abel, Abraham, Aaron, &c. were no ſacrifices, as by the Heretikes fooliſh deduction it ſhould do: S. Paul not oppoſing Chriſtes Paſſion to them, for the intent to proue them to haue bene no ſacrifices, but to proue that they were not abſolute ſacrifices, nor the redeeming or conſummating Sacrifice, which could not be many, nor done by many Prieſts, but by one, and at one time, by a more excellent Prieſt then any of them, or any other mere mortal man.

Caluins argument againſt the ſacrifice of the altar, maketh no leſſe againſt the ſacrifices of the old Law.

And that you may ſee the blaſphemous pride and ignorance of Caluin, and in him, of all his fellowes: read (ſo many as may read Heretical bookes) his commentarie vpon this place, and there you ſhall ſee him gather vpon this, that Chriſtes death had force from the beginning and was the remedie for all ſinnes ſince the creation of the world, therefore there muſt be no moe but that one ſacrifice of Chriſtes death. Which muſt needes by his deduction hold (as it doth in deede) no leſſe agaynſt the olde ſacrifices then the new ſacrifice of the Church, and ſo take away all, which is agaynſt the Apoſtles meaning and all religion.

Fulke. 7. The fooliſh Proteſtants which know nothing but Ieſus Chriſt and him crucified, doe vnlearnedly, but yet truly ~~beleeue~~, that becauſe all ſinnes are remitted by force of Chriſtes ſacrifice once offred on the croſſe, that therefore there ſhould be none other ſacrifice propitiatorie for ſinne after his death. But the wiſe and learned papiſts, which know much more of this matter then God hath reuealed in his word, doe thinke *That we might as well ſay, that there ought neuer to haue bene ſacrifice appointed by God.* Yes ſay we, before that only propitiatorie ſacrifice was offred by Chriſt on the croſſe, God thought meet to appoint diuers figuratiue ſacrifices to foreſhew the ſame. Which all were effectual by the death of Chriſt, to aſſure thē of reconciliatiō & remiſſion of ſinnes. Neither doth any argument that we make againſt popiſh ſacrifice, proue ỹ there were no ſacrifices of Aarons order, or the Leuitical law. And I haue proued before, that the Apoſtle doth not diſpute, only againſt the falſe opinion which the vnbeleeuing Iewes had of them, but alſo againſt the falſe opinion that Chriſtian Iewes might conceiue of their continuance after the death of Chriſt. But *he doth neuer in all his diſcourſe* (ſay you) *oppoſe Chriſtes ſacrifice vpon the croſſe, to the ſacrifice of the Church*, ſo you call the ſacrifice of the maſſe. And that proueth very wel, that the Church had no ſuch ſacrifice in his time, for if it had, he ought in this diſcourſe to haue declared how that ſacrifice might ſtand with the onely ſacrifice of Chriſtes death. As the fathers that folowed in thoſe times when the Lordes ſupper was vnproperly called a ſacrifice, doe ſhew that it is a memorie of a ſacrifice, rather then a ſacrifice in deed, and a ſacrifice of thankeſgiuing, not a ſacrifice propitiatorie. And although the Apoſtle doeth not name the ſacrifice of the maſſe, which was not inuented many hundred yeeres after his death, yet he doeth ſo often and in ſo playne maner, prooue that the ſacrifice of Chriſtes death is but one, and once offered by himſelfe, and of eternall vertue for full redemption, that the holy Ghoſt directing his ſtile, he doeth as ſtrongly arme the Church agaynſt that blaſphemous prieſthood and ſacrifice

Chriſtes only ſacrifice for ſinnes.

Sacrifice of the maſſe.

ſacrifice of Antichriſt, as he doth purpoſely prooue the abrogation and ceaſſing of the Iewiſh prieſthood and ſacrifices, by the onely prieſthood and ſacrifice of Chriſtes death. As for the difference in maner of oblation will not helpe you, for the Apoſtle ſaith expreſlie, that that one ſacrifice could be but once offered, and in that onely maner, by ſhedding of bloud, and death of the prieſt himſelfe. And if Chriſt ſhould haue offered himſelfe often, he ſhould haue died often, as it is moſt plaine in the fiue and twentith verſe, and ſo to the end of this chapter. Therefore your fantaſticall maner of offering his body and bloud in the formes of bread and wine, can neuer ſtand with the Apoſtles words and plaine meaning. That the ſacrifices of Abell, Abraham, Aaron, &c. were no ſacrifices, it followeth not by any deduction of ours, for we confeſſe they were ſacrifices, figuratiue of the ſacrifice of Chriſt, and ſo doth Caluine alwayes acknowledge in his commentaries, and in the place whither you ſend men, as it were, to ſee a miracle. For what deduction is this in your logike? The ſacrifice of Chriſtes death is the onely true propitiatorie ſacrifice whereby God was reconciled: *ergo* there were neuer any ſacrifices that were ſhaddowes and figures thereof. It is not therefore your railing of Caluins blaſphemous pride and ignorance, without all colour of reaſon, that will vpholde your Antichriſtian prieſthood, for which you haue no word of God, but many wordes of God againſt it. Therefore this argument of Caluine ſhall ſtill holde againſt your popiſh ſacrifice, and maketh nothing againſt the figuratiue ſacrifices of the law. Slander,

Rhem. 8. 20. This is the bloud.) *Chriſtes death was neceſſarie for the full confirmation, ratification, and accompliſhment of the new Teſtament, though it was begonne to be dedicated in the ſacrifice of his laſt ſupper, being alſo within the compaſſe of his Paſſion. Which is euident by the wordes pronounced by Chriſt ouer the holy chalice, which be correſpondent to the wordes that were ſpoken (as the Apoſtle here declareth) in the firſt ſacrifice of the dedication of the old law, hauing alſo expreſſe mention of remiſſion of ſinnes thereby, as by the bloud of the new Teſtament. Whereby it is plaine, that the B. Chalice of the altar hath the very ſacrificall bloud in it that was ſhed vpon the Croſſe, in and by which, the new Teſtament (which is the law of ſpirit, grace, and remiſſion) was dedicated, and doth conſiſt. And therfore it is alſo cleere, that many diuine things, which to the Heretikes or ignorant may ſeeme to be ſpoken only of Chriſtes ſacrifice vpon the Croſſe, be in deede verified and fulfilled alſo in the ſacrifice of the altar. Whereof S. Paul for the cauſes aforeſaid would not treate in plaine termes. See Iſychius* li. 1 in Leuit. c. 4. paulo poſt initium, *applying al theſe things to the immolation of Chriſt alſo in the Sacrament.* The correſpondence of wordes in dedicating both Teſtaments proueth the real preſence of bloud in the Chalice.

Fulke. 8. The Apoſtle ioyneth ſhedding of bloud with death, and therefore the new Teſtament was not dedicated by the ſacrament of the bloud of Chriſt, but by the bloud of Chriſt ſhed at his death. And although the inſtitution of the ſacrament was within the compaſſe of his paſſion, in reſpect of the time, becauſe it was in the ſame night in which he was deliuered after he had beene betraied, yet was the ſacrament no part of his paſſion, and therfore the new Teſtament was not begun to be dedicated by it. Neither doe the words pronounced by our ſauior Chriſt of the cup, declare any ſuch matter, but that the cup is a ſacrament of the new teſtament, which is eſtabliſhed by the ſhedding of his bloud on the croſſe. Therfore he ſaith, This is my bloud of the new teſtament, which is all one in ſenſe with theſe words, This is the new teſtament in my bloud, which is ſhed for you. But neither the cup nor that which was conteined in it, was the new teſtament, which is the ſame that the Apoſtle expreſſed before cap. 8. but an holy ſigne, ſacrament or memoriall of the ſame. So the ſenſe is clere, that the cup is a ſacrament of the bloud of Chriſt, and of the new teſtament, confirmed therby, being no more the bloud of Chriſt it ſelfe, then it is the new teſtament it ſelfe, ſeeing the like ſpeech is of the one and of the other, This is my bloud, This is the new teſtament in my bloud. The expreſſe mention of remiſſion of ſinnes is referred to the bloud of Chriſt ſhed vpon the croſſe, and not to the ſacrament of his bloud conteined in the cup. Therfore he ſaith, Which is ſhed for many vnto remiſſion of ſinnes. But the bloud of Chriſt was not ſhed in the ſupper, but in his paſſion. Againe, the ſupper was effectuall only to them that receiued it faithfully, the bloud of Chriſt ſhed on the croſſe was auailable for the ſinnes of all the elect, which were not yet borne. Therfore the cup did not conteine the bloud it ſelfe, but a ſacrament of that bloud which was ſhed on the croſſe. Finally, when the Apoſtle ſaith ſo expreſly, that Chriſt offered not himſelfe often, but once only, he offered not himſelfe in the ſupper, except you wil ſay he offered not himſelfe on the croſſe. And therfore that which is ſpoken of the ſacrifice of Chriſtes death, cannot be verified of any other ſacrifice, nor of the ſupper, but ſacramentally, as it is a figure and remembrance of that only ſacrifice. The ſacrifice of Chriſtes death.

Therfore Heſychius in the place quoted, meaneth no more but that Chriſt by inſtitution of his ſupper, to be a memoriall of his death, declared that he did willingly offer himſelfe to his father, to die for the people, and preuented the malice of his enemies which ſought his death. And alluding to the phraſe of filling their hands that were conſecrated prieſts, he ſaith that *Chriſtes hands were filled, firſt in the myſticall ſupper, when he tooke bread and brake it, and after by the croſſe, when he was nailed to the tree. For then* (ſaith he) *taking vpon him the dignitie of prieſthood, or rather, then fulfilling it in worke, when he alwaies had it, he dedecated that ſacrifice, which was for vs.* Therfore as the filling of the prieſts hands was a ſigne of their conſecration vnto the prieſthood, ſo was the inſtitution of the ſupper a ſacrament of the conſecration of Chriſtes prieſthood, which was in worke and deed accompliſhed only on the croſſe. Heſychius therfore doth not apply thoſe things that were proper to the ſacrifice of Chriſtes death to his ſacramentall offering of himſelfe in the ſupper.

Rhem. 9. 23. The examplers.) *Al the offices, places, veſſels, and inſtruments of the old law, were but figures and reſemblances of the ſtate and ſacraments of the new Teſtament, which are here called* celeſtials, *for that they are the liuely image of the heauenly ſtate next enſuing: which be therefore ſpecially dedicated and ſanctified in Chriſtes bloud, ſacrificed on the altar, and ſprinkled vpon the faithful, as the old figures and people were cleanſed by the bloud of beaſts. And therfore by a tranſition vſual in the holy Scriptures, the Apoſtle ſodenly paſſeth in the ſentence immediatly following, and turneth his talke to Chriſtes entrance into heauen, the ſtate whereof, both by the Sacraments of the old law, and alſo more ſpeciallie by them of the new, is prefigured.* In the old Teſtament were figures of the new: in the new, is reſemblance of the heauenly ſtate.

Fulke. 9. The offices, places, veſſels, and ceremonies of the old law were figures of heauen & heauenly things, which are dedicated and conſecrated in the new teſtament by the bloud of Chriſt ſhed and once ſacrificed on the croſſe (as it is manifeſt by that which followeth in the text) & not by any bloud ſacrificed on the altar, wherof neither Sacrifice of the maſſe.

neither the Apoſtle in this place, nor the Holy ghoſt in any place doth make any mention. And therefore the ſudden paſſage that you aſcribe vnto the Apoſtle, is a ſudden paſſion of your owne braine, for the Apoſtle was neuer at your ſacrifice of the maſſe, that he might ſuddenly paſſe from thence to Chriſtes entrance into heauen by his death and bloudy ſacrifice. Neither doth any of the ancient writers doubt, but that theſe better ſacrifices wherwith theſe heauenly things are purified, are the only ſacrifice of Chriſtes death, which is in ſtead all ſacrifices. Therfore ſaith Primaſius: *The heauenly things themſelues, that is, thoſe ſpirituall things which are now in truth celebrated in the church, are purified by better ſacrifices then thoſe legall ſacrifices, namely by the bloud of the paſſion of Chriſt.* Oecumenius ſaith vpon this text: *Becauſe theſe heauenly things had need of a better oblation and ſacrifice, according to their worthineſſe, the ſonne of God himſelfe was ſacrificed. Therfore our Lords death did profit and had force not only to confirme the Teſtament, but alſo to this end that he might make a true purification of the ſoule.* The ſame words hath Theophylact. The other as Chryſoſtome, Ambroſe, Theodoret, paſſe it ouer in generall termes, as a matter vndoubted, that the death of Chriſt is the only ſacrifice, by which the heauenly things are purified.

The ſacrifice of Chriſtes death.

Rhem. 10 25. Offer him ſelf often.) *As Chriſt neuer died but once, nor neuer ſhal die againe, ſo in that violent, painful, and blouddy ſort he can neuer be offered againe, neither needeth he ſo to be offered any more: hauing by that one action of ſacrifice vpon the Croſſe, made the full ranſom, redemption, and remedie for the ſinnes of the whole world. Neuertheleſſe, as Chriſt died and was offered after a ſort in all the ſacrifices of the Lawe and Nature, ſince the beginning of the worlde (al which were figures of this one oblation vpon the Croſſe) ſo is he much raher offered in the ſacrifice of the altar of the new Teſtament, incomparably more neerely, diuinely, and truely expreſſing his death, his body br[oken], his bloud ſhed, then did any figure of the old law, or other ſacrifice that euer was. as being in deede (though in hidden, ſacramental, and myſticall, and vnblouddy maner) the very ſelf ſame B. body and bloud, the ſelf ſame hoſt, oblation and ſacrifice, that was done vpon the Croſſe.*

Chriſt once offered in blouddy ſort, but vnbloudily often, namely in the ſacrifice of the altar.

And this truth is moſt euident by the very forme of wordes vſed by our Sauiour in the inſtitution and conſecration of the holy Sacrament, and by the profeſſion of all the holy Doctors. Our ſacrifice, *ſaith S. Cyprian,* is correſpondent to the Paſſion of Chriſt. *And,* The ſacrifice that we offer, is the Paſſion of Chriſt. *ep. 63. nu. 4. & nu. 7, S. Auguſtine de fid. ad Pet. c 19.* In thoſe carnal ſacrifices was the prefiguring of the fleſh of Chriſt, which he was to offer for ſinnes, and of the bloud, which he was to ſheade. but in this Sacrifice is the commemoration of the fleſh of Chriſt which he hath now giuen, and of the bloud which he hath ſhed: *in illis prænuntiabatur occidendus, in hoc annuntiatur occiſus.* In them he was foreſhewed as to be killed: in theſe he is ſhewed, as killed. *And S. Gregorie Nazianzene ſaith,* orat. in morbum, *that the Prieſt in this ſacrifice,* immiſcet ſe magnis Chriſti Paſſionibus. *S. Ambroſe* li. 1 Offic. c. 48, Offertur Chriſtus in imagine quaſi recipiens paſſionem. *Alexander the firſt,* ep. ad omnes Orthodox. nu. 4. to. 1. Conc. Cuius corpus & ſanguis conficitur, paſſio etiam celebratur. *S. Gregorie,* ho. 37 in Euang. So often as we offer the hoſt of his Paſſion, ſo often we renewe his Paſſion. *And,* He ſuffereth for vs againe in myſterie. *And Iſychius,* li. 2 c. 8 in Leuit. poſt med. By the ſacrifice of the onely-begotten many thinges are giuen vnto vs, to witte, the remiſſion or pardoning of al mankinde, and the ſingular introduction or bringing in of the myſteries of the new Teſtament.

The ſacrifice of the altar and that on the Croſſe, both one.

Comment. in 9 Hebr. *And the ſaid fathers and others, by reaſon of the difference in the maner of Chriſtes preſence and oblation in reſpect of that on the Croſſe, called this* the vnbloudy ſacrifice, *as * Caluin him ſelf confeſſeth, but anſwereth them in the pride of heretical ſpirit, with theſe wordes:* Nihil moror quòd ſic loquantur vetuſti ſcriptores. *that is,* I paſſe not for it, that the auncient writers do ſo ſpeake: *calling the diſtinction of blouddy and vnblouddy ſacrifice, ſcholaſticall and friuolous, and* diabolicum commentum, a diueliſh deuiſe. *With ſuch ignorant and blaſphemous men we haue to do, that thinke they vnderſtand the Scriptures better then all the fathers.*

The fathers call it the vnblouddy ſacrifice of the altar. Caluins contempt of the fathers.

Fulke. 10 The Apoſtles words are plaine, Chriſt could not offer himſelfe any other way then by dying. Therfore he offered himſelfe but once for all, by giuing himſelfe to death: and not twiſe by any fantaſticall, hidden, inuiſible, myſticall or vnbloudy maner. But you ſay, *as Chriſt died, and was offered after a ſort in all the olde ſacrifices, ſo he is much rather offered in the ſacrifice of the altar of the new Teſtament.* I anſwere, that in the olde ſacrifices Chriſt was not offered in truth, but in figure and ſignification, therfore in the ſacrament he is not offered in trueth, but a figure, ſignification, remembrance, and repreſentation of his only true ſacrifice, is made in the ſacrament more neerely and liuely expreſſing the ſame, then by any figure of the law it was expreſſed. Yet is not the ſacrament a ſacrifice properly, but a memory of that ſacrifice, and a figure of Chriſtes body, not the very body it ſelfe, but to him that receiueth it ſpiritually by faith, as the olde ſacrifices were to the faithfull Iewes. But what impudency is it to ſay? that it is moſt euident by the very forme of words of our ſauiour, vſed in the inſtitution of the ſacrament, that it is the ſame hoſt, oblation, and ſacrifice that was done vpon the croſſe, whereas in the inſtitution of the ſupper there is no word of oblation, hoſt, or ſacrifice. You ſhew as great impudency in ſaying it is ſo, *by the profeſſion of all the holy doctors:* when euen their wordes which you cite crie out againſt you, that they meane no ſuch matter. For Cyprian in the former place, ſaith againſt them that miniſtred the ſacramẽt without wine, *We finde that the cup was mixed which our Lord offered, & that it was wine, which he called his bloud. Wherupon it appeareth, that the bloud of Chriſt is not offered if wine be wanting to the cup, and that the Lords ſacrifice is not celebrated with lawfull ſanctification, except our oblation and ſacrifice doe anſwere to his paſſion.* He ſaith not, that the ſacrament (which he calleth a ſacrifice or holy ſeruice) is the ſelfe ſame body & bloud, the ſelfe ſame hoſt, oblation and ſacrifice, which was done on the croſſe, for wine was not offered on the croſſe. but that this ſacrament is not rightly celebrated, except it doe anſwere to the paſſion of Chriſt, whereof it is a memoriall, that is, that it be celebrated with wine, which our ſauiour Chriſt did call his bloud figuratiuely, to expreſſe the ſhedding of his bloud vpon the croſſe.

Chriſt offered himſelfe but once.

In the ſecond place his wordes are theſe: *Becauſe we make mention of his paſſion in all ſacrifices (for the ſacrifice which we offer is our Lords paſſion) we ought to doe none other thing then he did. For the ſcripture ſaith: So often as you ſhall eat of this bread, and drinke of this cup, you ſhall ſhew the Lords death vntill he come. Therefore as often as we offer the cup in remembrance of our Lord and his paſſion, let vs doe that which it is certeine that our Lord did.* What can be more euident then that Cyprian in this place calleth the ſacrament, a ſacrifice and the paſſion of Chriſt figuratiuely

tiuely, becauſe it is a commemoration of the ſacrifice and paſſion of Chriſt, not the ſacrifice and paſſion of Chriſt it ſelfe. For Chriſt is now impaſſible. Therfore no more properly then Chriſt is crucified in the ſacrament, no more properly is he ſacrificed therin. But as the Apoſtle ſaith figuratiuely, that Chriſt was crucified among the Galathians, ſo we may ſay he is crucified in the celebration of the ſacrament, and ſacrificed: becauſe his death and paſſion, and the vertue thereof, is liuely repreſented by the word that is preached, and the action that is celebrated: but properly we cannot ſay that Chriſt is ſacrificed or crucified in the ſacrament. The wordes of Auguſtine, or rather of Fulgentius *De fide ad Petrum*, be theſe: *Holde ſtedfaſtly, and nothing doubt thou, that the ſame onely begotten God, the word being made fleſh, offered himſelfe a ſacrifice, and hoſt of ſweet ſauour to God for vs. To whom with the Father and the Holy ghoſt by the patriarchs, prophets and prieſts, in the time of the olde teſtament beaſts were ſacrificed, and to whom now, that is, in the time of the new teſtament, with the Father and the Holy ghoſt, with whom he is one God, the holy Catholike church throughout the whole world doth not ceaſe to offer the ſacrifice of bread and wine in faith and charitie. For in thoſe carnall ſacrifices, there was a figuring of the fleſh of Chriſt, which he being without ſinne, was to offer for our ſinnes, and of the bloud which he was to ſhed for the remiſſion of our ſinnes. But in this ſacrifice there is a thankeſgiuing and commemoration of the fleſh of Chriſt, which he offered for vs, and of the bloud, which the ſame God hath ſhed for vs: Of which S. Paule in the Acts of the Apoſtles ſaith: Take heed to your ſelues, and to the whole flocke, ouer which the Holy ghoſt hath made you biſhops, to rule the Church of God, which he hath purchaſed with his owne bloud. Therefore in thoſe ſacrifices it was ſignified figuratiuely, what was to be giuen vnto vs: but in this ſacrifice it is euidently ſhewed what is already giuen vnto vs. In thoſe ſacrifices the ſonne of God was foreſhewed, that he ſhould be ſlaine for vngodly men, but in this he is declared that he hath beene already ſlaine for vngodly men, as the Apoſtole witneſſeth, that Chriſt when we were yet weake, according to the time, died for vngodly men, and that when we were his enemies, we were reconciled to God by the death of his ſonne.* In this ſaying, marke that he calleth the ſacrament the ſacrifice of bread and wine. Secondly, that the ſame is offered to Chriſt. Thirdly, by the whole Church. Fourthly, as a thankeſgiuing and commemoration of the death of Chriſt. Fiftly, that the death of Chriſt is ſhewed therin, and not that Chriſt is ſhewed as killed, but that he hath beene killed. All which is manifeſtly againſt the ſacrifice of the maſſe, in which neither bread nor wine is ſacrificed, nor to Chriſt, but Chriſt himſelfe is ſaid to be ſacrificed to his father, not by the whole Church but by the prieſts onely, not as a thankeſgiuing onely, and commemoration of Chriſtes death, but as the ſelfe ſame hoſt, oblation and ſacrifice that was done on the croſſe. By all which it is euident that he ſpeaketh not of the ſacrifice of the maſſe, but of the celebration of the Lordes ſupper, which is a ſpirituall ſacrifice of thankeſgiuing, and not the ſame ſacrifice that was done vpon the croſſe but figuratiuely, ſacramentally, and vnproperly. And what ſhould Gregory Nazianzen meane by *the prieſt mingling himſelfe with the great paſſions of Chriſt*, but his contemplation of them to ſtirre vp himſelfe and his people vnto thankeſgiuing for them? For the ſacrifice of Chriſtes death he calleth *that great and vnſacrificable ſacrifice, or which cannot be ſacrificed againe*. Therefore he ſpeaketh directly againſt your popiſh ſacrifice, which you ſay to be the ſame that was done vpon the croſſe. The wordes of S. Ambroſe be theſe: *Before time a lambe was offered, a calfe was offered, now Chriſt is offered, but he is offered as a man, as receiuing paſſion, and he offereth himſelfe as a prieſt, that he may forgiue our ſinnes. Heere in an image, there in truth, where he maketh interceſſion with the father, as an aduocate for vs.* Is it not manifeſt in theſe words, that Chriſt is not now offered in trueth, but in an image and repreſentation of his death, becauſe the ſacrament is a preaching or ſhewing of his death vntill he come?

As for the counterfeit epiſtle of Alexander, although it deſerue none anſwere, yet the words you cite, doe not prooue your ſaying. For the paſſion of Chriſt is celebrated by the ſacrament of the body and bloud of Chriſt: yet the ſacrament is not the ſame ſacrifice that was done on the croſſe and can neuer be repeated. Gregory meaneth none otherwiſe that Chriſt ſuffereth againe, then S. Paule when he ſaith Chriſt was crucified among the Galathians, Gal. 3. that is, his paſſion and death is plainly ſhewed, not actually renued, nor Chriſt ſuffering any thing in deed, but figuratiuely and vnproperly. Heſychius ſpeaketh vndoubtedly of the ſacrifice of Chriſts death, and his words are theſe: *Not one ſinne only but many ſinnes are forgiuen vs by the ſacrifice of the only begotten ſonne, that is to ſay, the pardoning of all mankinde, life in perfect philoſophy or wiſdome, and a ſingular introduction of the myſteries of the new teſtament, to the exemplars and figures of which, the ſacrifices which are aſſigned to the perſon of the high prieſt, were offered, moſt of all ſhewing the ſhadow of heauenly things, by thoſe things which were done vpon earth.* Is it now the ſacrifice of the maſſe, or Chriſtes death, by which all ſinnes are forgiuen, all mankinde pardoned, the myſteries of the new teſtament are brought in? The ſame father, ſpeaking afterward of the ſacrament, ſaith, it is *both bread and fleſh*, meaning the one properly, the other figuratiuely and ſacramentally. Wherfore I ſay againe, that you baue cited the ſayings of the fathers without all ſhame, which make againſt you very plainely. And that the fathers call the ſacrament an vnbloudy ſacrifice, they doe plainely diſtinguiſh it in kinde, and not onely in maner of ſacrificing, from the bloudy ſacrifice of Chriſtes death. For by that was remiſſion of ſinnes, by the other could be no remiſſion of ſinnes, becauſe without ſhedding of bloud there can be no remiſſion of ſinnes. Therefore the fathers calling the ſacrament an vnbloudy ſacrifice, did plainely declare that it was no propitiatory ſacrifice, but a ſacrifice of thankeſgiuing, and remembrance of Chriſtes death. Which Caluin knew right well, and therefore ſaith, that the Papiſts did wickedly abuſe thoſe ſpeeches, to mainteine a ſacrifice of their owne inuention. Yea he ſaith it is a diuelliſh inuention, that Chriſt ſhould be often ſacrificed, ſeeing he cannot die often, and without death there can be no ſacrifice for ſinne. Theſe thinges are ſo plaine in the Apoſtle, that they need no expoſition, yet all the fathers agree, that there is but one ſacrifice propitiatory for ſinnes, namely the death of Chriſt. Chryſoſtome ſaith therefore, that the ſupper is *rather a remembrance of a ſacrifice* then a ſacrifice in deed. Hom. 17. which is the meaning of the reſt of the fathers when they call it a ſacrifice. Or if they meant otherwiſe then the Apoſtle teacheth ſo plainely, we may without pride ſay with Caluin, it is not to be regarded what any man hath ſaid, but what the Holy ghoſt ſaith, of whom all men ought to learne to ſpeake.

CHAP.

CHAP. X.

Because in the yerely feast of Expiation was only a commemoration of sinnes, therfore in place of al those old sacrifices the Psalme telleth vs of the oblation of Christes body. 10 *Which he offered blouddily but once (the Leuitical Priests offering so euery day) because that once was sufficient for euer,* 15 *in that it purchased (as the prophet also witnesseth) remission of sinnes.* 19 *After al this he prosecuteth and exhorteth them vnto perseuerance, partly with the opening of Heauen by our high-priest,* 26 *partly with the terrour of damnation if they fall againe:* 32 *bidding them remember how much they had suffered already, and not lose their reward.*

Leu.16,14. FOR the law hauing ‖ a shadow of good things to come, not the very image of the things: euery yere with the self same hostes which they offer incessantly, can neuer make the commers thereto perfect:

2 Otherwise ‖ they should haue ceased to be offered, because the worshippers once cleansed should haue no conscience of sinne any longer.

3 But in them there is made a commemoration of sinne euery yere.

4 For it is ‖ impossible that with the bloud of oxen and goates sinnes should be taken away.

Ps.39,7. 5 Therfore comming into the world he saith: ‖ *Host and oblation thou wouldest not:* ‖ *but a body thou hast fitted to me:*

c *For sinne* is the proper name of a certaine sacrifice called in Hebrue חטאת: as Holocaust is an other kinde. *See the Annot.2 Cor.5 v.21.*

6 *Holocaustes and* c *for sinne did not please thee.*

7 *Then said I, Behold I come: in the head of the booke it is written of me: That I may doe thy wil O God.*

8 Saying before, *Because hostes and oblations, and holocaustes, and for sinne thou wouldest not,* ‖ *neither did they please thee,* which are offered according to the law,

9 *Then said I, Behold I come that I may doe thy wil O God:* he taketh away the first, that he may establish that that foloweth.

10 In the which wil, we are sanctified by the oblation of the body of IESVS Christ once.

11 And euery priest in deede is ready daily ministring, and ‖ often offering the same hostes, which can neuer take away sinnes:

Ps. 109. Cor.15,25, 12 But this man offering one host for sinnes, for euer * sitteth on the right hand of God,

13 Hence forth expecting, vntil his enemies be put the footestoole of his feete.

Hier.31, 33,34. Heb.8,8. 14 For by one oblation hath he consummated for euer them that are sanctified.

15 And the holy Ghost also doth testifie to vs. For after that he said:

‡ This is partly fulfilled in & by the grace of the new testament, but it shal be perfectly accomplished in heauen.

16 *And this is the Testament which I wil make to them after those daies, saith our Lord giuing my lawes* ‡ *in their heartes, and in their mindes wil I superscribe them:*

17 *And their sinnes and iniquities I wil now*

FOr the law hauing the shadow of good things to come, & not the very fashion of the things thēselues, can neuer with those sacrifices which they offer yeere by yeere continually, make the commers thereunto perfect.

2 For would not then those sacrifices *haue ceassed to haue bene offered, because that the offers once purged, should haue had no more conscience of sinnes?*

3 Neuertheless, in those sacrifices *is mention made of sinnes euery yeere.*

4 For it is not possible that the blood of bulles and of goates should take away sinnes.

5 Wherefore when he commeth into the world, he saith, * *Sacrifice and offering thou wouldest not haue: but a body hast thou ordeined me.* Psal.40.7.

6 In burnt sacrifices and offerings *for sinne thou hast had no pleasure.*

7 Then said I, Loe, I come, (In the beginning of the booke it is written of me) to doe thy will, O God.

8 Aboue when he saith, that sacrifice, and offering, and burnt offerings, and offerings *for sinne thou wouldest not, neither haddest pleasure* therein (*which are offered by the law:*)

9 Then said he, Loe, I come to doe thy will, O God: He taketh away the first, to stablish the second.

10 In the which will we are made holy, euen by the offering of the body of Iesus Christ once for all.

11 And euery priest standeth daily, ministring, and offering oftentimes the same sacrifices, which can neuer take away sinnes:

12 But this man, after he hath offered one sacrifice for sinnes, * *is set downe for euer on the right hand of God,* Heb.1.13.

13 From henceforth tarieng * *till his foes be made his footstoole.* 1.Cor.15.25

14 For with one offering hath he made perfect for euer them that are sanctified.

15 And the Holy ghost also beareth vs record: For after that he had tolde before,

16 * *This is the* ‖ *couenant that I will make vnto them after those dayes (saith the Lord) giuing my lawes in their heart: and in their mindes I will write them.* Ier.31,33. ‖ Or, testament

17 And their sinnes & iniquities, I will in no wise

now remember no more.

18 But where there is remiſsiō of theſe, ‖ now there is not an oblation for ſinnes.

19 Hauing therfore brethren confidence in the entring of the holies in the bloud of Chriſt:

c ἐνεκαίνισεν

20 Which c he hath dedicated to vs a new and liuing way by the vele, that is, his fleſh,

21 And a high prieſt ouer the houſe of God,

22 Let vs approche with a true hart in fulneſſe of faith, hauing our hartes ſprinkled from euil conſcience, and our body waſhed with cleane water,

23 Let vs hold the confeſsion of our hope vndeclining (for he is faithful that hath promiſed)

24 And let vs conſider one another vnto the prouocation of charitie and of good workes:

25 Not forſaking our aſſemblie as ſome are accuſtomed, but comforting, & ſo much the more as you ſee the day approching.

Heb.6,4. 26 *For ‖ if we ſinne willingly after the knowledge of the truth receiued, now there is not left an hoſt for ſinnes,

27 But a certaine terrible expectation of iudgement and rage of fire, which ſhal conſume the aduerſaries.

Deu.19,15. Mat.18,16. Io.8,17. 28 A man making the lawe of Moyſes fruſtrate: without any mercie * dieth vnder two or three witneſſes.

‡ Hereſie and Apoſtaſie from the Catholike faith, puniſhable by death. 29 ‡How much more thinke you, doth he deſerue worſe puniſhments which hath troden the ſonne of God vnder foote, and eſteemed ‖ the bloud of the teſtament polluted, wherein he is ſanctified, and hath done contumelie to the ſpirit of grace?

Deu.32,35. Rom.12,19. Pſ.134,14. 30 For we know him that ſaid, *Reuenge to me, I will repay.* And againe, *That our Lord will iudge his people.*

The Epiſtle for many Martyrs. 31 ‖ It is horrible to fal into the handes of the liuing God.

32 But cal to minde the old daies: wherin being illuminated, you ſuſtained a great fight of paſsions.

33 And on the one part certes by reproches and tribulations made a ſpectacle: and on the other part made companions of them that conuerſed in ſuch ſort.

34 For, ‖ you both had compaſsion on them that were in bondes: and the ſpoile of your owne goodes you tooke ‖ with ioy, knowing that you haue a better and a permanent ſubſtance.

35 Do

wiſe remember any more.

18 And where remiſſion of theſe things is, *there* is *no more offering for ſinne.*

19 Hauing therfore, brethren, libertie to enter into holy places *in the bloud of Ieſus.*

20 By the new and liuing way, which he hath prepared for vs through the vaile, that is to ſay, his fleſh:

21 And ſeeing we haue *an high Prieſt ouer the houſe of God:*

22 Let vs drawe nigh with a true heart, in aſſurance of faith, ſprinckled in our heartes from an euill conſcience, and waſhed in body with pure water.

23 Let vs holde the profeſſion of the hope without wauering, (for he is faithfull that promiſed:)

24 And let vs conſider one another, to prouoke vnto loue, and good workes,

25 Not forſaking the aſſembling of our ſelues together, as the maner of ſome is, *but exhorting one* another, *and ſo much the more, as ye ſee the day approching.*

Heb.6.4. *26 * For if we ſinne willingly, after that we haue receiued the knowledge of the trueth, there remaineth no more ſacrifice for ſinnes:*

27 But a fearefull looking for of iudgement, and violent fire, which ſhall deuoure the aduerſaries.

Deut.19.15. mat.18.16. 1.cor.13.1. *28 He that deſpiſeth Moſes law, dieth without mercy * vnder two or three witneſſes:*

29 Of how much ſorer puniſhment ſuppoſe ye *ſhall he be worthy, which hath troden vnder foote the ſonne of God? and hath counted the bloud of the couenant, wherin he was ſanctified, an vnholy thing, and hath done deſpite vnto the ſpirite of grace?*

Deut.32.25. rom.12.19. *30 For we know him that hath ſaid, * Vengeance* belongeth *vnto me, I will render, ſayth the Lord: And againe, the Lord ſhall iudge his people.*

31 It is a feareful thing to fal into the hands of the liuing God.

32 Call to remembrance the former daies, in the which after ye had receiued light, ye endured a great fight of aduerſities:

33 Partly while ye were made a gaſing ſtock, both by reproches and afflictions, and partly while ye became companions of them which were ſo toſſed to and fro.

34 For *ye ſuffered alſo with my bondes, and tooke in worth the ſpoiling of your goods with gladneſſe: knowing in your ſelues how that you haue in heauen a better and an enduring ſubſtance.*

35 Do not therefore leeſe your [c] confidence, which hath a great remuneration.

36 For patience is neceſſarie for you: that doing the wil of God, you may receiue the promiſe.

Abac.2,3. Ro.1,17. Gal.3,12. 37 For *yet a litle and a very litle while, he that is to come, wil come, and wil not ſlacke.

38 And my iuſt ‖ liueth of faith. ☞ but if he withdraw him ſelf, he ſhal not pleaſe my ſoule.

39 But we are not the children of withdrawing vnto perdition: but of faith to the winning of the ſoule.

35 Caſt not away therefore your confidence, which hath great recompence of reward.

36 For ye haue neede of patience, that after ye haue done the will of God, ye might receiue the promiſe.

37 For yet a very litle while, and he that ſhall come, will come, and will not tarry.

38 And the iuſt ſhall liue by faith: And if he withdraw him ſelfe, my ſoule ſhall haue no pleaſure in him.* Abac.2.4. Ro.1.17. Gal.3.12.

38 We are not of them which withdraw our ſelues vnto perdition: but we pertaine vnto faith, to the winning of the ſoule.

MARGINALL NOTES. CHAP. X.

Rhem. 1. 20. He hath dedicated.) *To dedicat, is to be authour and beginner of a thing. The Proteſtants tranſlate,* he hath prepared, *for their hereſie that Chriſt was not the firſt man that entered into heauen.*

Fulke 1. To dedicate, is not alwaies to be auctor and beginner of a thing. We reade that diuers men haue bene auctors of the building of Temples, which other men haue dedicated. The Greeke word ſignifieth alſo *To prepare*, and ſo doth S. Ambroſe tranſlate it. And you falſely belie vs, to ſay we hold any ſuch hereſie, that Chriſt was not the firſt man that entred into heauen with his body, or whole humanitie, as the text is: & ỹ dedicated and prepared the way for all his members to enter into heauen, both with their bodies and with their ſoules: by vertue of whoſe death, all the faithful from the beginning, were receiued into heauenly reſt in their ſoules. Cauilling. Slander.

Rhem. 2. 35. [c] Confidence, which.) *Good workes make great confidence of ſaluation, and haue great reward.*

Fulke 2. Good workes are good teſtimonies of faith, by which we haue confidence of ſaluation, by the onely grace of God, and not by the merite of our workes, yet haue good workes great reward, grounded vpon Gods promiſe, and not vpon the worthines of them. And confidence in this place, is ſtedfaſtnes of faith, not in the merite of good workes, but in the mercie of God, who hath giuen good workes to be fruites of faith. S. Ambroſe vpon ver. 19. ſayth: *Hauing confidence bretlren, wherein? As ſinnes cauſe ſhame, ſo forgiuenes of ſinnes cauſeth confidence, both that we are made fellow heires, and that we enioy ſo great loue.* And vpon this text, he ſayth: *Nothing is neceſſarie for you, but that you ſtand faſt, and continue in your ſtrength, which hath great reward with God.* Which wordes Primaſius repeating, ſayth: *Nothing is neceſſarie for you, but ſtedfaſtnes in your faith.* Merite.

ANNOTATIONS. CHAP. X.

Rhem. 3. 1. A ſhadow.) *The Sacrifices and ceremonies of the old law, were ſo far from the truth of Chriſts Sacraments, and from giuing ſpirit, grace, remiſſion, redemption, and iuſtification, and thereupon the entrance into heauen and ioyes celeſtial, that they were but mere ſhadowes, vnperfectly and obſcurely repreſenting the graces of the new Teſtament and of Chriſtes death: whereas al the holy Churches rites and actions inſtituted by Chriſt in the Prieſthod of the new law, conteine and giue grace, iuſtification, and life euerlaſting to the faithful and worthy receiuers: and therefore they be not ſhades or darke reſemblances of Chriſtes paſſion, which is the fountaine of al grace and mercie, but perfect images and moſt liuely repreſentations of the ſame, ſpecially the ſacrifice of the altar, which becauſe it is the ſame oblation, the ſame hoſt, and offered by the ſame Prieſt Chriſt* IESVS *(though by the miniſterie of man and in myſterie) is the moſt pure and neere image, character, and correſpondence to the ſacrifice of Chriſtes paſſion, both in ſubſtance, force, and effect, that can be.* The old ſacrifices obſcurely ſhadowed, but the ſacrifice of the altar moſt plainely repreſenteth the ſacrifice on the Croſſe.

Fulke 3. The Sacraments and ceremonies of the old Law, were ſhadowes of Chriſtes only Sacrifice and the vertue thereof, not of our Sacraments, as it is manifeſt in the 10. verſe. Neither doe the Sacraments of the new Teſtament, conteine or giue grace, iuſtification, and life, to the worthy receiuers, but are certaine teſtimonies of grace, iuſtification, and life, giuen by God reconciled to vs, by the only ſacrifice of Chriſts death. And ſo were the ſacrifices and ceremonies of the old Teſtament to the worthy receiuers, as effectuall to aſſure the fathers of grace, iuſtification, and life euerlatting, by the death of Chriſt, as our Sacraments are to vs. Although in reſpect of more cleere, plaine, and lightſome ſignification, our Sacraments doe farre exceede the Sacraments of the old Teſtament. And ſo the Goſpel, with the Sacraments thereof, may be called an expreſſe image or forme of good things, in reſpect of the Law with the ceremonies thereof, which was but a ſhadow of them. As for the Sacrifice of the Maſſe, which hath no ground in the word of God, and is ſo directly contrary to the only Sacrifice of Chriſtes death, once offred for all, is no expreſſe forme or repreſentation of Chriſtes death, but an apiſh counterfecting of Chriſtes actions concerning the ceremonies, and concerning the doctrine of it, a moſt horrible blaſphemie againſt the perfection and ſufficiencie of Chriſtes only ſacrifice. Sacraments. Sacrifice of the Maſſe.

Rhem. 4. 2. They ſhould haue ceaſed.) *If the hoſtes and offerings of the old law had been of themſelues perfect to all effectes of redemption and remiſſion, as the Hebrues (againſt whom the Apoſtle diſputeth) did thinke, and had had no relation to Chriſtes ſacrifice on the Croſſe or any other abſolute and vniuerſal oblation or remedie for ſinne, but by and of their owne efficacie could haue generally purged and cleanſed man of al ſinne and damnation: then they ſhould neuer haue needed to be ſo often repeated and reiterated. For being both generally auaileable for al, by their opinion, and particularly applied (in as ample ſort as they could be) to the ſeueral infirmities of euery offender, there had been no ſinnes left. But ſinnes did remaine, euen thoſe ſinnes for which they had offered ſacrifices before, notwithſtanding their ſacrifices were particularly applied vnto them. For, offering yerely they did not onely offer ſacrifices for the new committed crimes, but euen for the old, for which they had* The Iewes ſacrifices were not abſolute and independent, becauſe they were often repeated.

had often ſacrificed before: the ſacrifices being rather recordes and atteſtations of their ſinnes, then a redemption or full remiſſion, as Chriſtes death is. Which being once applied to man by Baptiſme, wipeth away all ſinnes paſt, God neuer remembring them any more, nor euer any ſacrifice or Sacrament or ceremonie being made or done for them any more, though for new ſinnes other remedies be daily requiſite. Their ſacrifices then could not of themſelues remitte ſinnes, much leſſe make the general redemption without relation to Chriſtes Paſſion. And ſo you ſee it is plaine euery where, that the Apoſtle proueth not by the often repetition of the Iewiſh ſacrifices, that they were no ſacrifices at al, but that they were not of that abſolute force or efficacie, to make redemption or any remiſſion, without dependance of the one vniuerſal redemption by Chriſt: his whole purpoſe being, to inculcate vnto them the neceſſitie of Chriſtes death, and the oblation of the new Teſtament. As for the Churches holy ſacrifice, it is cleane of an other kinde then thoſe of the Iewes, and therfore he maketh no oppoſition betwixt it, and Chriſtes death or ſacrifice on the Croſſe, in al this Epiſtle: but rather as a ſequele of that one general oblation, couertly alwaies inferreth the ſame: as being in a different maner the very ſelf ſame hoſt and offering that was done vpon the Croſſe, and continually is wrought by the ſelf ſame Prieſt.

The Apoſtle proueth by the often repeating of the Iewes ſacrifices, not that they were none, but that they were not abſolute and ſufficient.

Fulke 4. The Hebrewes to whome the Apoſtle writeth were Chriſtians, and therefore could haue no ſuch groſſe opinion of the ſacrifices of the Lawe, which no faithfull Iewe had before the comming of Chriſt. Therefore they beleeued that all thoſe ſacrifices tooke there effect, onely of the death of Chriſt. Yet they thought they might be ſtill offered, to apply the vertue of his death vnto them. But the Apoſtle declareth, that after the ſacrifice of Chriſt once offered, whereby all ſinnes are taken away, there are meanes by God appointed, to apply the vertue thereof to euery perſon, but all ſacrifices for ſinne muſt needes ceaſe. Howbeit you ſay: *That Chriſtes death being once applied to man by baptiſme, wipeth away all ſinnes, &c. though for new ſinnes, other remedies be daily requiſite.* Where your ſpeach is doubtfull, whether you meane other remedies then the death of Chriſt, or other remedies then Baptiſme. In trueth not the externall acte of Baptiſme, but the inward working of Gods ſpirite, waſheth away all ſinnes in the elect, by the vertue of Chriſtes death, which is teſtified and confirmed vnto vs, by the outward Sacrament of Baptiſme. The vertue of which application by Gods ſpirite, in our regeneration, extendeth not onely to the ſinnes paſt, but to all infirmities to come. And the Sacrament of Baptiſme is a ſeale for confirmation of our faith, of remiſſion of our ſinnes committed after Baptiſme receiued, when we are penitent for them, aſwell as of ſinnes committed before: ſeeing it hath relation to the death of Chriſt, whereby all our ſinnes are forgiuen. Therefore, although the ceremonie of Baptiſme ought not to be repeated, yet the vertue of Gods ſpirite teſtified thereby, that we are borne againe to be the ſonnes of God, remaineth to our liues ende, and vnto eternall life. Although, for further confirmation of our faith, and aſſurance of our perpetuall conſeruation in the body of Chriſt, whereunto we are engraffed by Baptiſme, the mercy of God hath added another Sacrament of our ſpiritual nouriſhment & feeding, with the very body and bloud of Chriſt crucified. Not as a new Sacrifice for ſinne, nor as a reiteration of that only ſacrifice of Chriſts death, but as an vndoubted pledge of his grace, wherby we are aſſured that we are not only borne againe to be his children, but alſo are fed with the foode of life & immortalitie, that we might alwaies continue in the ſtate of Gods children, euen vntil we be put in poſſeſſion of our heauenly inheritance. Therfore, there is none other remedie for ſinnes committed after Baptiſme, but the ſacrifice of Chriſts death: the vertue & force whereof, is inwardly applied vnto euery perſon, on Gods behalfe by his ſpirit, on mans behalfe, in them that haue vnderſtanding by faith in his word preached, and teſtified outwardly, by the holy Sacraments of Baptiſme, and the Lords Supper. That the Iewiſh ſacrifices were no ſacrifices, no man in his right wits would affirme, but the repeating of them argueth, that they were imperfect ſacrifices, that did not take away ſinne. So the repeating of the ſacrifice of the Maſſe, declareth, that ſinne is not taken away by it, yea it doth blaſphemouſly emply, that ſinne is not taken away by the death of Chriſt. For remiſſion of ſinnes once obteined, *there remaineth no more ſacrifice for ſinne*, ver. 18 If therfore remiſſion of ſinnes were obteined perfectly by the death of Chriſt, the Maſſe is no ſacrifice for ſinnes. If the Maſſe muſt needs be a ſacrifice for ſinnes, then remiſſion of ſinnes was not obtained by the death of Chriſt. *But the Popiſh Churches ſacrifice* (you ſay) *is of another kind, then thoſe of the Iewes*, and you ſay right. For they were ordained by God, to be holy ſacrifices and ſacraments of remiſſion of ſinnes, by the only perfect ſacrifice of Chriſts death, but your ſacrifice hath no inſtitution of God, and is blaſphemous againſt the only ſacrifice of Chriſtes death. Where you ſay, *He maketh no oppoſition betwixt it and Chriſtes death or ſacrifice on the Croſſe, in all this Epiſtle*. I anſwere, he maketh ſuch oppoſition as is betweene contradictories, ſacrifice, and no ſacrifice. For Chriſtes death being the onely ſacrifice for ſinne, there remaineth now no ſacrifice for ſinne, whereas betweene the ſacrifices of the Law, and Chriſtes ſacrifice, he maketh ſuch oppoſition, as is betweene Relatiues. Becauſe all theſe ſacrifices did ſignifie this only perfect and abſolute ſacrifice. *But rather* (you ſay) *as a ſequele of that one generall oblation, couertly alwaies he inferreth the ſame.* It is a very couert illation, that by no argument can be deduced out of his wordes or ſentences. And it is a monſtrous ſequele, that one onely ſacrifice but once offered, neuer to be reiterated, after which there remaineth no ſacrifice for ſinne, ſhould draw after it another ſacrifice, to be repeated ten thouſand times euery day. *But it is the ſelfe ſame hoſt* (you ſay) *and offering, that was done vpon the Croſſe in a different manner, and continually is wrought by the ſame Prieſt.* But the text is plaine, that Chriſt offered him ſelfe but once, and that was vpon the croſſe, and by that one oblation, he made perfect for euer all that are ſanctified. Therefore, your deuiſe of a different maner, cannot ſtand with the Scripture, by which it foloweth, that Chriſt offred not him ſelf once only, but twiſe in his owne perſon, and a thouſand thouſand times by Popiſh Prieſts. And ſeeing you haue no ground in the word of God, to warrant this your offering in a different maner, you may aſwel inuent ten thouſand different maners, in which Chriſt hath or doth offer him ſelf ſo often, to elude that which the holy Ghoſt ſpeaketh ſo plainly of Chriſts one oblation but once offred, as you haue inuented this one differét maner. But ſeeing the Scripture teſtifieth, that perfect redemption is wrought by that one oblation of Chriſt on the croſſe, what neede or vſe is there, that Chriſt ſhould be often offred in any different maner? Againe, where was it euer heard in the Scripture, that one ſacrifice ſhould be offred by two Prieſtes? For you ſay, that your Popiſh ſacrifice *is continually wrought by the ſelfe ſame Prieſt, Chriſt*, and yet you ſtoutly defende, that it is offered

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by the Popiſh Prieſt that ſayth Maſſe, who is a Prieſt after the order of Melchiſedech, to offer vp this ſacrifice,as Chriſt him ſelfe was. How can theſe blaſphemies and abſurdities, with any conſcience be maintained ?

Rhem.5. 4. Impoſſible.) *The hoſtes and ſacrifices of the old law,which the carnal Iewes made al the count of, without relation to Chriſtes death,were not onely not perfect and abſolute ſufficient in them ſelues,but they did not,nor could not remit any ſinnes at al,being but onely ſignes therof,referring the offenders for remiſſion in deede,to Chriſtes Paſſion. For the bloud of bruit beaſtes could haue no other effect,nor any other element or creature, before Chriſtes death. the fruite whereof,before it was extant,could be no otherwiſe properly applied vnto them,but by beleefe in him.*

The old ſacrifices remitted not ſinnes,but were only ſignes therof.

Fulke 5. The fruite of Chriſtes death was neuer applied to the carnall Iewes, which made ſuch accompt of their ſacrifices,without relation to Chriſtes death.But to them that eſteemed rightly of the ſacrifices of the Law, the fruite of Chriſtes death was applied,as it is vnto vs by the ſpirite of God and faith, teſtified and confirmed by thoſe Sacraments.

The eternall fruit of Chriſt one Sacrifice.

Rhem.6. 5. Hoſt and oblation.) *He meaneth not that God would no hoſt nor ſacrifice any more, as the Proteſtants falſely imagin: for that were to take away not onely the ſacrifice of Chriſtes body vpon the altar, but the ſacrifice of the ſame body vpon the Croſſe alſo.Therfore the Prophet ſpeaketh onely of the legal and carnal ſacrifices of the Iewes, ſignifying that they did neuer of them ſelues pleaſe God,but in reſpect of Chriſt,by whoſe oblation of his owne body they ſhould pleaſe.*

God refuſeth the Iewes ſacrifices,not al ſacrifice.

Fulke 6. He meaneth,that God would no hoſt nor ſacrifice for ſinne, to worke ſatisfaction and reconciliation, but only the Sacrifice of Chriſtes body vpon the Croſſe.Whereof the legall ſacrifices were figures and ſhadowes. As for the Popiſh ſacrifice of Chriſtes body vpon the altar, is a blaſphemous deuiſe of Antichriſt,whereof the Scripture neuer ſpeaketh.

Sacrifice of the Maſſe.

Rhem.7. 5. But a body.) *If Chriſt had not had a body,he could not haue had any worthy matter or any matter at al to ſacrifice in viſible maner,other then the hoſtes of the old law.Neither could he either haue made the general redemption by his one oblation vpon the Croſſe,nor the daily ſacrifice of the Church: for both which, his body was fitted by the diuine wiſedom. which is an high concluſion,not vnderſtood of Iewes,Pagans,nor the Heretikes of our time, that Chriſtes humane nature was taken to make the Sonne of God(who in his diuine nature could not be either Prieſt or hoſt) fitte to be the ſacrifice and Prieſt of his father,in a more worthy ſort,then al the Prieſts or oblations of the old law. And that this body was giuen him,not onely to be the ſacrifice vpon the Croſſe,but alſo vpon the altar, S. Auguſtine affirmeth in theſe wordes.* The table which the Prieſt of the new Teſtament doth exhibit,is of his body and bloud: for that is the ſacrifice which ſucceded al thoſe ſacrifices that were offered in ſhadow of that to come. For the which alſo we acknowledge that voice of the ſame Mediatour in the Pſalme.BVT A BODY THOV HAST FITTED TO ME, becauſe in ſteede of al thoſe ſacrifices and oblations his body is offered, and is miniſtred to the partakers or receiuers. Li.17.Ciuit.Dei c.20.*And againe* li.4.de Trin.c. 14. Who ſo iuſt and holy a Prieſt, as the onely Sonne of God ? What might ſo conueniently be offered for men,of men,as mans fleſh ? and what ſo fitte for this immolation or offering,as mortal fleſh ? what ſo cleane for cleanſing the vices of mortal men,as the fleſh borne of the virgins wombe ? and what can be offered and receiued ſo gratefully, as the fleſh of our ſacrifice,made the body of our Prieſt ?

That Chriſt ſhould haue a body,was neceſſarie for his Prieſthod,and ſacrifice

The body of Chriſt is the ſacrifice of the altar.

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Fulke 7. The Scripture teſtifieth,that Chriſts body was made for his one and only oblation vpon the croſſe,and not for any ſecond oblation,or infinite repetitions of the ſame oblation vpon the altar. And the neceſſitie of his humanitie,to be a Prieſt,& to haue a ſacrifice, (God be thanked)we vnderſtand ſufficiétly,as alſo the neceſſitie of his diuinitie,to make his miniſterie & ſacrifice acceptable. *But that Chriſts body was giuen him,not only to be the Sacrifice vpon the Croſſe,but alſo vpon the altar,S.Auguſtine affirmeth.* If S.Auguſtine affirme that,for which he hath no warrant in the Scripture,his affirmation is no ground to build our faith vpon. But his wordes being rightly vnderſtood according to his meaning, which he declareth at large in other places, doth nothing auaile to confirme the Popiſh ſacrifice.For in the former place he meaneth, that the ſacrifice of Chriſtes body was but once offred by him ſelfe vpon the croſſe. Yet he inſtituted in the Sacrament a table,for participation of the ſame body then ſacrificed,which continueth to the end of the world, wherein Chriſt is not properly ſacrificed againe,but the feaſt of Chriſtes only ſacrifice,for participation is continued in an holy memorial.For we muſt not thinke,that S.Auguſtine would apply that Scripture to the Lords Supper, which the Apoſtle ſo euidently & properly,applieth to the death of Chriſt.Therfore he vſeth the word ſacrifice in ſuch ſpeaches,improperly,for a Sacrament or holy ſigne of that ſacrifice,not for a ſacrifice in deed.As he declareth *De Ciuit.lib.* 10.*cap.*20 ſaying :*By this he is a Prieſt,he him ſelfe offring,and he him ſelfe being the oblation. Of which thing,he would haue the daily ſacrifice of the Church to be a Sacrament, ſeeing he is the head of his owne body, and ſhe is the body of her owne head,aſwel ſhe by him,as he by her,being accuſtomed to be offred.* In theſe words he declareth firſt,that the Lords Supper is vnproperly called a Sacrifice,when in deed it is a Sacrament of the only oblation of Chriſt.Secondly,that in this Sacrament is offred not a Sacrifice propitiatorie for ſinne, but a ſpirituall Sacrifice of thankſgiuing,for the redemption of the Church,which is ſpiritually offred by Chriſt in this Sacrifice,as Chriſt is offred by the Church.His meaning alſo,of the vſe of this terme ſacrifice,he ſheweth *Epiſt.*23.*Bonifacio. Was not Chriſt offred but once onely in him ſelfe ? and yet in a Sacrament,he is not only offred for the people, at euery ſolemnitie of Eaſter, but euery day.Neither doth he lie,that being asked the queſtion,doth anſwer,that he is offred. For if Sacraments had not a certaine ſimilitude of thoſe things whereof they be Sacraments,they ſhould not be Sacraments at all. And of this ſimilitude, for the moſt part,they receiue the names of the things them ſelues. Therefore,as after a certaine manner,the Sacrament of the body of Chriſt,is the body of Chriſt,the Sacrament of the bloud of Chriſt,is the bloud of Chriſt.ſo the Sacrament of faith,is faith.*It is moſt cleere by this ſaying,that the Sacrament was called a Sacrifice vnproperly, becauſe it is a Sacrament or holy ſigne of the onely Sacrifice of Chriſtes death,as alſo it is called the body of Chriſt,becauſe it is a ſigne and Sacrament thereof.The ſecond place of S.Auguſtine. *De trinitat. lib.* 4.*c.* 14. is moſt impudently alledged,to proue that Chriſts body was giuen him to be ſacrificed vpon the altar,where Auguſtine ſpeaketh onely of the Sacrifice of Chriſtes death,whereof he ſpake in the Chapter before,where he ſayth : *By his death, that one moſt true Sacrifice offered for vs, what ſinnes ſoeuer there was, for which the principalities and powers held vs by*

Chriſt one Sacrifice once offred.

right,

right,to ſuffer puniſhment,he purged,aboliſhed,extinguiſhed,and by his reſurrection into a new life,he called vs that are predeſtinated, and being called,he iuſtified vs, and being iuſtified, he glorified vs. Therefore it is true, that is cited in the decrees as out of Auguſtine de conſec.diſt.2.c.Hoc eſt.*That offering of his fleſh,which is made by the prieſts hands, is called the paſſion,death,crucifying of Chriſt, not in trueth of the thing,but in a ſignifying myſterie.*

Rhem.8. 8. Neither did they pleaſe thee.) *By that he ſayth,the things offered in the Lawe,did not pleaſe God, and likewiſe by that he ſayth,the former to be taken away, that the ſecond may haue place,it is euident,that all hoſtes and ſacrifices be not taken away by Chriſt,as the Heretikes fol ſhly conceiue: but that the olde hoſtes of brute beaſtes be abrogated to giue place to that which is the proper hoſt of the newe lawe,that is,Chriſtes owne body.* The Iewes ſacrifices refuſed, not all ſacrifice.

Fulke.8. By the ſacrifice of Chriſt once offered, all hoſts and ſacrifices are taken away: as the wordes of the text are manifeſt,ſeeing we are ſanctified by the oblation of the body of Chriſt once offered,ver.10. That which commeth in place therefore of the old ſacrifices of the lawe, is the one only oblation of Chriſtes body,which was once offered,and neither can,nor needs euer to be offered any more. The one ſacrifice of Chriſtes death.

Rhem.9. 11. Often offering the ſame hoſtes.) *As S.Paul is forced often to inculcate that one principle of the efficacie and ſufficiencie of Chriſtes death,becauſe of the Hebrues to much attributing to their legall ſacrifices,and for that they did not referre them to Chriſtes onely oblation: ſo we,through the intolerable ignorance and importunitie of the Heretikes of this time(abuſing the wordes of the Apoſtle ſpoken in the due defence and declaration of the valure and efficacie of Chriſtes paſſion aboue the ſacrifices of the Law)are forced to repeate often,that the Apoſtles reaſon of many Prieſts and often repetition of the ſelfe ſame ſacrifices ,concerneth the ſacrifices of the Law onely, vnto which he oppoſeth Chriſtes ſacrifice and Prieſthod, and ſpeaketh no word of or againſt the Sacrifice of the newe Teſtament,which is the ſacrifice of Chriſtes owne Prieſthod,Lawe,and inſtitution,yea the ſame ſacrifice done dayly vnblouddily , that once was done blouddily : made by the ſame Prieſt Chriſt Ieſus,though by his miniſters hands: and not many hoſtes,as thoſe of the old lawe were,but the very ſelfe ſame in number,euen Chriſtes owne body that was crucified. And that you may ſee that this is the iudgement of all antiquitie, and their expoſition of theſe and the like wordes of this Epiſtle,and that they ſeeing the very ſame arguments that the Proteſtants nowe make ſo much a doe withall among the ſimple and vnlerned , yet well perceiued that they made nothing againſt the dayly oblation or ſacrifice of the altar,and therefore anſwered them before the Proteſtants were extant,1200. yeeres: we will ſet downe ſome of their wordes,whoſe authorie and expoſition of the Scriptures muſt preuaile in all that haue wiſdome or the feare of God ,aboue the falſe and vaine gloſes of Caluine and his folowers.* We muſt often note that the Apoſtles ſpeach of many prieſtes and often ſacrificing,concerneth onely the Iewes prieſtes and ſacrifices, not the prieſts and ſacrifice of the newe Teſtament.

Thus then firſt ſayth S.Ambroſe: Quid ergo nos &c. What we then? doe not we offer euery day? we offer ſurely: but this ſacrifice is an exampler of that: for we offer alwayes the ſelfe ſame , and not nowe one lambe , to morowe an other , but alwayes the ſelfe ſame thing: therefore it is one ſacrifice, otherwiſe, by this reaſon becauſe it is offred in many places,there ſhould be many Chriſtes. not ſo,but it is one Chriſt in euery place,here whole, and there whole , one body. But this which we doe , is done for a commemoration of that which was done. for we offer not an other ſacrifice , as the high Prieſt of the olde lawe , but alwayes the ſelfe ſame &c. *Primaſius S.Auguſtines ſcholer doth alſo preoccupate theſe Proteſtants obiections thus:* What ſhall we ſay then? doe not our Prieſtes dayly offer ſacrifice? they offer ſurely, becauſe we ſinne dayly, and dayly haue neede to be cleanſed: and becauſe he cannot die,he hath giuen vs the ſacrament of his body and bloud: that as his Paſſion was the redemption and abſolution of the world, ſo alſo this oblation may be redemption and cleanſing to al that offer it in truth and veritie. *So ſayth this holy father,to witte, that as the ſacrifice of the Croſſe was a generall redemption, ſo this of the altar is,to all that vſe it,a particular redemption or application of Chriſtes redemption to them.In which ſenſe alſo V.Bede calleth the holy Maſſe,* redemptionem corporis & animæ ſempiternam , the euerlaſting redemption of body and ſoule. *lib.4.cap.22.hiſtor. Againe the ſame Primaſius,* The diuinitie of the worde of God which is euery where,maketh that there are not many ſacrifices,but one,although it be offered of many,and that as it is one body which he tooke of the Virgins wombe , not many bodies , euen ſo alſo one ſacrifice,not diuers, as thoſe of the Iewes were. The Caluiniſts arguments againſt Chriſtes body often offered,and in many places, anſwered by the fathers long agoe. *in 10.cap.hebr. ibidem.* The general redemption vpon ỹ Croſſe is particularly applied in the ſacrifice of the altar. *Primaſ.loco citato.*

* *S.Chryſoſtome alſo,and after him Theophylacte,and Oecumenius,and of the Latines,Haimo,Paſchaſius,Remigius, and others,obiect to themſelues thus:* Doe not we alſo offer euery day? we offer ſurely.but this ſacrifice is an exampler of that, for we offer alwayes the ſelfe ſame: and not nowe one lambe, to morowe an other , but the ſelfe ſame: therefore this is one ſacrifice. Otherwiſe, becauſe it is offered in many places, there ſhould be many Chriſtes. *And a litle after,* Not an other ſacrifice, as the high Prieſt of the olde lawe, but the ſelfe ſame we doe alwayes offer, rather working a remembrance or commemoration of the ſacrifice. *See the Annotation Luke 22,19. vpon theſe wordes,* A commemoration. *Thus did all the auncient fathers Greeke and Latine treate of theſe matters, and ſo they ſaid Maſſe , and offered dayly. and many of them made ſuch formes of celebrating the diuine ſacrifice , as the Greekes and Latines doe vſe in their Liturgies and Maſſes,and yet they ſaw theſe places of the Apoſtle and made commentaries vpon them,and vnderſtood them (I trowe) as well as the Proteſtants.* * *hom.17.in ep.ad Hebr.*

He that for his further confirmation or comfort liſt ſee what the auncient Councels and Doctors beleeued,taught,and practiſed in this thing,let him reade the firſt holy Councell of Nice cap.14: and in fine Conc. ex Græco. *the Councell of Epheſus Anathematiſ.11.the Chalcedon Councell* act.3.pag.112.Conc.Ancyran.cap.1.4.*and* 5.*Neocæſar.* can.13.*Laodic.* can.19.*Carthag.*2.cap.8.*Carthag* 3.cap.24.*&* *Carthag.*4.cap.33.& c.41.*S.Denys* cap.3.*Eccl.*hier.*S.Andrewe* in hiſtoria Paſſionis. *S.Ignatius* ep.ad Smyrnenſes. *S.Martialis* ep. ad Burdegalenſes. *S.Iuſtine* Dialog. cum Tryphone. *S.Ireneus* li.4.cap.32.34. *Tertullian* de cultu fœminarum, & de corona milit. *Origen* homil.13.in Leuit. *S.Cyprian* ep.ad Cecilium.nu.2.& de Cœna Domi.nu.14.& *Euſebius* demonſt.Euang.li.1.cap.10. *and the reſt which we haue cited by occaſion before,and might cite but for tediouſnes:a truth moſt knowen and agreed vpon in the Chriſtian religion.* Councels and fathers.

Fulke.9. That the Hebrues,to whom the Apoſtle writeth,in that they were Chriſtians, did referre their ſacrifices to Chriſtes only oblation,as all faithful Iewes did before Chriſtes comming in ỹ fleſh I haue often proued:for els they ſhould haue been no better then carnall Iewes.And this to deny,is intollerable,both ignorance and impudence in theſe Rhemiſh papiſts.The wordes of the Apoſtle ſpoken in defence and declaration of the valure and efficacie of the ſacrifice of Chriſtes death once offered , and neuer to be repeated , doe of them ſelues ouerthrowe your blaſphemous ſacrifice of the Maſſe: therefore we doe no way abuſe them. Wherefore,where as you ſay , *the Apoſtles reaſons of many prieſtes, and often repetition of the ſame ſacrifices, concerneth the ſacrifices of the lawe* The ſacrifice of Chriſt once offered.

lawe onely,it is falſe: for they make alſo and much more, againſt all the falſe ſacrifices of the Gentiles, and all other falſe ſacrifices, whatſoeuer ỹ deuill ſhould afterward inuent by Heretikes. Therefore S.Auguſtine ſaith. *To this higheſt and true ſacrifice,all falſe ſacrifices haue giuen place. De ciuit. lib.*10.*c.*20. Againe, the Apoſtles reaſons doe ſo make againſt the many prieſtes and often ſacrifice of the lawe, that they muſt giue place to the onely prieſt and ſacrifice once offered by Chriſt: whereas if there be infinite prieſts and ſacrifices, or one ſacrifice infinitely repeated in the new Teſtament,the Apoſtles reaſons make nothing againſt the multitude of prieſtes and ſacrifices of ỹ lawe.That *he ſpeaketh no word of the ſacrifice of the Maſſe*,it is becauſe there is none ſuch,but againſt that falſe fiction of ſuch a blaſphemous ſacrifice, he ſpeaketh often when he ſpeaketh of the ſingular prieſthod of Chriſt, and of his one oblation once offered, whereby eternall redemption is found, and of the impoſſibility of reiterating the ſame ſacrifice,becauſe Chriſt can die no more. Where you ſay your popiſh ſacrifice and ſacrificing prieſthod,*is of Chriſtes inſtitution to be done dayly vnblouddily*,you haue no word of God to proue ſuch inſtitution or maner of oblation: wherefore it is nothing els but a blaſphemous inuention of Antichriſt,to deface the glorie of Chriſtes onely ſacrifice. As for the iudgement of all antiquitie,if it were contrary to ſo cleare light of the trueth,as is expreſſed in plaine wordes and moſt euident reaſons in this Epiſtle,it were nothing to be regarded. But as I haue often ſaide and proued the auncient fathers, although they doe vnproperly vſe the word of ſacrifice,for that which is but a ſacrament and commemoration of the onely ſacrifice of Chriſt once offered on the croſſe: yet doe they expound them ſelues at one time or another, that they meane it to be onely a ſacrament,not a ſacrifice propitiatorie in deede,or els a ſpirituall ſacrifice of prayſe and thankeſgiuing. That you ſay our arguments were anſwered 1200.yeres agoe,it is falſe: for none of ỹ fathers of ỹ age acknowledged your popiſh ſacrifice of the maſſe. The wordes that are aſcribed to S. Ambroſe, are the ſame which are found in the commentarie of Chryſoſtome vpon the Hebrues, and doe plainely declare, that the celebration of the Lordes ſupper, is vnproperly called a ſacrifice, being in deede a commemoration of the onely ſacrifice of Chriſtes death: and therefore it followeth, that it is rather a memorie of that ſacrifice, then a ſacrifice in deede. *We offer not another ſacrifice, as the high Prieſt, but the ſame alwayes, but rather we worke the remembrance of a ſacrifice.* Thus Ambroſe and Chryſoſtome doe plainely confeſſe, that the ſacrament is vnproperly called a ſacrifice,which is rather an exemplar,a remembrance,or memorial of that ſacrifice of Chriſt. The ſaying of Primaſius alſo you doe falſifie,by gelding out theſe words,which do expound his meaning: For theſe are his wordes. *What then ſhall we ſay? doe not our prieſtes the ſame thing daily,while they offer ſacrifice continually? they offer in deede but for the remembrance of his death. And becauſe we ſinne daily,and haue neede daily to be cleanſed,becauſe he cannot nowe die, he hath giuen vs this ſacrament of his body and bloud, that as his paſſion was the redemption and abſolution of the worlde: ſo alſo this oblation may be redemption and cleanſing, to all that offer it in true faith, and haue a good intention.*

Sacrifice of the maſſe.

Firſt therefore he ſaith not,that the prieſtes offer a ſacrifice propitiatory for ſinne, but they are ſaid to offer ſacrifice vnproperly: for they offer not abſolutely, but vnto,or for the remembrance of Chriſtes death.

Secondly he ſayth,that Chriſt hath giuen this ſacrament of his body and bloud,that by true faith we might apply the benefite of redemption by Chriſtes death vnto vs, ſeeing the ſacrament is a ſeale of God added to his worde,to confirme our faith. And this is the true meaning of Primaſius, howſoeuer by leauing out and altering his wordes,you would enforce him to ſay another thing. Neither doth Bede (although he liued in a ſuperſtitious time, long after Antichriſt did openly ſhewe himſelfe) call the maſſe, the euerlaſting redemption of body and ſoule. But ſaith, that vpon the credite of the report of one Imma, (a meete argument for ſuch a concluſion) which ſaid he was deliuered of his bondes, wherein he was held priſoner, ſo often as his brother Tunna cauſed maſſe to be ſaid for him,ſuppoſing he had been dead: *Men vnderſtood,that the healthfull ſacrifice auailed to redemption both of ſoule and body euerlaſting.* The like fable telleth Gregorie hom.37.in Euang. The words of Primaſius that followe doe ſhewe, that Chriſt is dayly receiued whole of euery one of the faithfull,that receiueth the ſacrament worthely by his diuine power, not altering the nature of Chriſtes body, but by feeding them with it ſpiritually through faith. The other ſaying borrowed out of S.Chryſoſtome by Theophylact, Oecumenius,and the reſt,doth manifeſtly declare,that thoſe fathers called the celebration of the Lords Supper, by the name of a ſacrifice vnproperly, which they confeſſed to be rather a remembrance of Chriſtes onely once offered ſacrifice,then a ſacrifice in deede,as that was. Wherefore though they yeelded to the terme that was commonly receiued,yet as well in their commentaries vpon this epiſtle,as in other of their writings they declared, how they vnderſtand that terme: the vnproper vſe whereof is the onely colour that you haue in the auncient fathers for your propitiatorie ſacrifice: but in the ſcriptures you haue not ſo much as the ſhadowe or colour of the name of ſacrifice, euer applied to the celebration of the Lordes Supper. And as for the auncient Lyturgies, they haue not ſacrifice in them of the very body and bloud of Chriſt, but onely a remembrance of the onely ſacrifice of Chriſtes death, for which they offer the ſpirituall ſacrifice of prayſe of thankeſgiuing, of them ſelues,and all that they haue. The multitude of places that are quoted, are for the moſt part anſwered already in Luke cap.22. Sect.5. The reſt haue nothing but the name of ſacrifice, which howe it was vnderſtood, I haue often declared. But that which is quoted out of the firſt Nicen Councell out of the Greeke is this: *In the holy table let vs not baſely attend the bread and cuppe ſet before vs,but lifting vp our mindes,let vs vnderſtand by faith, that lambe of God which taketh away the ſinnes of the world, to be ſet on that holy table,to be vnblouddily ſacrificed of the prieſtes, and that we truely taking his owne precious body and bloud, doe beleue theſe to be myſticall tokens of our redemption. For this cauſe we take not much,but litle, that we may knowe we take not to fill vs,but for holineſſe.* The very wordes here vſed doe plainely declare,that Chriſt is not really offered in the ſacrament, but ἀθύτως, without ſacrifice,that is,by a commemoration of his death and onely ſacrifice. The like wordes they haue of baptiſme: *Doeſt thou ſee water? vnderſtand that the power of God is hidden in the waters.* Where euery man ſeeth,that the wordes muſt be vnderſtood figuratiuely,as it is vſuall in ſacraments. In the libell of accuſation of Dioſcorus,exhibited to the Councell of Chalcedon by Iſchyrion a Deacon,it is declared, that whereas the Emperours had appointed certaine corne to be giuen to the cities of Lybia,ſpecially that of it the ſacrifice might be offered, and the reſt be beſtowed vpon the releefe of the poore, Dioſcorus ſold the ſaid corne at exceſſiue

prices,

prices, ſo that of it *neither the reuerend and vnblouddie ſacrifice was celebrated, nor the poore releeued.* Here is nothing but the bare terme of hoſt and ſacrifice, by which is meant the celebration of the Lords Supper, whereof the multitude did often communicate. For els a ſmall quantitie of corne would ſerue to offer the popiſh ſacrifice of the maſſe. In the Councell of Ancyra, the firſt canon excludeth prieſts from exerciſing their office, if they haue ſacrificed to Idoles, among which offices *offerre to offer*, is named: whereby the celebration of the Lordes Supper is ſignified. In the 4. canon there is no worde of ſacrificing, but to Idoles. In the 5. canon it is decreed, that they which in mourning garments and behauiour, haue come into the temple of Idoles, ſhould after three yeeres repentance, be receiued to the communion *without oblation:* that is, their oblation ſhould not be receiued, as was vſuall to be receiued of other Chriſtians that had not fallen: although Balſamon thinketh it to be meant of the participation of the Lords Supper. In the councell of Neocæſarea it is decreed, that in preſence of the Biſhop, the prieſts ſhould *not offer, nor giue the ſanctified bread, nor deliuer the cuppe:* Which is nothing els, but to offer the ſacrifice of prayſe and thankeſgiuing in the miniſtration of the Lords Supper. In the councell of Laodicea it is decreed, that after the prieſt by a kiſſe hath giuen peace to the Biſhop, and the lay men one to another, then *the oblation ſhould be offered.* Which whether it be the diſtribution of the Lords Supper, or ſome other oblation: certeyne it is, that it was not the ſacrifice of the maſſe, which is done before the paxe be giuen. In the 2. of Carthage, is nothing but the word *ſacrificing:* which proueth no propitiatorie ſacrifice of the body and bloud of Chriſt. In the 3. of Carthage it is decreed, *that in the ſacraments of the body & bloud of our Lord, nothing more be offered, then our Lord himſelfe deliuered, that is, bread and wine mixt with water: and that nothing more be offered in the ſacrifices, but of grapes and corne.* This decree teſtifieth, that the ſacrifice was of bread and wine, not of the naturall body and blood of Chriſt: alſo, that Chriſt deliuered bread and wine, which ouerthroweth tranſubſtantiation: as for the name of ſacrifice, we haue ſufficiently declared how it was vſed. In the 4. of Carthage, is nothing but the name of *oblation*, and *the conſecration of the oblation:* which proueth, that the oblation was not the body of Chriſt: for the body and blood of Chriſt is not conſecrated, but the bread and wine to be a ſacrament thereof. The counterfeit fables of S. Andrew and S. Martiall, are worthy of none anſwere. Origen ſpeaking of the bread of propoſition ſayth: *If theſe things be referred to the greatneſſe of the myſterie, thou ſhalt finde that this commemoration hath effect of great propitiation. If thou returne to that bread which came downe from heauen, and giueth life to this worlde, this bread of propoſition, whom God hath ſet forth to be a propitiation by faith in his blood: and if thou looke vnto that commemoration of which our Lord ſayth: Doe this in remembrance of me, thou ſhalt finde, that this is the onely commemoration, that maketh God mercifull to men.* In theſe wordes he doth not call the ſacrament a ſacrifice, but a commemoration: which as it is a ſacrament of Chriſtes death, whereby onely God is reconciled vnto vs, ſo it confirmeth our faith in that reconciliation, and ſacramentally reconcileth God to men. Finally the vnlearned are to be admoniſhed, that the participle which they tranſlate here in the preſent time *offering*, as though Chriſt ſtill offered, is in the Greeke of the preter tenſe or time paſt, and ſhould haue been tranſlated after he hath offered, or hauing offered.

Rhem. 10 18. Now there is not.) *Chriſts death cannot be applied vnto vs in that full and ample ſort as it is in Baptiſme, but once: Chriſt appointing that large remiſſion and application to be made but once in euery man, as Chriſt died but once. for it is not meant that all ſinne ſhall ceaſe after Chriſtes ſacrifice vpon the Croſſe, nor that there ſhould be no oblation for ſinnes committed after Baptiſme, or that a man could not ſinne at al after Baptiſme, or that if he ſinned afterward, he could haue no remedie or remiſſion by Gods ordinance in the Church, which diuers falſehods ſundry Heretikes gather of this and ſuch like places: but onely the Apoſtle telleth the Hebrues, as he did before chap. 6, and as he doth ſtraight afterward, that if they fall now (whereunto they ſeemed very prone) to their olde lawe, and voluntarily after the knowledge and profeſſion of the Chriſtian faith by Baptiſme, commit this ſinne of incredulitie and apoſtaſie, they can neuer haue that abundant remiſſion applied vnto them by Baptiſme, which can neuer be miniſtred to them againe. And that generall full pardon he calleth here,* oblation, *and afterward in the 26. verſe* hoſtiam pro peccato, an hoſt for ſinne.

When the Apoſtle ſeemeth to ſay, there is no remiſſion or oblation for ſinne, he alwaies meaneth that full remiſſion by Baptiſme.

Fulke. 10 The Apoſtle concludeth, that ſeeing remiſſion of ſinnes is obteyned by ỹ ſacrifice of Chriſtes death, there remaineth now no more ſacrifice for ſinne. Thereof it followeth inuincibly, ỹ the maſſe is not a ſacrifice for ſinne: to auoide which moſt cleare conſequence, you ſay moſt impudently, the full pardon obteyned in baptiſme is called an oblation for ſinne. So you wil bring in ỹ ſacrifice of baptiſme, as you doe the ſacrifice of the maſſe. Such monſtrous cõcluſions you inuent, to obſcure ỹ moſt cleere light of the trueth. For it is moſt manifeſt, ỹ the Apoſtle out of ỹ text of ſcripture rehearſed immediadtly before concludeth, ỹ all oblation is nowe taken away, becauſe remiſſion of ſinnes is obteyned by Chriſtes one oblation of himſelfe vpon ỹ croſſe. So doe the auncient fathers expound this text. Chryſoſtome ſayth: *Therefore he forgaue ſinnes, when he gaue the teſtament, he gaue the teſtament by his ſacrifice: if therefore he forgaue ſinnes by one ſacrifice, now there is no neede of the ſecond.* Theodoret ſaith: *Where there is remiſſion of theſe things, nowe there is no oblation for ſinne: for it is ſuperfluous after remiſſion is giuen. And he promiſed remiſſion ſaying: Their ſinnes and iniquities, I will no more remember.* Primaſius referreth it to the aboliſhing of the ſacrifices of the lawe, but the text is generall of all oblation: and the ſame reaſon extendeth to al other ſacrifices that might be inuented. Photius vpon this text ſayth: *What neede is there of many oblations, when that one which Chriſt offered is ſufficient to take away ſinnes?* The ſacrifice of the maſſe therefore, can neuer ſtand with the trueth of this text to be a ſacrifice for ſinne.

The ſacrifice of the Maſſe.

Rhem. 11 26. If we ſinne willingly.) *As the Caluiniſts abuſe other like places againſt the holy ſacrifice of the Maſſe, ſo they abuſe this as the Nouatians did before them, to proue that an Heretike, Apoſtata, or any that wilfully forſaketh the trueth, can neuer be forgiuen. Which (as is before declared in the 6. chap.) is moſt wicked blaſphemie: the meaning hereof being, as is there ſaid, onely to terrifie the Hebrues, that falling from Chriſt they cannot ſo eaſily haue the hoſt of Chriſtes death applied vnto them, becauſe they cannot be baptized any more, but muſt paſſe by ſacramentall penance, and ſatisfaction, and other hard remedies which Chriſt hath preſcribed after Baptiſme in the Churches diſcipline. Therefore S. Cyril ſayth,* lib. 5. in Io. cap. 17. Penance is not excluded by theſe wordes of Paul, but the renewing by the lauer of regeneration. He doth not here take away the ſecond or third remiſſion of ſinnes (for he is not ſuch an enemie to our ſaluation) but the hoſt which is Chriſt he denieth ỹ it is to be offered againe vpon the Croſſe. *So ſaith this holy Doctor. And by this place and the like you ſee, how perilous a thing it is for Heretikes and ignorant perſons to reade the Scriptures. Which by following their owne fantaſie* they peruert to their damnation.*

The Caluiniſts hereſie againſt remiſſion of ſinnes.

All ſinnes may be remitted by penance, but not ſo fully as by Baptiſme.

Perilous reading of the Scriptures. 2. Peter 3.

Fulke 11 By that which followeth in amplification of this ſinne it is manifeſt, that the Apoſtle ſpeaketh not of euery voluntary treſpaſſe, but of wilfull, obſtinate, & contumelious falling away from Chriſt, which is ſinne againſt the holy Ghoſt, and ſhall neuer be remitted, either in this world or in the world to come. Therefore this text fauoureth not the hereſie of the Nouatians, which denied repentance after baptiſme for any offence. *But it is moſt wicked blaſphemie* (you ſay) *to affirme, that wilfull and generall apoſtacy can neuer be forgiuen.* You muſt charge the Apoſtle then with blaſphemie, and our Sauiour Chriſt: for their wordes are plaine to that effect. *But the meaning* (you ſay) *is onely to terrifie the Hebrues, that falling from Chriſt, they cannot ſo eaſily haue the hoſt of Chriſtes death applied vnto them.* His meaning in deede is to terrifie the Hebrues, but he faineth not the danger to be greater then it is, when he ſayth, it is impoſſible for them to be renued, that haue ſinned againſt the holy Ghoſt. He wanted not wordes to haue expreſſed his meaning, if it had been onely *of the hard ſacramentall penance, ſatisfaction, and other hard remedies that Chriſt hath preſcribed after baptiſme*, but neuer a word of them in ỹ ſcripture: He would not haue ſaid, it is an impoſſible thing, but it is an hard matter. Yea if he had knowen how eaſily al that hard penance, ſatisfaction, and other hard remedies, may be releaſed by a generall pardon of the Pope *a pœna & culpa*, he could not iuſtly haue terrified them with the difficultie of the remedies. For the hoſt of Chriſtes death is not more eaſily applied by baptiſme, then all penance and ſatisfaction is releaſed by a Popes pardon. Therefore all your doctrine of hard penance, ſatisfaction, and other hard remedies after baptiſme, tendeth to none other end but to aduance ỹ Popes pardō aboue ỹ paſſion of Chriſt. That which you alleage as out of S. Cyril (as I haue often told you of ỹ ſame ouer-ſight) is ỹ ſaying of Iodocus Clictouæus, who is auctor of thoſe 4. bookes of ỹ commentaries vpon Iohn, ỹ are inſerted in his workes, to ſupplie the want of ſo many bookes of Cyrillus ỹ are loſt. Whercin you, that ſo often charge vs to write & reaſon ſo vnlearnedly, ſo ignorantly, ſo fooliſhly, behaue your ſelues moſt ridiculouſly ignorantly, fooliſhly, vnlearnedly, & declare what iudgement you haue in the writings of the auncient fathers. But to the matter, we confeſſe with Clictouæus, that the Apoſtle doth not take away remiſſion of ſinnes tenne thouſand times committed after baptiſme, but to them that are fallen away, he denieth renuing by repentance, ſuch as is teſtified by ỹ ſacrament of baptiſme. Which hauing relation to the onely ſacrifice of Chriſtes death, hath alwayes power to aſſure vs of remiſſion of ſinnes, if we doe not by wilful falling away, and ſinning againſt ỹ holy Ghoſt, make the death of Chriſt vneffectual vnto vs.

Sinne againſt the holy Ghoſt

Finally, it is no perilous thing to reade the Scriptures (for then the Apoſtles that wrote them to be read, were auctors of the perill) but for ignorant and vngodly men raſhly to followe their fancie, in expounding of the Scriptures, and to interprete them ſo as they be contrary one to another, which in the word of trueth, is impoſſible.

Reading of the Scriptures to whom perilous

Popes pardon.

Rhem. 12 29. The bloud of the Teſtament.) *Whoſoeuer maketh no more account of the bloud of Chriſtes ſacrifice, eyther as ſhed vpon the Croſſe, or as in the holy Chalice of the altar (for our Sauiour calleth that alſo * the bloud of the new Teſtament) then he doth of the bloud of calues and goates, or of other common drinkes, is worthy death, and God will in the next life, if it be not puniſhed here, reuenge it with grieuous puniſhment.*

Contempt of Chriſts bloud in ỹ ſacrament.

Fulke. 12 Whoſoeuer diſhonoureth the bloud of Chriſt verily ſhed on the Croſſe, or the ſacrament thereof, which is the ſeale of the confirmation of the new Teſtament in the ſame bloud, is worthy of death temporal & eternal.

Rhem. 13 31. It is horrible.) *Let all Chriſtian people doe ſatisfaction and penance for their ſinnes in this life, for the iudgements of God in the next life done by God himſelfe, of what ſort ſoeuer, whether temporall as in Purgatorie, or eternall as in Hell, be exceeding greeuous.*

Penance.

Fulke. 13 Let all Chriſtian people be carefull not to commit ſinne, and of ſuch ſinnes, as through frailtie and ignorance they haue fallen into, let them be truely penitent in this life, and obteyne mercie by the onely ſatisfaction of Chriſt, or els looke for eternall damnation, by the terrible ſentence of Gods iuſtice. As for the paines of purgatorie, are but a vaine terriculament, to make men pay deere for popiſh maſſes, merites, ſatisfactions and pardons.

Purgatory.

Rhem. 14 34. You had compaſſion.) *To be mercifull to the afflicted for religion, and to be partakers of their miſeries, is a very meritorious worke, and giueth great confidence before God in the day of repayment or remuneration for the ſame.*

Mercie to the impriſoned for religion.

Fulke. 14 To be mercifull to the afflicted for true religion, is a good worke, which God will doubtles largely reward of his promiſe, not of the merite thereof. Therefore no truſt is to be repoſed in the merite of good workes, but onely in the mercie of God, which forgiueth our ſinnes, and rewardeth his gifts in vs, not our merits or deſerts.

Merite.

Rhem. 34. With ioy.) *If all Chriſtian men would conſider this, they would not thinke it ſo great a matter to looſe their land or goods for defenſe of the Catholike faith.*

Loſſe of goods for religion.

38. Liueth of faith.) *Faithfull men afflicted in this life, haue their comfort in their aſſured faith and hope of Chriſts comming to deliuer them once from all theſe miſeries: and ſo by that faith and comfort they liue, whereas otherwiſe this miſerable life were a death.*

Faith is ỹ comfort of the afflicted.

CHAP. XI.

Rhem. 1. *He exhorteth them by the definition of faith, to ſticke vnto God, though they ſee not yet his reward: ſhewing that all the Saincts aforetime did the like, being all conſtant in faith, though not one of them receiued the promis, that is, the inheritãce in heauen: but they and we now after the comming of Chriſt receiue it together.*

Fulke. 1. The Apoſtle doth not giue here a perfect definition of faith, but deſcribeth it ſo farre forth, as was neceſſarie for his purpoſe of exhortation to patience. The fulneſſe of the promiſe, neither the fathers before Chriſt, nor any ſince Chriſt, haue yet receiued in heauen, nor ſhall before the generall reſurrection, when all the elect ſhalbe made perfect together.

Faith.

‡By this worde ſubſtance is meant, that faith is the ground of our hope.

ᶜ ἔλεγχος.

Gen. 1, 13.

AND ‖ faith is, ‡the ſubſtance of things to be hoped for, ᶜ the argument of things ‖not appearing.

2 For in this ỹ old mẽ obtained teſtimony.

3 *By faith, we vnderſtand ỹ the worldes were

Faith is the † ground of things hoped for, the euidence of things not ſeene.

†Or, repreſentation.

2 For by it the † elders obteyned a good report.

†Or, our forefathers.

*3 Through faith wee vnderſtand that the * worlds were ordeined by the word of God, and*

Gen. 1. 1.

that

were framed by the word of God: that of inuisible things visible things might be made.

Gen.4,4. 4 *By faith, Abel offered a greater hoste to God then Cain: *by which hee obtained
Mat.23,35. testimonie that he was iust, God giuing testimonie to his giftes, and by it, he being dead, yet speaketh.

Gen.5,24. 5 *By faith ‡ Henoch was translated, that
Eccl.44,16. he should not see death, and he was not foūd: because God translated him. for before his translation he had testimonie that he had pleased God.

6 But without faith it is impossible to please God. For ‖ he that commeth to God, must beleeue that he is, and is a ‡rewarder to them that seeke him.

Gen.6,13. 7 *By faith, Noë hauing receiued an an-
Eccl.44,17. swer concerning those things which as yet were not seen, fearing, framed the arke for the sauing of his house, by the which he condemned the world: and was instituted heire of the iustice which is by faith.

Gen.12,4. 8 *By faith, he that is called, Abraham, o-
13,1. beied to goe forth into the place which he was to receiue for inheritance: and he went forth, not knowing whither he went.

9 By faith, he abode in the land of promise, as in a strange land, dwelling in cottages with Isaac and Iacob the coheires of the same promise.

10 For he expected the citie that hath foundations: whose artificer and maker is God.

Gen.17,19. 11 *By faith, Sara also her self being bar-
18,10.21,2. ren, receiued vertue in conceauing of seede,
Eccl.44,22. yea past ỹ time of age: because she beleeued that he was faithful which had promised.

12 For the which cause euen of one (and him quite dead) there rose as the starres of heauen in multitude, and as the sand that is by the sea shore innumerable.

13 According to faith died al these, not hauing receiued the promises, but beholding them a farre of, and saluting them, and confessing that they are pilgrimes and strangers vpon the earth.

14 For they that say these things, doe signifie that they seeke a countrie.

15 And in deede if they had been mindeful of the same from whēce they came forth, they had time verely to returne.

16 But now they desire a better, that is to say, a heauēly. Therfore God is not confounded to be called their God. for he hath prepared them a citie.

Gen.22,9. 17 *By faith, Abraham offred Isaac, when
Gen.21,12. Rom 9,7. he

that things which are seene, were made of things which were not seene.

*4 By faith, Abel offered vnto God a more excellent sacrifice then Cain, *by which hee was witnessed to be righteous, God testifying of his giftes: by which also hee being dead, yet speaketh.* Gen.4.4.

*5 By faith was *Enoch translated, that hee should not see death, neither was hee founde, for God had taken him away: For afore hee was taken away, hee was reported of to haue pleased God.* Matt.23.35. Gen.5.24. eccle.44.14.

6 But without faith it is impossible to please him: for hee that commeth to God, must beleeue that God is, and that hee is a rewarder of them that diligently seeke him.

*7 *By faith, Noe being warned of God of things not seene as yet, mooued with reuerence, prepared the Arke, to the sauing of his house, through the which* arke *he cōdemned the world, and became heire of the righteousnesse which is by faith.* Gen.6.13.

*8 By faith, * Abraham when hee was called, obeyed* God *to goe out into a place which hee should afterward receiue to inheritance: and hee went out, not knowing whither he should goe.* Gen.12.4.

9 By faith, he remooued into the land of promise, as into a strange countrey, when hee had dwelt in tabernacles, with Isahac and Iacob, heires with him of the same promise:

10 For he looked for a citie hauing a foundation, whose builder and maker is God.

*11 Through faith also *Sara her selfe receiued strength to conceiue seede, and was deliuered of a childe when shee was past age, because shee iudged him faithfull which had promised.* Gen.21.3.

12 And therefore sprang there of one, euen of one which was as good as dead, so many *in multitude as are the starres in the skie, and as the sand which is by the sea shore innumerable.*

13 These all died according to faith, not hauing receiued the promises, but when they had seene them a farre off, and beleeued, and saluted, and confessed that they were strangers and pilgrimes on the earth.

14 For they that say such things, declare that they seeke a countrey.

15 Also if they had bene mindefull of that countrey, *from whence they came out, they had leasure to haue returned:*

16 But nowe they desire a better countrey, *that is, a heauenly: Wherefore God is not ashamed of them to be called their God, for he hath prepared for them a citie.*

*17 *By faith Abraham offred vp Isaac when* Gen.12.10. eccle.44.15.

he

he was tempted: and his onlie-begotten did he offer who had receiued the promiſes:

Gen.27,27. 36. 18 (To whom it was ſaid, *That in Iſaac ſhall ſeede be called to thee.)*

19 Accounting that God is able to raiſe vp euen from the dead. wherevpon he receiued him alſo [c] for a parable.

[c] That is, in figure and myſterie of Chriſt dead, and aliue againe.

20 *By faith, alſo of things to come, Iſaac bleſſed Iacob and Eſau.

Gen.48,15. Gen. 47,31. 21 *By faith, Iacob dying, bleſſed euery one of the ſonnes of Ioſeph: * and ‖ adored the toppe of his rodde.

Gen. 50, 24, 25. 22 *By faith, Ioſeph dying, made mention of the going foorth of the children of Iſraël: and gaue commandement ‡ concerning his bones.

Exo.2,2. 23 * By faith, Moyſes being borne, was hidde three moneths by his parents: becauſe they ſaw him a proper infant, and they feared not *the kings edict.

Exo.1,16.

Exo.2,11. 24 * By faith, Moyſes being made great, denied him ſelf to be the ſonne of Pharaos daughter:

25 Rather choſing to be afflicted with the people of God, then to haue the pleaſure of temporal ſinne,

26 Eſteeming the reproche of Chriſt, greater riches then the treaſure of the Ægyptians. for ‡ he looked vnto the remuneration.

Exo.12,37. 27 *By faith, he left Ægypt: not fearing the fiercenes of the king. for him that is inuiſible he ſuſteined as if he had ſeen him.

28 By faith, he celebrated the Paſche, and the ſheading of the bloud: that he which deſtroied ỹ firſt-borne, might not touche them.

Gen.14,22. 29 * By faith they paſſed the redde ſea as it were by the drie land: which the Ægyptians aſſaying, were deuoured.

Ioſ.6,20. 30 * By faith the walles of Iericho fell downe, by the circuting of ſeuen daies.

Ioſ.6,23. 25.2,3. 31 * By faith, Rahab the harlot periſhed not with the incredulous, receiuing the ſpies with peace.

32 And what ſhal I yet ſay? For the time wil faile me telling of Gedeon, Barac, Sampſon, Iephte, Dauid, Samuël, & the prophets:

The Epiſtle for many Martyrs. 33 Who by faith ouercame kingdoms, ‖ wrought iuſtice, obteined promiſes, ſtopped the mouthes of lions,

34 Extinguiſhed the force of fire, repelled the edge of the ſword, recouered of their infirmitie, were made ſtrong in battel, turned away the campe of forainers:

35 Women receiued of reſurrection their dead. and others were racked, not accepting

he was prooued: and hee that had receiued the promiſes, offered vp his onely begotten ſonne,

*18 To whom it was ſaid, *That in Iſahac ſhal thy ſeede be called.* Gen.21.12.

19 For hee conſidered that God was able to raiſe the dead vp againe, from whence alſo hee receiued him in a certaine *ſimilitude* of the reſurrection.

*20 *By faith did Iſahac bleſſe Iacob and Eſau concerning things to come.* Gen.27.27.

*21 *By faith, Iacob when he was a dying, bleſſed both the ſonnes of Ioſeph, and worſhipped † toward the toppe of his ſcepter.* Gen.41.13. †Some reade, leaning vpon his ſtaffe.

*22 *By faith, Ioſeph when hee died, remembred the departing of the children of Iſrael: and gaue commandement of his bones.* Gen.10.24.

*23 *By faith, Moſes when he was borne, was hid three moneths of his father and mother, becauſe they ſaw he was a proper childe, neither feared they the Kings commaundement.* Exod.2.1. actes.7.2.

*24 *By faith, Moſes when hee was great, refuſed to be called the ſonne of Pharaos daughter:* Exod.1.12.

25 Chuſing rather to ſuffer aduerſitie with the people of God, then to enioy the pleaſures of ſinne for a ſeaſon:

26 Eſteeming the rebuke of Chriſt, greater riches then the treaſures of Egypt: For hee had reſpect vnto the recompence of the reward.

*27 *By faith hee forſooke Egypt, fearing not the wrath of the King: For hee endured, euen † as though he had ſeene him which is inuiſible.* Exod.12.21. †Or, as beholding.

*28 *Through faith hee ordeined the Paſſeouer & the effuſion of blood, leſt he that deſtroied the firſt borne, ſhould touch them.* Exod.12.22.

*29 *By faith they paſſed thorowe the red ſea, as by dry lande: which the Egyptians aſſaying to doe, were drowned.* Exod.14.21.

*30 *By faith the walles of Iericho fell downe, after they were compaſſed about ſeuen dayes.* Ioſu.6.20.

*31 *By faith the harlot Rahab periſhed not with them that were diſobedient, when ſhee had receiued the ſpies with peace.* Ioſu.2.1.

*32 And what ſhall I more ſay? for the time would faile me, to rehearſe of Gedeon, of *Barac, and of *Samſon, and of *Iephthah, of *Dauid alſo and *Samuel, and of the Prophets:* Iudi.6.11. Iudi.4.6. Iudi.13.24. Iudi.11.1. 1.Reg.1.20. & 13.14.

33 Which through faith ſubdued kingdomes, wrought righteouſneſſe, obteined the promiſes, ſtopped the mouthes of the Lions,

34 Quenched the violence of fire, eſcaped the edge of the ſworde, out of weakeneſſe were made ſtrong, waxed valiant in fight, turned to flight the armies of the aliantes.

35 The women receiued their dead raiſed to life againe: Other were racked, not looking for deliuerance,

accepting redemption, that they might finde a better reſurrection.

36 And others had trial of mockeries and ſtripes, moreouer alſo of bandes and priſons:

37 They were ſtoned, they were hewed, they were tempted, they died in the ſlaughter of the ſword, they went about in ſheepskinnes, in goates skinnes, needy, in diſtreſſe, afflicted:

38 Of whom the world was not worthie. wandering in deſertes, in mountaines and dennes, and in caues of the earth.

39 And al theſe being approued by the teſtimonie of faith, ☞ receiued not ỹ promiſe.

40 God for vs prouiding ſome better thing, that they without vs ſhould not be conſummate:

deliuerance, that they might receiue a better reſurrection.

36 And others were tryed with mockings, and ſcourgings: Yea moreouer, with bondes and priſonment:

37 They were ſtoned, were hewen aſunder, were tempted, were ſlaine with ſworde, wandered about in ſheepe skinnes, and goates skinnes, being deſtitute, afflicted, and *tormented:*

38 Of whom the world was not worthy: They wandered in wilderneſſe, and in mountaines, and in dennes, and caues of the earth.

39 And theſe all through faith, hauing obteined good report, receiued not the promiſe:

40 Whereas God hath prepared a better thing for vs, that they without vs ſhould not bee made perfect.

MARGINALL NOTES. CHAP. XI.

Rhem. 2. 5. Henoch was.) *Here it appeareth that Henoch yet liueth and is not dead: againſt the Caluiniſts. See the annot.* Apocal. chap. 11.

Fulke. 2. It appeareth not that Enoch yet liueth in body, more then Moſes or Elias, but that he was tranſlated by God out of the world, and died not after the common maner of men. — Enoch not ſtill liuing.

Rhem. 3. 6. Rewarder to them.) *We muſt beleeue that God will reward all our good workes: for he is a rewarder of true iuſtice, not an accepter or imputer of that that is not.*

Fulke 3. Seeing God hath promiſed to rewarde all our good workes, which be his graces and giftes in vs, not for the merit of the workes, but for Chriſts ſake: we muſt vndoubtedly beleeue that God wil reward our good workes: yet it followeth not that we are iuſt by them, but onely by faith in the iuſtice of Chriſt imputed to vs. Where you ſay, *that God is not an accepter or imputer of that which is not.* It is true, if you meane that the iuſtice of Chriſt which he accepteth and imputeth to vs through faith, is true iuſtice: but if you meane that God imputeth not iuſtice vnto vs except it be in vs, you ſet your ſelfe directly againſt the Apoſtle *Rom.* 4. Who proueth by many Arguments, that God imputeth righteouſnes to the vngodly man, by faith without workes. — Iuſtification by faith.

Rhem. 4. 22. Concerning his bones.) *The tranſlation of Relikes or Saincts bodies, and the due regard and honour we ought to haue to the ſame, are proued hereby.*

Fulke. 4. Ioſeph gaue commandement concerning his bones, to teſtifie his faith in the promiſe of God, for the inheritance of the land of Canaan. Whereby no ſuperſtitious tranſlation of reliques, nor idolatrous honour of Saincts bones can be proued. For *Ioſeph* did not commaunde his bones to be worſhipped, but to be buried in the land of promiſe. — Reliques.

Rhem. 5. 26. He looked vnto.) *The Proteſtants that deny we may or ought to doe good in reſpect or for reward in heauen, are hereby confuted.*

Fulke. 5. You falſly belie the Proteſtants For they doe not deny that men may or ought to doe good, in reſpect of reward. But that the reſpect of Gods glorie, and their duetie, ought to moue them to doe good, rather then reſpect of reward and feare of puniſhment. — Slander.

ANNOTATIONS. CHAP. XI.

Rhem. 6. 1. Faith is.) *By this deſcription of faith, and by all the commendation therof through the whole chapter, you may well perceiue that the Apoſtle knew not the forged ſpecial faith of the Proteſtants, whereby euery one of theſe new Sectmaſters and their folowers beleeue their ſinnes are remitted, and that them ſelues ſhal be ſaued, though their ſectes be cleane contrarie one to an other.* — Not onely or a ſpecial faith.

Fulke. 6. It followeth of neceſſitie of the whole diſcourſe of the Apoſtle, that euery one of the fathers beleeued that his ſinnes were forgiuen, and that he ſhould be ſaued. For no ſinner can hope to haue reward of eternall life which God promiſeth, except he beleeue that God hath forgiuen his ſinnes, which deſerue eternal death. That ſectmaſters of contrary ſects, beleeue that they ſhalbe ſaued, it is no true faith in them grounded vpon Gods word, but a vaine perſwaſion, as is in the Turkes, Papiſts, Anabaptiſts, and ſuch like. — True faith.

Rhem. 7. 1. Not appearing.) This is the praiſe of faith, *ſaith S. Auguſtine*, if that which is beleeued, be not ſeen. For what great thing is it, if that be beleeued, which is ſeen? according to that ſentence of our Lord when he rebuked his diſciple, ſaying: Becauſe thou haſt ſeen me Thomas, thou haſt beleeued: bleſſed are they that haue not ſeen and haue beleeued. Aug. in euang. Io. tract. 79. *Which may be a rebuke alſo & a checke to al thoſe faithles ſpeaches, I would ſee him, taſt him, touch him and feele his very fleſh in the Sacrament, otherwiſe I wil not beleeue.* — Faith is of things not ſeen as in the B. Sacrament.

Fulke. 7. Faith, is of ſuch things (as Gods word teacheth) that are not ſeene, therefore the Catholike Church, and the perpetual continuance thereof, being an article of faith is not ſeene. But it is not ſufficient that a thing be inuiſible, to make it an article of faith: but it muſt be grounded vpon the word of God. Therefore that carnal maner of preſence, of Chriſts body & bloud in the Sacrament inuiſibly, being not taught in the Scripture, but confuted thereby, is no article of faith, but a groſſe hereſie. Yet in ſuch ſort as Chriſt ſaith, the Sacrament to be his — The Catholike Church inuiſible. — The real preſence.

his body and bloud, ſacramentally, to aſſure vs that we are fedde ſpiritually, with the very body and bloud of Chriſt vnto euerlaſting life, becauſe it is taught in the word of God, though it be neither ſeene with the eye, nor to be conceiued with the carnal reaſon of man, yet we muſt vndoubtedly beleeue it.

Rhem. 8. 6. He that commeth.) *Faith is the foundation and ground of all other vertues and worſhip of God, without which no man can pleaſe God. Therfore if one be a Iewe, a Heathen, or an heretike, that is to ſay, be without the Catholike faith, al his workes ſhal profit him no whit to ſaluation.* Nothing profitable or meritorious without faith.

Fulke. 8. Faith cauſeth our workes to be good and acceptable to God of his mercy, but not meritorious of their worthines, or of the worthines of faith. Merite.

Rhem. 9. 21. Adored the toppe of his rod.) *The learned may ſee here that the Apoſtle doth not tie him ſelf to the Hebrue in the place of Geneſis whence it is alleaged, but foloweth the Septuaginta, though it differ from the Hebrue. as alſo the other Apoſtles and Euangeliſts and our Sauiour him ſelf did: neither were they curious (as men now a dayes) to examine al by the Hebrue only, becauſe they writing & ſpeking by the holy Ghoſt, knew very wel that this tranſlation* is the ſenſe of the holy Ghoſt alſo, and as true, and as directly intended as the other: and therfore alſo that tranſlation continued alwaies authentical in the Greeke Church, notwithſtanding the diuerſitie therof from the Hebrue. Euen ſo we that be Catholikes, folow with al the Latin fathers the authentical Latin träſlation, though it be not alwaies agreable to the Hebrue or Greeke that now is. But Caluin is not onely very ſaucie, but very ignorant, when he ſaith that the Septuaginta were deceiued, and yet that the Apoſtle without curioſity was content to folow them: becauſe it is euident, that *the Hebrue being then without pointes, * might be tranſlated the one way as wel as the other. Which they vnderſtood ſo wel (and therfore were not deceiued) that within three lines after, in the beginning of the next chapter, they tranſlate the ſame word, as he would haue it in this place.* Gen. 47. 31. The citations in the new Teſtament, not only according to the Hebrue, but to the Septuaginta. * *Aug. de ciu. Dei li. 15. c. 14.* * בראש, rod. מטה, bed.

The vulgar latin tranſlation.

מטה*

Againe obſerue in thoſe wordes, He adored the toppe of his rod, *that adoration (as the Scripture vſeth this word) may be done to creatures, or to God at and before a creature: as, at or* before the Arke of the Teſtament in old time, now at or before the crucifixe, relikes, images: & in the Pſalmes* 93. 131. Adore ye his footſtoole. Adore ye toward his holy mount. We wil adore toward the place where his feete ſtoode: *or (which by the Hebrue phraſe is al one)* Adore ye his holy mount. We wil adore the place where his feete ſtood. *as alſo *the Greeke fathers, S Damaſcene li. 1. de imaginibus, and Leontius cited of him, yea S. Chryſoſtom alſo do handel theſe places, & namely that of the Apoſtle which we now ſpeake of, interpreting the Greeke as our Latin hath, and as we do, He adored the rod or the top of his rod, that is, the ſcepter of Ioſeph now Prince of AEgypt, ſo fulfilling Ioſephs dreames which foretold the ſame* Gen. 37: *and withal ſignifying as it were by this propheticall fact, *the kingdom of Iſrael or of the ten tribes that was to come of Ioſeph by Ephraim his yonger ſonne in the firſt king Ieroboam, thus the Greeke fathers. Whereunto may be added, that al this was done in type and figure of Chriſtes ſcepter and kingdom, whom he adored by and in his Croſſe, as he did Ioſeph by or in his rod and ſcepter: and therfore the Apoſtle ſaith, he did it by faith, as hauing reſpect toward things to come. By al which it is euident, that it is falſe which the Caluiniſts teach, that we may not adore image, crucifixe, or any viſible creature, that is, we may not adore God at or by ſuch creatures, nor kneele before them: and therfore their corrupt tranſlation of this place for the ſame purpoſe is intolerable, ſaying thus,* (LEANING) vpon his ſtaffe he adored (GOD). *adding no leſſe then two wordes more then is in the Greeke. which though it might be the ſenſe of the place, and S. Auguſtine ſo expoundeth it, yet they ſhould not make his expoſition the text of holy Scripture, ſpecially whereas he only of al the auncient fathers (as Beza confeſſeth) ſo expoundeth it.* *Ioſ. 7, 6. Adoration of creatures, and namely of holy things. *Oecum. in collect. *3. Reg. 11. 12. Corrupt tranſlation againſt Dulia.

Fulke. 9. The Apoſtle doeth not here rehearſe any text of the Scripture, and therefore this queſtion of following the *Septuaginta* is vnſeaſonably moued. It is true that the Apoſtles doe alleadge the Scripture diuers times out of the Greeke text, that was in euery mans hands, which though it differed ſometime in words frō the Hebrue, yet it did alwayes agree with it in ſenſe. But that the *Septuagintaes* tranſlation, where it differreth in ſenſe from the Hebrue, or the Latine, when it differeth in ſenſe from the trueth of the Hebrue or Greeke, is to be receiued and followed, it is no better then to embrace errour in ſtead of trueth: and contrary to the minde of S. Auguſtine himſelf, *De doct. Chriſt. lib. 2. c. 11.* though a great patrone of the *Septuaginta* againſt S. Hierom, who acknowledged the manifold errors of that tranſlation, and corrected many of them. Neither did all the latine fathers follow your vulgar latine tranſlation, as I haue proued manifeſtly in anſwere to your Preface. Neither is the Hebrue and Greeke of the Canonical Scripture that now is, any other in ſenſe then it was alwayes, though ſome corruption or alteration might be made by the Scribes or writers, which of the learned & diligent where it is any thing material, may eaſily be perceiued. *But Caluine is not only very ſaucie, but very ignorant, where he ſaith the Septuaginta were deceiued.* How much more ſaucie then was S. Hierom, that not in one, but in many hundred places, findeth that they were deceiued, and reformeth their errors? But wherein trow you, doeth *Caluine* ſhew his ignorance? *Becauſe it is euidēt that the Hebrue being then without points, might be tranſlated, as wel the one way as the other.* In deede it is like, the träſlatour of that Greeke text, had the Hebrue without points, & ſo was deceiued, yet the Hebrue text from the beginning had vowels, without which there could be no certeintie in the reading or vnderſtanding therof. Although they that be very wel exerciſed in the reading of the text with the vowels, can afterward reade it without vowels, and giue it the points if neede be, by their knowledge of Grammar, and of the ſenſe of the text. Whereupon many bookes were copied and written without points, which went abroad commonly among the Gentiles. But where you ſay, the Hebrue being without points, might be tranſlated as wel the one way, as the other (if it were poſſible for the Engliſh doctors of *Rhemes* to be deceiued) I would ſay you ſhew more ignorance then *Caluine*. For to omit that your vulgar latine tranſlation interpreteth the text, wherof you ſpeake *Gen. 47. 31. Conuerſus ad lectuli caput, Turning himſelf to the beds head.* Which he doth truly, according to the Hebrue, as you wil not deny, & there can be but one truth, (whereupon it foloweth, ỹ the Grecian tranſlating it otherwiſe was deceiued) yet it is manifeſt to them that haue but meane knowledge in ỹ Hebrue, that the Greeke träſlation cannot be true, becauſe it addeth a pronoune αὐτῦ, where there is no affixe in the Hebrue. The Apoſtle therefore in this place doth not rehearſe ỹ erronious tranſlation, but as *S. Auguſtine* doth expound it *Quæſt. in Gen. q. 162.* he ſaith that *Iacob by faith worſhipped God vpon the end of his ſtaffe*, that is, when through weakenes of age, and ſicknes, he leaned on his ſtaffe. So alſo doth the *Syrian* interpreter tranſlate it. But it is a perillous corruption, that for more plaine vnderſtanding, we ſay in our tranſlation, *leaning vpon his ſtaffe, making S. Auguſtines expoſition, the text of holy Scripture.* This is nothing els, but impudent wrangling, for we giue the true ſenſe of the The Original textes. Tranſlations. Cauilling.

text,

text,agreable to the wordes thereof,which is not to be lyked the worſe,becauſe it is *S.* Auguſtines expoſition. Your latin tranſlation,as I ſhewed before, hath this word *Conuerſus* which is more then the hebrue text, yet ſeeing it is included in the meaning of the hebrue text,it were extreme folly to cauill vpon that word. But you wil haue it obſerued *in theſe wordes, he adored the toppe of his rodde, that adoration may bee donne to creatures.* But that tranſlation of the text,is falſe,for it leaueth out the prepoſition עַל, which ſignifieth *ſuper*, vpon, or at leaſt as S. Hierome tranſlateth it,ouer againſt, or towarde the toppe of his rodde. Therefore thus writeth Hierome againſt your obſeruation *In this place,ſome without cauſe,do fayne,that Iacob adored the topp of Ioſephs ſcepter,meaning that honouring his ſonne he adored his power,when in the hebrue,it is redde, farre otherwiſe. And Iſrael worſhipped* (ſaith he) *toward the beddes head: meaning,that after his ſonne had ſworne vnto him, being ſecure of his petition, he adored God ouer againſt his beddes.* Quæſt.Heb.in Gen.

But if the adoration of creatures,may not be proued by this text, you adde, that *adoration may be donne to God,at or before a creature.* Yet that wil not be proued by Iacobs worſhipping towarde the beds head, or leaning vpon his ſtaffe,which is the true ſenſe of this text. But the ſcripture in other places ſayth *adore ye his footeſtoole,adore ye towarde his holy mount,or we wil adore towarde the place where his feete ſtoode,or which by the hebrue phraſe* (you ſay) *is al one,Adore ye his holy mount,we wil adore the place where his feete ſtoode.* But the true tranſlation of theſe places,according to the hebrue phraſe is: *Bow downe at or before his footeſtoole, bow downe, at or before his holy mount,we wil bow downe at his footeſtoole.* It is not all one therefore, to worſhip or bow downe,at,in,before, or towarde a place,where God hath appointed his worſhip to be kept,as in the tabernacle, temple, mount Sion,or before the arke,which in thoſe places is called his footeſtoole: and to bow downe to thoſe places, or to worſhip thoſe things. Neyther doth it folow,that it is as lawfull to worſhip,at or before the crucifixe, reliques,and images, as it was to worſhip at,or before the arke. For that was commanded, and appointed by God,this other is expreſly forbidden in the 2 commandement. And Chryſoſtome,Oecumenius and the reſt of the greekes,that ſuppoſe Iacob to haue worſhipped Ioſeph, they ſpeake but of a ciuil kind of worſhip,in reſpect of the kingdome of Ephraim,which ſhould be raiſed of the poſteritie of Ioſeph. Damaſcen (though he ſeeke a colour to defende the idolatrous worſhipping of the croſſe, out of this acte of Iacob) yet he denyeth that he did worſhip it with Latria, or the honour due to God. But your Popes pontificall appoynting the legates croſſe, to be caried on the right hand of the Emperours ſworde, rendreth this reaſon, *quia debetur ei latria,becauſe the honour proper to God,* (ſo the papiſts define *Latria*,) *is due vnto it: De ordin.ad recip.Imper Proceſſionaliter.* So that if there were any moderation in the elder ſort of them that were deceiued in this poynt, to auoyde idolatrie,it is all cleane taken away by the impudent doctrine of Antichriſt.

Adoration of creatures.

Firſt Gregory allowed images to be in the church, but denyed all maner of adoration of them. lib.7. Ep.9. Damaſcen,allowed them a kinde of adoration, called Dulia,but in no wiſe Latria,the Pope will haue not only the images of God and Chriſt to be worſhipped with Latria, but euen the image of the croſſe. Thus by degrees,the deuill hath brought idolatrie in the groſſeſt maner, at length to be allowed for Gods ſeruice.

Rhem.10 33. Wrought iuſtice.) *Men are not iuſt by beleefe onely, as the Proteſtants affirme, but by working iuſtice. And wee may note that in all this long commendation of faith in the fathers and holy perſons, their good workes are alſo ſpecially recounted,as Rahabs harbouring the ſpies, Abrahams offering his ſonne* (which their workes S.Iames doeth inculcate:) *Noes making the Arke* Gen.6. *Abels better oblation then Cains* Gen.4. & Heb.11. ver.4. *and ſoforth therefore S. Clement Alexandrinus ſaith,that the ſaid perſons and others were iuſt by faith and obedience, by faith and hoſpitalitie, by faith and patience, by faith and humilitie.*

Not faith onely. *Iac.2. Li.4.Stro. pag.240.*

The Apoſtles purpoſe then is nothing els,but to proue to the Hebrues (*who made ſo great account of their Patriarches and forefathers and their famous actes*) *that all theſe glorious perſonages and their works were commendable and acceptable onely through the faith they had of Chriſt,without which faith none of all their liues and workes ſhoulde haue profited them any whit: the Gentiles doing many noble actes* (*as heretikes may alſo doe*) *which are of no eſtimation before God, becauſe they lacke faith. And that is the ſcope of S.Paules Epiſtle to the Romanes, and of all other paſſages where he commendeth faith: further prouing eſpecially in this Epiſtle to the Hebrewes, that all their ſacrifices were nothing els but figures and atteſtations of the Chriſtian faith in Chriſt and his death. All which high reſolution and concluſion againſt the Iewes and Gentiles, that the Chriſtian faith is the true faith and religion, the Heretikes of our time ignorantly and brutiſhly abuſe againſt Chriſtian workes, ſacrifice, and Sacraments, which the Apoſtle meant ſpecially to commend and eſtabliſh by his high commendation of the faith in Chriſt.*

No workes of the Patriarkes or any other profitable, but by their faith in Chriſt. Which is alwayes the Apoſtles meaning in commending faith.

Fulke.10. The Apoſtle ſayeth not, that men are iuſt in the ſight of God by working iuſtice, but that by faith, they wrought iuſtice,that is,brought forth good and iuſt works, which through faith were acceptable to God. And that the good workes of the Patriarkes, are in all this commendation ſpecially recompted, it proueth that fayth by which men are iuſtified before God without workes (as Saint Paul proueth at large in the Epiſtle to the Rom. & Gal.) is alwaies is fruitfull of good works, and is no dead or idle faith againſt which S. Iames in his epiſtle ſpeaketh. Neither doth Clemens Alexandrinus ſay, *that the ſaide perſons were iuſt in Gods ſight by faith and obedience, faith and hoſpitalyty, faith and patience, faith and humilitie:* but onely he ſheweth, that faith is alwayes declared by good workes which followe it,therefore he ſaith: *Let vs take Enoch,which being founde iuſt in obedience was tranſlated: and Noe which after hee had beleeued was preſerued,and Abraham, which for faith and hoſpitality was called the friend of God and the father of Iſaake. For hoſpitalitie and true religion Lot was preſerued out of Sodom. For faith and hoſpitalitie Rahab the harlot was preſerued. For patience and faith they walked in goates ſkinnes and ſheepeſkinnes and garments wouen of camels heare, preaching the kingdome of Chriſt.&c.* Marke that hee ſaith not, that Enoch was made iuſt by obedience,but in or by obedience, found and declared to be iuſt, ſo he meaneth of the reſt whoſe workes God accepted,and rewarded through there faith.

Iuſtification by faith only.

Where you acknowledge *that the glorious patriarkes and all their workes, were commendable and acceptible onely through faith*, we agree with you. For thereof it followeth, that they were not iuſt before God by their workes, but only by faith,whereby onely,both there perſons and there workes, were commendable and acceptable to him. And S. Paul to the Romaines doth plainely auouch iuſtification by faith without works, by imputation

of iuſtice, by remiſſion of ſinnes as it is manifeſt, Chap. 3. & 4. &c. What heretikes you meane, that ignorantly and brutiſhly abuſe againſt chriſtian workes, ſacrifice and ſacraments, the commendation of true faith and religion, I know not. We acknowledge good workes, to bee the neceſſary fruits of true faith, yet as Saint Auguſtine ſaith, to followe the iuſtified man, not to goe before vnto iuſtification. We acknowledge ſuch chriſtian ſacrifices, as the Apoſtle teacheth to bee acceptable vnto god. The ſacraments of Chriſts inſtitution, wee acknowledge with due reuerence: wherefore, if your accuſation be againſt vs, it is nothing els but malicious rayling. Slander

Rhem. 11 40. Without vs ſhould not.) *The fathers before Chriſt could not be accompliſhed, that is, not admitted to the heauenly ioyes, viſion, and fruition of God, till the Apoſtles and other of the newe lawe were aſſociate to them, and the way to euerlaſting glorie opened by our Lordes death and Aſcenſion. Neither ſhall either they or we be fully perfected in glorie both of body and ſoule, till the generall reſurrection: Gods prouidence being ſo, that we ſhould not one be conſummated without an other, all being of one faith, and redeemed by one Lord Chriſt.* The Patriarkes and other iuſt not in heauen before Chriſt.

Fulke. 11 By this wreſted interpretation, it ſhould follow, that the fathers were not admitted to the heauenly ioyes, till the apoſtles were dead: nor before the aſcenſion of Chriſt. But the apoſtle meaneth that they and all the elect together, ſhalbe conſummated in glory at the ſecond comming of Chriſt, when they ſhalbe receiued into heauen with their bodies, as they are now in their ſoules. Wherefore, this place proueth not, that the patriarks and other iuſt mens ſoules, were not in heauen, before Chriſt came in the fleſh. The ſoules of the Patriarkes in heauen.

CHAP. XII.

Rhem. 1. *By the foreſaid examples he exhorteth them to patience, 2 and by example of Chriſt himſelfe crucified, 5 and becauſe this diſcipline is an argument that they be Gods children, 9 with whoſe rodde they ſhould be much more content then with that of their carnall fathers: and becauſe it bringeth iuſtification. 12 Exhorting them therefore to plucke vp their hearts, and to take faſter footing: 18 conſidering that all being nowe ſo ſweete, and not terrible as in the old Teſtament their damnation, if they refuſe to heare, will be ſo much the greater.*

Fulke. 1. There is no word in the text, to proue, that Gods chaſtiſement bringeth iuſtification, although it render to them that are exerciſed by it, the peaceable fruite of iuſtice, that is, cauſeth them to feare God, and walke quietly in his commandements, whereby they are not iuſtified in Gods ſight, but declared to be iuſt. Iuſtification.

Col. 3, 8. 1. Pet. 2, 1.

AND therefore we alſo hauing ſo great a cloud of witneſſes put vpon vs: * laying away all weight and ſinne that compaſſeth vs, by patience let vs runne to the fight propoſed vnto vs,

2 Looking on the author of faith, and the conſummator IESVS, who, ioy being propoſed vnto him, ſuſtained the croſſe, contemning confuſion, and ſitteth on the right hand of the ſeate of God.

3 For, thinke diligently vpon him which ſuſtained of ſinners ſuch contradiction againſt him ſelfe: that you bee not wearied, fainting in your mindes.

4 For you haue not yet reſiſted vnto blood, repugning againſt ſinne:

5 And you haue forgotten the conſolation, which ſpeaketh to you, as it were to children, ſaying, *My ſonne, neglect not the diſcipline of our Lord: neither be thou wearied whiles thou art rebuked of him.*

Prou. 3, 11. Apoc. 3, 19.

6 *For whom our Lord loueth, he chaſteneth: and ‖ he ſcourgeth euery childe that hee receiueth,*

7 Perſeuere ye in diſcipline. As vnto children doeth God offer him ſelfe to you. for what ſonne is there, whom the father doth not correct?

8 But if you be without diſcipline, whereof all bee made partakers: then are you baſtards, and not children.

9 More-

*WHerefore, ſeeing that wee are compaſſed with ſo great a cloude of witneſſes, all * layde away that preſſeth downe, and the † ſinne that hangeth ſo faſt on, let vs runne with patience vnto the battell that is ſet before vs:* Ephe. 4. 24. † Or, that ſo lightly vpon euery circumſtance or occaſion taketh hold of vs.

2 Looking vnto Ieſus the † captaine and finiſher of our faith, which for the ioye that was ſet before him, endured the croſſe, hauing deſpiſed the ſhame, and is ſet downe on the right hand of the throne of God. † Or, beginner.

3 Conſider therefore him that endured ſuch ſpeaking againſt him of ſinners, leſt you ſhould be wearied, faynting in your mindes.

4 Ye haue not yet reſiſted vnto the ſhedding of *blood, ſtriuing againſt ſinne.*

*5 And yee haue forgotten the exhortation which ſpeaketh vnto you as vnto children, * My ſonne, deſpiſe not thou the chaſtening of the Lorde, neyther faynt when thou art rebuked of him.* Prou. 3. 11.

6 For whome the Lorde loueth, hee chaſteneth, and ſcourgeth euery ſonne that hee receiueth.

7 If ye endure chaſtening, God tendreth you as his ſonnes: for what ſonne is he whom the father chaſteneth not?

8 But if ye be without chaſtiſement, whereof all are partakers, then are ye baſtardes, and not ſonnes.

9 Further-

9 Moreouer the fathers in deede of our fleſh we had for inſtructors, and we did reuerence them: ſhal we not much more obey the Father of ſpirites, and liue?

10 And they in deede for a time of fewe daies, according to their will inſtructed vs: but he, to that which is profitable in receiuing of his ſanctification.

11 And al diſcipline for the preſēt certes ſeemeth not to be of ioy, but of ſorow: but afterward it wil render to them that are exerciſed by it, moſt peaceable fruit of iuſtice.

12 For the which cauſe ſtretch vp the ſlacked handes and the looſe knees.

13 And make ſtraight ſteppes to your feete: that no man halting erre, but rather be healed.

Rom.12,18. 14 *Folow peace with al men, and holineſſe: without which no man ſhall ſee God:

‡That we be not good, ther is no lacke on Gods part, who offereth his grace to vs: but the defect is in our ſelues that are not anſwerable to Gods calling of vs & grace toward vs.

15 Looking diligently leſt any man ‡ be wanting to the grace of God: leſt any roote of bitternes ſpringing vp do hinder, and by it many be polluted.

16 Leſt there be any fornicator or prophane perſon ᶜ as Eſau: * who for one diſhe of meate ſold his firſt-birth-rights.

17 For know ye that afterward alſo deſiring to inherite the benediction, he was reprobated: * for he founde not place of repentance, although with teares hee had ſought it.

Gen.25, 33. Gen.27,38.

Exo.19,20. ‖*kindled* (or) *burning*.

18 For you are not come to a palpable mount, and an ‖ acceſſible fire, and whirlewinde, and darkenes, and ſtorme.

ᶜ Such as forſake their ſaluation and religion to ſaue their lands and goods, are like Eſau.

19 And the ſound of trompet, and voice of wordes, which they that heard, excuſed them ſelues, that the word might not be ſpoken to them.

20 For they did not beare that which was ſaid, *And if a beaſt ſhall touch the mount, it ſhalbe ſtoned.*

Exo.19,12.

21 And ſo terrible was it which was ſeen, Moyſes ſaid: *I am frighted and tremble.*

‡ The faithfull are made fellowes of angels & of al the perfect ſoules departed ſince the beginning of the world, and of Chriſt him ſelfe.

22 But ‡ you are come to mount Sion, & the Citie of the liuing God, heauenly Hieruſalem, and the aſſembly of many thouſand Angels,

23 And the Church of the firſt-borne, which are written in the heauens, and the iudge of all, God: and the ſpirites of the iuſt ᶜ made perfect.

ᶜ τετελειωμένων

24 And the mediator of the new Teſtament IESVS, & the ſprinkling of bloud ſpeaking better then * Abel.

Gen.4,10.

9 *Furthermore, we haue had fathers of our fleſh, which corrected vs, and we gaue* them *reuerence: ſhal we not then much rather be in ſubiection vnto the father of ſpirits, and liue?*

10 *For they verily for a fewe dayes chaſtened vs after their owne pleaſure: but he, for our profit, that wee might be partakers of his holyneſſe.*

11 *No chaſtiſing for the preſent ſeemeth to be ioyous, but grieuous: neuertheleſſe, afterwarde it bringeth the quiet fruit of righteouſneſſe, vnto them which are exerciſed thereby.*

12 *Staighten vp therefore the handes which were let downe, and the weake knees:*

13 *And make right ſteps vnto your feete, leſt that which is halting, be turned out of the way: but let it rather be healed.*

14 * *Folowe peace with all men, and holineſſe, without the which no man ſhall ſee the Lord.* Rom.12.18.

15 *Taking heede that no man fall away from the grace of God, leſt any roote of bitterneſſe ſpringing vp, trouble you, and thereby many be defiled.*

16 *Let there be no fornicatour or vncleane perſon, as * Eſau, which for one morſell of meate ſold his birthright.* Gen.25.33.

17 *For yee knowe howe that afterwarde, when hee woulde haue inherited the bleſſing, he was reprobated: For he found no place of repentance, though hee ſought it carefully with teares.* Gen.27.38

18 *For ye are not come vnto the* *mount that is touched, and vnto burning fire, & vnto ſtorme and darkeneſſe, and tempeſts of weather,* Exo.19.16.

19 *And ſounde of a trumpet, and the voice of wordes: which* voice, *they that heard it, wiſhed away, that the worde ſhould not be ſpoken to them:*

20 *(For they did not abide that which was commaunded.* *And if ſo much as a beaſt touch the mountaine, it ſhalbe ſtoned, or thruſt thorowe with a dart.* Exo.19.12.

21 *And ſo terrible was the ſight which appeared, that Moſes ſaid, I feare exceedingly, and quake.)*

22 *But yee are come vnto the mount Sion, & to the citie of the liuing God, the celeſtial Hieruſalem, and to an innumerable company of angels,*

23 *And vnto the congregation of the firſt borne, which are written in heauen, and to God the iudge of all, and to the ſpirits †of iuſt and perfect men:* †Or of the iuſt that are perfected.

24 *And to Ieſus the mediatour of the new* ‖*couenant, & to the blood of ſprinkling, that ſpeaketh better then* did the blood *of Abel.* ‖Or, teſtament

25 See that you refuſe him not ſpeaking. for if they eſcaped not, refuſing him that ſpake vpon the earth: much more wee, that turne away from him ſpeaking to vs from heauen.

26 Whoſe voice moued the earth then: but nowe hee promiſeth, ſaying, *Yet once: and I will moue not onely the earth, but heauen alſo.* Ag.2,7.

27 And in that he ſaieth, *Yet once*, he declareth the tranſlation of moueable things as being made, that thoſe things may remaine which are vnmoueable.

28 Therefore receiuing an vnmoueable kingdome, we haue grace: by the which [c] let vs ſerue pleaſing God, with feare and reuerence. [c] λατρεύωμεν

29 For *our God is a conſuming fire. Deu.4,24.

25 *See that ye deſpiſe not him that ſpeaketh: For if they eſcaped not, which refuſed him that ſpake on earth, much more ſhall we* not eſcape *if we turne away from him that* ſpeaketh *from heauen:*

26 *Whoſe voyce then ſhooke the earth, and nowe hath declared, ſaying,* * *Yet once more I ſhake, not the earth onely, but alſo heauen.* Agge.2.7.

27 *And this* worde *yet once more, ſignifieth remouing of thoſe things which are* †*ſhaken, as of things which are made, that the things which are not* †*ſhaken, may remaine.* †Or, changeable.

28 *Wherefore, wee receiuing a kingdome which cannot be moued, let vs haue grace, whereby we may ſo ſerue God acceptably, with reuerence and godly feare.*

29 *For *our God is a conſuming fire.* Deut.4.24.

ANNOTATIONS. CHAP. XII.

Rhem. 2. 6. He ſcourgeth.) *By this we proue that God often puniſheth the ſinnes euen of his louing children, though not with eternall damnation, yet with temporall chaſtiſement and correction: and that he doth not alwayes together with the remiſſion of deadly ſinnes and eternall puniſhment, exempt the offender receiued to his grace, from all fatherly correction either in this life or in the next. Neither haue the Heretikes of this time any reaſon or ſcripture in the world, why they ſhould take away Gods chaſtiſement of his children in the next life, more then in this world.* Temporal puniſhment after remiſſion of ſinnes, either here, or in Purgatorie.

Fulke. 2. God ſcourgeth his children, not for ſatiſfaction of his iuſtice, but to bring them to repentance, and to cauſe them to ſtande in his feare and obedience. And this chaſtiſement, he exerciſeth only in this life, which is the only time of there repentance, and reformation, which is a ſufficient reaſon, why wee acknowledge no chaſtiſement of Gods children in the next life. The ende of chaſtiſement, ſet forth in this ſcripture, extendeth not to the next life, therefore neither doth chaſtiſement it ſelfe. This apoſtle alſo teacheth, that after euery mans death, followeth his eternall iudgement: Heb.9.27. and thereby proueth, that Chriſt being once dead, can die no more, but remaineth in glory vnto eternall ſaluation of all that beleeue in him. Seeing therefore, after the warrefare, which is onely in this life, followeth the iudgement, eyther of eternall rewarde, or eternall puniſhment, there can bee no temporall chaſtiſement after this life. And beſide all other reaſons, and ſcriptures, that are brought to proue it, this one reaſon is ſufficient, that the ſcripture teacheth not any chaſtiſement of Gods children after this life. Satisfaction for ſinne. Purgatorie.

Rhem. 17. He found not.) *It is not meant, that Eſau coulde not finde remiſſion of his ſinne at Gods hand: but that, hauing once ſolde and yelded vp the right of his firſt-birth to his yonger brother it was to late to be ſorie for his vnaduiſed bargaine.*

CHAP. XIII.

He commendeth vnto them mutuall loue, 2 hoſpitality, 3 compaſſion, 4 chaſtitie, 5 contentation, 7 imitation of the faith of their Catholike Prelates and Martyrs (not harkening to the doctrines of Heretikes, nor fearing the caſting out of the Iewes ſynagogue) 17 and obedience to their preſent paſtors. 18 And ſo with requeſting their praiers, and praying for them, he endeth the Epiſtle.

LET [c] the charitie of the fraternitie abide in you. [c] ἡ φιλαδελφία

2 And ‖ hoſpitalitie do not forget, for by this, certaine being not aware, *haue receiued Angels to harbour. Rom.12.10. 1.Pet.4. Gen.18,3, 19,2,3.

3 Remember them in bondes, as if you were bounde with them: and them that labour, as your ſelues alſo remaining in body.

4 ‖ Mariage honorable in all, and the bed vndefiled. For, fornicatours and aduouterers God will iudge.

5 Let your maners bee without auarice: contented with things preſent. For hee ſaide, *I will not leaue thee, neither will I forſake thee.*

6 So that wee doe confidently ſay: *Our* Lorde

Let brotherly loue continue.

2 **Bee not forgetfull to lodge ſtrangers: for thereby ſome haue lodged angels vnawares,* Rom.12.10. 1.pet.4.9. gen.19.3.

3 *Remember them that are in bondes as bound with them: And them which ſuffer aduerſitie, as being your ſelues alſo in the body* ſubiect to aduerſitie.

4 *Wedlocke is honourable among all men, and the bed vndefiled: But whoremongers and adulterers, God will iudge.*

5 *Let your conuerſation be without couetouſneſſe, being content with ſuch things as yee haue. For he hath ſayde,* * *I will in no caſe fayle thee, neyther forſake thee.* Ioſu.1.5.

6 *So that we may boldly ſay,* **The Lorde is* Pſal.19.6.

my

Psal.55,12. 117,6.

Lord is my helper: I will not feare what man shal doe to me.

The Epistle for a Confessor that is a Bishop.

7 ‖ Remember your Prelates, which haue spoken the word of God to you: the end of whose conuersation beholding, imitate their faith.

8 IESVS Christ yesterday, and to day: the same also for euer.

9 With ‡ various and strange doctrines be not led away. For it is best that the hart be established with grace, ‖ not with meats: which haue not profited those that walke in them.

10 ‖ We haue an altar: wherof they haue not power to eate which serue the tabernacle.

Leu.16,27.

11 For* the bodies of those beasts, whose bloud for sinne is caried into the holies by the high priest, are burned without the campe.

12 For the which thing IESVS also, that he might sanctifie the people by his owne bloud, suffered without the gate.

13 Let vs goe foorth therefore to him without the campe: carying his reproch.

14 For we haue not here a permanent citie: but we seeke that which is to come.

Ose.14,3.

15 By him therfore let vs offer ‖ the host of praise alwaies to God, that is to say, * the fruit of lips confessing to his name.

16 And beneficence and communication do not forget, for with such hostes ‖ God is promerited.

17 ‖ Obey your Prelates, and be subiect to them. For they watch as being to render account for your soules: ☞ that they may doe this with ioy, and not mourning. for this is not expedient for you,

18 Pray for vs. for we haue confidence that we haue a good conscience, willing to conuerse well in all.

19 And I beseech you the more to doe this, that I may the more speedily be restored to you.

20 And the God of peace which brought out from the dead the great Pastor of the sheepe, in the bloud of the eternal testamēt, our Lord IESVS Christ:

c aptet vos. c καταρτισαι, that is, make you perfect and absolute in al goodnes.

21 c Fit you in al goodnes, that you may doe his will, doing in you that which may please before him by IESVS Christ: to whom is glory for euer and euer. Amen.

22 And I desire you brethrē that you suffer the word of consolation. For in very few wordes haue I written to you.

23 Know you our brother Timothee to be

my helper, and I will not feare what man may doe vnto me.

7 Remember them which haue the ouersight of you, which haue spoken vnto you the word of God: whose ende of conuersation ye considering, folow their faith.

8 Iesus Christ yesterday, and to day, and the same for euer.

9 Be not caried about with diuers & strange doctrines: For it is a good thing that the heart be stablished with grace, and not with meates, which haue not profited them that haue bene occupied therein.

10 Wee haue an altar, whereof they haue no right to eate, which serue in the tabernacle.

11 For the bodies of those beastes, whose blood is brought into the holy place, by the high priest for sinne, are burnt without the tents.

12 Therefore Iesus also, that hee might sanctifie the people with his owne blood, suffred without the gate.

13 Let vs goe foorth therefore vnto him out of the tentes, bearing his reproch.

14 For here haue we no continuing citie: but we seeke one to come.

15 By him therefore let vs offer sacrifice of laud alwayes to God, that is, the fruit of lips confessing his name.

16 To do good, and to distribute, forget not, for with such sacrifices God is wel pleased.

17 Obey them that haue the ouersight of you, and submit your selues: for they watch for your soules, as they that must giue account, that they may doe it with ioy, and not with griefe: for that is vnprofitable for you.

18 Praye for vs: for wee trust wee haue a good conscience, in all things willing to liue honestly.

19 But I desire you the more earnestly that yee so doe, that I may bee restored to you the sooner.

20 The God of peace that brought agayne from the dead our Lord Iesus, the great shepeheard of the sheepe, through the blood of the euerlasting couenant,

21 Make you perfect in all good works to doe his will, working in you that which is pleasant in his sight, through Iesus Christ, to whom be glory for euer and euer, Amen.

22 And I beseech you, brethren, suffer the word of exhortation, for I haue written vnto you in few wordes.

23 Know ye, that our *brother Timotheus is*

be diſmiſſed: with whom (if he come the ſooner) I will ſee you.

24 Salute all your prelates, and all the Saincts. The brethren of Italie ſalute you.

25 Grace be with you al. Amen.

deliuered: with whom (if he come ſhortly) I will ſee you.

24 Salute al them that haue the ouerſight of you, and all the ſaincts. They of Italie ſalute you.

25 Grace be with you all, Amen.

¶ Written to the Hebrewes, from Italie, by Timotheus.

MARGINAL NOTES. CHAP. XIII.

Rhem. 1. 9 Various and ſtrange.) *New, diuers, changeable, and ſtrange doctrines to be auoided, for ſuch le heretical. Againſt which the beſt remedie or preſeruatiue is, alwayes to looke backe to our firſt Apoſtles, and the holy fathers doctrine.*

Fulke. 1. To preſerue vs from new and ſtrange doctrines, we muſt looke to Chriſt Ieſus and his Apoſtles doctrine, not to the Popes apoſtles or any other fathers, that teach any thing diuers or different from Chriſt and his Apoſtles. Antiquitie.

ANNOTATIONS. CHAP. XIII.

Rhem. 2. 2 Hoſpitalitie.) *Hoſpitalitie, that is, receiuing and habouring of poore pilgrimes, perſecuted and deſolate perſons, is ſo acceptable to God and ſo honorable, that oftentimes it hath bene mens good happe to harbour Angels in ſtead of poore folke vnawares. Which muſt needes be euer a great benediction to them and their families, as we ſee by Abraham and Lot,* Gen. 18. & 19. *(and the like fell alſo to S. Gregorie, as Io. Diaconus writeth, to whoſe ordinarie table of poore men, not only Angels but Chriſt alſo came in Pilgrimes weed.* In vit. li. 1. c. 10. & li. 2. c. 22. 23.) *whereof if we had not example and warrant by S. Paules wordes in this place, and many other expreſſe Scriptures of the old Teſtament, theſe ſcornefull miſcreants of this time making ſo little account both of good workes and ſuch miraculous entrance of Chriſt and his Angels into holy mens harbour, would make this alſo ſeeme fabulous, as they do other like things.* Hoſpitalitie. Angels harboured.

Fulke. 2. That Chriſt in perſon of his humanitie came to Gregories table, we count it an hereticall fable, being againſt the articles of our faith, concerning Chriſtes aſcenſion into heauen, ſitting at the right hand of God, and ſecond comming in glory. A fable.

Rhem. 3. 4 Mariage honorable.) The Apoſtle *(ſayth a holy Doctor)* ſayth, Mariage honorable in all, and the bed vndefiled. And therefore the ſeruants of God in that they are not maried, thinke not the good of mariage to be a fault, but yet they doubt not perpetual continencie to be better then good mariage, ſpecially in this time when it is ſaid of continencie, He that can take, let him take. De fid. ad Pet. c. 3. apud Aug. in fine. *Marke the doctrine of the fathers and of the Catholike Church concerning matrimonie, that it is honorable, and ſo honorable, that it is a holy ſacrament, but yet * inferiour to virginitie and perpetual continencie: honorable in all, that is, all ſuch as may lawfully marrie and are lawfully maried: not in brother and ſiſter, not in perſons that haue vowed the contrary, to whom the ſame Apoſtle ſayth it is damnable.* 1. Tim. 5. v. 11. *And this were the meaning of this place, if it were to be read thus,* Mariage is honorable. How mariage is honorable in all, if the Apoſtle did ſo ſay, as he doth not. *1. Cor. 7. v. 38

But to ſee how the Proteſtants in all their tranſlations, to abuſe the ſimple, doe falſifie this ſentence of the Apoſtle, to make it ſerue for the mariage of Votaries, it is notorious. Firſt, they vſe deceit in ſupplying the verbe ſubſtantiue that wanteth, making it the Indicatiue moode thus, Mariage is honourable, &c. *as though the Apoſtle affirmed all mariage to bee honourable or lawfull, where the verbe to be ſupplied ought rather to be the Imperatiue moode,* Let mariage be honorable, *that ſo the ſpeach may be an exhortation or commaundement to them that be or will be maried, to vſe themſelues in that ſtate in all fidelitie, cleanlineſſe, and coniugall continencie one toward an other: as when S. Peter alſo and this Apoſtle exhort maried men to giue honour to their wiues as to the weaker veſſels, and to poſſeſſe their veſſel in honor, not in the paſſions of ignominie and vncleanlineſſe: this is honorable or chaſt mariage, to which he here exhorteth. And that it is rather an exhortation, then an affirmation, it is euident by the other partes and circumſtances of this place both before and after: all which are exhortations in their owne tranſlations, this only being in the middes, and as indifferent to be an exhortation as the reſt (by their owne confeſſion) they reſtraine of purpoſe. Our text therefore and all Catholike tranſlations leaue the ſentence indifferent * as it is in the Greeke, and as true tranſlatours ought to do, not preſuming to addict it to one ſide, leſt they ſhould reſtraine the ſenſe of the holy Ghoſt to their owne particular fantaſie.* One ſhort place manifoldly corrupted by the Proteſtants. They reſtraine the ſenſe to their Heretical fanſie. 1. Pet. 3. 1. Theſ. 4. *τίμιος ὁ γάμος ἐν πᾶσι.

*Againe, * our new Tranſlatours corrupt the text in that they tranſlate,* in omnibus, among all men, *becauſe ſo they thinke it would ſound better to the ignorant, that Prieſts, Religious, and all whoſoeuer, may marrie: where they cannot tell either by the Greeke or Latin, that* in omnibus *ſhould be the maſculine gendre, rather then the neutre (as not only Eraſmus, but * the Greeke doctors alſo take it) to ſignifie that mariage ſhould be honorably kept betweene man and wife in all pointes and in all reſpects.* See S. Chryſ. and Theoph. in hunc locum. *For there may be many filthy abuſes in wedlocke, which the Apoſtle warneth them to take heed of, and to keepe their mariage-bed vndefiled. But the third corruption for their purpoſe aforeſayd, and moſt impudent, is, * that ſome of the Caluiniſts, for* in omnibus, *tranſlate,* inter quoſuis, *with a marginall interpretation to ſignifie al orders, conditions, ſtates, and qualities of men. So boldly they take away all indifferencie of ſenſes, & make Gods word to ſpeake iuſt that which themſelues would, and their hereſie requireth, in which kind they paſſe al impudencie and all hereſikes that euer were.* *The Engliſh Bible 1577. *Oecum. in Collect. *Beza in no. Teſt. Gracolat. an. 1565.

Fulke. 3. Such prerogatiue as the Apoſtle 1. Cor. 7. aſcribeth to virginitie aboue mariage, we acknowledge with the ancient fathers. To make mariage a Sacrament of the new Teſtament, which was inſtituted in the beginning of the worlde, it is againſt all reaſon. But you ſo honour it, in making it a Sacrament, as the Iewes honoured Chriſt in clothing him with a purple robe, for you ſay notwithſtandin, that by this holy Sacrament, *The ſacred* The mariage of the miniſters of the Church.

order

order of prieſthood is prophaned. You ſay it is honorable in all men, which may lawfully marry, or be married, therfore it is honourable in the miniſters of the Church, whom the Scripture alloweth to be maried. But in vowed perſons (you ſay) it is damnable, the Apoſtle ſayeth not ſo, but that thoſe widowes haue condemnation or iudgement, *which haue forſaken the firſt fayth*, which is of chriſtianitie, not of continencie. But to take it moſt ſtrongly for your ſide, that they ſinne damnably, which breake their vowe, yet mariage in them alſo is honorable, as Epiphanius teſtifieth, *Hær. 61. Hierom. ad Demetr. Auguſt. de bono viduitatis, cap.* 10.

But the Apoſtle (you ſay) *doeth not ſay that mariage is honourable in all men, and it is notorious to ſee how we doe falſifie the Scripture.* It is notorious to ſee how without all ſhame you doe raile and wrangle. For what ſayeth the Apoſtle if he ſay not ſo? You ſay *Firſt we vſe deceit in ſupplying the verbe ſubſtantiue that wanteth, making it the indicatiue moode.* If you had but halfe ſo much learning as you take vpon you, you might ſee that the particle ϑ, in the wordes following, declareth the firſt wordes to be meant affirmatiuely. Agayne, the ſcope of the Apoſtle is playne, to diſſwade men from fornication and adultery, and therefore ſheweth the remedy which God hath prouided for mans iuſirmitie, to be honourable and voyd of filthineſſe, therefore the verbe of the Indicatiue is more meete then of the Imperatiue moode. For that which you inferre of the exhortation to vſe mariage honourably and purely, followeth of the affirmatiue, whereby mariage is approoued by Gods ordinaunce to be ſuch, and is alſo conteined therein, as though the Apoſtle ſhould ſay, Vſe the honourable and pure remedy of mariage honourably and purely, for God will iudge fornicators and adulterers. And this text is taken affirmatiuely by Theodoret, whoſe wordes are theſe. *This law God made in the beginning. Let vs make* (ſayth he) *an helper for him. Therefore, when hee had faſhioned her and brought her to him, hee ioyned them together, and gaue the bleſſing of mariage, ſaying, increaſe and multiply, and fill the earth. But intemperate and vnchaſte cogitation brought in adulterie and fornication.* So doth Chryſoſtome vnderſtand the wordes affirmatiuely, ſaying: *When he had ſet down mariage to be honourable in all, and the bed to be vndefiled, he ſheweth that he doeth rightly inferre thoſe wordes which folow. Firſt, if mariage be graunted, the fornicator is iuſtly puniſhed.* The like ſaying hath Oecumenius, to prooue that he taketh the wordes affirmatiuely. *If mariage be permitted and is lawfull to the ſatiſfying of luſt without ſinne, what colour of excuſe ſhall be to whoremongers and adulterers.* Where it is to bee noted alſo, that Hentenius a papiſt tranſlateth the text, *Honorabile eſt coniugium, mariage is honourable.* How doe we then reſtraine the ſenſe to our hereticall fantaſie, when beſide the particle in the later part of the ſentence theſe auncient interpreters, doe all vnderſtand it affirmatiuely? And how can you call it an hereticall fantaſie, to affirme that mariage is honourable in all men, and the mariage bed vndefiled, when the ſame ſenſe doeth follow, if we ſhould read it as wordes of exhortation: Let mariage be honourable in all, &c. Verily Chryſoſtome vnderſtanding the text affirmatiuely, ſaieth that the Apoſtle *fighteth agaynſt heretikes.* Primaſius ſaieth: *There were ſome at that time which condemned mariage, ſaying that the coniunction of mariage is vncleane, and that a man cannot be cleane which riſeth from his wiues bed. Therefore the bleſſed Apoſtle ſayth, that mariage is lawfull which is made for loue of children, not to fulfill filthy luſt, and he doeth not onely permit it, but alſo ſaieth, that it pleaſeth God. For it is honourable mariage to marrie a wife lawfully for loue of children. Agayne he ſaieth, The mariage bed is vndefiled, and they that riſe from it are vndefiled, that is not drawing from thence any ſpot of ſinne.* It is manifeſt therefore, that you would auoyd the playne ſenſe of the Scripture, which euery way muſt bee, that mariage is honourable, and the bed vndefiled to hide your hereticall and diueliſh fantaſie, whereby you hold, that *the ſacred order of prieſthood is prophaned thereby.*

Cauilling.

An other corruption you note in our tranſlations, *That wee tranſlate among all men, whereas the Greeke may bee as well of the Neuter, as of the Maſculine gender, as Eraſmus doeth take it, and the Greeke Doctours alſo.* But that which followeth of whoremongers and adulterers, declareth that it is to bee referred to the perſons, rather then the things. Although if you tranſlate it in all things, it is more generall, comprehending all perſons, all ſtates and all offices and conditions of men. So doeth Theophylact vnderſtand it in theſe wordes: *Conſider how great regard he hath of temperaunce and continence. For before making mention of holineſſe, he ſpake of it, and agayne after thoſe wordes hee will ſpeake of fornicators and adulterers. In all therefore is not onely in men of riper age, and not in yong men alſo, but in all men or in all meanes and times, not in affliction onely and in reſt otherwiſe: not honourable and precious in this part, in that part otherwiſe, but the whole throughout all is honourable. Here heretikes are made to bluſhe, which ſlaunder matrimonie. For beholde he nameth mariage, precious, matrimonie honourable, which preſerueth a man in temperaunce, but fornicatours and adulterers God will iudge. Here alſo with a penaltie adioyned, fornication is prohibited, for God will iudge them, that is, condemne them, and not vnwoorthilie. For if matrimonie bee permitted, the fornicator and adulterer are iuſtly puniſhed.* The reſt of the Greeke interpreters ſayings are alreadie ſet downe, by which you ſee what vayne quarelling and wrangling you make to denie the due honour to matrimonie.

Cauilling.

But the third corruption you ſay is moſt impudent, that tranſlate Inter quoſuis, *to ſignifie all orders, conditions, ſtates and qualities of men.* And yet that is the playne meaning of the Apoſtle, as appeareth by the puniſhment of fornicators and adulterers that followeth, and ſo is the iudgement of all the auncient fathers that expound the text, when they ſay, If marrimonie bee permitted, the fornicatour and adulterer are iuſtly puniſhed. Els how can fornication and adulterie in all orders, conditions, ſtates and qualities of men bee iuſtly puniſhed, except marriage bee permitted in all orders, conditions, ſtates and qualities? And what greater impudence can there be then this? to ſay: Mariage is honourable in all things, and yet to except ſome orders, conditions, ſtates and qualities of men, as though they were no things, becauſe mariage is not honourable in them. The papiſtes therefore in their impudent quarelling agaynſt the trueth, to maynteine the doctrine of deuils agaynſt the honour and puritie of marriage, doe not onely paſſe all heretikes, but euen the deuils themſelues: who becauſe they haue vnderſtanding, would be aſhamed to graunt an vniuerſall, and deny the particulars thereof. And alſo in flying from the maſculine gender to the neuter, they are as ridiculous as Aeſops fiſhes, which lept out of the frying panne into the middeſt of the fire.

Rhem. 4. 7 Remember your Prelates.) *We be here warned to haue great regard in our life and beliefe, to the holy fathers, Doctors and glorious biſhops gone before vs in Gods Church, not doubting but they being our lawfull Paſtours, had and taught the truth: of whom S. Auguſtine ſayd,* That which they found in the church, they held faſt: that which they learned, they taught: that which they receiued of their fathers, the ſame they deliuered to their children. Cont. Iulian. li. 2. c. 10. *Which reſpect to our holy forefathers in faith, is now in this wicked contempt of the Heretikes, ſo much the more to be had. See the ſaid holy doctors ſecond booke againſt Iulian the Pelagian throughout, what great account he maketh of them in the confutation of hereſies, and how farre he preferreth them aboue the proud Sectmaiſters of that time: as we muſt now doe againſt our new doctors. Thus place alſo is rightly vſed to prooue that the Church of God ſhould keepe the memories of Saincts departed, by ſolemne holydayes and other deuout wayes of honour.*

We muſt haue regard to the faith and doctrine of the fathers.

Memories and feaſtes of Saincts.

Fulke 4. We acknowledge with the Apoſtle how great regard is to be had of thoſe holy Doctors and Paſtours that haue ſpoken the worde of God to vs or to our forefathers in the Church of Chriſt. But neither the Apoſtle, nor S. Auguſtine meaneth, that we ſhould acknowledge any for lawfull biſhops, that ſpeake not the worde of God. Neither that wee ſhould admit whatſoeuer the auncient fathers that were lawfull paſtours did ſay or write, beſide or againſt the worde of God. We vſe them therefore for confutation of hereſies as S. Auguſtine did, who alſo when their auctoritie was alleaged by heretikes, acknowledged that they were none otherwiſe to bee receiued, but as they were conſonant to the holy Scriptures. Therefore, when S. Cyprians auctoritie was alleaged by the Donatiſtes, he ſayd: *Nos nullam, &c. We doe no iniurie to Cyprian, when wee diſtinguiſh any writings of his whatſoeuer, from the canonicall auctoritie of the holy Scriptures. For not without cauſe with ſuch healthfull diligence, the eccleſiaſticall canon is appointed, to which certaine bookes of the Prophets and Apoſtles doe pertaine, which we dare not iudge at all, and according to which, wee may freely iudge of other writings either of faythfull men or infidels. Contr. Creſcen. lib. 2. cap. 31.* And when he was preſſed by his auctoritie out of his epiſtle to Iubaianus, he anſwereth: *I am not bound by the auctoritie of this epiſtle, becauſe I doe not account the writings of Cyprian, as canonicall Scriptures, but I conſider of them out of the canonicall Scriptures, and whatſoeuer in them agreeth with the auctoritie of the holy Scripture, I receiue it with his prayſe, but whatſoeuer agreeth not, I refuſe it with his leaue.* So likewiſe when the heretike Pelagius alleaged the auctoritie of S. Ambroſe agaynſt him, he ſayth: *Bleſſed Ambroſe the biſhop* (ſayeth the heretike) *in whoſe booke eſpecially the Romaine fayth doeth ſhine, which gliſtered as it were a certayne flower among the Latine writers: whoſe fayth and moſt pure ſenſe in the Scriptures, not ſo much as his enemie, durſt reprehend. Behold, with what and how great prayſes, he ſetteth him foorth, who although hee was an holy and a learned man, yet is he not in any wiſe to be compared with the auctoritie of the canonicall Scripture. De grat. Chriſti. contr. Pelag. cap. 43.* And when he hath rehearſed the iudgement of diuers godly fathers concerning originall ſinne, hee concludeth ſaying: *I haue not rehearſed theſe things, becauſe we leane to the opinions of any diſputers, as vnto canonicall auctoritie, but that it may appeare from the beginning vnto this time, in which this new ſect ſprung, that this article of originall ſinne was kept with ſuch conſtancie with the fayth of the Church, that of them which handled the holy Scripture it was brought foorth as moſt certaine, rather to confute other errours, then that it was aſſayed to be confuted as falſe, by any man. De peccat. mer. & remiſ. lib. 3. cap. 7.* Agayne, againſt the Pelagians he ſayeth he could vſe the teſtimonies of the auncient fathers, more then hee doeth, but that it would be to long, *And perhaps hee might bee thought not to haue preſumed ſo much as he ought of the canonicall Scriptures from which we ought not to be remooued. De nupt. & concupiſ. lib. 2. c. 29.* This iudgement of S. Auguſtine wee hold and follow concerning the writings of holy doctors.

The fathers writings and auctoritie.

But this place alſo (you ſay) *is rightly vſed to prooue that the Church of God ſhould keepe the memories of Saincts departed, by ſolemne holy dayes and other deuout wayes of honour.* In deede this place ſheweth how we ſhould honour Saincts departed, namely by imitation of their fayth, but that we ought to keepe holy dayes or any other popiſh wayes of honouring of them this place prooueth not, neither doeth any of the auncient interpreters vſe it to that end.

Rhem. 5. 9 Not with meates.) *He ſpeaketh not of Chriſtian faſtes, but of the legall difference of meates which the Hebrues were yet prone vnto: not conſidering that by Chriſtes fayth they were made free from all ſuch obſeruations of the Lawe.*

Iudaical abſtinence from meates.

Fulke. 5. Chriſtian faſtes are not meates. Hee ſpeaketh not onely againſt the Iewiſh diſtinction of meates, cleane and vncleane, but alſo againſt all other heretical and diueliſh prohibition of meates, and preferring one kind of meat before another, for holineſſe ſake.

Prohibition of meates.

Rhem. 6. 10 We haue an altar.) *He putteth them in minde by theſe wordes, that in following to much their olde Iewiſh rites, they depriued themſelues of an other maner and a more excellent ſacrifice and meate: meaning, of the holy altar, and Chriſtes owne bleſſed body offered and eaten there. of which, they that continue in the figures of the old Law, could not be partakers.* This altar *(ſayth Iſychius)* is the altar of Chriſtes body, which the Iewes for their incredulity muſt not behold. Li. 6. c. 21. in Leuit. *And the Greeke word (as alſo the Hebrue anſwering thereunto in the old teſtament) ſignifieth properly an altar to ſacrifice on, and not a metaphorical and ſpirituall altar. Whereby we prooue agaynſt the Heretikes, that we haue not a common table or profane communion boord, to eate mere bread vpon, but a very altar in the proper ſenſe, to ſacrifice Chriſtes body vpon: and ſo called of the fathers in reſpect of the ſayd body ſacrificed.* Greg. Nazianz. in orat. de ſorore Gorgonia. Chryſoſt. demonſt. quod Chriſtus ſit Deus. Socrat. lib. 1. c. 20. 25. Auguſt. epiſt. 86. De ciuitate Dei. li. 8. c. 27. & lib. 22. c. 10. Confeſſ. lib. 9. c. 11. 13. Contr. Fauſt. Manich lib. 20. cap. 21. Theophylact. in 23. Matth. *And when it is called a table, it is in reſpect of the heauenly foode of Chriſtes body and bloud receyued.*

Material altars for the ſacrifice of Chriſts body.

Suetas ſpeech. מובח

Fulke. 6. The Apoſtle ſpeaketh expreſly of participatiõ of the ſacrifice of Chriſtes death, as it is manifeſt in the two verſes next folowing, which is by chriſtian faith, and not in the Sacrament only, wherof none can be partakers that remaine in the ceremoniall obſeruation of the Leuitical ſacrifices. Therefore this place is brutiſhly abuſed, to proue that the chriſtians haue a material aultar, as the papiſts haue many. The Apoſtle meaneth, Chriſt to be this aultar who is our prieſt ſacrifice & aultar, and not the table wheron the Lordes ſupper is miniſtred, which

Aultar.

which is called an altar, but vnproperly, as the ſacrament is called a ſacrifice. For he ſaith, *We haue an altar*, which is but one, whereas the popiſh altars & communion tables are many. *But Iſychius ſaith, This altar is the altar of Chriſtes body*. You abuſe Heſychius, for he ſaith that the altar is the body of Chriſt it ſelfe: *Such an one* (ſaith he) *may not come neither to the vaile nor to the altar, that is, to the body of Chriſt, to doe the miniſtery thereof. For that hath Paule, writing to the Hebrues, taught to be the vaile and the altar.* The ſame he ſaith lib. 1. c. 4. *Know thou that S. Paule vnderſtandeth that the intelligible altar is the Lords body, for he ſaith: we haue an altar whereof they haue no power to eat, which ſerue the tabernacle, namely, the body of Chriſt, for it is not lawfull for the Iewes to eate of it. This altar of neceſſity is in the entrance of the tabernacle of witneſſe, that is in the entrance of the heauens, becauſe we haue entrance into the heauens by him.* It is manifeſt therefore that Heſychius meaneth not the popiſh altars, but the body of Chriſt in heauen, the myſterie whereof is celebrated on the Lordes table, which of the ancient fathers is called indifferently a table, as it is in deed, and an altar, as it is vnproperly. But that it is called of them a table, and was in deed a table made of boardes, and remoouable, ſet in the midſt of the people, not placed againſt a wall, I haue ſhewed ſufficiently, by the teſtimonies of the ancient fathers before.

Rhem. 7. 15. The hoſte of praiſe.) *Though it may ſignifie the ſpiritual ſacrifices of praiſe and thankes-giuing of what ſort ſoeuer: yet it ſpecially may be thought to ſignifie the great Sacrifice of the B. body and bloud of Chriſt: not as vpon the Croſſe, which was but once done in bloudy ſort, but as in the Church, and new Teſtament, where it is daily done vnbloudily, being the proper hoſt of laude and thankes giuing and therfore called the* Euchariſt, *and being the fruite and effecte of Christ and his Prieſts lippes or wordes, that is, of conſecration: becauſe this ſacrifice is made by the force of the holy wordes. And when we reade in the pſalme and other places of the olde Teſtament, of the hoſt of praiſe, it may be thought to be a prophecie of the new Sacrifice, and not of euery vulgar thankes giuing. And ſo the old fathers in the primitiue Church to hide the myſteries from the vnworthy or heathen, often ſpeake.* What is (*ſaith S. Auguſtine*) a more holy ſacrifice of praiſe, then that which conſiſteth in thankes giuing, all which the faithful do know in the ſacrifice of the Church. Li. 1. cont. aduerſ. leg. & proph. c. 18. *Againe*, c. 20. The Church from the times of the Apoſtles by the moſt certaine ſucceſſions of Biſhops, offereth to God in the body of Chriſt the Sacrifice of praiſe. *And a litle afterward*, Now Iſrael according to the ſpirit, that is, the Church offereth a ſingular Sacrifice according to the ſpirit: of whoſe houſe he wil not take calues nor goates, but wil take the Sacrifice of praiſe, not according to the order of Aaron, but according to the order of Melchiſedec. See ep. 120. c. 19. & ep. 57. ad q. 1. in fine. *Thus you ſee, when the holy fathers handle the Scriptures, they finde Maſſe and Sacrifice in many places, where the ignorant heretikes or the ſimple might thinke they ſpeake onely of a common thankes giuing.*

The Sacrifice of the altar is the principal hoſt of praiſe and thankes giuing, therfore called, *Euchariſtia.*

Fulke. 7. We acknowledge that among other ſacrifices of praiſe & thankſgiuing, the celebration of the Lords ſupper, is a ſpeciall ſacrifice of praiſe and thankſgiuing for the only ſacrifice for ſinne, offered by Chriſt himſelfe vpon the croſſe, without the gates of Ieruſalem. And ſo did the ancient fathers meane, when they called it a ſacrifice, as appeareth by thoſe ſentences taken out of S. Auguſtine, which you recite, and many other in him and the reſt of the fathers. Who neuer meant that the naturall body of Chriſt was offered in ſacrifice for ſinne, or made preſent by the wordes of the prieſt, but vnto the woorthie receiuers ſpiritually by faith. Therfore they found neither the maſſe, nor the popiſh ſacrifice propitiatorie in any text of the ſcripture, where they ſpeake only of a common thankeſgiuing, nor yet the popiſh order of ſacrificing prieſthood for ſinne, when S. Auguſtine ſaith that the ſacrifice according to the order of Melchiſedech is *the ſacrifice of praiſe*. And doubtleſſe, if Melchiſedech did ſacrifice that bread and wine which he brought foorth, it was not for ſinne, but a ſacrifice of praiſe for the victory granted to Abraham. So that theſe ſayings of S. Auguſtine doe manifeſtly ouerthrow your popiſh propitiatory ſacrifice of the maſſe, and doe expound his meaning in other places (where he calleth the communion a ſacrifice) that he meaneth not a ſacrifice for ſinne, but a ſacrament and a ſacrifice of praiſe or thankſgiuing onely.

Sacrifice of praiſe.

The maſſe.

Rhem. 8. 16. God is promerited.) *This latin word* promeretur, *cannot be expreſſed effectually in any one Engliſh word. It ſignifieth, Gods fauour to be procured by the foreſaid workes of almes and charitie, as by the deſerts and merites of the doers. Which doctrine and word of merites the Aduerſaries like ſo il, that they flee both here and els where from the word, tranſlating here for,* promeretur Deus, God is pleaſed, *more neere to the Greeke, as they pretend. Which in deede maketh no more for them then the latin, which is agreable to moſt auncient copies, as we ſee by Primaſius S. Auguſtines ſcholer. For if God be pleaſed with good workes and ſhew fauour for them, then are they meritorious, and then only faith is not the cauſe of Gods fauour to men.*

The Proteſtants auoid the word merit. ἀναξίως. Good workes meritorious.

Fulke. 8. *Promeretur* paſſiuely taken, as it is by your vulgar interpreter, is no Latine word, but a barbarous terme, the Greeke word ſignifieth to be well pleaſed, and not Gods fauour to be procured by workes of almes or charitie, as by deſerts or merits of the doers. *But the Greeke maketh no more for vs then the Latine* (you ſay) *for if God be pleaſed with good workes, and ſhew fauour for them, then are they meritorius.* But where doth the text ſay that God ſheweth fauour for good workes. God is pleaſed with good workes, becauſe they are agreeable to his commandements, and he accepteth our obedience as an acceptable ſacrifice of praiſe and thankeſgiuing, for Chriſtes ſake, by whome we offer the ſame. And he rewardeth good workes for his promiſe ſake, but he ſheweth fauour or giueth grace freely, and for his owne mercies ſake in Chriſt our redeemer. The antiquitie of this terme cannot make it a true tranſlation, when it differeth from the originall tongue. Primaſius though he vſed the terme after the vulgar tranſlation, yet he vnderſtandeth it according to the truth, as among the vulgar people it was taken in his time. Therefore he ſaith: *By ſuch ſacrifices and gifts of almes, Deus promeretur adipiſci, God is pleaſed to receiue them*, that is, God vouchſafeth to accept ſuch ſacrifices of almes and beneficence: he ſaith not that God ſheweth his fauour, or giueth his grace for ſuch, or that they be meritorious, or procure Gods fauour, as by the deſerts and merits of the doers. So that Primaſius hath your terme, but not in your hereticall meaning.

Merits.

Rhem. 9. 17. Obey your Prelates.) *There is nothing more inculcated in the holy Scriptures, then obedience of the lay people to the Prieſts and Prelates of Gods Church, in matters of ſoule, conſcience, & religion. Wherof the Apoſtle giueth this reaſon, becauſ*

The Apoſtle doth inculcate obedience to

becauſe they haue the charge of mens ſoules, and muſt anſwer for them: which is an infinite preeminence and ſuperiority, ioyned with burden, and requireth marueilous ſubmiſſion and moſt obedient ſubiection of al that be vnder them and their gouernement. From this obedience there is no exception nor exemption of kings nor Princes, be they neuer ſo great. If they haue ſoules, and be Chriſtian men, they muſt be ſubiect to ſome Biſhop, Prieſt, or other Prelate. And whatſoeuer he be (though Emperour of all the world) if he take vpon him to preſcribe and giue lawes of religion to the Biſhops and Prieſts, whom he ought to obey and be ſubiect vnto in religion, he ſhal be damned vndoubtedly, except he repent, becauſe he doth againſt the expreſſe word of God and law of nature. And by this you may ſee the difference of an heretical and a diſordered time, from other Catholike Chriſtian daies. For hereſie and the like damnable reuoltes from the Church of God, is no more but a rebellion and diſobedience to the Prieſts of Gods Church, when men refuſe to be vnder their diſcipline, to heare their doctrine, and interpretation of Scriptures, to obey their lawes and counſels. This diſobedience and rebellion from the Spiritual Gouernour vnder pretence of obedience to the Temporal, is the bane of our daies, and ſpecially of our Countrie, where theſe new Sectes are properly maintained by this falſe principle, That the Prince in matters of ſoule and religion may commaund the Prelate: which is directly and euidently againſt this Scripture and all other, that commaund the ſheepe of Chriſtes fold to obey their ſpiritual Officers.

the Prieſts and Biſhops of Gods Church.

No perſon exempted from this obedience, in matters of religion.

Fulke. 9. The obedience which the Apoſtle heere requireth, we acknowledge that it ought to be yeelded by emperors and kings to the ouerſeers or paſtors of their ſoules. But heerof it followeth not, that prieſts and prelats are exempt from obedience of ciuill powers, for if they haue ſoules, S. Paule biddeth euery ſoule ſubmit himſelfe to the higher powers. Rom. 13. Nor that emperors and kings may not preſcribe and giue lawes of religion to biſhops and prieſts, whom alſo in matters of religion they ought to obey. But the auctority and obedience of ech is eſtabliſhed, & one ought not to hinder another. For neither the prince muſt preſcribe ſuch lawes of religion to biſhops as he liſteth, but ſuch as may require the onely true religion of God, to be exerciſed according to his word. And theſe lawes the biſhop is bound to obey in paine of damnation. Neither muſt the biſhop require what doctrine ſoeuer he teacheth to be accepted and beleeued of the prince, but onely that which is agreeable to the holy word of God: which true doctrine the prince is alſo bound to beleue and follow, in paine of damnation. And if any prieſt or prelate teach, or doe otherwiſe, he is to be puniſhed by the princes auctority, who hath charge to ſee both the tables of the law to be obſerued and kept of all his ſubiects, and to puniſh the offenders. Therefore there is nothing more agreeable to the word of God, and the law of nature, then that the prince ſhould be obeyed of all his ſubiects, ſpecially in matters perteining to religion and godlineſſe. For if he command or decree any thing againſt true religion, it is no more to be obeied, then the falſe doctrine of a prieſt or prelate is to be beleeued. That princes in matters of ſoule and religion may command prelats, we haue manifeſt examples in the ſcripture, of Moſes, Dauid, Salomon, Ioſaphat, Ezechias, Ioſias, who all commanded the high prieſts, and other prieſts in matters of religion, according to the word of God. Therefore it is no hereticall confuſion of the different ſtates, but the auoiding of Antichriſtian tyranny, that we teach, when we affirme that the prince is to be obeyed in all cauſes, and of all perſons, which notwithſtanding, the obedience heere commanded remaineth wholly vntouched.

Prelats not exempt from obedience to princes.

THE ARGVMENT OF THE EPISTLE OF S. IAMES.

Rhem. 1. *THIS Epiſtle (as the reſt following) is directed ſpecially, as S. Auguſtine ſaith, againſt the errour of only faith, which ſome held at that time alſo, by miſconſtruing S. Paules wordes. Yea not only that, but many other errours (which then alſo were annexed vnto it, as they are now) doth this Apoſtle here touche expreſſly.*

He ſaith therfore, that not only faith, but alſo good workes are neceſſarie: that not only faith, but alſo good workes do iuſtifie: that they are actes of Religion, or ſeruice and worſhip of God: that to keepe al the commaundements of God, and ſo to abſteine from al mortal ſinne, is not impoſſible, but neceſſarie: that God is not author of ſinne, no not ſo much as of tentation to ſinne: that we muſt ſtay our ſelues from ſinning, with feare of our death, of the Iudgement, of hel: and ſtirre our ſelues to doing of good, with our reward that we ſhal haue for it in heauen. Theſe pointes of the Catholike faith he commendeth earneſtly vnto vs, inueighing vehemently againſt them that teach the contrarie errors. Howbeit he doth withal admoniſh not to neglect ſuch, but to ſeeke their conuerſion, ſhewing them how meritorious a thing that is. Thus then he exhorteth generally to all good workes, and dehorteth from al ſinne, but yet alſo namely to certaine, and from certaine: as, from acception of perſons, from detraction and raſh iudging, from concupiſcence and loue of this world, from ſwearing: and, to praiers, to almes, to humilitie, confeſſion and penance: but moſt copiouſly to patience in perſecution.

Now, who this Iames was: It is not he, whoſe feaſt the Church keepeth the 25. of Iulie, which was S. Iohns brother, and whoſe martyrdome we haue Act. 12. but he, whom the Church worſhippeth the firſt of Maie, who is called Frater Domini, our lordes brother, *and brother to Iude, and which was the firſt Biſhop of Hieruſalem, of whom we reade Act. 15 & 21. and alſo Gal. 2. of whoſe wonderful auſteritie and puritie of life, the Eccleſiaſticall ſtories do report.* Euſeb. li. 2. c. 22. Hiero. in Catologo.

Which Iames wrote this epiſtle.

Therfore as the old High-prieſt had power and charge ouer the Iewes, not only in Hieruſalem and Iurie, but alſo diſperſed in other Countries (as we vnderſtand. Act. 9. v. 1, & 2.) ſo S. Iames likewiſe, being Biſhop of Hieruſalem, and hauing care not only of thoſe Iewes with whom he was reſident there in Iurie, but of al the reſt alſo, writeth this Epiſtle, To the twelue tribes that are in diſperſion. *and in them, to al Chriſtians vniuerſally diſperſed through the world.* *Iam. 1.*

Fulke. 1. The error of only faith, againſt which S. Auguſtine writeth, was of them that thought the profeſſion of Chriſtian religion, how wickedly ſoeuer they liued, was ſufficient to ſaluation: againſt which this epiſtle and the other were written. But of Iuſtification by the mere grace of God, through faith without works, S. Auguſtine is a moſt earneſt defender againſt the Pelagian heretiks that ſprang vp in his time. And euen in that booke *De fide & operibus*, where he ſpeaketh of the former error, when he ſaith cap. 14. that good works *doe follow him that is iuſtified, they doe not goe before him that is to be iuſtified*, he ſheweth plainly, that a man is iuſtified before

Only faith.

fore God by faith onely, and not by good works. Neuertheleſſe, we acknowledge that not faith, only, but good works alſo are neceſſary for them that are iuſtified, to declare that they are iuſt. In which ſenſe the Apoſtle teacheth that good works doe iuſtifie before men, as faith only doth iuſtifie before God. But that it is poſſible to keepe all the commandements of God, and to abſteine from all mortall ſinne, the apoſtle ſaith not, it is the diueliſh hereſie of the Pelagians, againſt which S. Auguſtine writeth his booke *De perfectione iuſtitiæ contra Cœleſtium*, eſpecially after the ſixteenth reaſon. We denie God to be auctor of ſinne, or of tentation to ſinne, as the Apoſtle doth, yet as a iuſt iudge he leadeth the reprobate into tentation, from which Chriſt hath taught vs to pray. To conuert them that goe aſtray, it is a good worke, greatly acceptable to God, but the Apoſtle doth not teach it to be meritorious. He exhorteth vnto repentance, and acknowledging of our ſinnes one to another, but not vnto popiſh penance or auriculer confeſſion. Finally, though S. Iames were biſhop, or had ſpeciall ouerſight ouer the church of Ieruſalem, yet he had not that power and charge ouer the Iewes that the olde high prieſt had, but ſuch as Chriſt gaue to euery one of his Apoſtles. Yea the primacie of the circumciſion was ſpecially allotted to Peter, though Iames as biſhop of Ieruſalem, had alſo a fatherly care ouer all the Chriſtian Iewes.

THE CATHOLIKE EPISTLE
OF IAMES THE APOSTLE.

The Church readeth theſe Catholike or Canonical Epiſtles in order at Mattins, frō the 4 Sunday after Eaſter vntil Whitſunday.

Rhem. 1. The Proteſtants abhorre the word *Catholike.*

C Atholike Epiſtle.) *The word Catholike though in the title of this Epiſtle & the reſt folowing (called The Catholike Epiſtles) it be not wholy in the ſame ſenſe, as it is in the Creede: yet the Proteſtants ſo feare and abhorre the word altogether that in ſome of their Bibles they leaue it cleane out, although it be in the Greeke, and in ſome they had rather tranſlate ridiculouſly thus,* The generall Epiſtle &c. *whereas theſe are famouſly knowen and* *ſpecified in antiquitie, by the name of Catholike Epiſtles, for that they are written to the whole Church, not to any peculiar people or perſon, as S. Paules are.*

Euſeb. li. 2. hiſt. c. 22.

Catholike.

Fulke. 1. This title is no part of the word of God, though it be in the Greeke copies, no more then that which is written vnder the Epiſtles of S. Paule, ſhewing from whence they were written, which ſometimes is found to be vntrue, & is of your ſelues controlled in the argument vpō the firſt to the Theſſalonians, where the Greeke poſtſcript is frō Athens, which you hold was frō Corinth. Therfore the omiſſion of this title is no offence at al. And ſeeing you confeſſe it is not wholy the ſame in ſenſe as it is in the Creed, to tranſlate it as we ſpeake in the Creed, were wilfully to giue occaſion of error to the ignorant, which by tranſlating it truely, according to the meaning of the word, is eaſily auoided. But in trueth it ſignifieth the ſame heere which it doth in the Creed, that is, generall and vniuerſall. So doth Oecumenius expound this title, ſaying: *Theſe epiſtles are called Catholike, that is, vniuerſall or generall, becauſe the company of our Lords diſciples doe not dedicate theſe Epiſtles to one nation or citie, diſtinctly (as Paule doth to the Romans or Corinthians) but vniuerſally to the faithfull, either to the Iewes that were diſperſed, as Peter alſo doth, or els to all Chriſtians liuing vnder the ſame faith.* By this it appeareth that this title is vnproperly giuen to the ſeuen Epiſtles, which agreeth onely to fiue, for the two latter epiſtles of S. Iohn are inſcribed to two ſingular perſons, or vnto their families at the moſt. But where you ſay we abhorre the word of Catholike, it is a rotten & friuolous cauill: for how can we abhorre that word which we teach our children daily to ſay in their Engliſh Creed, and repeat ſo often in our daily common prayers?

CHAP. I.

We haue to reioyce in perſecution (but if we be patient, & withal abſteine from al mortal ſinne) 9 conſidering how we ſhal be exalted and crowned for it, when the perſecutor (who enricheth himſelf with our ſpoiles) ſhal fade away. 13 But if any be tempted to fall, or to any other euil, let him not ſay, God is the author of it, who is the author of al good onely. 19 Such points of the Cath. faith we muſt be content to learne without contradiction and anger, and to doe accordingly. 26 Becauſe otherwiſe we may talke of Religion, but in deede it is no Religion.

The Tranſlation of Rhemes.

The Epiſtle for a martyr.

IAMES the ſeruant of God & of our Lord IESVS Chriſt, to the twelue tribes that are in diſperſion greeting.

2 Eſteeme it, my brethren, al ioy, when you ſhal fall into diuers tentations:

Ro. 5, 3. 3 Knowing that * the probation of your faith worketh patience.

4 And let patience haue a perfect worke: that you may be perfect and entire, failing in nothing.

5 But if any of you lacke wiſedom, let him aske of God who giueth to al men aboundantly, and vpbraideth not: and it ſhal be giuen him.

6 But

The Tranſlation of the Church of England.

IAmes a ſeruant of God, and of the Lord Ieſus Chriſt, to the twelue tribes which are ſcattered abroad, greeting.

2 My brethren, count it all ioy when ye fall into diuers temptations:

3 * *Knowing* this *that the trying of your faith worketh patience,* Rom. 5. 3.

4 And let patience haue her *perfect worke, that yee may be perfect, and ſound, lacking nothing.*

5 If any of you lacke wiſedome, let him aske of God, that giueth to all men indifferently, and caſteth no man in the teeth: and it ſhall be giuen him.

*6 * But*

Mat.21,22. Mar.11,24.

6 But * let him ‖ aske in faith nothing doubting. for he that doubteth, is like to a waue of the ſea, which is moued and caried about by the winde.

7 Therfore let not that man thinke that he ſhal receiue any thing of our Lord.

8 A man double of minde is inconſtant in al his waies.

9 But let the humble brother glorie, in his exaltation.

10 And the riche, in his humilitie, becauſe

Pſ.102,15. Eccl.14,18. Eſ.4,6. 1 Pet.1,24. Iob.5,17.

* as the floure of graſſe ſhal he paſſe:

11 For the ſunne roſe with heat, and parched the grace, and the floure of it fel away, and the beautie of the ſhape thereof periſhed: ſo the riche man alſo ſhal wither in his waies.

The Epiſtle for a Martyr that is a Biſhop.

12 Bleſſed is the man that ſuffereth tentation: for when he hath been proued, he ſhal receiue the crowne of life, which God hath promiſed to them that loue him.

13 ‖ Let no man when he is tempted, ſay that he is tempted of God. for ‖ God is not a tempter of euils, and he tempteth no man.

‡ The ground of tentation to ſinne, is our concupiſcence, and not God.

14 But ‡euery one is tempted of his owne concupiſcence abſtracted and allured.

15 Afterward ‖ concupiſcence when it hath conceiued, bringeth forth ſinne. but ‖ ſinne when it is conſummate, ingendreth death.

The Epiſtle on the 4 Sunday after Eaſter.

16 Do not erre therfore my deereſt brethren.

17 Euery beſt gift, and euery perfect gift, is from aboue, deſcending from the Father of lightes, with whom is no tranſmutation, nor ſhadowing of alteration.

18 Voluntarily hath he begotten vs by the word of truth, that we may be ſome beginning of his creature.

Prou.17,27.

19 You know my deereſt brethren, And * let euery man be ſwift to heare: but ſlow to ſpeake, and ſlow to anger.

20 For the anger of man worketh not the iuſtice of God.

21 For the which thing caſting away al vncleanneſſe and aboundance of malice, in meekeneſſe receiue the engraffed word, which is able to ſaue your ſoules.

The Epiſtle on the 5 Sunday after Eaſter. Mat.7,21. Rom 2,13.

22 But * be doers of the word, and not hearers only, deceiuing your ſelues.

23 For if a man be a hearer of the word, and not a doer: he ſhal be compared to a man beholding the countenance of his natiuitie in a glaſſe.

24 For he conſidered him ſelf, & went his way, & by & by forgat what an one he was.

25 But

*6 *But let him aske in faith, nothing wauering: For he that waereth, is like a waue of the ſea, toſt of the wind, and caried with violence:* Mat.7.7. mark.11.24. luk.11.9.

7 Neither let that man thinke that he ſhal receiue any thing of the Lord.

8 A double minded man is vnſtable in all his wayes.

9 Let the brother of low degree, reioyce in that he is exalted.

10 Againe, the rich, in that he is made low:
**Becauſe as the flowre of the graſſe he ſhall paſſe away.* Eſa.40.6. eccl.14.16. 1.pet.1.14.

11 For as *the Sunne hath riſen with heat, & the graſſe hath withered, and his flowre hath fallen away, and the beautie of the faſhion of it hath periſhed: ſo alſo ſhall the rich man fade away in his wayes.*

*12 *Bleſſed is the man that endureth tentation: for when he is tryed, he ſhal receiue the crowne of life, which the Lord hath promiſed to them that loue him.* Iob.5.17.

13 Let no man ſay when he is tempted, I am tempted of God: For God can not be tempted with euill, neither tempteth he any man.

14 But euery man is tempted, when he is drawen away, and entiſed with the bait of his owne concupiſcence.

15 Then when luſt hath conceiued, it bringeth forth ſinne: and ſinne, when it is finiſhed, bringeth forth death.

16 Do not erre, my deare brethren.

17 Euery good giuing, and euery perfect gift is from aboue, and commeth downe from the father of lights, with whom is no variableneſſe, neither ſhadow of turning.

18 Of his owne will begate he vs, with the word of trueth, that we ſhould be the firſt fruits of his creatures.

19 Wherefore, my deare brethren, let euery man be ſwift to heare, ſlowe to ſpeake, ſlowe to wrath.* Pro.17.17.

20 For the wrath of man, worketh not that which is righteous before God.

21 Wherefore lay apart all filthineſſe, and ſuperfluitie of ‖ naughtineſſe, & receiue with meekneſſe of the word that is graffed in you, which is able to ſaue your ſoules. ‖ Or, maliciouſneſſe.

*22 And * be ye doers of the word, & not hearers only, deceiuing your owne ſelues.* Rom.2.13. mat.7.21.

23 For if any be a hearer of the word, & not a doer, he is like vnto a man beholding his bodily face in a glaſſe.

24 For he hath conſidered himſelfe, and is gone his wayes, and hath forgotten immediately what his faſhion was.

25 But

25 But he that hath looked in ‖ the law of perfect libertie, & hath remained in it, not made a forgetful hearer, but a doer of the work: this man shal be ‡ blessed in his deed.

26 And if any man thinke him self to be religious, nor bridling his tong, but seducing his hart: this mans religion is vaine.

27 ‖ Religion cleane and vnspotted with God and the Father, is this, to visite pupilles & widowes in their tribulation: & to keepe him self vnspotted from this world.

25 *But whoso looketh in the perfect lawe of libertie, and continueth* therein, *he being not a forgetfull hearer, but a doer of the worke, shalbe blessed in his deede.*

26 *If any man among you seeme to be* †*deuout, and refraineth not his tongue, but deceiueth his owne hart, this mans* †*deuotion is vaine.*

† Or, religious.

† Or, religion.

27 *Pure deuotion and vndefiled before God and the father, is this, To visite the fatherlesse and widowes in their aduersitie, and to keepe him selfe vnspotted of the world.*

MARGINALL NOTES. CHAP. I.

Rhem.1. 25. Blessed in his.) *Beatitude or saluation consisteth in wel working.*

Fulke 1. Vnto eternall beatitude or saluation, well working is necessarie, in them that heare the Gospel: yet Dauid saith, the beatitude of a man to be, to whom God imputeth iustice, without workes. Rom. 4, 6.

ANNOTATIONS. CHAP. I.

Rhem.2. 6. Aske in faith nothing doubting) *The Protestants would proue by this, that no man ought to pray without assurance that he shal obtaine that which he asketh. Where the Apostle meaneth nothing els, but that the asker of lawful things may not either mistrust Gods power and habilitie, or be in diffidence and despaire of his mercie: but that our doubt be onely in our owne vnworthinesse or vndue asking.* What faith is required in praier.

Fulke 2. The Protestants proue, that men must pray for nothing, but according to Gods wil and promise, and not to doubt of Gods trueth, in performing his promise. But in respect of our owne worthines, we ought to aske nothing. Oecumenius vpon this text, sayth: *If he haue faith, let him aske, but if he doubt, let him not aske, for he shall not receiue, which distrusteth that he shall receiue.* Againe, *When thou askest any thing of God, doe thou not doubt at all, saying with thy selfe: how can I aske and receiue of the Lord any thing, which haue sinned so often against him? Thinke not these things, but be conuerted vnto the Lord, with thy whole heart, and aske of him without doubting, and thou shalt know the multitude of his mercies.* Faith without doubting.

Rhem.3. 13. Let no man say that he is tempted of God.) *We see by this, that when the Scriptures (as in the* Pater noster *and other places) seeme to say, that God doth sometimes tempt vs, or leade vs into tentation: they meane not, that God is any waies the author, causer, or mouer of any man to sinne, but onely by permission, and because by his gratious power he keepeth not the offender from tentations. Therfore the blasphemie of Heretikes, making God the author of sinne, is intolerable.* See S. Augustl. ser. 9 de diuers. c. 9. God is not author of euil.

Fulke 3. God is no way ỹ auctor or mouer of men to sinne: but as a iust Iudge he not only permitteth, but also leadeth into tẽptation, those whõ he giueth ouer vnto Satan, therfore he hath taught vs to pray, *Lead vs not into tẽptation.*

Rhem.4. 13. God is not a tempter of euils.) *The Protestants as much as they may, to diminish the force of the Apostles conclusion against such as attribute their euil tentations to God (for other tentations God doth send to trie mens patience and proue their faith) take and translate the word passiuely, in this sense, that God is not tempted by our euils. Where more consonantly to the letter and circumstance of the wordes before and after, and as agreably * to the Greeke, it should be taken actiuely as it is in the Latin, that God is no tempter to euil. for being taken passiuely, there is no coherence of sense to the other wordes of the Apostle.* Partial and wilful translation. * ἀπείρασος κακῶν.

Fulke 4. The Apostles conclusion being plaine of it selfe, is more plaine, when the word is translated passiuely. For then a reason is giuen why God tempteth no man to euill, because he is so pure from euill, that he can not be tempted thereof, much lesse be a tempter and inciter of other men vnto it. Therefore this is nothing els but a diuelish surmise, that the Protestants translate the word passiuely, because they would diminish the force of the Apostles conclusion. But why then doth Hentenius a Papist, in his translation of Oecumenius, translate the word in the text passiuely? and Oecumenius out of the consent of the Greeke Fathers, interprete it passiuely? but that the right signification of the word, doth require it so to be vnderstood. *God* (sayth he) *can not be tempted of euill, according to that which is said of one, (although he be a stranger from vs, and a stranger from the faith) the diuine and blessed nature neither suffreth troubles, nor offreth to other.* Beside this, except ỹ word be taken passiuely, the Apostle saith one thing twise, immediatly together, without any cause of such vaine repetition. Wheras taking it passiuely, there is good reason & perfect coherence with ỹ words going before & after. For God is so far from tempting vnto euil, as his diuine nature is vncapable of any temptation of euil. For temptation to euil can not come from God, except it were first in him, but seing it cannot be in God, it cannot proceed from him. Slander. Cauilling.

Rhem.5. 15. Concupiscence when it hath conceiued.) *Concupiscence (we see here) of it self is not sinne, as Heretikes falsely teach: but when by any consent of the minde we do obey or yeld to it, then is sinne ingendred and formed in vs.* Concupiscence of it self no sinne.

Fulke 5. We see there is distinction of concupiscence, from actual sinne, as of the mother from her daughter, but yet as one serpent conceiueth and bringeth forth an other serpent, so both the mother and daughter are sinne, and S. Paule plainly testifieth, that concupiscence is sinne. Rom. 7. 7. Concupiscence is sinne.

Rhem. 6. 15. Sinne consummate ingendreth death.) *Here we see that not al sinne nor al consent vnto concupiscence is mortal or damnable, but when it is consummate, that is, when the consent of mans minde fully and perfectly yeldeth to the committing or liking of the acte or motion whereunto concupiscence moueth or inciteth vs.* Not euery sinne mortall.

Fulke 6. It cannot be concluded out of this place, that concupiscence, or any other sinne deserueth not damnation: when of al sinne in general, it is said: The soule that sinneth shal die, & ỹ wages of sinne is death, Ezec. 18. Rom. 7. But that there be degrees of sinne, and that actuall sinne bringeth vnto more greeuous damnation, except there be repentance. Our Sauiour Christ cõdemneth lust of the eie for adultery, & anger for murther. Math. 5. Sinnes venial.

Rhem.7. 25. The law of perfect libertie.) *The law of the Gospel and grace of Christ, is called the law of libertie, in respect*

of the yoke and burden of the old carnal ceremonies, and becauſe Chriſt hath by his bloud of the new Teſtament deliuered al that obey him, from the ſeruitude of ſinne and the Diuel. But not as the Libertines and other Heretikes of this time would haue it, that in the new Teſtament euery man may follow his owne liking and conſcience, and may chooſe whether he wil be vnder the lawes and obedience of Spiritual or Temporal Rulers, or no. What is the law of libertie in the New Teſtament.

Fulke 7. The Pope is ſuch a Libertine as refuſeth to be vnder any temporall ruler, or ſpirituall, yea he refuſeth to be vnder the whole Church of Chriſt on earth, but will be Head and Ruler thereof. The Pope a Libertine.

Rhem. 8. 27. Religion cleane.) *True religion ſtandeth not onely in talking of the Scriptures, or onely faith, or Chriſtes iuſtice: but in puritie of life, and good workes, ſpecially of charitie and mercie done by the grace of Chriſt. This is the Apoſtolical doctrine, and far from the Heretical vanitie of this time.* Good workes a part of mans iuſtice.

Fulke 8. We teach alſo, that pure religion ſtandeth not onely in wordes, but in faith, and in workes alſo, yet Chriſt only is our iuſtice, and through him we are iuſtified before God by faith without works. Rom. 3. Religion.

CHAP. II.

Rhem. 1. *Againſt acception of perſons.* 10 *From al and euery ſinne we muſt abſteine, hauing in al our wordes and deedes, the Iudgement before our eies: wherein workes of mercie ſhal be required of vs,* 14 *and onely faith ſhal not auail vs.* 18 *And that the Catholike by his workes ſheweth that he hath faith: whereas the Heretike hath no more faith then the Diuel, talke he of faith neuer ſo much, and of iuſtification thereby onely, by the example of Abraham Ro 4. For Abraham in deede was iuſtified by workes alſo,* 25 *and likewiſe Rahab.*

Fulke 1. The Apoſtle teacheth in this Chapter, that ſuch a faith as is void of good works, ſhal not iuſtifie any man, and that as a man is iuſtified in the ſight of God by faith onely, ſo he muſt be declared to be iuſt or iuſtified before God and men by good workes, which are the neceſſarie effectes of a iuſtifying faith. Iuſtification.

Leu.19,15. Deu.1,16. Pro.24,23. Eccl.42,1.

MY brethren, Haue not the faith of our Lord IESVS Chriſt of glorie ‖ in acception of perſons.

2 For if there ſhal enter into your aſſemblie a man hauing a golden ring in goodly appareil, and there ſhal enter in a poore man in homely attire,

3 And you haue reſpect to him that is clothed with the goodly appareil, and ſhal ſay to him, Sitte thou here wel: but ſay to the poore man, Stand thou there: or ſitte vnder my foote-ſtoole:

4 Do you not iudge with your ſelues, and are become iudges of vniuſt cogitations?

5 Heare my deereſt brethren: hath not God choſen the poore in this world, riche in faith, and heires of the kingdom which God hath promiſed to them that loue him?

6 But you haue diſhonoured the poore man. Do not the rich oppreſſe you by might: and them ſelues draw you to iudgements?

7 Doe not they blaſpheme the good name that is inuocated vpon you?

Leu.19,18. Mat.22,39. Rom.13.

8 If not-withſtanding you fulfil the roial law according to the ſcriptures, *Thou ſhalt loue thy neighbour as thy ſelfe*, you doe wel:

9 But if you accept perſons, you worke ſinne, reproued of the Law as tranſgreſſours.

Leu.19,37. Deu.1,18.

10 And * whoſoeuer ſhal keepe the whole Law, but offendeth in one: ‖ is made guilty of al,

11 For he that ſaid, Thou ſhalt not commit aduoutrie, ſaid alſo, Thou ſhalt not kil. And if thou doe not commit aduoutrie, but ſhalt kil: thou art made a tranſgreſſour of the Law.

12 So ſpeake ye, and ſo doe, as beginning to be iudged by the law of libertie.

13 For

Leuit.19.15. pro.24.24.

*MY brethren, * haue not the faith of our Lord Ieſus Chriſt the Lord of glory, with reſpect of perſons.*

2 For if there come into your † *companie a man wearing a gold ring, in goodly apparell, and there come in alſo a poore man, in vile rayment:*

† Or, congregation.

3 And ye haue reſpect to him that weareth the gay clothing, and ſay vnto him, Sit thou here in a good place: and ſay to the poore, Stand thou there, or ſit here vnder my footeſtoole:

4 Are ye not partiall in your ſelues, and are made iudges of euill thoughts?

5 Hearken, my deare beloued brethren, Hath not God choſen the poore of this worlde, that they might be rich in faith, and heires of the kingdome, which he promiſed to them that loue him?

6 But ye haue deſpiſed the poore, Doe not rich men oppreſſe you by tyrannie, and draw you before the iudgement ſeates?

7 Doe not they blaſpheme that good name, by the which ye are named?

8 If ye fulfill the roiall lawe according to the Scripture, * *Thou ſhalt loue thy neighbour as thy ſelfe, ye doe well:*

9 But if ye regard one perſon more then another, ye commit ſinne, and are rebuked of the lawe as tranſgreſſours.

Mat.22.39. Leuit.15.19.

*10 * Whoſoeuer ſhall keepe the whole lawe, and yet faile in one point, he is guiltie of all.*

11 For he that ſaid, Doe not commit adulterie: ſaid alſo, Doe not kill. Though thou doe none adulterie, yet if thou kill, thou art become a tranſgreſſour of the lawe.

12 So ſpeake ye, and ſo doe, as they that ſhall be iudged by the lawe of libertie.

13 For

13 For ‖ iudgement without mercie to him that hath not done mercie. And mercie c exalteth it ſelf aboue iudgement.

c κατακαυχᾶται

14 ‖ What ſhal it profit my brethren, if a man ſay he hath faith: but hath not workes? Shal faith be able to ſaue him?

Io.3,17. 15 And * if a brother or ſiſter be naked, and lacke daily foode:

16 And one of you ſay to them, Goe in peace, be warmed and filled: but you giue them not the things that are neceſſarie for the bodie: what ſhal it profit?

17 So faith alſo, if it haue not workes, is dead in it ſelf.

18 But ſome man ſaith, Thou haſt faith, and I haue workes: ſhew me thy faith without workes: and I wil ſhew thee by workes my faith.

19 Thou beleeueſt that there is one God. Thou doeſt wel: the deuils alſo beleeue and tremble.

20 But wilt thou know ‡ O vaine man, that faith without workes is ‖ idle?

ᵗdead

Gen.22,10. 21 ‖ Abraham our father was he not iuſtified by workes, * offering Iſaac his ſonne vpon the altar?

22 Seeſt thou that ‖ faith did worke with his workes: and by the workes the faith was conſummate?

Gen.15,6. Ro.4,3. Gal.3. 23 And the Scripture was fulfilled, ſaying, *Abraham beleeued God, and it was reputed him to iuſtice, and he was called ‖ the freende of God.*

24 Do you ſee that by workes a man is iuſtified: and ‖ not by faith only?

Ioſ.2,1.18.& 6,22. 25 And in like maner alſo * ‖ Rahab the harlot, was not ſhe iuſtified by workes, receiuing the meſſengers, and putting them forth an other way?

26 For euen as the bodie without the ſpirit is dead: ſo alſo ‖ faith without workes is dead.

15 For he ſhal haue *iudgement without mercie, that hath ſhewed no mercie: and mercie reioyceth againſt iudgement.*

14 What profiteth it, my brethren, though a man ſay, he hath faith, and hath not deedes? can faith ſaue him?

*15 * If a brother or a ſiſter be naked, and deſtitute of daily foode,* Luk.3.11. 1.iohn.3.17.

16 And one of you ſay vnto them, Depart in peace, be you warmed and filled: notwithſtanding, ye giue them not thoſe thinges which are needefull to the body: what ſhal it *profite?*

17 Euen ſo faith, if it haue not deedes, is dead in it ſelfe.

18 But ſome man will ſay, Thou haſt faith, and I haue deedes: ſhewe me thy faith by thy deedes, and I will ſhewe thee my faith by my deedes.

19 Thou beleeueſt that there is one God, thou doeſt well: the deuils alſo beleeue, and tremble.

20 But wilt thou know, O thou vaine man, that that faith which is *without workes, is dead?*

*21 Was not Abraham our father iuſtified through workes, when he had offered * Iſahac his ſonne vpon the altar?* Gen.22.10.

22 Seeſt thou not howe that faith wrought with his deedes, and through the deedes was the faith made perfect?

*23 And the Scripture was fulfilled, which ſaith, * Abraham beleeued God, and it was reputed vnto him for righteouſneſſe: and he was called the friend of God.* Gen.15.6. rom.4.3. galat.3.6.

24 Ye ſee then, how that of deedes a man is iuſtified, and not of faith onely.

*25 Likewiſe alſo, was not * Rahab the harlot iuſtified through workes, when ſhe had receiued the meſſengers, and had ſent them out an other way.* Ioſu.2.1.

26 For as the body without the ſpirite is dead: euen ſo faith without workes is dead alſo.

MARGINAL NOTES. CHAP. II.

Rhem. 2. 20. O vaine man.) *He ſpeaketh to al heretikes that ſay, faith onely without workes doth iuſtifie, calling them vaine men, and comparing them to Diuels.*

Fulke 2. Then he ſpeaketh not to S. Paule, which ſayth, a man is iuſtified by faith, without workes, Rom.3. Nor to all the ancient Fathers, which hold the ſame doctrine: among which, many haue affirmed in the ſame ſenſe, that a man is iuſtified by faith onely. And ſo doe we ſay, therefore he ſpeaketh not againſt vs. But he ſpeaketh to thoſe heretikes, and Libertines, old and new, that held, that a man was iuſtified by a faith void of good workes, ſuch as is in the Deuils, and ſuch as Papiſtes compt to be the Catholike faith, namely, to acknowledge all the articles of the Creede to be true, though a man haue no truſt in the mercie of God, neither doth apply them to his owne benefite and comfort. Faith only. Popiſh faith the Diuels faith.

ANNOTATIONS. CHAP. II.

Rhem. 1. In acception of perſons.) *The Apoſtle meaneth not, as the Anabaptiſts and other ſeditious perſons ſometime gather hereof, that there ſhould be no difference in Commonweales or aſſemblies, betwixt the Magiſtrate and the ſubiect, the free man and the bond, the riche and the poore, betwixt one degree and another. for, God and nature, and the neceſſitie of man, haue made ſuch diſtinctions, and men are bound to obſerue them. But it is meant onely, or ſpecially, that in ſpiri-* Scripture abuſed by the Anabaptiſtes to make no diſtinction of perſons.

tual giftes and graces, in matters of faith, Sacraments, and ſaluation, and beſtowing the ſpiritual functions and charge of ſoule, we muſt eſteeme of a poore man or a bond man, no leſſe then of the rich man and the free, then of the Prince or the Gentleman: becauſe as Chriſt himſelf calleth al, and endueth al ſorts with his graces: ſo in ſuch and the like things we muſt not be partial, but count al to be fellowes, brethren, and members of one head. And therfore the Apoſtle ſaith with a ſpecial clauſe, That we ſhould not hold or haue the Chriſtian faith with or in ſuch differences or partialities.

What the Apoſtle meaneth by acception of perſons.

Rhem.3. 10. Is made guilty of al.) *He meaneth not, that whoſoeuer is a theefe, is alſo a murderer, or that euery murderer is an aduouterer alſo: or that al ſinnes be equal, according to the Stoikes and the Hereſie of Iouinian: much leſſe, that he ſhal haue as great damnation that tranſgreſſeth one commaundement, as if he had offended againſt euery precept. but the ſenſe is, that it ſhal not auaile him to ſaluation, that he ſeemeth to haue kept certaine and not broken al the commaundements: ſeeing that any one tranſgreſſion of the Law, proueth that he hath not obſerued the whole, which he was bound to do, ſo far as is required, and as is poſſible for a man in this life. S Auguſtine diſputing profoundly in his 29 Epiſtle to S. Hierom, of this place of S. Iames, expoundeth it thus: that he which offendeth in one, that is, againſt the general an great commaundement of loue or charitie (becauſe it is in maner al, as being the ſumme of al, the plenitude of the Law, and the perfection of the reſt) breaketh after a ſort and tranſgreſſeth al, no ſinne being committed but either againſt the loue of God, or of our neighbour.*

How he that offendeth in one commaundement, is guilty of all.

Fulke 3. All men that looke to be iuſtified by the workes of the Law, are bound to keepe the law in ſuch perfection, as Gods iuſtice requireth, which is not poſſible for any mortall man in this life to performe. Therefore by this text it is proued, that no man can be iuſtified by the workes of the Law, becauſe no man can fulfill the Lawe perfectly. *Aug. de pecc merit. & remiſſ lib. 2. c. 12. De ſp. & liter. cap. 2.*

The Law can not be kept perfectly.

Rhem.4. 13. Iudgement without mercie.) *Nothing giueth more hope of mercie in the next life, then the workes of almes, charitie, and mercie, done to our neighbours in this life. Neither ſhal any be vſed with extreme rigour in the next world, but ſuch as vſed not mercie in this world.* Auguſt. de pec. merit. li. 2. c. 3. *Which is true, not onely in reſpect of the iudgement to euerlaſting damnation, but alſo of the temporal chaſtiſement in Purgatorie, as S. Auguſtine ſignifieth, declaring that our venial ſinnes be waſhed away in this world with daily workes of mercie, which otherwiſe ſhould be chaſtiſed in the next. See* epiſt. 29 *aforeſaid* in fine. *and* li. 21. de Ciu. Dei c. 27. in fine.

Workes of mercie exceeding grateful to God.

Fulke 4. Faith in the merites of Chriſt, giueth vs more hope of mercie in the next life, then the workes of almes, charitie, &c. although theſe workes being teſtimonies of true faith, ſhall vndoubtedly be rewarded in the life to come, with euerlaſting ſaluation. And that is the meaning of S. Auguſt. *De pecc. mer. & rem. lib. 2. c. 3.* But that the paines of Purgatorie are to be auoided, or mitigated by ſuch workes, he ſaith not in either of the places. And becauſe you ſay, he declareth, that veniall ſinnes be waſhed away in this world, with daily workes of mercie, you ſhall heare what he ſayth, *De Ciuitat. lib. 21. Cap. 27.* againſt the perſwaſion of them, which though that no ſinnes ſhould hurt them, if they gaue almes, as though there were ſuch merite therein. *Euen theſe iuſt men, which liued in ſo great holines, that they receiue ether into the eternall Tabernacles, to whom they are made friendes of the mammon of iniquitie, that they ſhould be ſuch were deliuered of mercie, by him which iuſtifieth the vngodly man, imputing reward according to grace, and not according to debt.* And as concerning the waſhing away of veniall ſinnes, he ſayth: *What maner of life that is, and what be thoſe ſinnes which doe ſo let the attaining to the kingdome of God, that yet by the merites of their holy friends they obtaine pardon, it is moſt hard to find out, and moſt dangerous to define. I for my part, vnto this time, hauing buſied my ſelfe much about them, could neuer come to the finding out of them. And perhaps they are vnknowne for this cauſe, leſt the deſire of going forward to auoid all ſinnes, ſhould waxe ſlouthfull.*

Purgatory.

Thus you ſee S. Auguſtine teacheth neither Purgatorie, nor the merite of good workes, in this place, nor yet the waſhing away of veniall ſinnes by almes, when he can not define what ſinnes they are that are purged by almes, or obtaine pardon by other mens deſertes.

Rhem.5. 14. What ſhal it profite, if a man ſay he hath faith?) *This whole paſſage of the Apoſtle is ſo cleere againſt iuſtification or ſaluation by onely faith, damnably defended by the Proteſtants, and ſo euident for the neceſſitie, merite, and concurrence of good workes, that their firſt author Luther and ſuch as exactly folow him, boldly (after the maner of Heretikes) when they can make no ſhift nor falſe gloſe for the text, deny the booke to be Canonical Scripture. But Caluin and his companions diſagreing with their Maiſters, confeſſe it to be holy Scripture. but their ſhifts and fond gloſſes for anſwer of ſo plaine places, be as impudent as the denying of the Epiſtle was in the other. who would neuer haue denied the booke, thereby to ſhew them ſelues Heretikes, if they had thought thoſe vulgar euaſions that the Zuinglians and Caluiniſts do vſe (whereof they were not ignorant) could haue ſerued. In both ſortes the Chriſtian Reader may ſee, that al the Heretikes vaunting of expreſſe Scriptures and the word of God, is no more but to delude the world. whereas in deede, be the Scriptures neuer ſo plaine againſt them, they muſt either be wreſted to ſound as they ſay, or els they muſt be no Scriptures at all. And to ſee Luther, Caluin, Beza, and their fellowes, ſitte as it were in iudgement of the Scriptures, to allow or diſallow at their pleaſures, it is the moſt notorious example of Heretical pride and miſerie that can be. See their prefaces and cenſures vpon this Canonical Epiſtle, the Apocalypſe, the Macabees, and other.*

The proud and impudent dealing of the Heretikes againſt this Epiſtle, becauſe it is ſo plaine againſt only faith.

Fulke 5. The whole paſſage of the Apoſtle (that I may vſe your French terme) maketh nothing againſt iuſtification by a liuely faith onely, which worketh by loue, but againſt a vaine perſwaſion of a dead faith, that is voide of good workes and not auaileable to ſaluation. Therefore, there was no cauſe why Luther ſhould reiect this Epiſtle, as he did in a maner at the firſt, but afterward vpon better conſideration, did acknowledge it, which fault was not ſo great in him, as in Euſebius, who doth abſolutely reiect it, as a baſtard, and none of the Apoſtles writing. *Hiſt. Lib. 2. Cap. 29.* Yet is Euſebius, notwithſtanding that his errour, allowed for a Catholike writer. That Caluine followeth not Luther in this matter, it is becauſe he acknowledgeth no maiſter of doctrine but Chriſt. It is for Papiſtes to defende all blaſphemies of Antichriſt, to whome they are ſworne: true Catholikes loue trueth onely in their deereſt friendes, and in their owne writings ſo well, that they are readie to retract them, if they finde by the worde of God, that they haue erred from the trueth. That we vſe no impudent ſhiftes or vaine gloſſes, but good and ſound diſtinctions, to declare the doctrine of this Epiſtle not to be repugnant to the holy Scripture, in other places, it ſhall appeare, when

The Epiſtle of S. Iames Canonicall.

when we come to the matter. But the other (you ſay) would not haue denied the booke, if they had thought thoſe vulgar euaſions could haue ſerued. According to your owne wicked heartes: you iudge of other mens intentes which you knowe not. Might they not be deceiued by ſo cleare a cenſure of Euſebius, that it is a a baſtard, with other reaſons that he alleadgeth? But by denying the Epiſtle you conclude, *that they ſhewe themſelues to be Heretikes:* As though Euſebius by denying the Epiſtle, ſhewed him ſelfe to be an Heretike. If Euſebius by denying the Epiſtle, did not ſhewe him ſelfe to be an Heretike, why more they? S. Hierome did not receyue the Epiſtle to the Hebrues abſolutely, and many other of the Latine Church (as he ſayth) doubted thereof, *Ergo* they were Heretikes? In Euang. Math. chapter 26. *If any man* (ſayeth he) *will receiue that Epiſtle, which is written vnder the name of Paul to the Hebrues*, in Epiſt. ad Tit. cap. 1. But it is not ſufficient for you to amplifie the errour of Luther (which he himſelfe afterward reformed) in refuſing this booke, but you are offended alſo with Caluine, Beza and other, for defending the auctoritie thereof, and of the Apocalypſe againſt them that alledge vaine reaſons to diſcredite them. But why ſo I pray you? *They ſit as it were in iudgement of the ſcriptures, to allowe or diſalowe at their pleaſures.* So doeth Antichriſt your king, not onely to giue auctoritie, but alſo to giue what ſenſe it pleaſeth him, to the bookes of holy ſcriptures. Theſe men defend the Canonicall bookes, and diſcerne them from the Apocryphall, not onely by the conſent and iudgement of the Church of God, both before Chriſt and after: but alſo by the ſpirite, where with the true bookes of God are indighted, which when it is alwayes conſonant vnto it ſelfe, diſcouereth the erroneous ſpirite of man in the Maccabees, and ſuch other Apocryphall writings.

Rhem. 6. 21. Abraham was he not iuſtified by workes?) *It is much to be noted that S. Auguſtine in his booke* de fide & operibus cap. 14. *writeth, that the hereſie of onely faith iuſtifying or ſauing, was an olde Hereſie euen in the Apoſtles time, gathered by the falſe interpretation of ſome of S. Pauls profound diſputation in the Epiſtle to the Romanes, wherein he commended ſo highly the faith in Chriſt, that they thought good workes were not auaileable: adding further, that the other three Apoſtles, Iames, Iohn, and Iude, did of purpoſe write ſo much of good workes, to correct the ſaide errour of onely faith, gathered by the miſconſtruction of S. Pauls wordes. Yea when S. Peter* (Epiſt. 2. cap. 3.) *warneth the faithfull that many things be hard in S. Pauls writings, and of light vnlearned men miſtaken to their perdition: the ſaide S. Auguſtine affirmeth, that he meant of his diſputation concerning faith, which ſo many Heretikes did miſtake to condemne good workes. And in the preface of his commentarie vpon the 31. Pſalme, he warneth all men, that this deduction vpon S. Pauls ſpeache,* Abraham was iuſtified by fayth, therefore workes be not neceſſarie to ſaluation: *is the right way to the gulfe of Hell and damnation.*

Loco citato.

*And laſtly, (which is in it ſelfe very plaine) that we may ſee this Apoſtle did purpoſely thus commend vnto vs the neceſſitie of good workes, and the inanitie and inſufficiencie of onely faith, to correct the errour of ſuch as miſconſtrued S. Pauls wordes for the ſame: * the ſaid holy Doctor noteth that of purpoſe he tooke the very ſame example of Abraham, whom S. Paul ſaid to be iuſtified by faith, and declareth that he was iuſtified by good workes, ſpecifying the good worke for which he was iuſtified and bleſſed of God, to witte, his obedience and immolation of his onely ſonne. But howe S. Paul ſayth that Abraham was iuſtified by fayth, ſee the Annotations vpon that place.* Rom. 4. ver. 1.

Lib. 83. q. q. 76

Onely faith an olde hereſie.

S. Iames & the reſt inculcate good workes againſt the errour of onely faith falſely gathered of S. Pauls wordes.

S. Auguſtines whole diſputation in this point very notable, and directly againſt onely faith.

Hereſies againſt good workes.

Fulke. 6. The Apoſtle (as it is playne by his whole diſcourſe) writeth againſt them, that thought to be ſaued by ſuch a fayth as is voide of good workes, and ſo is dead and no true fayth, but a fayned fayth, or els ſuch a fayth as is in deuils, namely an acknowledging that there is one God, and ſo likewiſe of all the reſt of the articles of fayth to be true, without truſt or confidence in God. Their vaine errour therefore the Apoſtle confuteth, and ſheweth that fayth, whereby a man is iuſtified before God without workes, though it haue no good workes going before: yet it hath good workes folowing, by which the iuſtified mans fayth is ſhewed, and he declared to be iuſt, or iuſtified before men.

Iuſtification by faith only.

And therefore whereas S. Paul ſheweth, that Abraham was iuſtified before God by fayth without workes, S. Iames ſheweth, that Abraham was iuſtified before men alſo through workes, that is, declared to be iuſt when he offered his ſonne. Where the ſcripture ſayth, that God tempted or proued Abraham, not that he might knowe any thing whereof he was ignorant, but that Abraham might by his obedience and workes declare before all the worlde, that he was a iuſt man, and was iuſtified, that is, declared or ſhewed to be iuſt by workes, as he was before iuſt in the ſight of God by fayth, without workes.

Nowe that S. Auguſtine ſayth, that the hereſie of onely fayth iuſtifying or ſauing, was in the Apoſtles time &c. he declareth plainely, that the hereſie was of them that thought they might be ſaued or ſanctified by ſuch a fayth as is voide of good workes. *Let vs ſee therefore that poynt* (ſayth he) *which muſt be beaten from religious heartes, leſt with euill ſecuritie they leeſe their ſaluation, if they ſhall thinke that onely fayth doeth ſuffice to obteyne, and ſhall neglect to liue well, and to holde the way of God in good workes.* Beholde this is the opinion of onely fayth, againſt which S. Auguſtine writeth, and which we, as much as Auguſtine deteſt, and accurſe vnto the deepeſt pitte of hell. But that we are iuſtified before God, by fayth onely without workes, in the ſame Chapter he teacheth moſt plainely: *When the Apoſtle ſayth, that he thinketh a man to be iuſtified by fayth, without the workes of the lawe, he meaneth not that after fayth is receiued and profeſſed, the workes of iuſtice ſhould be contemned, but that euery man may knowe, that he may be iuſtified by fayth, although the workes of the lawe haue not gone before: for they followe him that is iuſtified, they goe not before him that is to be iuſtified.* And this is the doctrine of iuſtification by fayth onely, that we teache with S. Auguſtine.

Neither doe the Apoſtles, Iames, Iohn, Iude or Peter, require good workes as neceſſarie to be done of all that ſhall be ſaued, more then S. Paul himſelfe doeth in euery one of his Epiſtles, and namely in the Epiſtles to the Romanes, Galathians, and Epheſians, where he treateth moſt of iuſtification, by the meere grace of God, and fayth onely without workes: Therefore thoſe Libertines wickedly tooke offence at his writings, where he gaue none. Abraham therefore was iuſtified before God by fayth without workes, not that his faith was voide of good workes, but that God reſpected not the merite of his workes, but onely his mercie in Chriſt Ieſus, imputing his righteouſneſſe to him through fayth. Abraham was alſo iuſtified by good workes in the ſight of men, when he brought foorth the fruites of Gods grace freely giuen vnto him,

and of iuſtification before God by faith without workes. For in one kinde of iuſtification it cannot be ſayde, that he was iuſtified both by faith and by workes, ſeeing the Apoſtle ſayth he was iuſtified without workes. Therefore there be two ſeuerall kindes of iuſtification, whereof theſe two Apoſtles ſpeake, the one whereby God iuſtifieth the vngodly man, imputing faith to him for iuſtice without workes, as he did to Abraham, the other whereby man declareth him ſelfe to be iuſt by the fruites of fayth, which are the workes of obedience.

Rhem.7. 22. Faith did worke with.) *Some Heretikes holde, that good workes are pernitious to ſaluation and iuſtification: other, that though they be not hurtfull but required, yet they be no cauſes or workers of ſaluation, much leſſe meritorious, but are as effectes and fruites iſſuing neceſſarily out of faith. Both which fictions, falſhods, and ſlightes from the plaine trueth of Gods worde, are refuted by theſe wordes, when the Apoſtle ſayth, That faith worketh together with good workes: making faith to be a coauditour or cooperator with workes, and ſo both ioyntly concurring as cauſes and workers of iuſtification: yea afterward he maketh workes the more principall cauſe, when he reſembleth faith to the body, and workes to the ſpirit or life of man.*

Heresies against good workes.

Workes concurre with faith as cauſe of iuſtification

Fulke.7. No man that I knowe, holdeth that good workes are pernitious to ſaluation or iuſtification. But that the truſt and confidence in the merite of good workes is pernitious to ſaluation, our Sauiour Chriſt teacheth, Luke 18.9. Therefore they be not meritorious, nor the cauſes of iuſtification, yet neceſſarie to ſaluation, as the way wherein God hath prepared, that we ſhoulde trauell vnto ſaluation, and be neceſſarie effectes and fruites of a godly fayth.

Merite.

So ſayeth S. Auguſtine, Epiſt 85. *A godly faith will not be without hope and charitie.* De fide & oper. cap. 23. *Good life is inſeperable from faith which worketh by loue: Faith and charitie cannot be ſeuered a ſunder*, ſayeth Beda vpon this Chapter. *But all theſe fictions, falſehods, and ſlightes are refuted by theſe wordes of the Apoſtle.* Howe I pray you? he ſayth fayth worketh together with good workes. Thereof we might rather conclude, that iuſtifying fayth is neuer voide of good workes: but where you ſay *both ioyntly concurring as cauſers and workers of the ſame kinde of iuſtification before God:* You ſay it of your owne head, the Apoſtle ſayth it not, neither can it be concluded of his wordes: yet you goe on and ſay, *that he maketh workes the more principall cauſe, when he reſembleth faith to the body, and workes to the ſoule.* But that the Apoſtle doth not, but reſembleth workes to the fruite, which declareth the body to haue a ſoule in it: the life of our iuſtification therefore is fayth, the fruites are good workes. The Apoſtle therefore ſayth not, that fayth wrought with his deedes in the acte of iuſtification before God, but that after he was iuſtified before God by faith imputed to him for iuſtice, his faith wrought by and with his deedes, declaring the ſame before men.

This ſheweth Beda of the two kindes of iuſtification before God by fayth without workes, and before men where faith is ſhewed by workes, writing vpon this text. *Of this teſtimonie Paul to the Romanes reaſoned moſt ſtrongly, ſhewing manifeſtly, that the vertue of faith is ſo great, that it is able immediatly after he hath vnderſtood the myſteries thereof, to make of an vngodly man a iuſt man: for becauſe Abraham with great and feruent fayth beleeued God, that he was ready in his mind to doe all things that God commaunded, his faith was worthelie reputed of God, which knewe his heart for iuſtice. And that we alſo might knowe his faith, by which he was iuſtified, God tempted him, commaunding him to offer his ſonne, and his faith was perfected by his deedes, that is to ſay, by perfect execution of workes, it was proued to be in his heart.* Oecumenius vpon this place ſayth, that *Abraham was an image of iuſtification, which is by faith onely, when it was imputed to him for iuſtice that he beleeud, and of that iuſtification which is of workes, when he offered his ſonne vpon the altar.* You ſee therefore, that the two Apoſtles ſpeake of two diuerſe kindes of iuſtification, the one by fayth onely, the other by workes, which is a declaration and tryall of the other.

Iuſtification by faith onely.

Rhem.8. 23. The freende of God.) *By this alſo an other falſe and friuolus euaſion of the Heretikes is ouertaken, when they feyne, that the Apoſtle here when he ſayth, workes doe iuſtifie, meaneth that they ſhewe vs iuſt before men, and auaile not to our iuſtice before God. For the Apoſtle euidently declareth that Abraham by his workes was made or truely called the freende of God, and therefore was not (as the Heretikes ſay) by his workes approued iuſt before man only.*

Workes make vs iuſt in deed before God.

Fulke.8. The Apoſtle ſayth not, that Abraham by his workes was made the freende of God, but that he was ſo knowen to men, and therefore truely called the freende of God. Neither doe we ſay, that Abraham by his workes was approued or declared to be iuſt before men onely: for he was ſo approued by God alſo. But he was iuſtified or made iuſt by God through faith onely, and not by his workes, when God imputed fayth to him for iuſtice without workes Rom. 4.

Merite.

Rhem.9. 24. Not by faith onely.) *This propoſition or ſpeache is directly oppoſite or contradictorie to that which the Heretikes holde. For the Apoſtle ſayth, Man is iuſtified by good workes, and not by fayth onely. but the Heretikes ſay, Man is not iuſtified by good workes, but by faith onely. Neither can they pretende that there is the like contradiction or contrarietie betwixt Sainct Iames ſpeache and Sainct Pauls. for though Sainct Paul ſay, man is iuſtified by faith, yet he neuer ſayth, by faith onely, nor euer meaneth by that faith which is alone, but alwayes by that faith which worketh by charitie, * as he expoundeth him ſelfe. Though concerning workes alſo, there is a difference betwixt the firſt iuſtification, whereof Sainct Paul ſpecially ſpeaketh: and the ſeconde iuſtification, whereof Sainct Iames doeth more ſpecially treate. Of which thing * els where there is ynough ſaid.*

The Proteſtants ſay, *by faith onely:* S. Iames cleane contrary, *Not by faith onely.*

*See the Annot vpon the epiſtle to the Romanes c. 2. v. 13.

The fathers in deede vſe ſometimes this excluſiue, ſola, onely: but in farre other ſenſe then the Proteſtants. For ſome of them thereby exclude onely the workes of Moyſes lawe, againſt the Iewes: ſome, the workes of nature and morall vertues without the grace or knowledge of Chriſt, againſt the Gentiles: ſome, the neceſſitie of externall good workes where the parties lacke time and meanes to doe them, as in the caſe of the penitent theefe: ſome, the falſe opinions, ſectes, and religions contrary to the Catholike faith, againſt Heretikes and miſcreants: ſome exclude reaſon, ſenſe, and arguing in matters of faith and myſterie, againſt ſuch as will beleeue nothing, but that they ſee or vnderſtand: ſome, the merite of workes done in ſinne before the firſt iuſtification: ſome, the arrogant Phariſaicall vaunting of mans owne proper workes and iuſtice, againſt ſuch as referre not their actions and good deeds

The manifold meaning of certaine fathers, when they ſay, *onely faith.*

deedes to Gods grace. To these purposes the holy Doctors say some-times, that onely fayth saueth and serueth: but neuer (as the Protestants woulde haue it) to exclude from iustification and saluation, the cooperation of mans free will, dispositions and preparations of our hartes by prayers, penance, and sacraments, the vertues of hope and charitie, the purpose of well-working and of the obseruation of Gods commaundements: much lesse, the workes and merites of the children of God, proceeding of grace and charitie, after they be iustified and are nowe in his fauour: which are not onely dispositions and preparations to iustice, but the meritorious cause of greater iustice, and of saluation.

Fulke. 9. This proposition is not directly opposite or contradictorie to that which we holde, no more then those two sayings of Christ. *The father is greater then I, and I and the father are one.* No more is this saying of Sainct Iames: Abraham was iustified by workes, contrary to that which Sainct Paul sayth, that he was iustified by fayth without workes. For both the sayings are true in diuers respectes, and we beleeue both: for where the respect is not the same, there is no opposition or contradiction. We say therefore with Sainct Paul, a man is iustified by faith without workes, which is all one as if he saide, by fayth onely. And we say with Sainct Iames, A man is iustified of workes, and not of fayth onely, which sayings in diuers respectes and acceptions of this worde, iustifying, are true. In Sainct Paul it signifyeth to be made iust by Gods imputation. In Sainct Iames it signifyeth to be declared iust, as well before men, as in the sight of God: Faith onely.

Neither is it possible to reconcile the apparence of opposition, which is betweene the two Apostles sayings, but in this maner. For to say (as the Papistes doe) that a man is iustified both by faith and workes, can not possibly stand with that which Sainct Paul sayth, A man is iustified by fayth without workes. But Sainct Iames sayth not, that a man is iustified by workes without faith, which he might as rightly say as Sainct Paul, without workes, if he meant of the same iustification: but he sayth, a man is not iustified by faith onely.

Therefore he meaneth, that a man is not iustified before God by a solitarie faith, which is voide of good workes, but by a liuing and working faith, in so much that by workes also, he is declared to be iust (which is one signification of that terme of iustifying vsual in the scriptures, Mat. 11.19. Lu. 7.29. &c.) and therefore is iustified by workes, and not by faith onely. But you say, there is not the like contradiction betweene the two Apostles, because Sainct Paul neuer sayth: a man is iustified by faith onely. But when he sayth, a man is iustifyed without workes, it is the same that we meane when we say, by faith onely.

And these wordes of Iames, Abraham was iustified by workes, are in forme of speache directly contradictorie to that Sainct Paul defendeth: Araham to be iustified by fayth without workes, or not of workes, though in sense they be not: because the one vseth the worde (iustifie) in one sense, the other in an other sense.

Where you say Sainct Paul neuer meaneth, that by faith which is alone a man is iustified, we agree with you: for we holde, that a man is iustified by faith which worketh by loue, yet not of the merite of workes, but of the free grace of God. *But concerning workes also*, you say *there is a difference betwixt the first iustification whereof Sainct Paul speaketh specially, and the second whereof Sainct Iames specially treateth.* This difference will neuer discharge the Apostles of contradiction, that a man is iustifyed by workes, and that a man is iustifyed without workes: yea saued not of workes, but of grace, so long as you meane both these iustifications to be before God in one acception of the worde iustification. Beside, that the scripture teacheth but one iustification vnto glorification and saluation, which is that which you call the first.

For that you alleadge out of the Apocalypse 22. He that is iust, let him be more iustified, though it were meant of the same kind of iustice, yet it cannot serue you to ground a second kind of iustification vpon it, because comparison of greater or lesser, doeth not make a seuerall kinde. It declareth therefore an increase in the same kinde of iustification, and not a newe kinde of iustification. It is an exhortation therefore, that he which is iust declare himselfe more and more to be iust, and increase in the workes of iustice. No iustification to saluation

The fathers you confesse doe sometimes (in deede very often) *say, we are iustified by faith onely, or fayth onely doeth iustifie &c. but they haue a farre other meaning then we:* and then you say, they exclude this and that, which is true: (for onely fayth iustifying, excludeth all those things:) but they exclude also the merite of good workes, which the Apostle doth exclude, and that is it which we would haue. But to followe you in particulars, *they neuer exclude* say you, *from iustification and saluation, the cooperation of mans free will.* Onely faith, Freewill.

To passe ouer your pelting sophistrie, in ioyning together iustification and saluation: of which although the later doe followe of the former, yet they are diuerse things, and in reasoning are to be distinguished: I say onely fayth doeth not exclude the consent of our will. Which of vnwilling by the grace of God is made willing, to accept iustification and saluation, but it excludeth the merite or power of mans captiue will, which without the grace of God, *auaileth to nothing, but to sinne*, as S. Augustine often teacheth. And especially he handleth this point of purpose, that our will in beleeuing vnto iustification and saluation, is not of that naturall freedome of will, but of Gods grace, de sp. & liter. cap. 33. & 34.

You say further, *they doe not exclude the dispositions and preparations of our hearts by prayers, penance, and sacraments.* I answere, they acknowledge but one iustification before God vnto saluation, euen that whereby God iustifieth the vngodly, which you call the first iustification: for of the seconde they neuer heard, nor any Papist, till within these fewe yeeres: therefore they exclude all disposition, and preparation of mens heartes by prayer or any other meanes, of which nothing can be good that proceedeth from an vngodly man, therefore can haue no cooperation with God, in iustifying the vngodly man by fayth onely without good workes.

You adde further, *they doe not exclude the vertue of hope and charitie, the purpose of well working, and the obseruation of Gods commaundements:* Neither doe we exclude them from following iustification, and ỹ iustified man, but *they goe not before vnto iustification, or the man to be iustified* (sayth S. Augustine) as before is shewed, therefore in iustification they exclude them. Last of all you say, *much lesse they exclude the workes and merites of the children of God proceeding of grace and charitie, after they be iustified, and are nowe in his fauour.* Seeing they acknowledge iustification by grace, by fayth onely without workes, although they exclude not the workes of

Gods children to followe iuſtification, to the reward of eternall life, which God hath promiſed: yet in the very acte of iuſtification, which goeth before ſuch workes, they muſt needes exclude ſuch workes from iuſtifying, or being meritorious of iuſtice, which is Gods free gift in Ieſus Chriſt. A few ſentences of the fathers I will rehearſe, that their meaning may appeare to be clearely as ours is, againſt all your cauilles, Origines in Ep. ad Rom. lib. 3. cap. 3. *The Apoſtle ſaith, that the iuſtification of faith alone doth ſuffice, ſo that he which beleeueth onely, is iuſtified, although he haue fulfilled no worke: wherefore it ſtandeth vs vpon, that take in hand to defend the Apoſtles writing to be perfect, and all things therein to ſtand with good order, to enquire who hath been iuſtified by faith onely, without workes. Therefore for examples ſake, I thinke that theefe is ſufficient, which being crucified with Chriſt, cryed to him from the Crоſſe, Lord Ieſu remember me when thou commeſt in thy kingdome. Neither are there any good workes of his deſcribed in the Goſpel, but for this faith onely, Ieſus ſaid to him, this day thou ſhalt be with me in Paradiſe.* Where it is to be noted, that although this theefe had no good workes going before faith: yet proceeding of faith he had as many, as the time and caſe wherein he was, permitted, namely the feare of God, acknowledging of his ſinnes, inuocation, reprehenſion of his followe &c. Hilarius in Math. Can. 8. *It moued the Scribes, that ſinne was forgiuen by a man: for they beheld a man onely in Ieſus Chriſt, and that to be forgiuen by him, which the lawe could not releaſe: for faith onely doeth iuſtifie.* Here you ſee iuſtification by remiſſion of ſinnes: the like aſſertion he hath, Can. 21. Gregory Nazianzen affirmeth the ſame, or 22. de modeſt. in deſcept. And in car. *de rebus ſuis*, ſpeaking in the perſon of the Publicane, that prayed with the Phariſe, ſayth, *Workes ſhall not ſaue me, but let thy grace and thy mercie dropp vpon me profane man, which onely hope (O King) thou haſt giuen to miſerable ſinners.* Here you ſee, grace and mercie the onely hope of ſinners. Baſil. de Humil. Hom. 51. ſayth: *This is a perfect and full reioycing in God, when a man doth not boaſt himſelfe of his owne iuſtice, but knoweth himſelfe to be voide of true iuſtice, and to be iuſtified by onely faith in Chriſt.* S. Ambroſe among a great number of places hath theſe wordes, in 1. Cor. cap. 1. *It is ſo appointed of God, that he which beleeueth in Chriſt, ſhall be ſaued without workes, receiuing forgiueneſſe of ſinnes by faith alone.* S. Chryſoſtome alſo often times affirmeth the ſame, and ſpeaking of Abraham he ſayth, in Ep. ad Gal. cap. 3. *If he before the time of grace were iuſtified by faith, and that when he flouriſhed in good workes, much more we.* In Timoth. Homil. 3. he ſayth: *If thou truſt vnto faith, why bringeſt thou in other things, as though faith alone ſufficed not to iuſtifie?* S. Hierome againſt the Pelagianes ſayth, lib. 1. *We are iuſt, when we confeſſe our ſelues to be ſinners, and our iuſtice conſiſteth not of our owne merite, but of Gods mercie.* In the commentarie vpon S. Pauls Epiſtles aſcribed to Hierome, iuſtification is often attributed to faith onely: and to ſhewe that he excludeth all merite of workes he ſayth in Epiſtle ad Galat. chapter 1. *By grace alone you are ſaued through faith:* and chapter 2. *Grace is caſt away, if fayth onely ſuffice not.*

Rhem. 10 25. Rahab.) *This Apoſtle alleageth the good workes of Rahab by which ſhe was iuſtified, and S. Paul* (11. Hebre.) *ſayth ſhe was iuſtified by faith: Which are not contrary one to the other. for both is true, that ſhe was ſaued by faith, as one ſayth: and that ſhe was ſaued by her workes, as the other ſaith. But it were vntruely ſaid, that ſhe was ſaued either by onely faith, as the Heretikes ſay: or by onely good workes, as no Catholike man euer ſaid. But becauſe ſome Iewes and Gentile Philoſophers did affirme: they, that they ſhould be ſaued by the workes of Moyſes lawe: theſe, by their morall workes: therefore S. Paul to the Romanes diſputed ſpecially againſt both, proouing that no workes done without or before the faith of Chriſt, can ſerue to iuſtification or ſaluation.*

S. Paul nameth faith, and S. Iames workes, cauſes of iuſtification: but neither y one, faith onely: nor the other, workes onely.

Fulke. 10 Rahab was iuſtified as Abraham was, before God by faith onely, through which faith ſhe brought foorth that worke which is here commended, whereby ſhe was declared to be iuſt. S. Paul to the Romanes, Galathians, Epheſians, and other, writing to Chriſtians, howe they are iuſtified and ſaued, doeth not onely confute the errours of the Iewes and Philoſophers, but of the Pelagians, Papiſtes, and all other Heretikes, that teache a man to be iuſtified before God by his workes, and not by the onely grace of God through fayth.

Rhem. 11 26. Faith without workes is dead.) *S. Iames (as the Proteſtants faine) ſayth that faith without good workes is no faith, and that therefore it iuſtifieth not, becauſe it is no faith. for he ſayth that it is dead without workes, as the body is dead without the ſoule, and therefore being dead hath no actiuitie or efficacie to iuſtifie or ſaue. But it is a great difference, to ſay that the body is dead, and to ſay that it is no body. euen ſo it is the like difference, to ſay that faith without workes is dead, and to ſay that faith without workes is no faith. And if a dead body be notwithſtanding a true body, then according to S. Iames compariſon here, a dead faith is notwithſtanding a true faith, but yet not auaileable to iuſtification, becauſe it is dead, that is, becauſe it is onely faith without good workes.*

Faith without workes is a true faith, but not auaileable: as the body without the ſpirit is a true body though it be dead. What faith the Apoſtle ſpeaketh of: and that he knewe no ſpeciall faith.

And therefore it is a great impudencie in Heretikes, and a hard ſhift, to ſay that the faith of which the Apoſtle diſputeth all this while, is no true or properly called faith at all. It is the ſame faith that S. Paul defined and cõmended in all the 11. chapter to the Hebrues, and the ſame which is called the Catholike faith, and the ſame which being formed and made aliue by charitie, iuſtifieth. Mary true it is, that it is not that ſpeciall faith which the Heretikes feine onely to iuſtifie, to wit, when a man doth firmely beleeue as an article of his faith, that him ſelfe ſhall be ſaued. this ſpeciall faith it is not whereof the Apoſtle here ſpeaketh. for neither he, nor S. Paul, nor any other ſacred writer in all the holy Scriptures euer ſpeake or knewe of any ſuch forged faith.

Fulke. 11 We faine no ſuch fables, as you liſt to dreame of. We ſay the Apoſtle ſpeaketh partly of a fayned fayth, which howe vaine it is, he proueth by fayned charitie: partly of that fayth which is an aſſent, that the principles of religion are true, which is a kinde of fayth, but ſuch as is in deuils, which tremble at Gods iuſtice, but doe not embrace his ſaluation, and this is voide of good workes, and is a dead fayth, not a iuſtifying fayth. It ſtandeth you vpon to make much of this fayth: for this is your popiſh fayth, not differing from the deuils fayth, therefore you charge vs with impudencie in *ſaying that the faith of which the Apoſtle diſputeth, is no true, or properly called faith.* Whereunto I anſwere, that if a dead man may truely and properly be called a man, then this is a true & properly called faith, which the Apoſtle calleth a dead faith: yet is it not that faith, which S. Paul affirmeth to iuſtifie without workes, though it be not without workes after it haue iuſtified. But it is the ſame (you ſay) that S. *Paul defined and commended Hebr. 11. and the ſame which is called the Catholike faith.* That it is not the ſame that the Apoſtle commendeth, nor the true Catholike faith,

faith,it is manifeſt by this reaſon. That faith which the Apoſtle commendeth, is it by which all the Patriarkes pleaſed God,who pleaſed him not with a dead faith,nor with ſuch a faith as is in deuils: therefore it is not the ſame faith. That faith hath truſt & confidence in God,that he is a rewarder of them that ſeeke him, this faith hath not,nor without this truſt can haue that information or life by charitie,which you ſpeake of.For no man can loue God,except he firſt beleeue that he is,and that he wil be good vnto him. And that faith in deed doth iuſtifie which worketh by loue: but loue or charitie is not the forme or life of it,but a fruite and effect of it For the Apoſtle in this ſimilitude doth not make faith the body,and workes the ſoule: but workes the Argument of the life & ſoule of faith,which is truſt in God,that is lacking in the deuils,in whom is knowledge of the trueth, (that you call the Catholike faith,)which is the body onely without life,except there be truſt and confidence, which is the life of it,declaring it ſelfe by the workes as the life of a tree by leaues, flowers,and fruits. *Didymus Alex.* vpon this text ſaith: *It is to be noted,that when faith is dead without workes,it is alſo no faith: for a dead man is not a man. But here ſome men ſaying, that the ſpirit is the cauſe whereby the body liueth,ſay it is more honourable then the body, and conſequently affirme,that workes which giue life to it,are more honourable then faith,I haue ſtudied more earneſtly to ſet forth what I thinke. For though without doubt the ſpirit is better then the body, yet without controuerſie, workes are not to be preferred before faith,ſeeing a man is ſaued by grace,not of workes, but of faith.* Out of this fragment of *Didymus* it appeareth,that he accompted that to be no true faith which was voyd of good workes,and that he eſteemed not workes or charitie to be the ſoule or forme of faith. But you are wel aſſured,that the *Apoſtle ſpeaketh not of the ſpecial faith which we holde onely to iuſtifie.* This confeſſion(though from the deuils mouth)is true. For that faith which we teach to iuſtifie,is no dead faith,is not in deuils,is not voyd of good workes. But neither *S.Paul,nor any ſacred write:* (you ſay) *euer ſpake or knew of any ſuch forged faith.* What ſay you, is it a forged faith for euery man to beleeue the generall promiſes of God to perteine vnto him? when Chriſt ſaith: *He that beleeueth and is baptiz'd,&c.* Did not Peter and euery one of the Apoſtles that beleeued and were baptized, firmely beleeue that they ſhould be ſaued? Yes verely they beleeued all,and euery one ſaid with Dauid,*I haue beleeued,therefore I haue ſpoken,* and they taught all Chriſtian men ſo to beleeue, and your generall faith is nothing better then infidelitie. Iudas after he had betrayed Chriſt,beleeued that he was iuſt, the deuils beleeued that he was the Sonne of God.What lacke is there in the deuils faith?You wil ſay loue,Which is true,but it is not al the trueth. For how can they loue him of whom they looke to receiue no benefite but condemnation? Therefore Iudas and the deuils lacke faith,that is truſt and confidence in God, that he is their mercifull father to ſaue them: which faith whoſoeuer hath,cannot but loue God,and all that God hath commanded to be loued for his ſake. This is therefore the onely true iuſtifying taith of all Chriſtians,not onely to knowe God to be, and Chriſt to be a Sauiour,but to beleeue that God is their God,and Chriſt is their Sauiour, according to whoſe moſt certaine and comfortable promiſes,they looke ſtedfaſtly to be ſaued.

True faith iuſtifying.

CHAP. III.

Againſt proud Maiſters and authors of Sectes. 5 Of the manifold ſinnes of the vnbrideled tongue. 13 The difference betwixt proud,contentious,and worldly wiſedom,and that wiſedom which is heauenly,peaceable,modeſt,and ſo forth.

Mat.23,8. BE yee not many maiſters my brethren, knowing that you receiue the greater iudgement,

Eccl.14,1. 19,16. 2 For in many things we offend al.* If any man offend not in word: this is a perfect man. he is able alſo with bridle to turne about the whole body.

3 And if we put bittes into the mouthes of horſes that they may obey vs, we turne about al their body alſo.

4 And behold,the ſhippes, whereas they be great,and are driuen of ſtrong windes:yet are they turned about with a litle ſterne whither the violence of the director wil.

5 So the tongue alſo is certes a litle member,and [c] vaunteth great things.Behold how [||] much fire what a great wood it kindleth?

6 And the tongue, is fire, a whole world of iniquitie. The tongue is ſet among our members, which defileth the whole bodie, and inflameth the wheele of our natiuitie,inflamed of hel.

7 For al nature of beaſtes and foules and ſerpents and of the reſt is tamed and hath been tamed by the nature of man.

8 But the tongue no man can tame, an vnquiet

[c] μεγαλαυχεῖ. [||] litle.

MY brethren, be not many maſters, knowing howe that we ſhall receiue the greater damnation.

2 For in many things we ſinne all. * *If a man ſinne not in word, the ſame is a perfect man, and able alſo to bridle all the body:* Eccle.14.1.

3 Beholde,we put bittes in the horſes mouthes, that they may obey vs, and wee turne about their whole body:

4 Beholde alſo the ſhips,which though they be ſo great, and are driuen of fierce windes, yet are they turned about with a very ſmall helme, whitherſoeuer the luſt of the gouernour will:

5 Euen ſo the tongue is a litle member alſo, and boaſteth great thinges: beholde howe great a matter a litle fire kindleth.

5 And the tongue is fire, euen a worlde of wickedneſſe: ſo is the tongue ſet among our members, that it defileth the whole body, and ſetteth on fire the courſe of nature, and it is ſet on fire of hell.

7 All the nature of beaſtes, and of birdes, and of ſerpents, and things of the ſea, is meeked and tamed of the nature of man:

8 But the tongue can no man tame, it is *an vnruly*

vnquiet euil, ful of deadly poiſon.

9 By it we bleſſe God and the Father: and by it we curſe men which are made after the ſimilitude of God.

10 Out of the ſelf ſame mouth proceedeth bleſſing and curſing. Theſe things muſt not be ſo done my brethren.

11 Doth the fountaine giue forth out of one hole ſweete and ſoure water?

12 Can, my brethren, the figge tree yeld grapes: or the vine, figges? So neither "can the ſalt water yeld ſweete.

"can it yeld ſalt and ſweete water.

13 Who is wiſe and hath knowledge among you? Let him ſhew by good conuerſation his working in mildeneſſe of wiſdom.

14 But if you haue bitter zeale, and there be contentions in your hartes: glorie not and be not liers againſt the truth.

‡ The differẽce betwixt the humane wiſedom, ſpecially of heretikes: and the wiſedom of the Catholike Church and her children.

15 For this is not ‡ wiſedom deſcending from aboue: but earthly, ſenſual, diueliſh.

16 For where zeale & cõtention is: there is inconſtancie, and euery peruerſe worke.

17 But the wiſedom that is from aboue, firſt certes is chaſt: then peaceable, modeſt, ſuaſible, conſenting to the good, ful of mercie and good fruites, not iudging, without ſimulation.

18 And the fruite of iuſtice, in peace is ſowed, to them that make peace.

vnruly euill, full of deadly poyſon:

9 Therewith bleſſe we our *God and Father: and therewith curſe we men, which are made after the ſimitude of God.*

10 Out of one mouth proceedeth bleſſing and curſing: My brethren, theſe things ought not ſo to bee.

11 Doeth a fountaine ſende forth at one hole ſweete water, *and bitter* alſo?

12 Can the figge tree, my brethren, beare Oliue beries? either a vine beare figges? ſo can *no fountaine giue both ſalt water, and freſh alſo.*

13 Who is a wiſe man, and endued with knowledge among you? let him ſhewe his workes out of a good conuerſation with meekeneſſe of wiſdome.

14 But if ye haue bitter enuying and ſtrife in your heart, glorie not, neither be lyars againſt the trueth.

15 For ſuch wiſdome deſcendeth not from aboue: but is earthly, ſenſuall, and deuiliſh.

16 For where enuying and ſtrife is, there is ſedition, and all maner of euill workes.

17 But the wiſdome that is from aboue, is firſt pure, then peaceable, gentle, and eaſie to be entreated, full of mercie and good fruites, without iudging, without ſimulation.

18 Yea, and the fruit of righteouſnes is ſowen in peace, of them that make peace.

ANNOTATIONS. CHAP. III.

Rhem. 1. 1. Many maiſters.) *He meaneth principally Sect-maiſters that make them ſelues ſeuerall Ringleaders in ſundry ſortes of new deuiſed doctrines: euery one arrogating to him ſelf to be maſter, and none ſo humble as to be a ſcholer, either to Gods Church and true Paſtors, or to other guides and authors of the ſaid ſectes. So did Zuinglius diſdaine to be Luthers ſcholer, and Caluin to be the follower of Zuinglius.* Many maiſters are many proud Sect-maiſters.

Fulke. 1. Luther, Zuinglius, and Caluine, were all ſcholers of Chriſt, and therefore might not follow one another, further then they followed Chriſt. They are not many maiſters, who all teach the doctrine of Chriſt, at leaſt in the chiefe and neceſſarie articles vnto ſaluation. Cauilling.

CHAP. IIII.

By concupiſcence and loue of this world, we are made enemies to God: but we ſhould rather humble vs to him, puniſhing our ſelues for our ſinnes. 11 *Againſt detraction, and raſh iudging.* 13 *To remember alwaies the vncerteintie of our life.*

FRom whence are warres & contentions among you? Are they not hereof? of your cõcupiſcences which warre in your mẽbers?

2 You couet: and haue not. you kil, and enuie: and can not obtaine. you contend and warre: & you haue not, becauſe you aske not.

3 You aske, and receiue not: becauſe you aske amiſſe: that you may conſume it on your concupiſcences.

4 Aduouterers, know you not that the 1.Io.2,15. *frendſhip of this world, is the enemie of God? Whoſoeuer therfore wil be a frende of this world: is made an enemie of God.

5 Or do you thinke that the Scripture ſaith in vaine: *To enuie doth the ſpirit couet which dwelleth in you?*

FRom whence commeth warres and fightings among you? Come they not here hence, euen *of your luſtes that fight in your members?*

2 Ye luſt, and haue not: ye enuie, and haue indignation, and can not obtaine: Yee fight and warre, ye haue not, becauſe ye aske not.

3 Ye aske, and receiue not, becauſe ye aske amiſſe, euen to conſume it vpon your luſtes.

4 Yee adultererers, and adultereſſes, knowe you not howe that the friendſhip of the worlde is enimitie with God? whoſoeuer therefore will be a friende of the worlde, is made the enemie of God.

5 Either doe yee thinke that the Scripture ſaith in vaine, The ſpirite that dwelleth in vs luſteth to enuie?

6 And

6 But

6 And ‡ giueth greater grace. For the which cause it saith, *God resisteth the proud, and giueth grace to the humble.*

Prou.3,35, 1.Pet.5,5.

7 Be subiect therfore to God, but resist the Deuil, and he wil flee from you.

8 [c] Approche to God, & he wil approche to you. Cleanse your handes, ye sinners: and ‖ purifie your hartes, ye double of minde.

9 Be miserable, and mourne, and weepe: let your laughter be turned into mourning: and ioy, into sorow.

1.Pet.5,6. 10 *Be humbled in the sight of our lord, and he wil exalt you.

[c] μὴ καταλαλεῖτε ἀλλήλων. c He forbiddeth detractiõ, euil speaking, slaundering.

11 [c] Detracte not one from another my brethren. He that detracteth frõ his brother, or hee that iudgeth his brother, detracteth from the Law, and iudgeth the Law. But if thou iudge the Law, thou art not a doer of the Law, but a iudge.

12 For there is one law-maker, and iudge that can destroy and deliuer.

Ro.14,4.

13 But thou, *what art thou that iudgest thy neighbour? Behold now you that say, To day or to morow we wil goe into that citie, and there certes wil spend a yere, & wil traficke, and make our gaine

‡ Al promises and purposes of our worldly affaires are to be made vnder condition of Gods good liking and pleasure: and it becommeth a Christian man to haue vsually this forme of speache in that case, *If God wil, if God otherwise dispose not.*

14 (Who are ignorant what shal be on the morow. For what is your life? It is a vapour appearing for a litle while, and afterward it shal vanish away)

15 For that you should say, ‡ If our Lord will: and, If we shal liue, we wil doe this or that.

16 But now you reioyce in your arrogancies. Al such reioycing, is wicked.

17 To one therfore knowing to do good, and not doing it: to him it is sinne.

6 *But* the Scripture *offreth more grace, and therefore saith,* * *God resisteth the proud, but giueth grace vnto the lowly.* 1.Pet.5.9. prou.3.34.

7 *Submit your selues therefore to God: but resist the deuill, and he will flee from you.*

8 *Drawe nigh to God, and he will draw nigh to you: cleanse your hands* ye *sinners, and purifie your hearts* ye *double minded.*

9 *Suffer afflictions, and mourne, and weepe: Let your laughter bee turned to mourning, and your ioy to heauinesse.*

10 * *Humble your selues in the sight of the Lord, and he shall lift you vp.* 1.Pet.5.6.

11 *Backbite not one another, brethren: Hee that backebiteth his brother, and hee that iudgeeth his brother, backbiteth the Lawe, and iudgeeth the Lawe: but and if thou iudge the Lawe, thou art not an obseruer of the Lawe, but a iudge.*

12 *There is one lawe giuer, which is able to saue, and to destroy:* * *What art thou that iudgest another?* Rom.14.4.

13 *Goe to nowe yee that say, To day and to morowe let vs goe into such a citie, and continue there a yeere, and buye, and sell, and winne:*

14 (*And yet can ye not tell what* shal happen *on the morowe: For what thing is your life? It is euen a vapour that appeareth for a little* time, *and then it vanisheth away*)

15 *For that ye ought to say,* **If the Lord wil, and if we liue, let vs doe this, or that.* 1.Cor.4.19.

16 *But nowe ye reioyce in your boastings: All such reioycing is euill.*

17 *Therfore to him that knoweth how to doe good, and doeth it not, to him it is sinne.*

MARGINALL NOTES. CHAP. IIII.

Rhem. 1. 6. Giueth greater grace.) *The boldnes of Hæretikes adding here the word* Scripture *to the text thus,* And the Scripture giueth greater grace.

Fulke. 1. It is no heretical boldnesse to adde a word to supply the sense, which must needes be vnderstoode. Cauilling.

Rhem. 2. 8. [c] Approche to God.) *Free wil and mans owne endeuour necessarie in comming to God.*

Fulke. 2. Man hath no free wil to endeuour to come to God, without the grace of God. The Apostle speaketh to Christians, whose will by grace is begonne to be enlarged, that they may endeuour to come dayly neerer & neerer to God. Although the will of man (as I haue often protested) is alway free from constraint, but not from thraldome and bondage to sinne. Free will.

ANNOTATIONS. CHAP. IIII.

Rhem. 3. 8. Purifie your hartes.) *Man (we see here) maketh him self cleane and purgeth his owne hart. Which derogateth nothing to the grace of God being the principal cause of the same. Yet Protestants thinke we derogate from Christs Passion, when we attribute such effects to our owne workes, or to other secundarie helpes and causes.* Mans working with Gods grace, is no derogation thereunto.

Fulke 3. Man working by the grace of God, derogateth nothing from his honour. But he that thinketh he cleanseth his heart by any strength of his owne, and not by the grace of God onely, derogateth from the grace of God, which is the onely auctour of goodnesse in vs: For of our selues, as of our selues, we are not apt to thinke any thing. 1.*Cor.*3.5. Therefore Papists doe manifestly derogate from the glorie of Christes death, when they attribute such effects to their owne workes, or other helpes whatsoeuer, as the Scripture maketh the proper effects of Christes death: as satisfaction for sinnes by merits and penance, propitiation by Masses, release by pardons, &c. The grace of God.

CHAP.

CHAP. V.

Rhem. 1. *By the damnation to come vpon the vnmerciful riche, he exhorteth the perſecuted to patience, and by their owne reward, and by examples.* 12 *Not to ſweare at all in common talke.* 13 *In affliction, to pray: in proſperitie, to ſing: in ſicknes, to call for the Prieſts, and that they pray ouer them and anoile them with oile: and that the ſicke perſons confeſſe their ſinnes.* 19 *Finally, how meritorious it is, to conuert the erring vnto the Catholike faith, or the ſinner to amendment of life.*

Fulke. 1. The Apoſtle exhorteth both ſicke and whole perſons, to acknowledge their treſpaſſes one to another, which they haue committed one againſt another. He ſheweth how excellent and good a worke it is to conuert a ſinner, but of merite he ſpeaketh nothing. Confeſſion. Merite.

‡A feareful deſcription of the miſeries that ſhal befall in the next life to the vnmerciful couetous men.

GO to now ye rich mē, weepe, ‡howling in your miſeries which ſhal come to you.

2 Your riches are corrupt: and your garments are eaten of mothes.

3 Your gold and ſiluer is ruſted: and their ruſt ſhal be for a teſtimonie to you, and ſhal eate your fleſh as fire. You haue ſtored to your ſelues wrath in the laſt daies.

4 Behold ‖the hire of the workemen that haue reaped your fields, which is defrauded of you, crieth: and their crie hath entred into the eares of the Lord of Sabboth.

5 You haue made merie vpon the earth: and in riotouſnes you haue nouriſhed your hartes in the day of ſlaughter.

ᵘ condemned

6 You haue ᵘ preſented, and ſlaine the iuſt one: and he reſiſted you not.

7 Be patient therefore brethren, vntil the comming of our Lord. Behold, the husband man expecteth ỹ pretious fruite of the earth: patiently bearing til he receiue ᶜ the timely and the lateward.

ᶜ He meaneth either fruite or raine.

8 Be you alſo patient, and confirme your hartes: becauſe the comming of our Lord ʷ is at hand. ᵘ wil approche.

9 Grudge not brethren one againſt another: that you be not iudged. Behold, the iudge ſtandeth before the gate.

10 Take an example, brethren, of labour and patience, the prophetes: which ſpake in the name of our Lord.

11 Behold we account them bleſſed that haue ſuffred. The ſufferance of Iob you haue heard, & the end of our Lord you haue ſeen, becauſe our Lord is merciful and pitieful.

Mt.5,34. 12 But before al things my brethrē*‖ſweare not, nether by heauen, nor by earth, nor other othe whatſoeuer. But let your talke be, yea, yea: no, no: that you fal not vnder iudgemēt.

13 Is any of you in heauines? let him pray. The Epiſtle in a votiue Maſſe for the ſicke. Is he of a cheereful hart? let him ſing.

14 Is any man ſicke among you? ‖let him bring in the prieſtes of the Churche, and let them pray ouer him, *‖anoiling him with oile in the name of our Lord. Mr.6,13.

ᵇ The Epiſtle in *Maioribus Litaniis* on S. Markes day, and in the Rogation daies.

15 And ‖the praier of faith ‖ſhal ſaue the ſicke: and our Lord‖ſhal lift him vp: and if he be in ſinnes,‖ they ſhal be remitted him.

16 ᵇ ‖Confeſſe therfore your ſinnes one to

GO to now ye riche men, weepe, and howle for your miſeries that ſhal come vpon you.

2 Your riches be corrupt, your garments are moth eaten:

3 Your golde and ſiluer is cankred, and the ruſt of them ſhall be a witneſſe againſt you, and ſhall eate your fleſh as it were fire. Ye haue heaped treaſure together in the laſt dayes.

4 Beholde, the hire of the labourers which haue reaped downe your fieldes, which hire is of you kept backe by fraude, cryeth: and the cryes of them which haue reaped, are entred into the eares of the Lord of Sabboth.

5 Yee haue liued in pleaſure on the earth, and bene wanton: Ye haue nouriſhed your heartes, as in a day of ſlaughter.

6 Ye haue condemned and killed the iuſt, and he doeth not reſiſt you.

7 Bee patient therefore brethren, vnto the comming of the Lord, beholde, the husbandman waiteth for the precious fruite of the earth, and hath long patience thereupon, vntill hee receiue the early and later raine.

8 Be ye alſo patient, and ſettle your heartes: for the comming of the Lord draweth nigh.

9 Grudge not one againſt another, brethren, leaſt ye be damned: beholde, the iudge ſtandeth before the doore.

10 Take, my brethren, the Prophets for an example of ſuffering aduerſitie, and of patience, which ſpake in the Name of the Lord.

11 Beholde, we count them happie which endure. Ye haue heard of the patience of Iob, and haue ſeene the ende of the Lord: For the Lord is very pitifull and mercifull.

*12 *But aboue all things, my brethren, ſweare not, neither by heauen, neither by the earth, neither by any other othe: Let your yea, be yea, and your nay, nay, leaſt you fall into condemnation.* Matth. 5.34.

13 Is any among you afflicted? let him pray. Is any mery? let him ſing Pſalmes.

*14 Is any diſeaſed among you? let him call for the Elders of the Church, and let them pray for him, and *anoynt him with oyle in the Name of the Lord:* Mark. 6.13.

15 And the prayer of faith ſhall ſaue the ſicke, and the Lorde ſhall raiſe him vp: and if hee haue committed ſinnes, they ſhalbe forgiuen him.

16 Knowledge your faults one to another, & pray one

to an other: and pray one for an other that you may be ſaued. ☙ for the cõtinual praier of a iuſt man auaileth much.

3.Reg.17. Eccl.48. Lu.4,25. 17 *Elias was a man like vnto vs paſſible: and with praier ‖ hee praied that it might not raine vpon the earth, and it rained not for three yeres and ſixe moneths.

3.Reg.18, 41. 18 And *he praied againe: and the heauen gaue raine, & the earth yelded her fruite.

19 †My brethren, if any of you ſhall erre from the trueth, and a man conuert him:

20 †Hee muſt knowe that hee ‖ which maketh a ſinner to bee conuerted from the errour of his way, ‖ ſhall ſaue his ſoule from death, and ‡couereth a multitude of ſinnes. ☙

one for another, that yee may bee healed: For *the feruent praier of a righteous man auaileth much.*

*17 *Elias was a man vnder infirmities euen as wee are, and hee prayed in his prayer that it might not raine: and it rayned not on the earth, by the ſpace of three yeeres and ſixe moneths.* 1.Reg.17.1. luke 4.25. mar.6.13.

18 And hee praied againe, and the heauen gaue raine, & the earth brought forth her fruite.

*19 Brethren, *if any of you doe erre from the trueth, and an other conuert him,* Mat.18.15.

20 Let the ſame knowe, that he which conuerteth the ſinner from going aſtray out of his way, ſhall ſaue a ſoule from death, and ſhall hide the multitude of ſinnes.

¶ The ende of the Epiſtle of Saint Iames.

MARGINALL NOTES. CHAP. V.

Rhem.2. 16 Confeſſe therefore.) *The heretikes tranſlate,* Acknowledge your ſinnes. &c. *So litle they can abide the very worde of confeſsion.*

Fulke.2. Our tranſlation is true, and agreeable to the Apoſtles meaning: as for the worde of confeſſion, and the thing it ſelfe, when it ſignifieth true confeſſion, we can well abide, and vſe many times. But you imagine that the very worde confeſſion, is ſufficient to proue the neceſſitie of auricular confeſſion, with all the Popiſh tyrannie incident thereunto. Cauilling. Popiſh confeſſion.

Rhem.3. 20 Couereth a multitude.) *He that hath the zeale of conuerting ſinners, procureth thereby mercie and remiſsion to him ſelfe: which is a ſingular grace.*

Fulke.3. The Apoſtle ſayth not that he ſhall couer the multitude of his owne ſinnnes, but rather of his whome he conuerteth, in ſuch ſence, as hee ſaueth his ſoule from death, namely, as a profitable inſtrument of Gods grace, and mercie, which properly conuerteth and ſaueth ſinners, and couereth ſinnes.

ANNOTATIONS. CHAP. V.

Rhem. 4. The hire.) *To withholde from the poore or labourer the hire or wages that is due or promiſed to him for his ſeruice or worke done, is a great iniquitie, and one of thoſe fiue ſinnes which in holy write be ſaide to call for vengeance at Gods hand, as we ſee here. They be called in the Catechiſme,* Sinnes crying to heauen. *The other foure be, Murder,* Gen.18. v.20. *Vſurie,* Exod.22.v.27. *The ſinne againſt nature,* Gen.18.v.20. *The oppreſsion and vexation of widowes, pupilles, ſtrangers, and ſuch like.* Ib. & Exod.3.v.9. The ſinnes crying to heauen.

12. Sweare not.) *He forbiddeth not all othes, as the Anabaptiſts falſly ſay. for in iuſtice and iudgement we may be by our lawfull Magiſtrate put to ſweare, and may lawfully take an othe, as alſo for the aduantaging of any neceſſarie trueth when time and place require. but the cuſtome of ſwearing, and all vaine, light, and vnneceſſarie othes in our dayly ſpeech doe diſpleaſe God highly, and are here forbidden by the Apoſtle, as alſo by our Sauiour.* Mat.5. What othes are lawfull, what are not.

Rhem.4. 14. Let him bring in the Prieſts.) *The Proteſtants for their ſpeciall hatred of the holy order of Prieſthood, as els where often, ſo here they corrupt the text euidently, tranſlating* Presbyteros, *elders. As though the Apoſtle had meant men of age, and not ſuch as were by holy office, Prieſts. S. Chryſoſtom who knewe the ſenſe and ſignification of the Greeke worde according to the Eccleſiaſticall vſe and the whole Churches iudgement, better then any Proteſtant alive taketh it plainely for* Sacerdotes, *that is, Prieſts* li-3.de Sacerdotio prope initium. *And if they confeſſe that it is a worde of office with them alſo, though they call them Elders, and not Prieſts: then we demaund whether the Apoſtle meane here men of that function which they in their new Churches call Elders. If they ſay no, as they muſt needes (for Elders with them are not deputed ſpecially to publike praying or adminiſtration of the Sacraments, ſuch as the Apoſtle here requireth to be ſent for) then they muſt needes graunt, that their Elders anſwere not to the function of thoſe which in the new Teſtament are called* Presbyteri *in Greeke and Latin, and therefore both their tranſlation to be falſe and fraudulent, and alſo their naming of their new degrees or orders to be fond and incongruous.* Heretical tranſlation againſt Prieſthod. Neither their *Elders* (ſo called) nor their Miniſters, can be thoſe whom the Apoſtle here calleth, *Presbyteros.*

If they ſay their Miniſters be correſpondent to ſuch as were called Presbyteri *in holy writte & in the Primitiue Church, and that they are the men whome the Apoſtle willeth to be called for to anoile the ſicke and to pray for him, why doe they not then tranſlate* Presbyteros *Miniſters? Which they might doe with as good reaſon, as call ſuch as they haue taken in ſtede of our Catholike Prieſts, Miniſters. Which woorde being in large acception common to all that haue to doe about the celebration of diuine things, was neuer appropriated by the vſe either of the Scripture or of the holy Church, to that higher function of publike adminiſtration of the Sacraments and Seruice, which is Prieſthood: but to the order next vnder it, which is Deaconſhip. And therefore if any ſhould bee called Miniſters, their Deacons properly ſhould be ſo termed. And the Proteſtants haue no more reaſon to keepe the auncient Greeke word of Deacon, appropriated to that office by the vſe of antiquitie, then to keepe the word Prieſt, being made no leſſe peculiar to the ſtate of ſuch onely as miniſter the holy Sacraments, and offer the Sacrifice of the Altar. But theſe fellowes followe neither Gods word nor Eccleſiaſticall vſe, nor any reaſon, but mere phantaſie, noueltie, and hatred of Gods Church. And howe litle they followe any good rule or reaſon in theſe things may appeare by this, that here they auoyde to tranſlate* Prieſts, *and yet in their Communion booke, in their order of viſiting the ſicke they commonly name the Miniſter,* Prieſt. They haue no reaſon to call their Miniſters by that name. Thei: Deacons ſhould rather be called Miniſters. They ſhould keepe the name Prieſt, as wel as deacon.

Fulke. 4. Wee tranſlate the greeke worde heere, as wee doe in other places truely, for the Elders by office, and not in age, as your owne vulgar latine tranſlator calleth them diuerſe times *Seniores* and *Maiores natu*, which you call *Ancientes* and *Seniors*. Therefore this is a rotten cauill, not worth a rotten nutte. And although Chryſoſtome following the vſuall maner of ſpeaking, called them *Sacerdotes*, yet if he had tranſlated this or any like text out of Greke, into the latine tongue, he ought not to haue vſed that worde *Sacerdotes*. Neither doth your vulgar latine interpreter, whome you holde to haue knowen the ſenſe and ſignification of that worde, as well as any Papiſt aliue, in any place tranſlate the worde heare vſed by the Apoſtle, *Sacerdotes*, but either *Seniores*, or *Maiores natu*, or *Presbyteri*: and Beda in his commentarie on this place, calleth them *Seniores*. But admitting that wee meane elders by office, *you demaund, whether the Apoſtle meane heare, men of that function which in our Churches we call Elders*. I anſwere yee, he meaneth ſuch. But that you thinke can not be ſo: *becauſe Elders are not deputed ſpecially to publike prayers and adminiſtration of the ſacramentes*. I anſwere, although in ſome churches there be ſome Elders appoynted only to gouerne, yet is there no church, in which there bee no Elders appoynted ſpecially to publike prayers, and adminiſtration of the ſacraments: and therefore our Elders are ſuch as the apoſtle requireth to be ſent for, ſauing that they haue not the gift of healing, as thoſe had in the primitiue Church of the Iewes, and therefore your quarreling as well at our orders, as at our tranſlation is vaine. But admitting that the miniſters of our church be ſuch as the apoſtle ſpeaketh of, you demaund why we tranſlate not *Presbyteros* miniſters, I anſwere, becauſe the word ſignifieth Elders and not miniſters: I might by as good reaſon demand of you, why ye tranſlate not *Seniores*, prieſts, rather then *Ancients*. *But wee might as well tranſlate ſo, as call them ſo you thinke*, but wee know no: For in tranſlation, wee muſt looke as neere as the phraſe of writing will beare, to the proper ſignification of wordes: els why call you them *Prieſts*, whome in tranſlation you terme *Ancients*? In common ſpeach we may vſe common words, but when we are examined ſo ſtraightly of our termes, we anſwere that we call them not miniſters, meaning largely and abſolutely, but miniſters of God and of his Church, as S. Paul calleth himſelfe and his fellow miniſters. 1. Cor. 3. 5. & c. 4. 1. who was was I trow of the higheſt order. *But the Deacons* (you ſay) *ſhould more properly be called miniſters*. We cal not the Elders miniſters, as though the word were proper to them, which we acknowledge to be generall to all inferiour miniſters and ſeruitors of the church: but becauſe they are the principall miniſters of God & the Church. And yet we contend not for the terme, nor refuſe the name Prieſt, when it ſignifieth the ſame whome the apoſtle calleth *Presbyterum*: but when by abuſe and vaine cauillation of papiſts, it is taken to ſignifie a ſacrificer. To conclude therefore, according to the true etymologie we confeſſe the name to bee good, and doe vſe it in our ſeruice booke and otherwiſe, knowing that it implieth no ſacrificing, as you moſt fondly and ridiculouſly would enforce out of it. But in tranſlation, becauſe by common ſpeach a Prieſt was taken for a ſacrificer, & the tranſlators had no other name, whereby to call the ſacrificers of the law but prieſts, to make and obſerue that difference which the holy ghoſt alwayes obſerueth in the new teſtament, they call the one prieſts, the other Elders. But if they had called the one ſacrificers, and the other prieſts, that prieſts might haue bene knowne to differ from ſacrificers, it had bene a ſmall matter, and perhaps hindered you of this vaine quarrell.

Cauilling.

Rhem. 5. 14. Anoiling with oyle.) *Here is the Sacrament of extreme Vnction ſo plainely promulgated (for it was inſtituted, as all other Sacraments of the new Teſtament, by our Sauiour Chriſt him ſelfe, and, as Venerable Bede thinketh and other auncient writers, the anoiling of the ſicke with oile* Marc. 6. *perteineth thereunto) that ſome Heretikes, for the euidence of this place alſo (as of the other for good workes) deny the Epiſtle. Other (as the Caluiniſts) through their confidence of cunning ſhiftes and gloſes, confeſſing that S. Iames is the author, yet condemne the Church of God for vſing and taking it for a Sacrament. But what diſhonour to God is it (we pray them) that a Sacrament ſhould bee inſtituted in the matter of oyle, more then in the element of water? Why may not grace and remiſſion of ſinnes be annexed to the one as well as to the other, without derogation to God?*

The Sacrament of EXTREME VNCTION.

But they ſay, Sacraments endure for euer in the Church, this but for a ſeaſon in the Primitiue Church. What Scripture telleth them that this generall and abſolute preſcription of the Apoſtle in this caſe, ſhould endure but for a ſeaſon? when was it taken away, abrogated, or altered? They ſee the Church of God hath alwayes vſed it vpon this warrant of the Apoſtle, who knewe Chriſtes meaning and inſtitution of it better then theſe deceiued men, who make more of their owne fonde gheſſes and conieCtures, grounded neither on Scripture nor vpon any circumſtance of the text, nor any one authenticall author that euer wrote, then of the expreſſe worde of God. It was (ſay they) a miraculous practiſe of healing the ſicke, during onely in the Apoſtles time, and not long after. We aske them whether Chriſt appointed any certaine creature or external element vnto the Apoſtles generally to woorke miracles by. Him ſelfe vſed ſometimes clay and ſpittle, ſometimes he ſent them that were diſeaſed, to waſh them ſelues in waters, but that he appointed any of thoſe or the like things for a generall medicine or miraculous healing onely, that wee reade not. for in the beginning: for the better inducing of the people to faith and deuotion. Chriſt would haue miracles to be wrought by ſundry of the Sacraments alſo. Which miraculous workes ceaſing, yet the Sacraments remaine ſtill vnto the worldes ende.

The heretikes obiections againſt the ſaide Sacrament, anſwered: and withal it is proued to be a Sacrament.

Againe wee demaund, whether euer they read or heard that men were generally commanded to ſeeke for their health by miraculous meanes. Thirdly, whether all Prieſts, or (as they call them) Elders, had the gift of miracles in the primitiue Church? No, it can not be, for though ſome had, yet all theſe indifferently of whome the Apoſtle ſpeaketh, had not the gift: and many that were no Prieſts, had it, both men and women, which yet could not be called for, as Prieſts were in this caſe. And though the Apoſtle and others could both cure men and reuiue them againe, yet there was no ſuch generall precept for ſicke or dead men, as this, to call for the Apoſtles to heale or reſtore them to life againe. Laſtly, had any externall element or miraculous practiſe, vnleſſe it were a Sacrament, the promiſe of remiſſion of all kinde of actuall ſinnes ioyned vnto it? or could S. Iames inſtitute ſuch a ceremonie himſelfe, that could ſaue both body and ſoule, by giuing health to the one, and grace and remiſſion to the other? At other times theſe contentious wranglers raile at Gods Church, for annexing only the remiſſion of veniall ſinnes to the element of water, made holy by the Prieſts bleſſing thereof in the name of Chriſt, and his worde: and loe here they are driuen to holde that Saint Iames preſcribed a miraculous oile or creature which had much more power and efficacie. Into theſe ſtraites are ſuch miſcreants brought that will not beleeue the expreſſe worde of God, interpreted by the practiſe of Gods vniuerſall Church.

Remiſſion of ſinnes annexed to creatures. Holy water.

Venerable

Venerable Bede in 9. Luc, saith thus. It is cleere that this custome was deliuered to the holy Church by the Apostles them selues, that the sicke should be anointed with oyle consecrated by the Bishops blessing, *See for this, and for the assertion and vse of this Sacrament, S. Innocentius* ep. 1. ad Decentium Eugubinum cap. 8. to. 1. Conc. & Lib. 2. de visitatione infirmorum *in S. Augustine* cap. 4. Concil. Cabilonense 2. cap. 48. Conc. Wormatiense cap. 72. to 3. Conc. Aquisgra. c. 8. Florentinum, *and other later Councels. S. Bernard in the life of Malachie* in fine. *This holy oile because the faithfull sawe to haue such vertue in the primitiue Church, diuers caried it home and occupied it in their infirmities, not vsing it in the Sacramental sort which the Apostle prescribeth, as the Aduersaries vnlearnedly obiect vnto vs: but as Christians now doe (and then also did) concerning the water of Baptisme, which they vsed to take home with them after it was hallowed, and to giue it their diseased to drinke.*

Holy oile blessed by the Bishop.

The peoples deuotion toward such hallowed creatures.

Fulke. 5. There is no cause, why any man shoulde denye this Epistle, as maynteining the Popish Sacrament of extreeme vnction, for that it doeth not, but speaketh of the vse of the gift of healing, which was in the Primitiue Church, in the Elders of the Congregation, expressed by the outwarde signe of anoynting with oyle, as it is manifest, Mark. 6. 13. Whereof as Beda thinketh came the custome of anoynting them that were possessed with Deuils, and the sicke with oyle, which hee confesseth might bee done not onely of the Priestes, but also of euery Christian in their necessitie, as *Innocentius* teacheth. Therefore, although hee allowe the ceremonie, yet hee alloweth not your Sacrament, which may bee ministred by none but by a Priest, and vnto none, but them that be in extremitie of sickenesse, when health is despayred: yea, Beda vnderstandeth it, to pertayne not onely to them that are sicke in body, but also to them that are weake in fayth, though they bee whole in body. *Commaunding* (sayth hee) *him that is weake in body, or in fayth, that hee which hath susteyned a greater wounde, should remember to cure himselfe with the ayde of more men, and them of the Elder sorte neyther should referre the cause of his weakenesse, to the Younger sort and the lesse learned, lest he receiue by them, any hurtfull speech or counsell.* You see therefore, that euen the custome and vse of the Ceremonie, is greatly changed from the dayes of Bede, which is but 7. or 8. hundred yeere agoe. For in the Popish church one Priest is sufficient, young or olde, who commeth not to giue any ghostly counsell, but commonly when a man is past his senses. It is certaine therefore, that in Bedes time, this anoynting was not taken for a Sacrament. But you pray vs, (as though you would begge a Sacrament of vs,) What dishonour is it to God that a Sacrament should be instituted in oyle more then in water &c? Verely if God had instituted any such perpetuall Sacrament in oyle, as he hath done in water, we would nothing doubt of it. But this signe of anoynting was temporall, as the gift of healing whereunto it was annexed was but for a season, and that doeth this Scripture tell vs sufficiently, seeing experience testifieth, that the gift of healing doeth not nowe remayne. Where you say the Church of God hath alwayes vsed it, it is false: for the Greeke Church neuer receiued it to this day as a Sacrament, and for many hundred yeeres it was counted a free Ceremonie in the Latine Church, as appeareth by the Epistle of *Innocentius*, and that which Beda writeth, that it was lawfull for all Christians to vse it. But when we say, it pertayned to the gift of healing, you aske *whether Christ appoynted any certaine creature or externall element vnto the Apostles generally to worke miracles by.* I answere no: for with externall signe and without, they did miracles. Yet it appeareth, Mark. 6. 13. that he appoynted them to anoynt the sicke with oyle that they might recouer health, though it were not necessarie so to doe at all times, when they healed the sicke. Where you say, *that Christ would haue miracles in the beginning wrought by sundry sacraments which remayne, the miracles ceasing,* we finde no such matter, which if it were so, the institution and commandement of the perpetuitie of them were sufficient for their continuance. Againe you demaunde, *whether euer we redde or heard that men were generally commaunded to seeke for their health by miraculous meanes,* Wee reade that men were commanded generally to seeke all spirituall & miraculous giftes, as long as God gaue them: and not health only, but the gift of healing also. 1. Cor. 12 31. cap. 14. 1. yet vnder the generall rule of submitting all our requestes, and whole will to Gods will.

Thirdly, you demaund, whether all Priests or Elders had the gift of miracles in the primitiue church. We answere, it is not necessary that euery one had the gifte of healing, yet among the companie of Elders, that were in euery church, some doubtlesse had, when other had which were not Elders of the Chnrch. Or the gift might be giuen to the whole nomber, which euery one had not, as S. Paul speaketh of the gift of prophecie, giuen by laying on of the hands of the elders. 1. Tim. 4. 14. Neither would the Apostle promise health, if the gift of healing, had not bene generall in euery congregation. But *though the Apostles had the gift to cure men and reuiue them, yet there was no such generall precept, to call for the apostles, to heale men or restore them*: So long as that gift continued in the church it was all mens dutie to seeke the vse of it, so farre as it would stand with Gods pleasure: Therefore as S. Paule setteth downe an order for the right vse of the gift of tongues, 1. Corinth. 14. 27: so doeth S. Iames heare for the gift of healing. Lastly, *you aske if any externall element, or miraculous practise, vnlesse it were a sacrament, had promise of the remission of all kinde of actuall sinnes, ioyned to it?* But neither hath the element of oyle any such promise annexed vnto it, but the prayers of the faithfull. as 1. Iohn 5. 6. Againe *you aske whither S. Iames could institute such a ceremonie of himselfe? &c.* We say he did not institute any such ceremonie as you speake of, nor mentioneth any such, but willeth the gift of healing, to be vsed according as God had appoynted. As for the promise of remission of sinnes, he annexeth not to the element, but out of the generall doctrine of prayer, he sheweth the fruite thereof to be the obteyning of remission of sinnes. But at *other times you say, we raile at the popish church, for annexing remission of veniall sinnes, to the element of water. Heare we are driuen to holde that S. Iames prescribed a miraculous oyle, which had much more power and efficacie.* Concerning your popish holy water, although it be coniured to be health of body and soule, which includeth not only veniall but all sinnes: yet euen your doctrine of veniall sinnes, is intollerable. For who gaue you authoritie, to annexe any remission of sinnes, to that or any other creature? But that you say, we are dryuen to holde, is false, for wee hold no such thing, either that Saint Iames of his owne authoritie, prescribed a miraculous oyle, or that any such power or efficacie to remitte sinnes, was in the oyle, or annexed to it. Therefore you are driuen to the streights, that without shame fayne a sacrament, of a ceremonie vsed only for health of bodye

Holy water.

and are bolde to ſlander the vniuerſall Church of Chriſt, with ſuch a practiſe as neuer was receiued in the church of Chriſt, for a ſacrament. Howe the ceremonie was vſed in Bedes time, I haue ſhewed before. The teſtimonie of Innocentius and *de viſitat infirm.* I haue anſwered before Galathians 4. ſect. 2. Bernard writeth no more, but that Malachie was anoynted, according to the ceremonie vſed in his time. The other Councels that followe being of later yeeres, are according to the epiſtle of Innocentius. Who becauſe hee ſayth, that this anoynting may bee vſed not onely of the prieſtes, but alſo of all Chriſtians, you are driuen to a poore ſhift, in ſaying they vſed it not in that ſacramentall ſorte which the apoſtle preſcribeth: but Innocentius ſayth plainely they might vſe it lawfully, without any diſtinction of ſacramentall ſorte, as his wordes are manifeſt, which with ſmall learning, may eaſilie bee vnderſtood. But *where you ſay, they vſe it as Chriſtians doe nowe the water of baptiſme, to take it home with them after it was hallowed, and to giue it to there diſeaſed to drinke.* No doubt, an holy and wholeſome medicine, or rather a vile ſuperſtitious abuſing of the ſacrament of baptiſme, as there haue bene many by coniurers and idolaters, but neuer vſed of well inſtructed Chriſtians.

As for the hallowing of the water of baptiſme, is in Gods church but to the onely vſe of baptiſme, and for the onely time of the miniſtration thereof, as is manifeſt by Iohn baptizing in Iordane, and the apoſtles of Chriſt in euery water, without any ſuperſtitious hallowing or eſtimation of the water, after it had ſerued for the vſe of baptiſme. Hallowing of the fonte.

Rhem. 6. 15. The praier of faith.) *Hee meaneth the forme of the Sacrament, that is, the wordes ſpoken at the ſame time when the partie is anoiled, which no doubt are moſt auncient and Apoſtolike. Not that the word or praier alone ſhould haue that great effect here mentioned, but ioyned with the foreſaid vnction, as is plaine.* The ſacramentall wordes.

Fulke. 6. Chryſoſtome vnderſtandeth it generally of prayer. De ſacerdot. lib. 3. So doth Heſychius in Leu. lib. 1. cap 2. ſaying, *Prayer worketh many things, for eſpecially it healeth the paſſions of the ſoule, it cureth the woundes of the intelligible or myſticall eyes, abſoluing from ignorance and that which is ſickneſſe in deede, that is, it ſaueth the teares that come out of ſinne. For is any ſicke among you? (ſaith Iames,) let him call for &c.* rehearſing this whole text. Wherefore theſe ancient fathers know neither your ſacrament, nor the formall wordes thereof.

Rhem. 7. 15. Shall ſaue.) *The firſt effect of this Sacrament is, to ſaue the ſoule, by giuing grace and comfort to withſtand the terrours and tentations of the enemie, going about (ſpecially in that extremitie of death) to driue men to deſperation or diſtreſſe of minde and other damnable inconueniences. the which is ſignified in the matter of this Sacrament ſpecially.*

Fulke. 7. The apoſtle aſcribeth no ſauing to any ſacrament, but to the prayer of the faithfull, which how effectuall it is, he declareth afterward.

Rhem. 8. 15. Shall lift him vp.) *When it ſhalbe good for the ſaluation of the partie, or agreeable to Gods honour, this Sacrament reſtoreth alſo a man to bodilie health againe, as experience often teacheth vs. Which yet is not done by way of miracle, to make the partie ſuddenly whole, but by Gods ordinarie prouidence and vſe of the ſecond cauſes which otherwiſe ſhould not haue had that effect, but for the ſaid Sacrament. This is the ſecond effect.* The three effects of this Sacrament.

Fulke. 8. This perteyneth to the gift of bodily healing, for which ende your anoynting is not vſed, but in deſperation of bodily health, when death is euen at hand, neither is any man healed by your anoynting.

Rhem. 9. 15. They ſhalbe remitted him.) *What ſinnes ſo euer remaine vnremitted, they ſhall in this Sacrament and by the grace thereof be remitted, if the perſons worthily receiue it. this is the third effect. S. Chryſoſtom of this effect ſaith thus:* They *(ſpeaking of Prieſts)* do not onely remitte ſinnes in baptiſme, but afterward alſo, according to the saying of S. Iames. If any be ſicke, let him bring in the Prieſts &c. Li. 3. de Sacerd. prope initium. *Let the Proteſtants marke that he calleth* Presbyteros, ſacerdotes: *that is,* Prieſts, *and maketh them the onely miniſters of this* Sacrament *and not elders or other lay men. By all which you ſee this Sacrament of all other to be marueilous plainely ſet forth by the Apoſtle. Onely ſicke men and (as * the Greeke word giueth) men very weake muſt receiue it: onely Prieſts muſt bee the miniſters of it: the matter of it is holy oyle: the forme is prayer, in ſuch ſort as we ſee now vſed: the effects be as is aforeſaide. Yet this ſo playne a matter and ſo profitable a Sacrament, the enemie by Heretikes would wholy aboliſh.* Prieſts (and not Elders) are the miniſters of this ſacrament. ἀρχιερεῦσι.

Fulke. 9. Chryſoſtome aſcribeth not this effect to your ſacrament, nor to the ceremonie of anoynting with oyle, but to the prayers of the Prieſts, as is manifeſt by his wordes going before, wherein hee preferreth Prieſtes as ſpirituall fathers before bodily fathers. *Theſe* (ſayth hee) *haue often ſaued the ſoule that was ſicke, and ready to periſh, cauſing to ſome a more gentle puniſhment, other ſome not ſuffering at the firſt to fall: and this not onely by teaching or admonition, but alſo by helping with prayer. For they haue auctoritie to forgiue ſinnes, not only when they regenerate vs, but afterwarde alſo: For is any ſicke among you, ſayth the Apoſtle. &c.* as it followeth in the text.

You ſee Chryſoſtome (euen as the apoſtle) doeth referre this effect onely to prayer and not to the anoynting with oyle, whereof there was no vſe in his time. For the name of Prieſts, I haue anſwered ſufficiently before. Beda acknowledgeth that this ceremonie of anoynting with oyle, might bee done not onely by prieſts, but by all chriſtians: but the remiſſion of ſinnes, hee referreth to the prieſts, after they bee confeſſed by the ſicke with purpoſe of amendment. *For ſinnes* (ſayth he) *cannot bee remitted with out confeſſion of amendment:* whereby it is certaine that Beda ſeperating remiſſion of ſinnes, from the ceremonie of anoynting with oyle, did not acknowledge the anoynting with oyle to bee a ſacrament. His wordes of it are theſe: *This wee reade in the goſpell, that the Apoſtles did, and nowe the cuſtome of the church holdeth, that the ſicke may bee anoynted by the Prieſtes with oyle conſecrated, and prayer going with all, that they may be healed. Neither is it lawfull for the Prieſts only, but as Pope Innocent writeth, it is lawfull for all Chriſtians, to vſe the ſame oyle by anoynting, in the neceſſitie of themſelues or other friends: which oyle yet ought not to be made, but by the Biſhops. For that he ſayth with oyle in the name of the Lorde, ſignifieth the oyle conſecrated in the name of the Lorde, or at leaſt, that when they anoynt the ſicke, they ought to call vpon the Lordes name ouer him.*

Rhem. 10 16 Confeſſe therefore.) *It is not certaine that he ſpeaketh here of ſacramental Confeſſion: yet the circumſtance of the letter well beareth it, and very probable it is that he meaneth of it: and Origen doth ſo expound it* ho. 2. in Leuit. *& Ve-*

nerable

nerable Bede writeth thus, In this ſentence (*ſaith he*) there muſt be this diſcretion, that our daily and litle ſinnes we confeſſe one to another, vnto our equals, and beleeue to be ſaued by their daily prayer. but the vncleanneſſe of the greater leproſie let vs according to the law open to the Prieſt, and at his pleaſure in what maner and how long time hee ſhall commaund, let vs be carefull to bee purified. *But the Proteſtants fleeing from the very word confeſſion in deſpite of the Sacrament, tranſlate thus*, Acknowledge your faultes one to an other. *They doe not well like to haue in one ſentence, Prieſts, praying ouer the ſicke, anoiling them, forgiuing them their ſinnes, confeſſion, and the like.* Confeſſion. *In hunc locum*

Fulke. 10 The Scripture neuer ſpeaketh of Sacramentall confeſſion, as you call it, and the Apoſtle here ſpeaketh of mutual confeſſing or acknowledging of our treſpaſſes one agaynſt another, not of our ſinnes to a prieſt. Neither doth Origen expound this text of confeſſion, but the two verſes before of remiſſion of ſinnes by heartie repentance, and confeſſing of ſinnes before God, or at leaſt openly before the Church. *There is yet* (ſayth he) *the ſeuenth kind of remiſſion of ſinnes, though very hard and labourſome, when the ſinner waſheth his bed with teares, and his teares are made his bread day and night, and when hee is not aſhamed to declare his ſinnes to the prieſt of the Lord, and to ſeeke medicine according to him which ſayth: I haue ſayd, I will pronounce mine iniuſtice agaynſt my ſelfe to the Lord, and thou haſt remitted the impietie of my heart. In whom alſo that is fulfilled which the Apoſtle ſayth: If any bee ſicke, let him call the Elders of the Church, and let them lay their handes on him, anoynting him with oyle in the name of the Lord, and the prayer of fayth ſhall ſaue the ſicke, and if he haue bene in ſinnes, they ſhall be remitted to him.* That which Beda ſayeth of opening our greater leproſie vnto the Prieſt, and abiding his iudgement, prooueth not the neceſſitie of auricular confeſſion to bee of Gods lawe, nor of this text, which he acknowledgeth to pertaine to mutuall confeſſion. And ſo the word ἀμφίλοις doeth plainly ſignifie, whereby we may as well prooue, that the Prieſtes are bound to confeſſe themſelues to the lay men, as you can prooue, that the lay men are bound to confeſſe themſelues to the Prieſtes. Therefore this text pertaineth to mutuall acknowledging of mens treſpaſſes and reconciliation and prayer. Finally, wee like well the text, when it is not poyſoned with your hereticall gloſes, of Sacramentes, of anoyling and ſhrift, which are farre from the Apoſtles words and meaning. Popiſh confeſſion.

Rhem. 11 17 He prayed) *The Scriptures to which the Apoſtle alludeth, make no mention of Elias prayer. therefore he knew it by tradition or reuelation. Whereby we ſee that many things vnwritten be of equal truth with the things written.* Truthes vnwritten and knowen by tradition.

Fulke. 11 When Elias denounceth to Achab that there ſhall be neither rayne nor dewe, but according to his word, 1.Reg.17.1. It is eaſie to gather his prayer both before and after the drought: And although many things are true that are not written, yet thoſe things that are written in the Scripture are ſufficient for our inſtruction. Vnwritten verities.

Rhem. 20 Maketh to be conuerted.) *Here we ſee the great reward of ſuch as ſeeke to conuert Heretikes or other ſinners from errour and wickednes: and how neceſſarie an office it is, ſpecially for a Prieſt.* Conuerting of ſoules.

Rhem. 12 20 Shall ſaue.) *We ſee, it derogateth not from God, to attribute our ſaluation to any man or Angel in heauen or earth, as to the workers thereof vnder God, by their prayers, preaching, correction, counſell, or otherwiſe. Yet the Heretikes are ſo fooliſh and captious in this kind, that they cannot heare patiently, that our B. Lady or others ſhould be counted meanes or workers of our ſaluation.* Our ſaluation attributed to men, without derogation to Chriſt.

Fulke 12. We can not abide your blaſphemies, aſcribing to the B. virgine Mary that which is proper to Chriſt. So farre foorth as ſhe was a meane of our ſaluation, by conceiuing and bringing forth the Sauiour of the world, we doe acknowledge it, as in theſe ſpeaches. But that ſhe or any other creature, is now *Our life, our ſaluation, our hope, our Mediatour*, or any ſuch thing, we abhorre as blaſphemous againſt the glory of our onely Mediator and aduocate, life, hope and ſaluation Ieſus Chriſt. Wherefore, when you cannot prooue, that God hath made her or any other Saincts, inſtruments of our ſaluation by their interceſſion, theſe formes of ſpeach will not ſerue to excuſe your idolatrie and blaſphemie. Blaſphemie. Inuocation of Saincts.

THE ARGVMENT OF BOTH THE EPISTLES OF S. PETER, THE FIRST, AND THE SECOND.

Rhem. 1. OF S. Peter *we read at large, both in the Goſpels and in the Actes of the Apoſtles: and namely, that Chriſt deſigned him, and alſo made him his vicar (as S. Mathew for that cauſe in the catalogue of the Apoſtles, calleth him* Primus, *the firſt, and all antiquitie,* Princeps Apoſtolorum, *the Prince of the Apoſtles) and that he accordingly executed that office after Chriſtes departure, planting the Church firſt among the Iewes in Hieruſalem and in all that countrey and coaſtes about, as Chriſt alſo himſelfe before had preached to the Iewes alone.* c.10.v.2.

*But preaching at length to the Gentiles alſo, according to Chriſtes commiſſion (Math.28. v. 19.) and being now come to Rome, the head citie of the Gentiles, from thence he writeth this Epiſtle to his Chriſtian Iewes, hauing care of them in his abſence, no leſſe then when he was preſent: and not to the Iewes that were at home, (belike becauſe they had S. Iames, or his ſucceſſour S. Simon Cleophæ, reſident with them) but * to them that were diſperſed in Pontus, Galatia, Cappadocia, and Bithynia.* 1.Pet.1.

And that he writeth it from Rome, himſelfe ſignifieth, ſaying: The Church that is in Babylon ſaluteth you. 1.Pet.5.

**Where by Babylon he meaneth Rome, as all antiquitie doth interprete him: not, that he ſo calleth the Church of Rome, but the heathen ſtate of the Romane empire, which then, and 300. yeeres after, vnto the converſion of Conſtantinus the Emperour, did perſecute the elect Church of Rome, inſo much that the firſt 33. Biſhops thereof vnto S. Silueſter, were all Martyrs.* *See the Annotation, 1. Pet.5.v.13.

For the matter whereof he writeth, himselfe doth signifie it in these wordes: This 2.Pet.3.
2 Epistle I write to you, my deerest, in which (Epistles) I stirre vp by admonition your sincere minde, (h) that you may be mindfull of those wordes, &c. *So he sayth thereof both together. And againe of the first to the same purpose, in an other place:*
I haue briefly written, beseeching and testifying that this is the true grace of God wherein you stand. *For,* 1.Pet.5.
there were at that time certaine Seducers (as S. Augustine also hath told vs) who went about to teach* Onely faith, *as though good workes were not necessarie nor meritorious. there were also great persecutions, to compell them with terrour to deny Christ and all his religion. He therefore exhorteth them accordingly, neither for persecution, neither by seduction to forsake it: though in the first, his exhortation is more principally against persecution: and in the second, more principally against seduction. The first epistle is noted to be very like to S. Pauls epistle to the Ephesians, in wordes also, and so thicke of Scriptures, as though he spake nothing els.* *See the Annotation vpon S. Iames epistle c.2.v.21.

The time when the first was written, is vncertaine: the second was written a litle before his death, as is gathered by his wordes in the same. c.1. v.14.

Fulke. 1. We neuer read that Christ made S. Peter his vicar. S. Mathew calleth him *first*, in order of the catalogue not in auctoritie or dignitie. The ancient fathers also ascribe to him a primacie of order among the Apostles, not of power or auctoritie. And all the Apostles ioigned together in planting the Church among the Iewes in Ierusalem, and the Gentiles abroad according to Christes commission. Math. 28. But whether from Rome, (as it is not like) or from Babylon (as the word is, either in Syria or AEgypt) being the chiefe Apostle of the Iewes, hee writeth to them that were dispersed in the East partes of the world, in such prouinces as hee nameth. To prooue that he writeth from Rome, it is a simple argument, that he sendeth salutation from Babylon, and as simple a commendation of Rome to be figuratiuely called Babylon. True it is, that most of the ancient writers are of that minde, following the receiued opinion, that Peter was at Rome, but there is no reason why Peter writing from Rome, should send salutations from Babylon, seeing Paul writing to the Romanes, did not call them Babylonians, but Romanes, or the Saincts at Rome. The Seducers whereof S. Augustine speaketh, taught that good workes were altogether needlesse for christian men, as though they might be saued by a vayne profession of faith. But he neuer findeth fault with them that hold good workes not to be meritorious of saluation. But contrarywise writeth many bookes agaynst the Pelagians that hold that error.

Peters primacie.

Rome, Babylon.

Only fayth.

THE FIRST EPISTLE OF PETER THE APOSTLE.

CHAP. I.

Rhem. 1. *He comforteth them in their persecutions (being now by Baptisme made the children of God) with the hope of their heauenly inheritance: 6 shewing how meritorious it is for them to be so constant in fayth, 10 and confirming them therein with the authoritie of the Prophets and of the Holy Ghost. 15 Exhorting them to liue also accordingly in all holinesse, 15 considering the holines of God, the vprightnes of his iudgement, the price of their redemption by Christ, 22 and the vertue of the seed in them (Which is grace regeneratiue in Baptisme) foretold by the Prophet also.*

Fulke. 1. The Apostle neuer teacheth the constancie of faith, nor any fruite of faith to be meritorious, but he sheweth the reward of constancie to be according to Gods promise, by the merite of Christ onely. Merite.

The translation of Rhemes.

The Epistle *In Cathedra S. Petri Romæ.* Ian. 18.

PETER an Apostle of IESVS Christ, to the elect strangers of the dispersion of Pontus, Galatia, Cappadocia, Asia, and Bithynia,

2 According to the prescience of God the Father, into sanctification of the Spirite, vnto the obedience and sprinckling of the bloud of IESVS Christ: Grace to you and peace be multiplied.

The Epistle for many martyrs. 2.Cor.1,3. Eph.1,3.

3 Blessed be God and the father of our Lord IESVS Christ, who according to his great mercy hath regenerated vs vnto a liuely hope, by the resurrection of IESVS Christ from the dead,

4 Vnto an inheritance incorruptible, and incontaminate, and that cannot fade, conserued in the heauens in you,

5 (Who in the vertue of God are kept by fayth vnto saluation) ready to be reuealed

The translation of the Church of England.

PETER an Apostle of Iesus Christ, to them that dwell here and there as strangers throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia:

2 Elect according to the foreknowledge of God the father, vnto the sanctifying of the spirit, through obedience and sprinckling of the blood of Iesus Christ: Grace and peace be multiplied vnto you.

3 Blessed be God the father of our Lord Iesus Christ, which according to his aboundant mercy begate vs agayne vnto a liuely hope, by the rising of Iesus Christ from the dead,

4 To an inheritance incorruptible, and vndefiled, & that fadeth not away, reserued in heauen for you,

5 Which are kept by the power of God through fayth vnto saluation, ready to be shewed

in

led in the laſt time.

6 Wherein you ſhal reioyce, a litle now if you muſt be made heauie in diuers tentations:

7 That the probation of your faith much more pretious then golde (which is proued by the fire) may be found vnto prayſe and glory and honor in the reuelation of IESVS Chriſt:

8 Whom hauing not ſeene, you loue: in whom now alſo not ſeeing you beleue: and beleuing you reioyce with ioy vnſpeakable and glorified,

9 Receiuing the ende of your fayth, the ſaluation of your ſoules.

10 Of the which ſaluation the Prophets inquired and ſearched, which prophecied of the grace to come in you,

11 Searching vnto which or what maner of time the Spirite of Chriſt in them did ſignifie: foretelling thoſe paſſions that are in Chriſt and the glories folowing:

12 To whom it was reuealed, that not to themſelues, but to you they miniſtred thoſe things which now are told you by them that haue euangelized to you, the holy Ghoſt being ſent from heauen, on whom the Angels deſire to looke.

13 For the which cauſe hauing the loynes of your ‡minde girded, ſober, truſt perfectly in that grace which is offered you, in the reuelation of IESVS Chriſt,

‡ Chaſtitie not onely of body but alſo of mind, is required. *S. Bede vpon this place.*

14 As children of obedience not configurated to the former deſires of your ignorance:

15 But according to him that hath called you, the Holy one, be you alſo in all conuerſation holy:

Leu.11,44. 20,7. 16 Becauſe it is written: *You ſhall be holy, becauſe I am holy.*

Deu.10. Ro.2. Gal.2. 17 And if you inuocate the Father, him which *without acception of perſons iudgeth according to euery ones ᶜworke: in feare conuerſe ye the time of your peregrination.

1.Cor.6,20. 7,23. 18 Knowing that *not with corruptible things, gold or ſiluer, you are redemed from your vaine conuerſation of your fathers ‡tradition:

19 But with the pretious bloud as it were of an immaculate and vnſpotted lambe, Chriſt,

Ro.16,25. Col.1,26. Tit.1,2. 20 *Foreknowen in deed before the conſtitution of the world, but manifeſted in the laſt times for you,

21 Which

in the laſt time.

6 In the which ye reioyce, though now for a ſeaſon (if neede require) yee are in heauineſſe through manifold temptations:

7 That the triall of your fayth beyng much more precious then gold that periſheth, though it be tried with fire, might be found to bee vnto you *vnto laud, honour, and glory, at the appearing of Ieſus Chriſt,*

8 Whom ye haue not ſeene, & yet loue him, in whom euen now though ye ſee him not, yet doe ye beleeue him, *and reioyce with ioy vnſpeakeable and glorious:*

9 Receiuing the end of your faith, euen the ſaluation of your ſoules.

10 Of which ſaluation haue the Prophetes enquired and ſearched diligently, which prophecied of the grace that ſhould come *vnto you:*

11 Searching when or what time the ſpirit of Chriſt which was in them ſhould ſignifie, which ſpirit *teſtified before the paſſiõs that ſhould happen vnto Chriſt, and the glory that ſhould follow after.*

12 Vnto which Prophets it was alſo reuealed, that not vnto themſelues, but vnto vs, they ſhould miniſter the things which are now ſhewed vnto you of them, which by the holy Ghoſt ſent downe from heauen, haue in the Goſpel preached vnto you, the things which the Angels deſire to behold.

13 Wherefore girde vp the loynes of your minde, be ſober, and truſt perfectly on the grace that is brought vnto you by the reuelation of Ieſus Chriſt:

14 As obedient children, not faſhioning your ſelues vnto the former luſtes of your ignorance:

*15 But as he which called you is holy, *euen* ſo bee yee holy alſo in all maner of conuerſation.* Luke 1.75.

*16 Becauſe it is written, *Be ye holy, for I am holy.* Leuit.11.44.

*17 And if ſo be that ye call on the father, *which without reſpect of perſon iudgeth according to euery mans worke, ſee that yee paſſe the time of your dwelling here, in feare.* Deut.10.27. rom.2.11. galat.2.6.

18 For as much as yee knowe, how that yee were not redeemed with corruptible things, *as ſiluer and golde, from your vayne conuerſation, which ye receyued by the tradition of the fathers:*

*19 *But with the precious bloud of Chriſt, as of a Lambe vndefiled, and without ſpot:* Heb.9.14. 1.iohn 1.7. apoc.1.5.

20 Which was ordeined before hand, euen before the world was made, but was declared in the laſt time for your ſakes:

21 Which by him are faithfull in God, who raised him from the dead, and hath giuen him glory, that your faith & hope might be in God.

22 Making your soules chaste in obedience of charitie, in the sincere loue of the fraternitie from the hart loue ye one an other earnestly:

23 Borne againe not of corruptible seed, but incorruptible by the word of God who liueth and remaineth for euer.

Esa.40,6. 24 For *al flesh is as grasse: and al the glorie thereof as the floure of grasse, the grasse is withered, and the floure thereof is fallen away.*

25 But the word of our Lord remaineth for euer, and this is the word that is euangelized among you.

21 Which by his meanes do beleeue on God that raised him vp from the dead, and gaue him glory, that ye might haue fayth and hope toward God:

22 Euen ye which haue purified your soules, through the spirite in obeying the trueth, * *with brotherly loue vnfaigned, see that ye loue one an other with a pure heart feruently:* Rom.12.10.

23 For ye are borne a new, not of corruptible seede: but of incorruptible, by the worde of God, which liueth and lasteth for euer.

*24 *For all flesh is as grasse, and all the glory of man is as the floure of grasse: the grasse withereth, and the floure falleth away:* Esa.40.6. eccle.14.18, iam.1.10.

25 But the word of the Lord endureth euer: and this is the worde which by the Gospell was preached vnto you.

MARGINAL NOTES. CHAP. I.

Rhem. 1. 17 Worke.) *God will iudge men according to euery ones workes, and not by fayth onely.*

Fulke. 1. God will iudge euery man according to his workes, which are euident tokens either of true fayth, or of no faith, or of false and erroneous perswasions.

Rhem. 2. 18 Tradition.) *He meaneth the errours of Gentilitie, or if he write to the Iewes dispersed, he meaneth the yoke of the Law with the fond and heauy additions of their later Maisters,* called Deuteröses. *The Heretikes to make it sound to the simple agaynst the traditions of the Church, corrupt the text thus,* Which you haue receiued by tradition of the fathers.

Fulke. 2. You sayd in the argument of the Epistle without controuersie, that he writeth to the Iewes: now you would gladly flie from it, so ill you loue to haue traditions of your fathers reprooued. What sense your cauill hath of our corrupting the text, you know not how to expresse: we say, *Tradition of the fathers,* You say, *Your fathers tradition,* your Latine is, *Paternæ traditionis,* fatherly tradition, indifferent to the third person, and to the second, yea and to the first, our fatherly or fathers tradition. So that I know not what you haue found, vnlesse it be a knot in a rushe. Cauilling.

CHAP. II.

Rhem. 1. *Now after their Baptisme, what must be their meate: 4 and being come to Christ, how happy they be aboue their incredulous brethren, according to the Scriptures also. 11 Whereupon he beseecheth them to shine in good life among the Heathen, so to procure their conuersion: 13 to be obedient subiects to higher Powers (howsoeuer some misconster Christian libertie) 14 and seruants to obey their Maisters. 19 And so, doing well, though they suffer for it, it is very meritorious, 21 whereas Christ also not only gaue them example, 24 but also by his death hath made them able to liue iustly.*

Fulke. 1. The Apostle sayth, it is thanke with God, or a good commendation, if they suffer iniustly, and suffer patiently, but he sayth not that it is meritorious. Merite.

The Epistle vpon Saturday in Easter weeke.

LAying away therefore al malice, and all guile, and simulations, and enuies, and al detractions,

2 As infants euen now borne, reasonable, milke without guile desire ye, that in it you may grow vnto saluation.

3 If yet you haue tasted that our Lord is sweete.

4 Vnto whom approching, a liuing stone, of men in deed reprobated, but of God elect and made honorable.

5 Be ye also your selues superedified as it were liuing stones, ‖spiritual houses, a holy priesthood, to offer ‖spirituall hostes, acceptable to God by IESVS Christ.

‖ *a spiritual house.*

6 For the which cause the scripture conteineth, *Behold I put in Sion a principall corner stone elect, pretious. and he that shall beleeue in him shal not be confounded.*

Esa.28,16.

7 *To*

WHerefore * *all† naughtinesse, and all guile, and fainednesse, and enuie, and backbiting layd aside,* Rom.6.4. ephe.4.22. col.3.8. heb.12.2. †Or, maliciousnes.

2 As new borne babes, desire ye the reasonable milke of the worde, which is without deceit: that ye may grow thereby vnto saluation,

3 If so bee that ye haue tasted how gracious the Lord is:

4 To whom ye come as vnto a liuing stone, disallowed of men, but chosen of God, and *precious.*

5 And ye as liuely stones, be you made a spirituall house, an holy Priesthood, for to offer vp spirituall sacrifices, acceptable to God by Iesus Christ.

*6 Wherfore it is conteined also in the Scripture, *Behold, I put in Sion a stone to be laied in the chiefe corner, elect and precious, and he that beleeueth on him, shall in no wise be confounded.* Esa.28.16. rom.9.33.

7 *Vnto*

7 To you therfore that beleeue, honour: but to them that beleeue not, *the ſtone which the builders reiected, the ſame is made into the head of the corner:*

8 And * a ſtone of offenſe, and a rocke offcandal, to them that ſtumble at the word, neither doe beleeue ‖ wherin alſo they are put.

9 But you are an * elect generation, a [c]kingly prieſthod, a holy nation, a people of purchaſe: that you may declare his vertues which from darkeneſſe hath called you into his maruelous light.

10 Which ſometime not a people: but now the people of God. Which not hauing obtained mercie: but now hauing obtained mercie.

11 My deereſt I beſeche you as ſtrangers and pilgrimes, * to refraine your ſelues from carnal deſires which warre againſt the ſoule,

12 Hauing your conuerſation good among the Gentiles: that in that wherin they miſreport of you as of malefactors, by the good workes conſidering you, * they may glorifie God in the day of viſitation.

13 *‖ Be ſubiect therfore to euery ‡ humane [c] creature for God: whether it be ‖ to king, as excelling:

14 Or to rulers as ſent by him to the reuenge of malefactors, but to the praiſe of the good:

15 For ſo is the will of God, that doing wel you may make the ignorance of vnwiſe men to be dumme:

16 As free, and ‖ not as hauing the freedom for a cloke of malice, but as the ſeruants of God.

17 Honour al men. [c] Loue the fraternitie. Feare God. Honour the king.

18 Seruants be ſubiect in al feare to your maiſters, not only to the good and modeſt, ‖ but alſo to the waiward.

19 For this is thanke, if for conſcience of God a man ſuſteine ſorowes, ſuffering vniuſtly.

20 For what glorie is it: if ſinning, and buffeted you ſuffer? but if doing wel you ſuſtaine patiently: this is thanke before God.

21 For vnto this are you called: becauſe Chriſt alſo ſuffred for ‖ vs, leauing ‖ you an example that you may folow his ſteppes,

22 Who did no ſinne, neither was guile found in his mouth.

23 Who when he was reuiled, [c] did not reuile: when he ſuffred, he threatened not: but deliuered him ſelf to him that iudged him vniuſtly.

24 Who

Pſ.117. Mt.21. ‖ *whereto alſo they are ordeined.* Act.4. Eſ.8. Ro 9,33. Exo.19. Apoc.1.

The Epiſtle vpon the 3 Sunday after Eaſter. Oſe.2. Ro.9. Gal.5,16. Mt.5,16. Ro.13,1.

[c] *κἶσει.*

[c] In this ſpeech is often commended the vnitie of al Chriſtians among themſelues.

The Epiſtle vpon the 2 Sunday after Eaſter. ‖ *you* ‖ *vs.* Eſ.53,9.

[c] *οὐκ ἀντελοιδόρει.*

*7 Vnto you therfore which beleeue, he is precious: but vnto them which beleeue not, * the ſtone which the builders diſallowed, the ſame is made the head of the corner:* Pſal.118.22. matth.21.42 acts 4.12.

8 And a ſtone of ſtumbling, & a rocke of offence, which ſtũble at the word, and being diſobedient, vnto the which thing they were ordeined.

*9 But ye are a choſen generation, * a royall prieſthood, an holy nation, a peculiar people: that ye ſhould ſhew forth the vertues of him that called you out of darkneſſe into his marueilous light.* Exod.19.9.

*10 * Which in time paſt were not a people, but are now the people of God: which ſometime had not obteined mercie, but now haue obteined mercie.* Oſee 2.23. rom.9.25.

*11 Dearely beloued, I beſeech you as ſtrangers and pilgrimes, abſteine from * fleſhly luſts, which fight againſt the ſoule,* Galat. 5.17, rom.13.14.

*12 And ſee that ye haue honeſt conuerſation among the Gentiles: that whereas they backbite you as euill doers, * they may by your good works* which *they ſhall ſee, glorifie God in the day of viſitation.* Matth. 5.16.

*13 * Submit your ſelues therefore vnto all maner ordinance of man for the Lordes ſake: whether it be vnto the king, as hauing the preeminence.* Rom.13.1.

14 Either vnto rulers, as vnto them that are ſent by him for the puniſhment of euill doers, but for the laud of them that doe well.

15 For ſo is the will of God, that with well doing ye may ſtop the ignorance of foliſh men:

16 As free, and not as hauing the libertie for a cloke of naughtineſſe, but euen as the ſeruants of God.

*17 Honour all men. * Loue brotherly fellowſhip. Feare God. Honour the king.* Rom.12.10.

*18 * Seruants obey your maſters with all feare, not only if they be good and courteous, but alſo though they be froward.* Epheſ.6.5. col.3.22.

*19 * For it is thanke worthy, if a man for conſcience toward God endure griefe, and ſuffer wrong vndeſerued.* 1.Cor.7.10.

20 For what praiſe is it, if when ye be buffeted for your faults, ye ſhall take it patiently? But if when ye do well, ye ſuffer wrong, and ſhall take it patiently, then is there thanke with God.

21 For heereunto verily were ye called: for Chriſt alſo ſuffered ‖ for vs, leauing vs an enſample that ye ſhould follow his ſteps. ‖ Some read, for you.

*22 * Which did no ſinne, neither was there guile found in his mouth.* Eſa.53.9. 1.ioh.3.5.

23 Which when he was reuiled, reuiled not againe: when he ſuffered, he threatened not, but committed the vengeance *to him that iudgeth righteouſly.*

Eſ.53,4. Mt.8,17.

24 Who him ſelf * bare our ſinnes in his body vpon the tree: that dead to ſinnes, we may liue to iuſtice. by whoſe ſtripes you are healed.

25 For you were as ſheepe ſtraying: but you be conuerted now to the Paſtor and Biſhop of your ſoules.

*24 * Which his owne ſelfe bare our ſinnes in his body on the tree, that we being deliuered from ſinne, ſhould liue vnto righteouſneſſe: by whoſe ſtripes ye were healed.* Matth.8.17. eſay 53.5.

25 For ye were as ſheepe going aſtray: but are now turned vnto the Shepheard and Biſhop of your ſoules.

MARGINALL NOTES. CHAP. II.

Rhem. 2. 9. ᶜ Kingly prieſt.) *The Proteſtants can no more gather of this, that al Chriſtians be prieſts: then, that al be kinges as is moſt plaine* Apocalyp. 1, 6. *and* 5, 10. Thou haſt made vs a kingdom (or kings) and prieſts.

Fulke. 2. We acknowledge that all Chriſtians be aſwell ſpirituall kings as ſpirituall ſacrificing prieſts, vnder Chriſt their head, the only king of glory, and eternall prieſt after the order of Melchiſedech. The kingdom & prieſthood of all Chriſtians.

Rhem. 3. 13. Humane creature.) *So is the Greeke. but the Proteſt. in fauour of temporal lawes made againſt the Cath. religion, tranſlate it very falſely thus,* to al maner ordinance of man: *them ſelues boldly reiecting Eccleſiaſticall decrees as mens ordinances.*

Fulke. 3. The Proteſtants meane not by *all maner ordinances of man*, euery law made by a man, but euery ordinance or creation of the prince, or the prince by what ordinance or humane creation ſoeuer he doe reigne, as you your ſelues interpret it, either by ſucceſſion, election, or howſoeuer.

ANNOTATIONS. CHAP. II.

Rhem. 4. 5. Spiritual hoſtes.) *Here we ſee, that as he ſpeaketh of ſpiritual hoſtes, which euery Chriſtian man offereth, ſo he ſpeaketh not properly of prieſthod, when he maketh al Prieſts, but of a ſpiritual prieſthod. which ſpiritual prieſthod was alſo in al the Iewes: but the prieſthod (properly ſo called) was onely in the ſonnes of Aaron, and they offered the ſacrifices (properly ſo called) which none beſides might offer.* Spiritual hoſtes and Prieſts.

Fulke. 4. He ſpeaketh of the ſacrificing prieſthood which remaineth now in the church, not of the miniſtring or gouerning prieſthood of the church, which is not properly the office of ſacrificing, but of preaching, miniſtring of the ſacraments, praying and ſuch like exerciſes. Spirituall prieſthood.

Rhem. 13. Be ſubiect.) *Not onely our Maiſter Chriſt, but the Apoſtles and al Chriſtians were euer charged by ſuch as thought to bring them in hatred with Princes, with diſobedience to kings and temporal Magiſtrates. therfore both * S. Paul and this Apoſtle do ſpecially warne the faithful, that they giue no occaſion by their il demeanure to ſecular Princes, that the Heathen ſhould count them diſobedient or ſeditious workers againſt the States of the world.* Obedience to temporal princes. *Ro.13.*

Rhem. 5. 13. To euery humane creature.) *So he calleth the temporal Magiſtrate elected by the people, or holding their Soueranty by birth and carnal propagation, ordained for the worldly wealth, peace, and proſperitie of the ſubiects: to put a difference betwixt that humane Superiority, and the ſpiritual Rulers and regiment, guiding and gouerning the people to an higher end, and inſtituted by God him ſelf immediatly. for Chriſt did expreſly conſtitute the forme of regiment vſed euer ſince in the Church. He made one the cheefe placing Peter in the Supremacie: he called the Apoſtles and Diſciples, giuing them their ſeueral authorities. Afterward * God guided the lot for choiſe of S. Matthias in Iudas place: and the Holy Ghoſt expreſly and namely ſeuered and choſe Paul and Barnabas vnto their Apoſtolical function: and generally the Apoſtle ſaith of al ſpiritual Rulers,* The holy Ghoſt hath placed you to rule the Church of God. God inſtituted the Spirituall gouernement in more excellent maner then the temporal. *Act.1. Act,20.*

And although al power be of God, & kings rule by him, yet that is no otherwiſe, but by his ordinarie concurrence, and prouidence, whereby he procureth the earthly commodity or wealth of men, by mainteining of due ſuperiority and ſubiection one towards an other, and by giuing power to the people and Commonwealth to chooſe to them ſelues ſome kinde or forme of Regiment, vnder which they be content to liue for their preſeruation in peace and tranquillity. But Spiritual ſuperiority is far more excellent, as in more excellent ſort depending, not of mans ordinance, election, or (as this Apoſtle ſpeaketh) creation, but of the Holy Ghoſt, who is alwaies reſident in the Church (which is Chriſts body myſtical, and therfore an other manner of Commonwealth then the earthly) concurring in ſingular ſort to the creation of al neceſſarie Officers in the ſaid Church, euen to the worlds end, as S. Paul writeth to the Epheſians. *Eph.4.*

*Leſt therfore the people, being then in ſo preciſe ſort alwaies warned of the excellencie of their Spiritual gouernours * and of their obedience toward them, might neglect their dueties to Temporal Magiſtrates, ſpecially being infidels, and many times tyrants and perſecutors of the faith, as Nero and other were then: therfore S. Peter here warneth them to be ſubiect, for their bodies and goods and other temporal things, euen to the wordly Princes both infidels and Chriſtians, whom he calleth humane creatures.* *Hebr.13.*

Fulke. 5. Although there be great difference betweene the gouernment of princes, and of eccleſiaſticall gouernors, yet the Apoſtle calleth not princes humane creation, as though they were not alſo of Gods creation (for there is no power but of God) but that the forme of their creation is in mans appointment: the other is only of Gods aſſignement, and according to his inſtitution. But that Chriſt made one chefe in auctoritie ouer all the Church, and placed Peter in that ſupremacy, it is falſe, and can neuer be prooued out of the holy ſcripture. And the power of princes is ſo of God, that beſide his ordinary concurrence and prouidence, it is by his law commaunded to be obeyed, and the prince appointed how he ſhould gouerne. Not onely to procure the earthly commodity of his ſubiectes, but much rather to extend his authoritie to the ſpirituall benefit of their ſoules, in eſtabliſhing, by his power and lawes, the true religion, and the right exerciſes thereof, and puniſhing the offenders. As all godly princes, of whom we reade in the ſcripture, haue done, to Gods glorie, and their immortall praiſe. And although the ſpirituall ſuperioritie be in an other kinde much more excellent, yet euen all ſpirituall ſuperiours are bound to obey the Prince, not onely in thinges temporall, Peters primacie. The power of ciuill princes.

temporall, but much more in matters of religion, ſo long as they be agreeable to the law of God. Againſt which if any thing be decreed or commanded, either in the common wealth or in the church, it is not to be obeyed of any man. But if ciuill princes (though they be heathen) command any thing agreeable to Gods law, as Cyrus, Darius, Artaxerxes, they are to be obeyed, much more being Chriſtians, as Conſtantine, Valentinianus, Theodoſius, &c.

Rhem. 6. 13. To the king as excelling.) *Some ſimple heretikes and others alſo not vnlearned, at the beginning, for lacke of better places, would haue proued by this, that the king was head of the Church, and aboue al Spiritual rulers: and to make it ſound better that way, they falſely tranſlated it,* To the king as the cheefe head. *in the Bible of the yere 1562. But it is euident that he calleth the king, the precellent or more excellent, in reſpect of his Vicegerents, which he calleth Dukes or Gouernours that be at his appointment: and not in reſpect of Popes, Biſhops, or Prieſts, as they haue the rule of mens ſoules: who could not in that charge be vnder ſuch Kings or Emperours as the Apoſtle ſpeaketh of: no more then the kings or Emperors then, could be heads of the Church, being Heathen men and no members thereof, much leſſe the cheefe members. See a notable place in S. Ignatius ep. ad Smyrnenſes, where he exhorteth them firſt to honour God, next the Biſhop, and then the king.*

Here t. tranſlation.

The Kings excellencie of power is in reſpect of the nobilitie and lay magiſtrates vnder him.

This is an inuincible demonſtration, that this text maketh not for any ſpiritual claime of earthly kings, becauſe it giueth no more to any Prince then may and ought to be done and graunted to a Heathen Magiſtrate. Neither is there any thing in al the new Teſtament that proueth the Prince to be head or cheefe gouernour of the Church in ſpiritual or Eccleſiaſtical cauſes, more then it proueth any heathen Emperour of Rome to haue been, for they were bound in temporal things to obey the heathen being lawful kings, to be ſubiect to them euen for conſcience, to keepe their temporal lawes, to pay them tribute, to pray for them, and to doe al other natural duties: and more no ſcriptures binde vs to doe to Chriſtian kinges.

Chriſtian princes haue no more right to be ſupreame heads in ſpiritual cauſes, then the Heathen.

Fulke. 6. The king is called moſt excellent, not only in reſpect of his dukes or other gouernours his vicegerents, but alſo in reſpect of all his ſubiects, and therefore might be called chiefe head of them, although the tranſlation be more proper, The chiefe or moſt excellent. Therfore S. Peter calling the king the chiefe, ſubmitteth himſelfe alſo, and all his fellow apoſtles, vnder his auctority, neither doth he write to the people onely, but to all the Church in generall. Therefore neither popes, biſhops, nor any prieſts, can haue exemption from the obedience due to their ciuill princes and ſupreame Lords. But you thinke to haue a ſtarting hole, that the *cleargie could not be vnder ſuch princes as the apoſtle ſpeaketh of:* as though he ſpake not of all princes that then were, and ſhould be to the end of the word. Or elſe, belike, becauſe he ſpeaketh onely of heathen princes, there is nothing due by this text to Chriſtian princes. But he ſpeaketh of the auctoritie, not of the perſons, or their vertues or vices. *But the kings and emperors then* (ſay you) *could be no heads of the Church, being heathen men, and no members thereof, much leſſe the chiefe members.* I anſwere, although the metaphoricall name of heads did not agree to them, becauſe they were no members, yet were they by Gods ordinance, and ought to haue beene gouernors and protectors of the church, as all Chriſtian kings are, or ought to be. But *Ignatius ad Smyrnenſes*, exhorteth to honour the king after the biſhop, correcting the ſaying of Salomon, which he alleageth, Pou. 24. 21. as though Salomon had forgotten the high prieſt. *My ſonne* (ſaith he) *Honor God and the king. But I ſay, honor God indeed, as the cauſe and Lord of all, and the biſhop, as high prieſt, bearing the image of God, according to gouernement, of God, but according to prieſthood, of Chriſt: and after him, it behoueth alſo to honor the king.* Theſe wordes ſhew out of what ſhoppe this epiſtle of Ignatius came, who was a man of greater religion, then that he would haue corrected the ſcripture in Salomon or in Peter: both commanding the king to be honoured next vnto God.

The kings ſupremacy.

And although it might ſeeme to be excuſed by the different auctoritie and excellencie of the biſhop, yet it is not tollerable, after the Holy ghoſt hath ſaid, *Honor God and the king*, to ſay, *but I ſay, Honor God and the biſhop, and after him the king*. But this is (as you write) *an inuincible demonſtration that this text maketh not for any ſpirituall claime of earthly kings, becauſe it giueth no more to any prince then may or ought to be done vnto an heathen magiſtrate*. As though obedience is not to be giuen to an heathen magiſtrate, if he command or decree any thing, euen in religion, agreeable to the true honor & ſeruice of God: as Cyrus did for building vp the temple Ezra. 1. Darius, both for continuing of the building, & for ſacrifice to be offered in it. Ezra. 6. As Artaxerxes did for reformation of the church, according to the law of God, by the miniſtery of Ezra the learned & godly prieſt. Ezr. 7. & cap. 8. As Nebuchadnezer, for the glory of God, after he was reſtored to his kingdome. Dan. 4. As Darius the Median did, that men ſhould reuerence the God of Daniel. Dan. 6. Maximianus and Diocletian, that Chriſtians ſhould exerciſe their religion, build oratories and poſſeſſe them. Euſeb. lib. 8. 19. Licinius, that Chriſt ſhould be worſhipped. lib. 9. c. 9. So inuincible be popiſh demonſtrations. *But there is not any thing in the new teſtament* (you ſay) *that proueth the Chriſtian prince to be ſupreame gouernour in eccleſiaſticall cauſes more then heathen emperors.* What if there were not? is not the auctoritie of the ſcripture of the olde teſtament ſufficient? where both the duety of a king is deſcribed, to gouerne according to the law of God, and the practiſe is declared in Dauid, Salomon, Ioſaphat, Ezechias, Ioſias, which exerciſed ſupreame gouernement in cauſes eccleſiaſticall, and ouer the high prieſts themſelues: beſide ſo many prophecies of the auctoritie of kings to be protectors of the church, and ſetters forth of true religion. But euen thoſe places of the new teſtament, that require obedience to princes, doe prooue their ſouereigne auctoritie in all cauſes, and ſpecially the prayers appointed to be made for kings, that vnder them we may lead a peaceable life in all godlineſſe and honeſty, declare that it is their duetie to procure religion by their auctoritie, as well as ciuill honeſtie. Therefore though heathen princes abuſed their auctoritie, to perſecute the church and religion of Chriſt, yet were they ſet vp of God, aſwell to mainteine by their lawes and auctoritie true religion and the church, as publike honeſtie and the commonwealth. For they are appointed *for the praiſe of them that doe well, and for the puniſhment of euill doers*, therefore for the aduancement of true religion and the ſuppreſſion of hereſies. S. Auguſtine alſo teſtifieth, that Chriſtians kings ſerue God, both as they are Chriſtians and alſo as they are kings, in making lawes of eccleſiaſticall matters. Ep. 50. And ſo held all the ancient godly fathers, as we haue declared in other places.

1. Tim. 2.

Fulke. 7. 16. Not as hauing.) *There were ſome Libertines in thoſe daies, as there be now, that vnder preſence of libertie of the Goſpel,*

Libertines.

Goſpel, ſought to be free from ſubiection and lawes of men as now vnder the like wicked pretence, Heretikes refuſe to obey their ſpiritual rulers and to obſerue their lawes.

Fulke. 7. The popes lawes that are contrary not onely to Chriſtian liberty, but alſo to Gods commandement, are not to be obeyed of any man.

Rhem. 8. 18. But alſo the waiward.) *The Wicleſiſtes and their folowers in theſe daies, ſometimes to moue the people vnto ſedition, hold and teach that maiſters and magiſtrates loſe their authoritie ouer their ſeruants and ſubiects, if they be once in deadly ſinne, and that the people in that caſe neede not in conſcience obey them. Which is a pernicious and falſe doctrine, as is plaine by this place, where we be expreſly commaunded to obey euen the il conditioned, which muſt be alwaies vnderſtood, if they commaund nothing againſt God. for then this rule is euer to be folowed.* We muſt obey God rather then men. *Act. 5. 29.* Deadly ſinnes of Princes or Superiors exempt not the ſubiects from obedience, as Wicleffe held.

Fulke. 8. This was a leud ſlander againſt Wickleffe, who held no ſuch doctrine. For both he obeyed, and taught obedience to the kings, Edward the third and Richard the ſecond, in whoſe time he liued, which two princes all men know to haue committed deadly ſinne, yea ſome heinous and notorious ſinnes. So is it a deſtable ſlander againſt vs, whom you call followers of Wickleffe, for none of vs euer held or taught any ſuch ſeditious & traiterous opinions. But your hereſie commeth neereſt to this opinion, which hold that the pope hath auctoritie to depoſe lawfull kings from their thrones at his pleaſure: which holde them for no princes *de iure*, that by the popes bull are declared to be depriued: which finally, ſend and ſuborne daily moſt helliſh traitors to murther their ſouereigne and moſt lawfull princes, and ſtirre vp forrein ſtates to inuade their dominions. Slander. Papiſts enemies to Chriſtian princes.

CHAP. III.

Rhem. 1. *The dutie of wiues and husbands to eche other. 9 None to doe or ſpeake euil by their perſecutors, 15 but to anſwer them alwaies with modeſtie, and ſpecially with innocencie, after the example of Chriſt moſt innocent: whoſe body though they killed, yet his ſoule liued and preached afterward to the ſoules in Hel (namely to thoſe in the time of Noes flood being a figure of our Baptiſme) roſe againe, and aſcended.*

Fulke. 1. The Apoſtle ſaith not that the ſoule of Chriſt after his death preached in hell, but he came in his ſpirit and prophecied in the dayes of Noe to the diſobedient, whoſe ſoules are now in hell.

Eph.5,22. Col.3,18. How wiues ſhould behaue themſelues toward their husbands.

IN like maner alſo *let the women be ſubiect to their husbandes: that if any beleeue not the word, by the cõuerſation of the women without the word they may be wonne,

2 Conſidering your chaſt conuerſation in feare.

1 Tim.2,9. Againſt the proud, curious and coſtly attire of women, wherein this il time of ours excedeth.

3 Whoſe trimming let it not be outwardly the plaiting of heare, or laying on gold round about, or of putting on veſtures:

4 But the man of the hart that is hidden, in the incorruptibilitie of a quiet and a modeſt ſpirit, which is riche in the ſight of God.

5 For ſo ſometime the holy women alſo that truſted in God, adorned them ſelues, ſubiect to their owne husbandes.

Gen.18. [c] Ias.

6 As *Sara obeied Abraham, calling him lord: [c] whoſe daughters you are, doing wel, and not fearing any perturbation.

How husbãds ſhould behaue them ſelues toward their wiues.

7 Husbandes likewiſe, dwelling with them according to knowledge, as vnto the weaker feminine veſſel imparting honour, as it were to the coheires alſo of the grace of life: that your praiers be not hindered.

[a] *in faith.*

8 And[a] in fine al of one minde, hauing compaſſion, louers of the fraternitie, merciful, modeſt, humble.

Pro.17,13. Mat.5,44.

9 *Not rendering euil for euil, not curſe for curſe: but contrariwiſe, bleſſing: for vnto this are you called, that you may by inheritance poſſeſſe a benediction.

Pſ.33,13.

10 For he that wil loue life, & ſee good daies: let him refraine his tong from euil, & his lippes that they ſpeake not guile.

11 Let him decline from euil, and doe good: let

*LIkewiſe *ye wiues be in ſubiection to your husbands, that euen they which obey not the word, may without the word be wonne, by the conuerſation of the wiues:* Ephes. 5. 22. collos. 3. 18.

2 After that they haue beholden your chaſte conuerſation coupled *with feare.*

*3 *Whoſe apparell let it not be that which is outward, with braided heare, and hanging on of golde, either in putting on of* gorgeous *apparell:* 1. Tim. 2. 9.

4 But let the hid man which is *in the heart be without all corruption, of a meeke & quiet ſpirit, which* ſpirit *is before God a thing much ſet by.*

5 For after this maner in the olde time did the holy women alſo which truſted in God, tyre themſelues, being obedient vnto their husbands.

*6 Euen as *Sara obeyed Abraham, calling him lord, whoſe daughters ye are as long as ye do well, and are not afraid for any terrour.* Gene. 13. 10.

*7 *Likewiſe ye husbands, dwell with them according to knowledge, giuing honour vnto the wife, as vnto the weaker veſſell, & as vnto them that are heires alſo of the grace of life, that your prayers be not hindered.* 1. Cor. 5. 1.

8 In concluſion be ye *all of one minde, hauing compaſſion one of an other, loue as brethren, be pitifull, be* ‖ *courteous,*

‖ meeke.

6 Not rendring euill for euill, or rebuke for rebuke: but contrariwiſe bleſſe, knowing that ye are thereunto called, euen that ye ſhould be heirs of the bleſſing.

10 For he that doth long after life, and loueth to ſee good dayes, let him refraine his tongue frõ euill, and his lippes that they ſpeake no guile.

*11 *Let him eſchue euill, and doe good, let him* Eſay. 1. 16.

let him enquire peace, and folow it:

12 Because the eies of our Lord are vpon the iust, and his eares vnto their praiers: but the countenance of our Lord vpon them that doe euil things.

13 And who is he that can hurt you, if you be emulators of good?

Mat.5,10. 14 But * and if you suffer ought for iustice, blessed are ye. And the feare of them feare ye not, and be not troubled.

15 But sanctifie our Lord Christ in your harts, ready alwaies to satisfie euery one that asketh you a reason of that hope which is in you:

16 But with modestie and feare, hauing a good conscience: that in that which they speake il of you, they may be confounded which calumniate your good conuersation in Christ.

17 For it is better to suffer as doing wel (if the wil of God wil haue it so) then doing il.

The Epistle vpon friday in Easter weeke. 18 Because Christ also died once for our sinnes, the iust for the vniust: that he might offer vs to God, mortified certes in flesh, but quickened in spirit.

19 In the which spirit comming he preached ‖ to ‖ them also that were in prison:

‖ those spirites

20 Which had been ‖ incredulous sometime, * when they expected the patience of God in the daies of Noe, when the Arke was a building: in the which, few, that is, * eight soules were saued by water.

Gen.6. Mat.24. Gen.7,7.

21 Wherevnto Baptisme being ‖ of the like forme now saueth ‖ you also: not the laying away of the filth of the flesh, but ‖ the examination of a good conscience toward God by the resurrection of IESVS Christ.

* vs

22 Who is on the right hand of God, swallowing death, that we might be made heires of life euerlasting: being gone into heauen, Angels and Potentates and Powers subiected to him.

him seeke peace, and ensue it.

12 For the eies of the Lorde are *ouer the righteous, and his eares are* open *vnto their praiers: againe, the face of the Lorde* is *ouer them that doe euill.*

13 Moreouer, who is it that will harme you, if ye be followers of that which is good?

14 Yea, * *happie are ye, if any trouble happen vnto you for righteousnesse sake, be not ye afraid for any terrour of them, neither be ye troubled:* Math.5.10. esay 8.12.

15 But sanctifie the Lord God in your hearts. Be *ready alwaies to giue an answere to euery man that asketh you a reason of the hope that is in you,*

16 And that with meekenesse and feare, hauing a good conscience: that whereas they backebite you as euill doers, they may be ashamed that falsly accuse your good conuersation in Christ.

17 For it is better, if the will of God be so, that ye suffer for well doing, then for euill doing.

18 * *For as much as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the spirit.* Rom.5.6. heb.9.15.

19 In which spirite, he also† went and preached vnto the spirites that are in prison, † Or, came.

20 Which sometime had bene disobedient, when once the long suffering of God abode in the daies of Noe, while the Arke was a preparing, wherein fewe (that is to say) eight soules were saued by the water.

21 To the which also the figure agreeth that now saueth vs, euen Baptisme, (not the putting away the filth of the flesh, but† in that a good conscience maketh requeste to God) by the resurrection of Iesus Christ: † Or, the interrogation of a good conscience toward God

22 Which is on the right hand of God, and is gone into heauen, Angels, powers, and might subdued vnto him.

ANNOTATIONS. CHAP. III.

Rhem. 1. 19. To them that were in prison.) *S. Augustine in his 99 Epistle* in principio, *confesseth this place to be exceding hard to vnderstand, and to haue many difficulties which he could neuer explicate to his owne satisfaction. Yet vnto Heretikes this and al other textes be easie, not doubting but that is the sense, which them selues imagin, whatsoeuer other men deeme thereof. S. Augustine onely findeth him self sure of this, that Christs descending into Hel in soule after his death, is plainely proued hereby. Which thing he declareth there, to be conformable to diuers other expresse wordes of holye VVrite, and namely to this same Apostles sermon Act. 2. And at length he concludeth thus,* Quis ergo nisi infidelis negauerit fuisse apud inferos Christum? *that is,* Therfore who but an infidel, wil deny that Christ was in Hel? *Caluin then (you see) with al his folowers are infidels, who in steede of this descending of Christ in soule after his death, haue inuented an other desperate kinde of Christs being in Hel, when he was yet aliue on the Crosse. S. Athanasius also in his epistle cited by S. Epiphanius* hær. 77. in principio, *and in his booke* de Incarnatione Verbi propius initio, *S. Cyril* de recta fide ad Theodosium, *Oecumenius, and diuers others vpon this place, proue Christs descending to Hel. As they likewise declare vpon the words folowing, that he preached to the spirits or soules of men deteined in Hel or in Prison.*

Christ in soule descended vnto hel, whiles his body lay in the graue.

The Caluinists denying the same, are (by S. Augustines iudgement) infidels.

But whether this word Prison or Hel *be meant of the inferiour place of the damned, or of* Limbus patrum *called Abrahams bosome, or some other place of temporal chastisement: and, to whom he preached there, and who by his preaching or presence there were deliuered, and who they were that are called,* Incredulous in the dayes of Noe: al

Certaine difficulties whereof S. Augustine doubteth.

these

theſe things S. Auguſtine calleth great profundities, confeſſing him ſelf to be vnable to reach vnto it: onely holding faſt and aſſured this article of our faith, that he deliuered none deputed to damnation in the loweſt hel, and yet not doubting but that he releaſed diuers out of places of paines there. which can not be out of any other place then Purgatorie. See the ſaid Epiſtle, where alſo he inſinuateth other expoſitions for explication of the manifold difficulties of this hard text, which were to long to reherſe, our ſpecial purpoſe being onely to note briefely the things that touche the controuerſies of this time. Purgatorie.

Fulke 2. The place we confeſſe to be hard, but yet not ſo hard of it ſelfe, as it is to them that haue a preiudicate opinion in their mindes, of Chriſtes deſcending into Hell after his death. But firſt here is no mention of the ſoule of Chriſt, nor of deſcending, but of his ſpirite, comming and preaching: not to the godly that were in priſon, but to them that were ſometimes diſobedient, which are ſtill in priſon: not to their deliuerance, but to their deſtruction. The Apoſtle therefore meaneth by this moſt ancient example, to ſhewe that Chriſt had alwaies care of his Church, and therefore in the ſame ſpirite, by which he was raiſed to life after he was dead, he came of olde time, and preached deſtruction to the reprobate, euen in the daies of Noe, who for that they contemned his preaching, are now damned ſpirites in priſon. And at the ſame time appointed Noe to make the Arke for ſafegard of him ſelfe, and the ſmal companie of the Church, and in the ſame preſerued his Church from deſtruction by water, wherein is alſo a notable figure of our ſaluation by Baptiſme. And that he ſpeaketh of Chriſtes diuine ſpirite, and not of his humane ſoule, it is manifeſt by that he ſayth, he came in the ſame ſpirite by which he was made aliue, or reſtored to life, which was not his humane ſoule, but his diuine power, by which his ſoule was ioined againe to his body. As S. Paule concludeth, that he was declared to be the ſonne of God in power, according to the ſpirite of ſanctification, by his reſurrection from the dead, that is by raiſing him ſelfe from death by his diuine ſpirite and eternall power. For his humane ſoule did not returne to his bodie of it ſelfe, but by power of his diuine and eternall ſpirite. But now, let vs ſee what you bring to cleere the place from difficultie. Firſt, you ſay, S. Auguſtine confeſſeth the text to be hard to vnderſtand, ſo doe we: but his doubtes and other ancient Fathers iudgements, haue helped vs ſomewhat to the right vnderſtanding. But where you ſay, that S. Auguſtine findeth him ſure of this, that Chriſtes deſcending into Hell in ſoule after his death, is plainly proued thereby, it is falſe. Chriſtes deſcending into Hell. Rom. 1.

For although he doe acknowledge, that the ſoule of Chriſt after his death was in Hell, yet that he was ſo in Hell, as you define, and for that purpoſe, to deliuer the Patriarkes, he doth not affirme. But contrariwiſe he ſayth: *I could neuer finde the word Hell in the Scripture, taken in good part, which if it be neuer read in the diuine auctorities, verely that boſome of Abraham, that is, that habitation of quiet reſt, is not to be beleued to be any part of Hell.* The deſcending of Chriſt into Hell, to be according to the Scriptures, there is no doubt, but in what ſenſe and ſort, and to what ende or benefite of the Church, the queſtion is. Therefore Calvine and his followers are no Infidels, which both acknowledge the deſcending of Chriſt into Hel, and ſhew the vſe and ende thereof, to extend to the whole Church of God.

Athanaſius *apud Epiphanium* ſayth: *That the word him ſelfe went and preached to the ſpirites*, that is, the diuine nature of Chriſt, & not his humane ſoule. And *De incarn. verbi Dei*, he ſayth: *That wicked one the Deuill, which is wont to aſſault vs with the force of death, the ſorowes of death being looſed, is left alone altogether dead.*

Cyrillus in deede vpon this place, gathereth Chriſtes deſcending not by power of his diuinitie only, but alſo in ſoule vnto Hell. But Oecumenius doth not ſo conclude: but ſheweth, that the effect of Chriſts death and reſurrection, extended to all that were dead before Chriſt. But whereas it ſeemeth he doth hold that Chriſtes preaching to them after their death, ſupplied that which they lacked in their life, it hath no ground in the text, which ſpeaketh only of Chriſtes preaching in ſpirite to the diſobedient.

S. Auguſtine therefore doth better to doubt of the vnderſtanding of the text, then to gather more then the wordes thereof will yeelde. And yet where he ſayth, he *doubteth not, but that Chriſt performed the benefite of ſaluation, to ſome that were in the paines of Hell*, he affirmeth not Purgatorie, whereof he affirmeth in other places that it may be doubted of, and either be founde, or els be ſtill vnknowne. *Enchir. Cap.* 69. But Beda (no doubt, out of more ancient Fathers, peraduenture out of Athanaſius, whoſe iudgement of this text alſo he citeth) thus interpreteth theſe wordes of S. Peter. *He which in our times comming in the fleſh, preached the way of life to the worlde, euen he him ſelfe alſo came before the floode, and preached to them which then were vnbeleeuers, and liued carnally. For euen he by his holie ſpirite, was in Noe, and the reſt of the holie men which were at that time, and by their good conuerſation, preached to the wicked men of that age, that they might be conuerted to better maners.* You ſee therefore that our expoſition is not new, which ſo many hundred yeeres agoe, was deliuered by that reuerent Father Beda, who though in ſome thinges he were caried away with the errours and corruptions of his time, yet had he a care to interprete the Scriptures as neere as he could, according to the writings of the elder Fathers that were before him.

Rhem. 3. 20. Incredulous ſometime.) *They that take the former wordes, of Chriſtes deſcending to Hel, and deliuering certaine there deteined, do expound this, not of ſuch as died in their infidelitie or without al faith in God, for ſuch were not deliuered: but either of ſome that once were incredulous, and afterward repented before their death: or rather and ſpecially of ſuch as otherwiſe were faithful, but yet truſted not Noes preaching by his worke and word, that God would deſtroy the world by water. Who yet being otherwiſe good men, when the matter came to paſſe, were ſorie for their errour, and died by the floud corporally, but yet in ſtate of ſaluation, and being chaſtiſed for their fault in the next life, were deliuered by Chriſtes deſcending thither, and not they onely, but al others in the like condition. For the Apoſtle giueth theſe of Noes time but for an example.* What were the incredulous perſons of whom the Apoſtle here ſpeaketh.

Fulke 3. They that take theſe wordes of Chriſtes deſcending into Hell, and adde further, that Chriſt by his deſcending, deliuered the captiue ſoules, are driuen to inuent many things beſide the booke, of their owne heads. The Apoſtle ſpeaketh only of the vnbeleeuers and diſobedient in the daies of Noë, not to ſhew their deliuerance, but their iuſt damnation, affirming that 8 perſons only were ſaued by water, the reſt periſhing, which is to be vnderſtood both of their bodies and of their ſoules. For Beda reiecteth the opinion of one man, that thought ſome comfort ſhould come to them that had been vnbeleeuers in the daies of Noe, as contrary to the Catholike

like faith: becauſe *Chriſt by his deſcending to Hell, deliuered none but the faithfull, neither preached to the ſoules that are out of their bodies, and ſhut vp in Hell priſon, for their wickednes, but in this life, either by him ſelfe, or by the examples and wordes of the faithfull, he daily ſheweth the way of life.* Oecumenius alſo out of Gregorie, ſheweth, that their diſobedience and condemnation was teſtified by the Scripture, before Chriſt came in the fleſh, and that ſaluation was preached to men from the beginning, but deſpiſed, becauſe of their declining vnto vanitie and pleaſure.

Noes Arke & the water, a figure of Chriſts Croſſe & Baptiſme.

Rhem. 4. 21. Of the like forme) *The water bearing vp the Arke from ſinking, and the perſons in it from drowning, was a figure of Baptiſme, that likewiſe ſaueth the worthie receiuers from euerlaſting periſhing.* As Noe (*ſaith S. Auguſtine*) with his, was deliuered by the water and the wood, ſo the familie of Chriſt by Baptiſme ſigned with Chriſtes Paſſion on the Croſſe. Li. 12. Cont. Fauſtum c. 14. *Againe he ſaith, that as the water ſaued none out of the Arke, but was rather their deſtruction: ſo the Sacrament of Baptiſme receiued out of the Catholike Church at Heretikes or Schiſmatikes hands, though it be the ſame water and Sacrament that the Catholike Church hath, yet profiteth none to ſaluation, but rather worketh their perdition. Which yet is not meant in caſe of extreme neceſſitie, when the partie ſhould die without the ſaid Sacrament, except he tooke it at an Heretikes or Schiſmatikes hand. Neither is it meant in the caſe of infants, to whome the Sacrament is cauſe of ſaluation, they being in no fault for receiuing it at the hands of the vnfaithful, though their parents and frendes that offer them vnto ſuch to be baptized, be in no ſmal fault. S. Hierom to Damaſus Pope of Rome, compareth that See to the Arke, and them that communicate with it, to them that were ſaued in the Arke: al other Schiſmatikes and Heretikes, to the reſt that were drowned.*

Ibid. c. 17.

Baptiſme receiued of Heretikes or Schiſmatikes, when damnable, when not.

Ep. 57.

Baptiſme of Heretikes.

Fulke 4. There is no neceſſitie ſo extreme, that ſhould driue men to ſeeke Baptiſme of Heretikes, that be out of the Church. For we muſt not doe euill, that good may come thereof. Neither is baptiſme an efficient cauſe of ſaluation vnto infantes, but a ſeale of Gods ſpirite, regenerating them to eternall life. S. Hierome in the place quoted, compareth the Church, and not the See of Peter, to the Arke of Noe. And that he deſired them to communicate with the See of Rome, it was becauſe Damaſus was a true Catholike. But in the daies of Liberius his predeceſſor, that ſubſcribed to the Arrians, and helde Councels againſt the Catholikes, he was in the Arke of Chriſt, that was out of the Communion of the See of Rome, at leaſt of him that ſate in it.

The See of Rome.

The ceremonies of Baptiſme, namely *Abrenuntio. &c.*

Rhem. 5. 21. The examination of a good conſcience.) *The Apoſtle ſeemeth to allude here to the very forme of Catholike Baptiſme, conteining certaine interrogatories and ſolemne promiſes made of the articles of the Chriſtian faith, and of good life, and of renouncing Satan and al his pompes and workes. which (no doubt) howſoeuer the Caluiniſts eſteeme of them, are the very Apoſtolike ceremonies vſed in the miniſtration of this Sacrament.* See S. Denys in fine Ec. hierarchiæ. S. Cyril li. 12. in Io. c. 64. S. Auguſtine ep. 23. S. Baſil de Sp. ſancto c. 12. *and* 15. S. Ambroſe de ijs qui myſterijs initiantur c. 2. 3. 4.

Fulke 5. Beza acknowledgeth, that the Apoſtle alludeth to the interrogatories of the Catechiſtes, and the anſweres of them that were to be baptiſed. Which ſtipulation & ſolemne promiſes, are neceſſarie to be acknowledged, that Baptiſme be effectuall in them that are of age. And although they be not alwaies neceſſarie to be expreſſed in the forme of Baptiſme, yet are they included in the doctrine thereof.

CHAP. IIII.

That they arme them ſelues to ſinne no more after Baptiſme, againſt the tentations of the Heathen, conſidering that the general end now approcheth. 8 *Specially toward their euen-Chriſtians to ſhew their charitie, hoſpitalitie, and grace, doing al to the glorie of God.* 12 *And as for being perſecuted becauſe they are Chriſtians, to reioyce, conſidering the reward that they ſhal haue with Chriſt, and damnation that they auoid thereby.*

CHriſt therfore hauing ſuffred in the fleſh, be you alſo armed with the ſame cogitation. becauſe he that hath ſuffered in the fleſh, hath ceaſed from ſinnes:

2 That now not after the deſires of men, but according to the wil of God he liue the reſt of his time in the fleſh.

3 For the time paſt ſufficeth (to accompliſh the wil of the Gentiles) them that haue walked in riotouſnes, deſires, exceſſe of wine, banketings, potations, and vnlawful ſeruices of Idols.

4 Wherein they maruel blaſpheming, you not concurring into the ſame confuſion of riotouſnes.

5 Who ſhal render account to him, which is ready to iudge the liuing and the dead.

6 For, for this cauſe alſo was ‡ it euangelized to the dead: that they may be indged in deede according to men, in the fleſh: but may liue according to God in the Spirit.

‖ is at hand. 7 And the end of al ‖ ſhal approche.

FOr as much then as Chriſt hath ſuffered for vs in the fleſh, arme ye your ſelues likewiſe with the ſame minde: for he which ſuffereth in the fleſh, ceaſeth from ſinne:

2 That he hencefoorth ſhould liue, as much time as remaineth in the fleſh, not after the luſtes of men, but after the will of God.

*3 *For it is ſufficient for vs that we haue* Ephe. 4. 22. *ſpent the time that is paſt of the life, after the will of the Gentiles, walking in wantonneſſe, luſtes, in exceſſe of wines, in exceſſe of eating, in exceſſe of drinking, and abominable idolatrie.*

4 And it ſeemed to them a ſtrange thing, that ye runne not alſo with them vnto the ſame exceſſe of ryot, and therefore ſpeake they euil of you:

5 Which ſhall giue accounte to him that is ready to iudge quicke and dead.

6 For vnto this purpoſe verily was the Goſpel preached alſo vnto the dead, that they ſhould be iudged like other men in the fleſh, but ſhould liue before God in the ſpirite.

7 The ende of all thinges is at hande. Be ye

The Epistle vpon Sunday next after the Ascension.

Be wise therfore: and watch in praiers.

8 But before al things, hauing mutual charitie continual among your selues: because *‖ charitie couereth the multitude of sinnes.

Prou.10. Ro.12. Heb.13. Ro.12,6.

9 *Vsing hospitalitie one toward an other without murmuring.

10 *Euery one as he hath receiued grace, ministring the same one toward an other: as good dispensers of the manifold grace of God.

11 If any man speake, as the wordes of God. if any man minister: as of the power, which God administreth. that in al things God may be honoured by IESVS Christ: to whom is glorie and empire for euer and euer. Amen.

12 My deerest, thinke it not strange in the feruour which is to you for a tentation, as though some new thing happened to you:

The Epistle for a Martyr.

13 But communicating with the passions of Christ, be glad, that in the reuelation also of his glorie you may be glad reioycing.

Mt.5,11.

14 * If you be reuiled in the name of Christ, you shal be blessed: because that which is of the honour, glorie, and vertue of God, and the spirit which is his, shal rest vpon you.

15 But let none of you suffer as a murderer, or a theefe, or a railer, or a coueter of other mens things.

16 But if as a Christian, let him not be ashamed, but let him glorifie God in this name.

Hier.25,29.

17 For *the time is ‖ that iudgement begin of the house of God. And if first of vs: what shal be the end of them that beleeue not the Gospel of God?

Prou.11,31.

18 And *‖ if the iust man shal scarse be saued: where shal the impious and sinner appeare?

19 Therfore they also that suffer according to the wil of God, let them commend their soules to the faithful creator, in good deedes.

therefore sober, and watch vnto praier,

8 But aboue all things haue feruent charitie among your selues: for charitie shall couer the multitude of sinnes.

9 Be ye harberous one to another, without grudging.

10 As euery man hath receiued the gift, euen so minister the same one to another, as good stewardes of the manifolde grace of God.

11 If any man speake, let him talke *as the word of God: if any man minister, let him doe it as of the ability which God ministreth* vnto him, *that God in all things may be glorified through Iesus Christ, to whom be praise and dominion for euer and euer, Amen.*

12 Dearely beloued, thinke it not strange concerning the fierie trial, which thing is to trie you, as though some strange thing happened vnto you.

13 But reioyce, in as much as ye are partakers of Christes passions: that when his glory appeareth, ye may be merie and glad,

*14 * If ye be railed vpon for the name of* Math.5.10. *Christ, happie* are ye: *for the spirite of glorie and of God resteth vpon you: on their part he is euill spoken of, but on your part he is glorified.*

15 See that none of you be punished as a murderer, or as a theefe, or an euill doer, or as a busie body in other mens matters.

16 If any man suffer *as a Christian man, let him not be ashamed, but let him glorifie God on this behalfe.*

17 For the time is come *that iudgement must begin at the house of God. If it first* begin *at vs, what shal the ende be of them which beleeue not the Gospell of God?*

18 And if the righteous scarsely be saued, where shall the vngodlie and the sinner appeare?

19 Wherefore, let them that are troubled according to the will of God, commit the keeping of their soules to him with well doing, as vnto a faithfull creator.

MARGINALL NOTES. CHAP.IIII.

Rhem.1. 6. It euangelized.) *It hath the same difficulty and sense that the other like wordes haue before,* Chap.3. *See the annotation there* v.19. *and S. Aug.* ep.69. *and Oecumenius* vpon this place.

Fulke 1. As Christ shall iudge all that are dead, so the Gospel hath been preached to them that are dead in all ages, vnto mortification of the flesh, and renouation of the spirite. Beda vnderstandeth it of them that are spiritually dead. *So great care, so great loue, and so great desire, hath God to mortifie vs in the flesh, and to quicken vs in the spirite, that he commaunded to preach the word of faith to them also, which haue been wrapped in greater crimes, and are worthily to be named among the dead, in riot, lust, drunkennes, gluttonie, bibbing, and vnlawfull worshipping of idols, that they which haue iudged, that is, contemned, and cast away carnall desires, may liue spiritually, and waite for life euerlasting with them, whom the grace of the Gospell found liuing innocently.* The same interpretation of diuerse ancient Fathers, hath Oecumenius.

ANNOTATIONS. CHAP. IIII.

Rhem.2. 9. Charitie couereth.) *Faith onely cannot iuſtifie, ſeeing that charitie alſo doth cauſe remiſſion of ſinnes. And ſaying charitie, he meaneth loue and charitable workes toward our neighbours, vnto which workes of mercie the Scriptures doe ſpecially attribute the force to extinguiſh all ſinnes. See S. Auguſtine* c.69. Enchiridij and tract.1.in epiſt.1.Io.cap.1. *and venerable Bede* vpon this place. *And in the like ſenſe the holy Scriptures cõmonly commend vnto vs almes & deedes of mercie for redemption of our ſinnes.* Prouerb.c.10.Eccleſiaſtici 12.v.2.Danielis c.4.v.24. Not onely fayth. Workes of mercie.

Fulke. 2. The Apoſtle ſayth not, that Charitie doth cauſe remiſſion of ſinnes, but that it is the propertie of Charitie (as Salomon ſayth) to hide and couer the multitude of our neighbours offences, as on the contrary ſide of hatred, to ſtirre vp brawling and diſcouering or opening of many offences, that otherwiſe ſhould be hidden. Prouerb.10.12. S.Auguſtine Ench.c.69. ſayth no more, but that Chriſt pronounceth, that he will impute the fruite of almes onely, in the laſt iudgement, which is nothing to the queſtion of iuſtification, ſeeing men come to the laſt iudgement, iuſtified or condemned: the effectes whereof appeare in their liues, charitable or vncharitable. The ſame meaneth Beda, that they ſhall obteine mercie which haue ſhewed mercie, as we are taught to pray: *Forgiue vs as we forgiue.* Neither doth the ſcripture any where commend almes or mercie, for redemption of our ſinnes by the merite thereof. The ſaying of Salomon is plaine of an other matter, as I haue ſhewed before. The text of Daniel is not, *Redeeme*, but *Breake of* thy ſinnes, that is, change thy crueltie into mercie. The ſonne of Syrach promiſeth reward vnto Charitie and mercie, but no redemption from ſinne by the merite of the worke: therefore theſe places were idlye quoted. Merite.

Rhem. 17. That iudgement beginne.) *In this time of the newe Teſtament, the faithfull and all thoſe that meane to liue godly (ſpecially of the Clergie) muſt firſt and principally be ſubiect to Gods chaſtiſment and temporall afflictions, which are here called iudgement. Which the Apoſtle recordeth for the comfort and confirmation of the Catholike Chriſtians, who were at the time of the writing hereof, exceedingly perſecuted by the heathen Princes and people.* The better men moſt afflicted in this life.

Rhem.3. 18. If the iuſt) *Not that a man dying iuſt and in the fauour of God, can afterward be in doubt of his ſaluation, or may be reiected of God: but that the iuſt being both in this life ſubiect to aſſaults, tentations, troubles, and dangers of falling from God and looſing their ſtate of iuſtice, and alſo oftentimes to make a ſtrait count, and to be temporally chaſtiſed in the next life, cannot be ſaued without great watch, feare, and trembling, and much labouring and chaſtiſement. And this is farre contrary to the Proteſtants doctrine, that putteth no iuſtice but in faith alone, maketh none iuſt in deede and in trueth, teacheth men to be ſo ſecure and aſſured of their ſaluation, that he that hath liued wickedly all his life, if he onely haue their faith at his death, that is, if he beleeue ſtedfaſtly that he is one of the elect, he ſhall be as ſure of his ſaluation immediatly after his departure, as the beſt liuer in the world.* The iuſt man himſelfe is hardly ſaued. Againſt the vaine ſecuritie of onely faith.

Fulke.3. The iuſt, though he be aſſured of the fauour of God through faith in his promiſes, yet cannot be ſaued without great labour and contention againſt ſinne, which he knoweth to be neceſſarie for him. Not that he is in danger to fall from God, or the ſtate of iuſtice, or afraide of purgatorie: but becauſe God hath made the way to eternall life ſtreight and hard, through continuall mortification of the fleſh, and bearing of the croſſe of Chriſt patiently. And this is nothing contrary to the doctrine of the Proteſtants, who although they thinke a man to be iuſtified before God by faith without workes, as the Scripture teacheth Rom.3: Yet they acknowledge, that there is alſo a iuſtice of workes (though vnperfect) which is a neceſſarie fruite and effect of iuſtification by fayth onely. They teache alſo, that men are iuſt in deede and in trueth, yea and perfectly in the ſight of God by Chriſtes iuſtice imputed to them by fayth, & giuen vnto them by God, by vertue of which gift they claime it as their owne: and that men are in part declared to be iuſt by good workes, or iuſtice inherent. They teache none other aſſurance of ſaluation, but that which is grounded vpon the promiſes of God, which can neuer fayle. Concerning him that hath liued wickedly, and repenteth at his death, they teache according to the Scripture, that if he beleeue with his heart, and confeſſe with his mouth, he ſhalbe ſaued Rom.10.

And as our Sauiour Chriſt ſayth, he that beleeueth in me, commeth not into condemnation, but is tranſlated from death to life Ioan.5.24. Yet they teach no man to dẽferre repentance which is the gift of God, and therefore men cannot be aſſured that God will giue it at their death: ſeeing commonly as men liue, ſo they die, and it is a rare example (as of the theefe on the croſſe) that men ſhall haue repentance and fayth at their death, which haue neglected them in their life. But to imagine purgatorie for ſuch without the auctoritie of the Scripture, they dare not: ſeeing they knowe the Lord of the vineyard may doe with his owne what he will, and giue vnto thoſe laſt, as much as vnto the firſt, though the hypocriticall papiſtes repine neuer ſo much at it. Math.20. Certeintie of ſaluation.

CHAP. V.

He exhorteth Prieſtes to feede their flockes, onely for Gods ſake and reward of heauen, without all lordlineſſe. 5 the laie to obey: all to be humble one towards an other. 8 to be conſtant in the Catho. faith, conſidering it is not man, but that lion the Deuil that perſecuteth them, 9 as he doth the whole Church alſo, and that God wil after awhile make them ſecure in heauen.

The Epiſtle for S. Apolli-naris Iul.23.

THE ‖ ſeniors therefore that are among you, I beſeech, my ſelfe a fellowe ſenior with them and a witneſſe of the paſſions of Chriſt, who am alſo partaker of that glorie which is to be reuealed in time to come.

2 Feede the flocke of God which is among you [c] prouiding not by conſtraint, but willingly according to God: ‡neither for filthie lucre ſake, but voluntarily:

[c] ἐπισκοποῦντες

THE elders which are among you I exhort, which am alſo an elder, and a witneſſe of the afflictions of Chriſt, and alſo a partaker of the glorie that ſhall be opened.

2 Feede you Gods flocke which is committed vnto you, taking the ouerſight of them, not as compelled thereunto, but willingly: not for the deſire of filthie lucre, but of a chearefull mind:

3 Neither

‡ Desire of lucre, or to exercise holy functions for gaine, is a filthy fault in the Clergie, and therefore much to be auoided.

3 Neither as ‖ ouerruling ‖ the Clergie, but made examples of the flocke from the hart.

4 And when the prince of pastors shall appeare, you shall receiue the incorruptible ‖ crowne of glorie.

5 In like maner ye yong men be subiect to the seniors. And doe ye all insinuate humilitie one to an other, because *God resisteth the proud: and to the humble he giueth grace.*

The Epistle upon the third Sunday after Pentecost. Prou.3. Iac.4. Iac.4. Psa.54. Mat.2,35.

6 *Be ye humbled therefore vnder the mightie hand of God, that he may exalt you in the time of visitation:

7 *Casting all your carefulnesse vpon him, because he hath care of you.

8 Be sober and watch: because your aduersarie the Deuil as a roaring lion goeth about, seeking whom he may deuoure.

9 Whom resist ye, strong in faith: knowing that the selfe same affliction is made to that your fraternitie which is in the world.

10 But the God of all grace, which hath called vs vnto his eternall glory in Christ IESVS, he will perfite you hauing suffered a litle, and confirme, and stablish you.

11 To him be glorie and empire for euer and euer. Amen.

12 By Syluanus a faithful brother to you, as I thinke, I haue breefely written: beseeching and testifying that this is ỹ true grace of God, wherein you stand.

13 The Church saluteth you, ‡ that is in Babylon, coëlect: and Marke my sonne.

Rom.16,16. 1.Cor.16,20 2.Cor.13,12.

14 *Salute one an other in a holy kisse, Grace be to all you which are in Christ IESVS. Amen.

3 Not as though ye were lordes ouer Gods *heritages: but that ye be an ensample to the flocke.*

4 And when the chiefe shepheard shall appeare, ye shall receiue an incorruptible crowne of glorie.

*5 Likewise ye yonger, submit your selues vnto the elder: Submit your selues euery man one to another, decke your selues inwardly in lowlinesse of mind: *For God resisteth the proude, and giueth grace to the humble.* Iames 4.6.

*6 *Submit your selues therefore vnder the mighty hand of God, that he may exalt you when the time is come.* Iames 4.10. matth.6.25. luke 12.24.

7 Cast all your care vpon him, for he careth for you.

*8 Be sober and watch: *for your aduersarie the deuill, as a roaring lyon walketh about, seeking whom he may deuoure.* Luke 21.31.

9 Whom resist stedfast in the faith: knowing that the same afflictions are accomplished in your brethren that are in the world.

10 But the God of all grace himselfe, which hath called vs vnto his eternal glory by Christ Iesus, after that ye haue suffered a litle affliction, make you perfect, settle, strengthen, and stablish you.

11 To him be glory and dominion for euer and euer, Amen.

12 By Syluanus a faithfull brother, vnto you (as I suppose) I haue written briefely, exhorting and testifying, howe that this is the true grace of God, wherein ye stand.

13 The Church that is at Babylon elected together with you, saluteth you, and so doeth Marcus my sonne.

*14 *Greete ye one another with a kisse of charitie. Peace be with you all which are in Christ Iesus, Amen.* Rom.16.16. 1.cor.16.20.

ANNOTATIONS. CHAP. V.

Rhem.1. 1. Seniors.) *Though the Latine*, Senior, *be not appropriated to holy order by vse of speache, neither in the Latine nor in our language: yet it is plaine that the Greeke worde* Presbyter, *which the Apostle here vseth, is here also (as commonly in other places of the newe Testament) a worde of Ecclesiasticall office, and not of age, and is as much to say as* Priest *or* Bishop. *For the Apostle himselfe being of that order, speaketh (as by his words it is plaine) to such as had charge of soules, saying,* Feede the flocke of God which is among you. *Because we folowe the vulgar Latine translation, we say* Seniors *and* Senior: *whereas otherwise we might and should say according to the Greeke,* The Priestes therefore I beseech, my selfe a fellow-priest with them. *So doth S. Hierom reade* (Presbyteros compresbyter) *and expound Ep.* 85. *So resisteth Erasmus, and Beza himselfe.*

Senior in the vulgar translation is often Priest or Bishop. *See Act.* 15.

Fulke.1. We know that the Apostle speaketh of Elders by office: and yet your vulgar Latin interpreter calleth them *Seniores*, that is, Elders. Which iustifieth our translation, from your childish cauilling, which is to no end, but that vnder the vaine shadowe of applying the word Priest, to signifie a Sacrificer, you might beare the ignorant in hand, that the Elders or Priestes of the newe Testament, be sacrificers as your popish Priestes are.

Cauilling.

Rhem. 3. Ouerruling.) *Not superioritie, freeminence, soueraintie, or rule on the one side, nor obedience, subiection, and inferioritie on the other side, be forbidden in the Clergie: but tyrannie, pride, and ambitious domination be forbidden, and humilitie, meeknesse, moderation are commended in Ecclesiasticall Officers. the Greeke word here of ruling or ouerruling, being the same that our Sauiour vseth in the Gospel of the tyramicall rule of secular heathen Princes, saying to his Apostles, that it shall not be so among them: according as here the prince of the Apostles teacheth his brethren the Ecclesiasticall rulers.*

κατακυριεύοντες. Mat.20.v.25

Not Superioritie but tyrannie, and lordlinesse is forbidden in the Clergie.

Rhem.2. 3. The Clergie.) *Some of the English new translations turne it corruptly,* Parishes: *others,* heritages: *both, to auoide the most known, true, and common word in all Christian languages, to wit,* Clergie, *a worde, by vse of all antiquitie, and agreeably to the holy Scriptures, made proper to the Spiritualty or Clergie: though in an other more vulgar acception it may*

Heret. translation.

may agree to all Christes chosen heritage, as well of lay people as Priestes. which the Protestants had rather folowe, because they will haue no difference betweene the Laity and the Clergie. But the holy fathers farre otherwise euen from the beginning. The name of Clergie and Clerke. *Whereof see S. Cyprian* ep.4.5.6. *&c. And S. Hierom* ep.2. *to Nepotianus* c.5. *where he interpreteth this worde.* Therefore (*saith he*) Clericus, *that is*, a Clergie man, which serueth ỹ Church of Christ, let him first interprete his name, and the signification of the name being declared, let him endeuour to be that which he is called. *If* κλῆρος (*Clerus*) in Greeke, be called in Latine, Sors, therefore are they called *Clerici*, that is, Clergie men, because they are of the lot of our Lord, or because our Lord himselfe is the lot or portion of Clergie men &c.

Which calling no doubt was taken out of the holy Scriptures. Num.18. *and* Deut.18. *where God is called the inheritance, lot, and portion of the Priestes and Leuites: and now when men be made of the Clergie, they say,* Dominus pars hæreditatis meæ. *that is,* Our Lord is ỹ portion of mine inheritance. *but specially out of the new Testament,* Act.1,17.25. *and* 8, 21. *Where the lot or office of the Ecclesiasticall ministerie is called by this word* κλῆρος, *Clerus. See in Venerable Bede the causes why this holy state being seuered by name from the Laity, doth weare also a crowne on their head for distinction.* Lib.5. hist.Angl.cap.22. κληρονομία. κλῆρος μερὶς. Priestes crownes.

Fulke. 2. The word signifieth properly the heritages or lottes, and the Apostle meaneth the seuerall diuisions ouer which the Elders had charge, and not the ministers of the Church onely, cõmonly called the Clergie. As for the name of Clergie, and Clerke, when it is not a proud excluding of the rest of Christians from the Lords inheritance, but signifieth the speciall lot and charge of them, that serue in the ministerie of the worde and sacraments, we can well abide and use it often. But where you say, we will haue no difference betweene the laity and Clergie, it is an impudent sclander without any collor: But that the Apostle meaneth the whole Congregation committed to their charge, by this worde, Bede declareth plainely. Oecumenius sayth it signifieth *the holy company or Congregation*, and the text is plaine, adding that they should be an example to the flocke, and not exercise tyrannie ouer it. Slander.

Concerning the shauen crowne, Beda in ỹ place quoted, reheaseth an Epistle of one *Ceolfrid* an Abbot vnto *Naitan* king of the Pictes, wherein without any great contention, he realoneth of the diuersitie of shauing vsed in the Romish Church, and in the Scottish Church, before it receiued the Romish rites. Calling the Romish fashion, the forme of S. Peter, the Scottish, of *Simon Magus*, without any testimonie of antiquitie to warrant ỹ he sayth, eyther of the one or ỹ other: But ỹ any such shauing is necessary for distinction of the Clergie or the laity, neither *Bede* nor *Ceolfride* doth teach in that place, nor sheweth any good causes why it shall so be. Shauen crownes.

Rhem. 3. 4. Crowne of glorie.) *As life euerlasting shall be the reward of all the iust, so the preachers and Pastors that doe well, for their doing shall haue that reward in a more excellent degree, expressed here by these wordes,* Crowne of glorie. *according to the saying of Daniel* c.12. They that sleepe in the dust of the earth, shall awake, one sort to life euerlasting, others to euerlasting rebuke. such as be learned, shall shine as the brightnesse of the firmament: and such as instruct many to iustice, shall be as starres, during all eternitie. The heauenly crowne of Doctors and preachers.

Fulke. 3. The faithfull preachers shall haue their crowne of glory, not for the merite of their workes, but of the mercie of him that promiseth to the greater labourers, greater reward. Merite.

Rhem. 4. 31. That is in Babylon.) *The Protestants shewe themselues here (as in all places where any controuersie is, or that maketh against them) to be most vnhonest and partiall handlers of Gods worde. The auncient fathers namely S. Hierom* in Catalogo de scriptoribus Ecclesiasticis, verbo Marcus: *Eusebius* li.2.c.14.hist. Oecumenius *vpon this place: and many me agree, that Rome is meant by the word Babylon, here also as in the* 16. *and* 17. *of the Apocalypse: saying plainely, that S. Peter wrote this Epistle at Rome, which is called Babylon for the resemblance it had to Babylon that great citie in Chaldæa (where the Iewes were captiues) for magnificence, Monarchie, resort and confusion of all peoples and tongues, and for that it was before Christ and long after, the seate of all Ethnike superstition and idolatrie, and the slaughter house of the Apostles and other Christian men, the heathen Emperours then keeping their chiefe residence there. See S. Leo.* Ser.1.in Nati. Petri & Pauli. S. Peter writeth from Babylon, that is, Rome. Why Rome was called Babylon.

This being most plaine, and consonant to that which foloweth of S. Marke, whom all the Ecclesiasticall histories agree to haue been Peters scholer at Rome, and that he there wrote his Gospel: yet our aduersaries fearing hereby the sequele of Peters or the Popes supremacie at Rome, deny that euer he was there, or that this Epistle was written there, or that Babylon doth here signifie Rome: but they say that Peter wrote this Epistle at Babylon in Chaldæa, though they neuer reade either in Scriptures or other holy or prophane historie, that this Apostle was euer in that towne. but see their shameles partiality. here Babylon (say they) is not taken for Rome, because it would folow that Peter was at Rome &c. but in the Apocalypse where all euill is spoken of Babylon, there they will haue it signifie nothing els but Rome, and the Romane Church also, not (as the fathers interprete it) the temporall state of the heathen Empire there. So doe they folowe in euery worde no other thing but the aduantage of their owne heresie. See the Annot. vpon the last to the Romanes v.16. and vpon the 17. *of the Apocalypse. v.5.* The Protestants wil haue Babylon to signifie Rome in other places but not here.

And as for their wrangling vpon the supputation of the time of his going thither, and the number of yeeres that he was there, and the diuersitie that seemeth to be in the Ecclesiasticall writers concerning the same, reade B. Fisher and other that substantially answere all such cauils. And if such contentious reasoning might take place, we should hardly beleeue the principall things recorded eyther in Ecclesiasticall histories, or in the Scriptures themselues. Concerning the time of Christes fleeing into Aegypt, of the comming of the Sages to adore him, yea of the yeeres of his age, and time of his death, all auncient writers doe not agree. and concerning the day of his last supper and institution of the holy Sacrament, there is diuersitie of opinions. Shall we therefore inferre that he neuer died, and that the other things neuer were? Can the Heretikes accord all the histories that seeme euen in holy Scripture to haue contradiction? Can they tell vs certainely, when Dauid first came to Saul, and the like? doubt they whether the world was euer created, because the count of the yeeres is diuers? Doe they not beleue that Paradise euer was, because no man knoweth where it is? and such other like things infinite to rehearse? Which when they were done, were plaine and knowen things in the world: and now for vs to call them to an account, after so many yeeres, ages, and worldes, is but sophistication and plaine infidelitie. And this sect of the protestants standing only vpon destruction, and negatiues, and dealing with our religion euen as Iulian, Porphyrie, and Lucian did, it is an easie thing for them to bestowe their time in picking of quarels. The Protestants wrangle about the time of Petersbeing at Rome. Many things most true (euẽ in ỹ scriptures) are not agreed vpon concerning the time.

Fulke. 4. The Protestants are more your friends then they haue thanks for their labor, ỹ would deliuer Rome from so infamous a name: But you are content that Rome be the See of Antichrist, so you may haue Peter at Rome. Rome Babylon.

Concerning which point we ſtriue not much,but yet we muſt needes ſay that the ſcripture proueth it not, nor this place,although the auncient writers agree,that Babylon is here (as in the Reuelation) taken for the Citie of Rome.For why ſhould not Peter date his Epiſtle at Rome ? or ſend ſalutations from ỹ Church of Rome: as S.Paul writeth his Epiſtle to the Rome. But ſeeing you will needes haue Rome to be Babylon in this place, as Apoc.16.and 17. you cannot auoide the See of Antichriſt from the Citie of Rome. For the holy Ghoſt in the Reuelation, ſpeaketh not onely of the perſecution of the heathen Emperours, but alſo of the whoriſh inticements vnto falſe doctrine,and of the perſecution rayſed by the falſe prophet from Babylon,which without controuerſie ſignifieth the crueltie and craft of Antichriſt, ſitting in the temple of God. That Peter was at Rome, it maketh nothing to proue his ſupremacie, which you cannot aſcribe to the Pope, more then to the Biſhop of Antioch,if Peter had any ſuch in his perſon. As for the vncerteyntie of the time of Peters comming to Rome, and his continuance there, muſt needes make the matter doubtfull, and no article of our beleefe. But you obiect,that *there is as great vncerteintie of principall things conteyned in the Scriptures: as of the time of Chriſts fleeing into Egypt: yet may we not thereof inferre,that thoſe things neuer were.* No ſyr,becauſe ỹ ſcriptures doth plainely teſtifie,that thoſe things were,but the time when, is not materiall. But of Peter the ſcripture doth not teſtifie that he was there,for if it did, we would not regarde the diuerſitie of opinions concerning the time when. Where you aske whether we can accord all the hiſtories of the holy Scripture that ſeeme to haue contradiction? God be prayſed we can. Where you further aske, whether we can tell when Dauid came firſt to Saul, we can tell ſo much as the holy Ghoſt hath ſet downe of his comming to Saul: if he came to him before, we haue not to doe with it. Your other queſtions of the creation of the world, of Paradiſe, & ſuch like, are vaine and friuolous,when we haue the moſt certeyne teſtimonies of ſcripture that they were.Shewe vs the like that Peter was at Rome, and we will as certeynely beleeue that Peter was at Rome, as we beleeue that Chriſt is in heauen.But if you haue nothing but this allegoricall ſurmiſe, to proue a matter of fact and ſtorie, you muſt pardon vs for taking it as an article of our fayth: and yet as an indifferent matter we admit it for the teſtimonie of auncient writers. That our religion ſtandeth onely vpon deſtruction and negatiues, it is a ſenſeles ſclander: for it ſtandeth as true religion ought to doe, in affirming and building of all that is true,and in deſtruction and deniall of all hereſie and falſehood.

Peters primacie.

Slander.

THE SECOND EPISTLE OF PETER THE APOSTLE.

CHAP. I.

How much God hath done for them, making them Chriſtians: 5 *and that they againe muſt doe their part, not hauing onely faith, but all other vertues alſo and good workes, that ſo they may haue the more aſſurance to enter into the kingdome of heauen.* 13 *And that he is ſo carefull to admonſh them, knowing that his death is at hand, knowing alſo moſt certainely the comming of Chriſt by the witneſſe of the Father him ſelfe, as alſo by the Prophets. Concerning whom he warneth them that they folowe not priuate ſpirites,but the holy Ghoſt (ſpeaking nowe in the Church.)*

The tranſlation of Rhemes.

SIMON Peter ſeruant and Apoſtle of IESVS Chriſt, to them ỹ haue obtayned equall fayth with vs in the iuſtice of our God & Sauiour IESVS Chriſt.

2 Grace to you and peace be accompliſhed in the knowledge of God and Chriſt IESVS our Lord.

3 As al things of his diuine power which pertaine to life and godlines, are giuen vs by ỹ knowledge of him which hath called vs by his owne proper glory & vertue, 4 By whō he hath giuē vs moſt great and pretious promiſes: that by theſe you may be made partakers of the diuine nature, fleeing the corruption of ỹ concupiſcence which in in ỹ world.

5 And you employing al care,miniſter ye in your faith,vertue:& in vertue knowledge:

6 And in knowledge abſtinence: and in abſtinence,patience: and in patience, pietie.

7 And in pietie,loue of the fraternitie:and in the loue of the fraternitie, charitie.

8 For

The tranſlation of the Church of England.

IMON Peter, a ſeruant and an Apoſtle of Ieſus Chriſt, to them which haue obtayned like precious fayth with vs, through the righteouſneſſe of our God and Sauiour Ieſus Chriſt.

2 Grace and peace be multiplied vnto you, through the knowledge of God, and of Ieſus our Lord,

3 According as his godly power hath giuen vnto vs all things that pertaine *vnto life and godlineſſe, through the knowledge of him that hath called vs vnto glorie and vertue:*

4 By the which are giuen vnto vs excellent and moſt great promiſes, that by the meanes thereof, ye might be partakers of the godly nature,if ye flee the corruption of worldly luſtes.

5 And hereunto giue all diligence, in your faith miniſter vertue, in vertue knowledge.

6 In knowledge temperance, in temperance patience, in patience godlineſſe,

7 In godlineſſe brotherly kindneſſe, in brotherly kindneſſe charitie.

8 For

8 For if theſe things be preſent with you, and abound: they ſhal make you not vacant, nor without fruite in the knowledge of our Lord IESVS Chriſt.

9 For he that hath not theſe things ready, is blinde, and groping with his hand, hauing forgotten the purging of his old ſinnes.

10 Wherfore, brethren, labour the more that ‖ by good workes you may make ſure your vocation and election. for, doing theſe things, you ſhal not ſinne at any time.

11 For ſo there ſhal be miniſtred to you aboũdantly an entrance into the euerlaſting kingdom of our Lord and Sauiour IESVS Chriſt.

12 For the which cauſe I wil begin to admoniſh you alwaies of theſe things: and you in deede knowing and being confirmed in the preſent truth.

13 But I thinke it meete as long as I am in this tabernacle, to ſtirre you vp by admonition:

14 Being certaine that the laying away of my tabernacle is at hand, according as our Lord IESVS Chriſt alſo ſignified to me.

15 And I wil doe my diligence, you to haue often ‖ after my deceaſe alſo, that you may keepe a memorie of theſe things.

16 For, not hauing folowed vnlearned fables, haue we made the power and ‖ preſence of our Lord IESVS Chriſt knowen to you: but [c] made beholders of his greateneſſe.

17 For, *he receiuing from God his father honour and glorie, this maner of voice comming downe to him frõ the magnifical glorie, *This is my beloued ſonne in whom I haue pleaſed my ſelf, heare him.*

18 And this voice we heard brought from heauen, when we were with him in the ‡holy mounte.

19 And we haue the prophetical word more ſure: which you doe wel attending vnto, as to a candel ſhining in a darke place, vntil the day dawne, and the day ſtarre ariſe in your hartes:

20 Vnderſtanding this firſt that no prophecie of ſcripture is made by ‖ priuate interpretation.

21 For, *not by mans wil was prophecie brought at any time: but the holy men of God ſpake, inſpired with the holy Ghoſt.

The Epiſtle in the *Transfiguration* of our Lord, *Aug.* 6.

‖ preſcience

c By this it is plaine, that either Iohn, Iames, or Peter muſt be the author of this epiſtle. for theſe three only were preſent at the Transfiguration. *Mat.* 17,1. Mr.17,5.

2.Tim.3, 17.

8 For if theſe things be among you, and bee plenteous, they make you that yee neither ſhall be idle, nor vnfruitfull in the knowledge of our Lord Ieſus Chriſt.

9 But he that lacketh theſe things, is blinde, and cannot ſee farre off, and hath forgotten that he was purged from his olde ſinnes.

10 Wherefore, brethren, giue the more diligence: for to make your calling and election ſure: for if yee doe ſuch thinges, yee ſhall neuer fall.

11 Yea and by this meanes an entring in ſhall be miniſtred vnto you abundantly, into the euerlaſting kingdome of our Lord and Sauiour Ieſus Chriſt.

12 Wherefore I will not be negligent to put you alwayes in remembrance of ſuch thinges, though ye know them your ſelues, and be ſtabliſhed in the preſent trueth.

13 Notwithſtanding I thinke it meete, as long as I am in this tabernacle, to ſtirre you vp, by putting you in remembrance:

*14 Knowing that ſhortly I muſt put off this my tabernacle, * euen as our Lorde Ieſus Chriſt* Iohn 21.19. *ſhewed me.*

15 I will euer alſo giue my diligence, that yee may haue wherewith to ſtirre vp the remembrance of theſe things after my departing.

*16 * For we haue not followed deceitfull fables, when wee opened vnto you the power and comming of our Lorde Ieſus Chriſt, but with our eyes we ſawe his Maieſtie:* 1.Cor.1.17.

*17 Euen then vẽrily when he receiued of God the Father honour and glory, and when there came ſuch a voyce to him from the excellent glorie: * This is my deare beloued Sonne in whome I delight.* Matth.17.5.

18 This voyce wee heard come from heauen, when we were with him in the holy mount.

19 Wee haue alſo a right ſure worde of prophecie, whereunto if yee take heede, as vnto a light that ſhineth in a darke place, ye doe well, vntill the day dawne, and the day ſtarre ariſe in your hearts.

20 So that yee firſt knowe this, that no prophecie in the Scripture is of any priuate † mo- †Or, interpretation. *tion.*

21 For the prophecie came not in olde time by the will of man: but holy men of God, ſpake as they were mooued by the holy Ghoſt.

MARGINAL NOTES. CHAP. I.

Rhem. 1. 18. Holy mounte.) *You ſee that places are made holy by Chriſts preſence, and that al places be not alike holy. See Annot.* Act.8,33.

Fulke. 1. We ſee not that the holineſſe of places continueth any longer, then Chriſts preſence is in them. Holy places.

ANNOTATIONS. CHAP. I.

Rhem.2. 10. By good workes.) *Here we ſee, that Gods eternal predeſtination and election conſiſteth with good workes: yea that the certainty and effect therof is procured by mans free wil and good workes, and that our wel doing is a meane for vs to attaine to the effect of Gods predeſtination, that is, to life euerlaſting. and therfore it is a deſperate folly and a great ſigne of reprobate perſons, to ſay, If I be predeſtinate, doe what I wil, I ſhal be ſaued. Nay, the Apoſtle ſaith, If thou hope to be one of the predeſtinate (for know it thou canſt not) do wel, that thou maiſt be the more aſſured to attaine to that thou hopeſt: or make it ſure by good workes. The Proteſtants in ſuch caſes not much liking theſe wordes,* by good workes, *though the latin haue it vniuerſally, and ſome Greeke copies alſo, as Beza confeſſeth, leaue them out in their tranſlations, by their wonted fidelitie.*

Good workes muſt concurre with Gods predeſtination to the effecte thereof.

διὰ τῶν καλῶν ἔργων.

Fulke.2. There is no queſtion but Gods eternall predeſtination conſiſteth with good workes, though God predeſtinated vs freely without regarde of the merite of our workes, which are an effect and ende of Gods election, not the cauſe that mooued him to chuſe vs. For he *choſe vs* (ſaith S.Paul) *that wee might be holy. Epheſ.1.* Not for that we were or ſhould be holy. And this place ſheweth, that the election of God, (which is moſt certaine in him, and in it ſelfe,) is made knowen and certaine to vs by good workes, whereunto God hath appointed vs. Not that it is grounded vpon our will, or workes, which are good becauſe God of his grace before the worlde was made hath choſen vs, and in time called vs, and giuen his Spirite by which we are not onely willing, but moſt thankefully embrace his grace, and knowe his fatherly loue toward vs. For if by his Spirit we knowe that God is our Father, as the Apoſtle teacheth *Rom.8*, wee knowe alſo, that we are predeſtinate to his inheritance in Chriſt, which knowledge is confirmed by the workes of obedience, which are the fruites of the ſpirit of adoption. But if we can not knowe it, (as you ſay) but onely hope with ſuch an hope, as is vncertaine and may be confounded, in vaine ſhould the Apoſtle exhort vs to make our election ſure by good workes. If in any tranſlation good workes be left out, it is becauſe they were left out of the text which we tranſlated, yet we alwayes confeſſe, that the circumſtance of the place, doeth of neceſſitie require, that good workes be vnderſtood, though they be not expreſſed in the text.

Certaintie of ſaluation.

Rhem.3. 15. After my deceaſe alſo.) *Theſe wordes though they may be eaſily altered by conſtruction into diuers ſenſes not vntrue, yet the correſpondence of the partes of the ſentence going before and following, giue moſt plaine this meaning, that, as during his life he would not omit to put them in memorie of the things he taught them, ſo after his death (which he knew ſhould be ſhortly) he would not faile to endeuour that they might be mindefull of the ſame. Signifying that his care ouer them ſhould not ceaſe by death, and that by his interceſſion before God after his departure, he would doe the ſame thing for them, that he did before in his life by teaching and preaching. This is the ſenſe that the *Greeke Scholies ſpeake of, and this is moſt proper to the text, and conſonant to the old vſe of this Apoſtle and other Apoſtolike Saincts and fathers of the primitiue Church.*

The heretikes (according to their cuſtom) exclude this ſenſe altogether by their falſe trãſlation. *Oecum in hunc loc. Gagn.*

S.Clement in his Epiſtle to S. Iames our Lordes brother, witneſſeth, that S.Peter encouraging him to take after his deceaſe the charge of the Apoſtolike Romane See, promiſed that after his departure he would not ceaſe to pray for him and his flocke, thereby to eaſe him of his Paſtoral burden. To.1.Concil.ep.1.S.Clem. in initio. *And S.Leo the Great one of his ſucceſſors in the ſaid See, often attributeth the good adminiſtration and gouernement thereof to S.Peters praiers and aſſiſtance: namely in theſe goodly wordes* Ser.3.in anniuerſ die aſſumpt.ad Pontif. We are much bound (*ſaith he*) to giue thankes to our Lord and Redeemer Ieſus Chriſt, that hath giuen ſo great power to him whom he made the Prince of the whole Church: that if in our time alſo any thing be done wel and be rightly ordered by vs, it is to be imputed to his workes and his gouernement, to whom it was ſaid, *And thou being conuerted, confirme thy brethren:* and to whom our Lord after his reſurrection ſaid thriſe, *Feede my ſheepe.* Which now alſo without doubt the godly Paſtor doth execute, confirming vs with his exhortations, and not ceaſing to pray for vs, that we be ouercome with no tentations.&c.

S.Peters Paſtoral care and protection of the Church after his death.

Luc.22. *Io.21.*

Yea it was a common thing in the primitiue Church among the auncient Chriſtians, and alwaies ſince among the faithful, to make couenant in their life time, that whether of them went to heauen before the other, he ſhould pray for his frende and fellow yet aliue. See the Eccleſiaſtical hiſtorie of the holy virgin and Martyr Potamiena, promiſing at the houre of her Martyrdom, that after her death ſhe would procure mercie of God to Baſilides one of the ſouldiars that ledde her to execution, and ſo ſhe did. Euſeb. li.6.c.4. *Alſo S.Cyprian* ep.57.in fine. Let vs, (*ſaith he*) pray mutually one for an other, and whether of vs two ſhal by Gods clemencie be firſt called for, let his loue continue, and his prayer not ceaſe for his brethren and ſiſters in the world. *So ſaid this holy Martyr at that time when Chriſtians were ſo farre from Caluiniſme (which abhorreth the praiers of Saincts and praying to them) that to be ſure, they bargained before hand to haue the martyrs and other Saincts to pray for them. The ſame S. Cyprian alſo in his booke* De diſciplina & habitu virginum, in fine. *after a godly exhortation made to the holy Virgins or Nonnes in his time, ſpeaketh thus vnto them:* Tantum tunc mementote noſtri, cum incipiet in vobis virginitas honorari. *that is,* Only then haue vs in remembrance, when your virginitie ſhal begin to be honoured. *that is, after their departure. Where he inſinuateth the vſe of the Catholike Church in keeping the feſtiual daies and other dueties toward the holy Virgins in heauen. S.Hierom alſo in the ſame maner ſpeaketh to Heliodorus, ſaying, that when he is once in heauen, then he wil pray for him that exhorted and incited him to the bleſſed ſtate of the Monaſtical life.* Ep.1.c.2.

The Saincts in heauen pray for the liuing.

Feaſtes of holy Virgins.

And ſo doth he ſpeake to the vertuous matrone Paula after her death, deſiring her to pray for him in his old age, affirming that ſhe ſhal the more eaſily obtaine, the neerer ſhe is now ioyned to Chriſt in heauen. in Epitaph.Paulæ in fine. *It were to long to repoit, how S. Auguſtine deſireth to be holpen by S.Cyprians praiers (then and long before a Sainct in heauen) to the vnderſtanding of the truth concerning the peace and regiment of the Church.* li.5.de Bapt.cont.Donatiſtas c.17. *And in an other place the ſame holy Doctor alleageth the ſaid S.Cyprian ſaying, that great numbers of our parẽts, brethren, children, frends, and other, expect vs in great ſolicitude and carefulnes of our ſaluation, being ſure of their owne.* li.1.de prædeſt.Sanctorum c.14. *S.Gregorie Nazianzene in his orations of the praiſe of S.Cyprian* in fine, *and of S.Baſil alſo* in fine, *declareth how they pray for the people, which two Saincts he there inuocateth, as al the auncient fathers did, both generally al Saincts, and (as occaſion ſerued) particularly their ſpecial Patrones. Among the reſt ſee how holy Ephrem* (in orat.de laud.S.Deiparæ) *praied to our B.Ladie with the ſame termes of* Aduocate, Hope, Reconciliatrix, *that the faithful yet vſe, & the Proteſtants can not abide. S.Baſil* ho.de 40.Martyribus in fine. *S.Athanaſius* Ser.in Euang.de S.Deipara in fine. *S.Hilarie* in Pſ.124. *S.Chryſoſtom*

Inuocation of Saincts.

S.Chryſoſtom ho.66.ad po.Antiochenum in fine. *Theodorete* de curat.Græcorum affectuum li.8.in fine. *Finally al the fathers are ful of theſe things: who better knew the meaning of the Scripture and the ſenſe of the Holy Ghoſt, then theſe new interpreters doe.*

Fulke 3. The Apoſtles meaning is plaine,and need not to be drawen into diuers ſenſes, that he perfourmeth in writing this Epiſtle,that they may haue remembrance of theſe things after his departure, & not that he will make interceſſion to God for them after his death. Neither doeth *Oecumenius* ſpeake of ſuch a ſenſe, but rehearſeth onely the opinion of him,*that would ſhew out of this place,that the Saincts after their death doe remember thoſe things, which they haue done here for them that are aliue.* Where it is manifeſt, that he ſpeaketh no word of interceſſion. For of the true ſenſe of the text it foloweth.*Other men handling that which is ſpoken ſimply, doe thus underſtand it: I wil doe my diligence, that you may haue alwayes after my departure, to remember theſe things. That is, marueile ye not, neither thinke much of the continuall mention of theſe things. For I doe it not condemning your rudenes, but by continuall doctrine of theſe things,I giue you a continuing and vnmoueable ayde of them, that being confirmed therewith, you may haue euen after my death,a liuely and indeleable or perpetual doctrine of them.* Nowe whether the ſaincts in heauen doe pray for vs, the Scripture doth no where teach vs,and therefore it is a point whereof without danger we may be ignorant. That the counterfect *Clement* writeth of the matter, it is as much to be regarded,as his charge in the ſecond Epiſtle, that myſe donge be not found in the Pixe.For who would thinke,that *Clemens* would write of ſuch bables to ſo high an Apoſtle, of whom he was more meete to learne & to be admoniſhed? *Leo* in deede 500.yeres after,aſcribeth much to the prayers of S. Peter for him, which argueth more his humilitie, then it proueth the matter whereof the Scripture doeth not informe vs. That many of the auncient fathers helde this opinion, that the ſaincts departed doe pray for vs,we deny not: but we require vpon what auctoritie of the holy Scripture,they grounded this their opinion? For the opinion of good men without the word of God,is not ſufficient for vs to builde our faith vpon,ſeeing it is certaine,that euery one of thoſe fathers, held ſome one priuate opinion or other,which all men confeſſe to be erronious. As Cyprian his opinion of rebaptiſme. Hierom of Peter vniuſtly reprehended. Auguſtine of the neceſſitie of the Communion for infants. Chryſoſtome of procuring helpe to the damned,&c. All which errors may be defended with this Argument of yours, *they knew the meaning of the Scriptures and the ſenſe of the holy Ghoſt, better then theſe new interpreters.* But if it were proued that the ſaincts departed doe pray for vs, yet haue we no warrant out of the Scriptures to pray to them. Neither can it be proued that any of the fathers for 300.yeeres after Chriſt, did made their prayers to any, but onely to God by Ieſus Chriſt. But in them of later time, there is ſome mention of praying vnto them. Yet doeth not S.Auguſtine pray to S. Cyprian in that place, where you ſay he deſireth to be holpen by his prayers, but deſiring to be ioyned to his charitie, he hopeth that being ayded by his prayers, hee ſhall learne by his writings,in what great peace God gouerned his Church by him. *Hilary in pſ.*124. ſpeaketh neither of ſaincts praying for vs, nor of praying to them,but ſaith : that the Church hath no ſmall ayde *in the Apoſtles or in the Patriarkes and Prophets, or rather in the Angels, which compaſſe about the Church with a certaine garde.* The ayde therefore he meaneth,is the example and doctrine of the ſaincts departed,and the miniſterie of the Angels. In *Nazianzen*,*Baſil*,and *Chryſoſtome*,there is ſome mention of the inuocation of ſaincts, to helpe with their prayers: But that which is alleadged for *Athanaſius* and *Ephrem*, is falſe and counterfect ſtuffe. *Theodoret* alſo ſpeaketh of prayers vnto martyrs: But where is either commaundement, example or allowance of ſuch prayer out of the Scripture ? Therefore this is nothing els,but a litle droſſe of humane fragilitie,which can be no preiudice againſt the trueth. And it is no marueile,if thoſe fathers being exerciſed in confuting both of the Gentiles,and alſo of great hereſies,did not at the firſt eſpie what the ſpirit of Antichriſt went about,in thoſe matters of inuocation of ſaincts & prayer for the dead,which had a ſhewe of pietie,and yet proceeded of the efficacie of error: when our Sauiour Chriſt prophecieth, that the illuſions of Antichriſt ſhould be ſo great, that if it were poſſible, the very elect ſhould be deceiued. It is a ſmall glory for the Papiſts, to ioyne with ſome of the fathers, in one or two errors not of the greateſt weight,when they haue all the fathers againſt them, in ſo many articles of chiefeſt importance, as is declared throughout theſe Annotations. And for inuocation of Saincts,See 1.*Tim.*2.*ſect.*4.

Interceſſion of ſaincts.

The fathers erred ſometimes.

Inuocation of ſaincts.

Rhem.4. 20. Priuate.) *The Scriptures cannot be rightly expounded of euery priuate ſpirit or phantaſie of the vulgar reader: but by the ſame ſpirit wherewith they were written,which is reſident in the Church.*

Priuate phantaſtical interpretations.

Fulke.4. The Spirit wherewith the Scriptures were written,is to be found in the Scriptures themſelues, by which the ſpirit of the Church is to be tried whether it be true or falſe. For *nothing*,(ſaith S.Auguſtine) *is darkely ſpoken in any place,which in other places of the Scripture is not vttered moſt plainely. De doct.Chriſt.lib.*2.*c.*6.

Difficultie of the Scriptures.

CHAP. II.

As not onely Prophets,but alſo falſe-prophets were in the old Teſtament, ſo now likewiſe thereſhal be Maiſters of Hereſie, to the damnation of them ſelues,and of their folowers. 4 *And of their damnation he pronounceth by examples (as he comforteth the vertuous Catholikes or true beleeuers with the example of Lot) becauſe of their railing at their Superiors and Prelates,their blaſpheming of Catholike doctrine, their voluptuous liuing, their lecherie, their couetouſnes, their maner of ſeducing,and the perſons ſeduced,* 20 *for whom it had been leſſe damnable, if they neuer had been Chriſtians.*

1.Tim.4. Iudc.

BVt there were alſo falſe-prophets in the people, as alſo in you there * ſhal be lying maiſters which ſhal bring in ſectes of perdition, and denie him that hath bought them, ‖ the Lord: bringing vpon them ſelues ſpeedie perdition.

‖ δεσπότην

2 And ‡ many ſhal folow their riotouſneſſes,

THere were falſe Prophetes alſo among the people,euen as there ſhal be falſe teachers among you, which priuily ſhall bring in damnable hereſies,euen denying the Lorde that hath bought them, and bring vpon them ſelues ſwift damnation.

2 And many ſhall followe their damnable wayes

neſſes, by whom the way of truth ſhal be blaſphemed.

3 And in auarice ſhal they [c] with feined wordes make merchandiſe of you. vnto whom the iudgement now long ſince ceaſeth not: and their perdition ſlumbereth not.

4 For if God ſpared not Angels ſinning: but [w] the ropes of Hel being drawen downe into Hel deliuered them to be tormented, that they ſhould be reſerued vnto iudgement:

5 And he ſpared not the original world, but *kept the eight, Noë, the preacher of iuſtice, bringing in the deluge vpon the world of the impious.

6 And *bringing the cities of the Sodomites and of the Gomorrheites into aſhes, he damned them with ſubuerſion, putting an example of them that ſhal doe impiouſly:

7 And * deliuered iuſt Lot oppreſſed by the iniurie and luxurious conuerſation of the abominable men.

8 For in ſight and *hearing he was iuſt: dwelling with them who from day to day vexed the iuſt ſoule with vniuſt workes.

9 Our Lord knoweth to deliuer the godly from tentation, but to reſerue the vniuſt vnto the day of iudgement to be tormented:

10 And eſpecially them which walke after the fleſh in concupiſcence of vncleanneſſe, and contemne dominion, bold, ſelfpleaſers: they ‖ feare not to bring in ſectes, blaſpheming.

11 Whereas Angels being greater in ſtrength and power, beare not the execrable iudgement * againſt them.

12 But theſe men as vnreaſonable beaſts, naturally tending to the ſnare & into deſtruction, ‡in thoſe things which they know not, blaſpheming, ſhal periſh in their corruption,

13 Receiuing the reward of iniuſtice, eſteeming for a pleaſure the delightes of a day: [b] coinquinations and ſpottes, flowing in delicacies, in their feaſtings rioting with you,

14 Hauing eies ful of adulterie and inceſſant ſinne: alluring vnſtable ſoules, hauing ther hart exerciſed with auarice, the children of malediction:

15 Leauing the right way they haue erred, hauing folowed the way of Balaam of Boſor, which loued the reward of iniquitie,

16 But *had a checke of his madneſſe. the dumme beaſt vnder the yoke, ſpeaking with mans voice, prohibited the foliſhnes of the prophet.

17 Theſe are fountaines without water,

Gen,7.

Gen.19,

Gen.19,16.

Nu.22.23.

The ſpecial properties of heretikes.

* from our Lord

‡ So heretikes blaſpheme the higheſt myſteries of our faith through ignorance.

[b] *coinquinationes & macula.*

wayes, by whome the way of trueth ſhall be euill ſpoken of:

3 And through couetouſneſſe ſhall they with faigned wordes make marchandize of you, whoſe iudgement nowe of long time ceaſeth not, and their damnation ſleepeth not.

4 For if God ſpared not the Angels that ſinned, but caſt them downe into hell, and deliuered them into chaines of darkeneſſe, to bee kept vnto iudgement:* Iob 4.12.

*5 * Neither ſpared the olde world, but ſaued Noe the eight* perſon, *a preacher of righteouſneſſe, and brought in the flood vpon the world of the vngodly,* Gene.7.1.

6 And turned their cities of Sodome, and Gomorrha into aſhes, ouerthrewe them, damned them, and made them an enſample vnto thoſe that after ſhould liue vngodly:* Gene.19.13.

7 And iuſt Lot, vexed with the vncleane conuerſation of the wicked, deliuered he.

8 (For hee being righteous, and dxelling among them, in ſeeing & hearing, vexed his righteous ſoule from day to day with their *vnlawfull deedes.)*

9 The Lord knoweth how to deliuer the godly out of temptation, and to reſerue the vniuſt vnto the day of iudgement for to be puniſhed.

10 But chiefly them that walke after the fleſh in the luſt of vncleanneſſe, and deſpiſe auctoritie. Preſumptuous are they, *and ſtand in their owne conceit, which feare not to ſpeake euill of them that excell in worſhip.*

11 When the Angels which are greater both in power and might, giue not rayling iudgement againſt them before the Lord.

12 But theſe as bruite beaſtes, ledde with ſenſualitie, & made to be taken and deſtroyed, ſpeake euill of the things that they vnderſtande not, and ſhall periſh through their owne corruption:

13 And receiue the reward of vnrighteouſnes, they count it pleaſure to liue delitiouſly for a ſeaſon: ſpots they are and blots, delighting themſelues in their deceiuings, in feaſting with you:

14 Hauing eyes full of adulterie, & that can not ceaſe from ſinne, laying baite for vnſtable ſoules: hearts they haue exerciſed with †robbery, *they are curſed children,* †Or, couetouſneſſe.

15 Which haue forſaken the right way, and are gone aſtray, following the way of Balaam the ſonne *of Boſor, which loued the rewarde of vnrighteouſneſſe:*

16 But was rebuked of his iniquitie. The *dumbe beaſt, and vſed to the yoke, ſpeaking with mans voyce, forbade the madneſſe of the Prophet.* Num. 22.25.

*17 * Theſe are welles without water, cloudes* Iude 1.21.

that

ter and cloudes, tossed with whirlewindes, to whome the mist of darkenesse is reserued.

18 For, speaking the proud things of vanitie, they allure in the desires of fleshly riotousnes, those that escape a litle, which conuerse in errour,

19 ‡ Promising them libertie, whereas them selues are the slaues of corruption. for * wherewith a man is ouercome: of that he is the slaue also.

Io.8,34. Rom.6,16.

20 For if fleeing from the coinquinations of the world in the knowledge of our Lord and Sauiour IESVS Christ, they againe intangled with the same be ouercome: *the later things are become vnto them worse then the former.

Mat.12.45.

21 For it was better for thē not to know the way of iustice, then after the knowledge, to turne backe from that holy commaundement which was deliuered to them.

22 For, that of the true prouerbe is chaunced to them, *The dogge returned to his vomite: and, The sowe washed [c]into her wallowing in the mire.

Pro.26,11.
c εἰς κύλισμα.

that are caried with a tempest, to whome the mist of darkenesse is reserued for euer.

18 For when they speake the great swelling words of vanity, they entise through lusts with the bait of wātonnes of the flesh, thē that were cleane. escaped from them, which are wrapped in errour:

*19 While they promise them libertie, whereas they them selues are the bondseruants of corruption: * For of whome a man is ouercome, vnto the same is he brought in bondage.*

Iohn 8.34. rom.6.20.

*20 *For if they after they haue escaped from the filthines of the world, through the knowledge of the Lord & the sauiour Iesus Christ, are yet entangled againe therin, & ouercome, then is the latter ende worse with them then the beginning.*

Heb.6.4.

21 For it had bene better for them not to haue knowen the way of righteousnesse, then after they haue knowen it, to turne from the holy commaundement that was giuen vnto them.

*22 But the same is happened vnto them that is vsed to bee spoken by the true prouerbe, * The dogge is turned to his owne vomite againe, and the Sowe that was washed,* is turned againe *to her wallowing in the myre.*

Prou.26. 11.

MARGINALL NOTES. CHAP. II.

Rhem.1. 2. Many shall follow.) *Heretikes (of whome he prophecieth here) doe gaine scholers, by preaching libertie, and by their owne licentious life, which is specially ioyned to the heresie of these daies.*

Fulke. 1. Our doctrine is farre from carnall liberty, which dayly teach mortification, euen of our lustes and sinnefull desires. What our life is, God and the world doth know. If it were not honester then the lyues of many Popes and Cardinalles, it were pittie we liued. But Popish doctrine that teacheth the sinfull lust of the flesh to be no sinne, and great sinnes to be veniall sinnes, that hath so many easie wayes to purge and pardon mortall sinnes, yea the sinne against the holy ghost, and generall apostasie, and obstinate contumelye of God, not onely in this life, but after men be dead, is the very doctrine of carnall libertie: and there life agreeth thereunto. For to whome treason, rebellion, and murther of their naturall soueraigne Lady and Queene is not onely lawful, but also meritorious, what kinde of impietie will their cauterized conscience be afraide of?

Carnall liberty in Poperie.

Rhem. 2. 3. With feined wordes.) *All the sweete wordes of heretikes, speaking much of the word of the Lorde, the Gospell,* IESVS, CHRIST *&c. are but termes of art to bie and sell poore mens soules.*

Fulke. 2. The wordes of Papists, the holy Church, the Catholike Church, orders of religion, chastetye, fasting. &c. are such sweete wordes.

Rhem. 3. 19. Promising them libertie.) *Who euer promised more libertie to their followers then Luther Caluin, and the like, taking away penance, fasting, continencie or chastitie, keeping of vowes, necessitie of good workes (because faith doeth all) obedience to Ecclesiasticall pastors and Councels, and such like?*

Fulke. 3. Who euer taught lesse carnall libertie, then Luther and Caluine? which taught mortification according to the scriptures, whereof the people neuer heard in poperie. Who take not away repentance, but require it to be continuall. Who exhort to fasting, though they teach not the doctrine of deuils by brohibition of meates. Who require chastitie of all men, eyther in holy matrimonie, or in true and not fayned continencie. Who take away no keeping of vowes that be lawfully made, and possible to be kept. Who teach good works to be necessarie effects of a iustifying fayth, without which, no man shall be saued, that is iustifyed by faith onely. Who teach obedience vnto ecclesiasticall pastors and christian councels, and teach ecclesiasticall pastors also, to be obedient to ciuill powers, stirre not vp the people to sedition, treason and murther of their soueraigne, as the Papists of Rhemes haue done, following there forefathers the ancient Heretikes, that despise auctoritie, and would be rulers them selues, but subiect to no man.

Carnal liberty.

CHAP. III.

These two Epistles he writeth to confirme them in the Apostles doctrine, and warneth them of scorners that shall come, and denie Domesday. 5 Whose vaine argument he answereth, and giueth the reason of Gods so long patience, 10 exhorting to all holinesse of life in respect of that terrible day. 16 Finally giuing warning of such as misinterprete S. Paules Epistles and the other Scriptures, and that we must not for any thing fall from the true faith.

THis loe the second epistle I write to you my deerest, [c]in which I stirre vp by admonition your sincere minde:

[c]in quibus.

2 That you may bee mindefull of those wordes

THis is the second Epistle that I nowe write vnto you, dearely beloued, wherwith I stirre vp and warne your pure mindes,

2 To be mindefull of the wordes which were

wordes which I tolde you before from the holy Prophets, and of your Apostles of the precepts of our Lord and Sauiour.

2.Tim.4, 1.Iude,18. 3 Knowing this first, that *in the last daies shall come mockers in deceit, walking according to their owne concupiscences,

4 Saying, Where is his promise or his comming? For since the time that the fathers slept, all things doe so perseuêre from the beginning of creature.

5 For they are wilfully ignorant of this, that the heauens were before, and the earth, out of water, and through water consisting by the word of God:

6 By the which, that world then, being ouerflowed with water perished.

7 But the heauens which nowe are, and the earth, are by the same word kept in store, reserued to fire vnto the day of iudgement and of the perdition of the impious men.

Psal.89,4. 8 But this one thing be not ignorant of, my deerest, that *one day with our Lord is as a thousand yeeres, and a thousande yeeres as one day.

Ezec.33, 1.Tim.2. 9 Our Lorde slacketh not his promis, as some doe esteeme it: but hee doth patiently for you, *not willing that any perish, but that al returne to penance.

Mt.24. 1.Thes.5. Apoc.3. 10 And *the day of our Lord shall come as a theefe in the which the heauens shall passe with great violence, but the elements shal be resolued with heate, and the earth and the works which are in it, shall be burnt.

11 Therefore wheras all these things are to bee dissolued: what maner of men ought you to be in holy conuersations and godlinesses,

12 Expecting and hasting vnto the comming of the day of our Lorde, by which the heauens burning shal be resolued, and the elements shall melt with the heate of fire?

Esa.65,17. Apo.21,1. 13 But wee expect *new heauens and a newe earth according to his promises, in which iustice inhabiteth.

14 For the which cause my deerest, expecting these things, labour earnestly to be found immaculate and vnspotted to him in peace.

Ro,2.4. 15 And* the longanimitie of our Lorde, doe yee account saluation, as also our most deere brother Paul according to the wisdome giuen him hath written to you:

16 As also in al epistles, speaking in them of these things, in the which are ‖certaine things hard to bee vnderstoode, which the vnlearned

tolde before of the holy Prophets, and also the ‖commandement of vs, which be Apostles of the Lord and Sauiour: ‖Or, doctrine.

*3 *Knowing this first, that there shall come in the last dayes mockers, walking after their owne lustes,* 1.Tim.4.1. 2.tim.2.1.

4 And saying, Where is the promise of his comming? For since the fathers fell a sleepe, all things continue alike from the beginning of the creation.

5 For this they knowe not (and that wilfully) how that the heauens were of olde, and the earth consisting of the water and by the water, by the worde of God:

6 By the which things the worlde that then was perished, being then ouerrunne with water.

7 But the heauens and earth which are now, be kept by his word in store, and reserued vnto fire against the day of iudgement and perdition of vngodly men.

8 Dearely beloued, bee not ignorant of this one thing, howe that one day is with the Lorde as a thousande yeeres, and a thousand yeeres as one day,* Psalm.90.4.

*9 The Lord that hath promised, is not slacke (as some men count slackenesse) * but is patient to vswarde,* forasmuch *as hee woulde haue no man lost, but will receiue all men to repentance.* 1.Tim.2.4.

10 Neuertheless, the day of the Lorde will come as a thiefe in the night, in the which the heauens shall passe away with a great noyse, and the elementes shall melt with feruent heate, the earth also, and the workes that are therein, shall be vtterly burned.* Matth.24. 1.thes5.2. apoc.3.3.

11 Seeing then that all these things shall perish, what maner persons ought yee to bee in holy conuersation and godlinesse,

12 Looking for, & hasting vnto the comming of the day of God, ‖by whome the heauens shall perish with fire, and the elementes shall melte with feruent heate. ‖Some reade, wherein.

*13 *Neuertheless, we according to his promise looke for a newe heauen, and a newe earth, wherein dwelleth righteousnesse.* Apoc.21.1. esay.65.17.

14 Wherefore dearelely beloued, seeing that ye looke for such things, be diligent that yee may bee founde of him in peace without spot, and vndefiled:

*15 *And suppose that the long suffering of the Lorde is saluation, euen as our dearely beloued brother Paul also, according to the wisedome giuen vnto him, hath written vnto you.* Rom.2.4.

16 Yea almost in euery Epistle, speaking of such things, among which are many thinges to be vnderstoode, which they that are harde

vnlearned

vnlearned and vnſtable depraue, as alſo the reſt of the Scriptures to their own perdition.

17 You therefore brethren, forekowing, take heede leſt ledde aſide by the errour of the vnwiſe you fall away from your owne ſtedfaſtnes.

18 But growe in grace & in knowledge of our Lorde and ſauiour IESVS Chriſt. To him be glorie both nowe and vnto the day of eternitie. Amen.

vnlearned and vnſtable, peruert, as they doe alſo the other Scriptures, vnto their owne deſtruction.

17 Ye therefore beloued, ſeeing yee be warned aforehand, beware leaſt yee alſo, being led away with the errour of the wicked, fall from your owne ſtedfaſtneſſe:

18 But growe in grace, and in the knowledge of our Lord and ſauiour Ieſus Chriſt: To whome be glory both nowe and for euer, Amen.

ANNOTATIONS. CHAP. III.

Rhem. 1. 16. Certaine things hard.) *This is a plaine text to conuince the Proteſtants, who (as all heretikes lightly doe and did from the beginning) ſay the Scriptures be eaſie to vnderſtand, and therefore may bee not onely read ſafely, but alſo expounded boldly of all the people, as well vnlearned as learned: and conſequently euery one by himſelfe and his priuate ſpirit, without reſpect of the expoſitions of the learned fathers, or expectation of the Churches, their Paſtors and Prelates iudgement, may determine and make choiſe of ſuch ſenſe as himſelfe liketh or thinketh agreable. For this is partly their ſaying, partly the neceſſarie ſequele of their fooliſh opinion, which admitteth nothing but the bare Scriptures. And Luther ſaide that the Scriptures were more plaine then all the fathers commentaries: and ſo all to be ſuperfluous but the Bible.* Præfat. aſſert. art. damnat.

The hereticall proud ſpirit of priuate interpretation of Scriptures.

*Againſt all which Diueliſh and ſeditious arrogancie, tending to make the people eſteeme them ſelues learned or ſufficient without their Paſtors and ſpirituall rulers helpe, to guide them ſelues in all matters of doctrine and doubtes in religion, the holy Apoſtle here telleth and forewarneth the faithfull, that the Scriptures be full of difficultie, and ſpecially S. Paules epiſtles of all other partes of holy write, and that ignorant men ad vnſtable or phantaſticall fellowes puffed to and fro with euery blaſt of doctrine and hæreſie, abuſe, peruert, and miſconſter them to their owne damnation. And * S. Auguſtine ſaith, that the ſpeciall difficultie in S. Pauls epiſtles, which ignorant and euill men doe ſo peruert and which S. Peter meaneth, is his hard ſpeach and much commendation of that faith which he ſaith doth iuſtifie, which the ignorant euen from the Apoſtles time, and much more now, haue and do ſo miſconſter, as though he had meant that onely faith without good workes could iuſtifie or ſaue a man. Againſt which wicked collection and abuſe of S. Pauls wordes, the ſaid father ſaith, all theſe Canonicall or Catholike epiſtles were written.*

The Scriptures be hard, namely S. Paules epiſtles ſpecially where he ſpeaketh of iuſtification by faith. *De fid. & op. c. 14.*

But the Hæretikes here to ſhift of the matter, and to creepe out after their faſhion, anſwere, that S. Peter ſaith not, S. Pauls epiſtles be hard, but that many things in them are hard. Which may be to the Catholikes an example of their ſophiſtical euaſions from the euidence of Gods word. As though it were not all one to ſay, Such an author or writer is hard: *and* There be many things in that writer hard to be vnderſtood. *For, whether it be that the argument and matter be high and paſt vulgar capacitie, as that of prædeſtination, reprobation, vocation of the Gentiles, and iuſtifying faith: or whether his manner of ſtile and writing be obſcure: all proue that his epiſtles be hard, and other Scriptures alſo: becauſe S. Peter here affirmeth that by reaſon of the difficulties in them, whether in the ſtyle or in the depth of the matter, the ignorant and vnſtable (ſuch as Heretikes be) do peruert his writings, as alſo other Scriptures, to their owne damnation. Whereby it is plaine that it is a very dangerous thing for ſuch as be ignorant, or for wilde witted fellowes, to reade the Scriptures. For ſuch conditioned men be they that become Heretikes, and through ignorance, pride, and priuate phantaſie, meeting with hard places of S. Pauls epiſtles or other Scriptures, breede Hæreſies.*

The Proteſtants idle diſtinction betweene difficultie in the Epiſtles and difficultie in the things. The Greeke copies, haue both, ſome ἐν οἷς, *in which things:* ſome ἐν αἷς, *in which epiſtles.* Not only the matter but the ſtyle of the Scriptures is hard. Pſal. 118. Act. 8. Leu. 24. v. 45.

And that not onely the things treated of in the holy Scriptures, but alſo that the very manner of writing and enditing thereof, is high and hard, and purpoſely by Gods prouidence appointed to be written in ſuch ſort, ſee S. Auguſtine li. 2. de doct. Chriſt. c. 6. and ep. 119. S. Ambroſe ep. 44 in principio. S. Hierom to Paulinus ep. 103. c. 5. 6. 7. who alſo (ep. 65. c. 1) ſaith, that in his olde age when he ſhould rather haue taught then be taught, he went as far as Alexandria, onely to heare Didymus, and to haue his helpe for the vndeſtanding of the Scriptures, and confeſſeth with great thankes to the ſayd Didymus, that he learned of him that which before he knewe not. Dauid ſaith, Giue me vnderſtanding and I will ſearch thy lawe. *The Eunuche in the Acts ſaid,* Howe can I vnderſtand without an interpreter? *The Apoſtles, till Chriſt opened their ſenſe to vnderſtand the ſcriptures could not vnderſtand them. The holy Doctors by continuall ſtudie, watching, faſting, and praying, had much a doe to vnderſtand them: that great clerke S. Auguſtine confeſſing in the foreſaide epiſtle 119. c. 21. that there were many moe things that he vnderſtood not, then that he vnderſtood. The Heretikes ſay the fathers did commonly erre. and howe could ſuch great wiſe learned men be deceiued in reading and expounding the Scriptures, if they were not hard? and if they were hard to them, howe are they eaſie to theſe new maiſters the Hæretikes? finally, why doe they write ſo many newe gloſſes, ſcholes, commentaries, as a cart cannot carrie? Why do Luther, Zuinglius, Caluin, and their Companions agree no better vpon the interpretation of the Scriptures, if they be not hard? whereat ſtumbled all the olde heretikes and the new, Arius, Macedonius Vigilantius, Neſtorius, Eutyches, Berengarius, Wicleffe, Proteſtants, Puritanes, Anabaptiſts, and the reſt, but at the hardnes of the Scriptures? They be hard then to vnderſtand, and Heretikes peruert them to their owne damnation.*

Fulke. 1. This is a playne matter, to conuince the papiſts of impudent lying and ſlandering. For which of the Proteſtants doth not acknowledge, that there be certaine places in the ſcripture hard to be vnderſtoode? and who doth ſay that the ſcriptures may be expounded boldly, as well of the vnlearned as the learned? Finally howe impudent a ſlander it is, that we expounde the ſcriptures without reſpect of the expoſition of the learned fathers, (beſide al other experience) let theſe annotations teſtifie, wherin it is plaine, that the ancient fathers do auowe in a manner, all interpretations of ours, that you miſlike. That all the people ſhould haue no regard of there paſtors iudgement, or the Churches auctoritie, it is a falſehoode, without any colour or ſhew of truth. Yet all this you ſay is partly our ſaying, partly the neceſſary ſequel of our fooliſh opinion, which admitteth nothing, but the bare ſcriptures. We admit nothing in deede of man, as æquall in auctoritie with the holy ſcriptures, which are the word of God. But his holy ſpirite, by which they were written, and which ſpeaketh in the

ſlander

Interpretation of the Scriptures.

ſcriptures,and in the godly interpretors agreable to the ſcriptures we humbly admitte. Alſo we admitte no doctrine which hath not auctoritie and ground,and which may not bee proued, either by manifeſt wordes, or by neceſſarie concluſion out of the wordes of the holy ſcriptures.And in this our fooliſh opinion,which we haue gathered of the fooliſhnes of preaching of the Goſpel, we eſteeme to be more true wiſedome, then in all vaine knowledge falſely ſo called of infidels & heretikes. And of this opinon we are ſure, that ſuch abſurdities,as you obiect againſt vs, you are neuer able to conclude, in any good and lawfull forme of argument. If Luther ſayd the ſcriptures be more cleare then all the fathers commentaries,he ſaid no more then the ſcriptures ſay of themſelues,which in themſelues,are light and not darkeneſſe,to our feete. Yet it followeth not, that all commentaryes of the fathers are ſuperfluous, which are framed to take away the darkeneſſe from our eyes,that we may ſee the light of the ſcriptures. But concerning the hardnes or eaſineſſe of the ſcriptures, we ſay. There are many things in the ſcriptures hard to bee vnderſtoode, yet whatſoeuer is neceſſarie to bee knowen,is plainely ſet forth and eaſily to be vnderſtood,of them that will reade diligently, marke attentiuely, pray heartily, and iudge humbly. Againſt this opinion, if you can ſay any thing, let vs heare it in your next replye,for heare you ſay nothing. You ſlander vs of diueliſh and ſeditious arrogancie, to make the people eſteeme themſelues learned, or ſufficient without there Paſtors to guide them in all matters,and doubtes of religion: but the Lorde knoweth that you ſlander vs. For wee plainely proteſt, that whoſoeuer deſpiſeth the ordinarie miniſterie of the word, which God hath eſtabliſhed in his church for the direction of vs in trueth and loue: ſhal neuer attaine to true knowledge, no, though he were otherwiſe neuer ſo well learned, much leſſe, if he be ignorant and vnlearned. And yet ye ſay vntruely, that the Apoſtle here affirmeth all the ſcriptures, or euen Pauls epiſtles to be full of difficulty,or that hee would in reſpect of the difficultie of them, diſcourage or diſſwade the people, from reading and ſtudying of them. For in the firſt chapter,he commended the faithfull, for their diligent attention vnto the ſcriptures of the olde teſtament,which are more obſcure in the chiefe myſteries of ſaluation then theſe of the new teſtament, and yet hee compareth them to a candle, ſhining and giuing light in a darke place. Hee forbiddeth not therefore the right vſe, but the raſhe abuſe of the ſcriptures,by proud,vnlearned, and vnconſtant men, which peruert them when they are neuer ſo plaine, to their owne deſtruction.But *S. Auguſtine* (you ſay) *ſayth,that the ſpeciall difficultie in S.Pauls epiſtles, which S.Peter meaneth,is his hard ſpeach, and much commendation of that fayth which he ſayth doth iuſtifie,as though he ment that only fayth,without good workes could iuſtifie, or ſaue a man.* But in trueth. S. Auguſtine ſayth not ſo. *But that S.Peter knowing that ſome wicked men, tooke occaſion of certaine ſomewhat darke ſentences of the Apoſtle Paul, that, (as though they were ſecure of ſaluation which is by faith,) they cared not to liue well, he ſayth that certaine things in his epiſtles, are very harde to be vnderſtoode,which men peruerted, as they did other ſcriptures to their owne deſtruction: whereas that Apoſtle was of the ſame minde, that the reſt of the Apoſtles were concerning ſaluation, which is not giuen, but to them that liue well.* By this it is manifeſt, that S. Auguſtine ſpeaketh not againſt the doctrine of iuſtification before God, by faith without workes, which the Apoſtle Paul doth ſo largely, ſo purpoſely, ſo diligently ſet forth,and confirme by ſo many arguments, that no doctrine is more cleare in all the ſcriptures: but hee ſpeaketh againſt the peruerſeneſſe of them that abuſed this doctrine, as though the apoſtle had meant, that good workes were needeleſſe for a iuſtified man, and that the faith whereof he ſpake, were ſuch a fayth as is in diuels, which is, or may be voide of good workes.For he himſelfe in the ſame chapter acknowledgeth,that a man is iuſtified by fayth without workes,as his wordes are manyfeſt. *When the Apoſtle ſayth, he thinketh a man to be iuſtified by faith without the works of the Law,he meaneth not that fayth being receiued and profeſſed,the workes of iuſtice ſhould be contemned, but that euery man may knowe that he may be iuſtified by fayth, although the workes of the lawe haue not gone before. For they follow the man that is iuſtified,they goe not before to iuſtifie him.* Wherfore to roote out the error of them that thought a dead fayth which is without workes, was ſufficient to iuſtifie,he ſayth,theſe generall epiſtles of Peter, Iames, Iohn and Iude were written, which we doe not denie. But yet it followeth not thereof, that thoſe hard places whereof S. Peter here ſpeaketh,*were his harde ſpeech and much commendation of fayth*, vnto which euery one of the apoſtles doth aſcribe as much as he, and S. Paul to good workes, as much as they. But you ſay *we ſhift of the matter,in anſwering that S. Peter ſayth not that S. Pauls epiſtles be harde,but that many things in them are heard*, wherein you vſe your accuſtomed maner of creeping away, by impudent lying and ſlandering. For we ſay not, that S. Peter affirmeth, that many things in them are hard, but ſome things, which may be true of a fewe things. And it is not all one to ſay : Such a writer is harde, and there be ſome things in that writer hard to be vnderſtood. And as concerning the argument and matter of the ſcriptures, wee confeſſe, that for the moſt and cheefeſt matters, it is not only hard, but vnpoſſible to be vnderſtood of the naturall man: yet to the ſpirituall man, which is taught of Gods ſpirit, all the deepe myſteries of God are opened and made plainely knowen. 1.Cor 2. But we ſpeake of the vnderſtanding of the wordes,which in ſome places is hard, yet in many very plaine and eaſie to be vnderſtood (though not beleeued,) euen of the naturall man that ſeeketh not wilfully to peruert them to his owne deſtruction.Wherefore it is no dangerous thing,for ignorant men or for wilde wicked fellowes to reade the ſcriptures, out of the which they may learne to haue true knowledge, and become ſtayed in their wits. But it is dangerous for ſuch,proudly,raſhly,& vnreuerently to iudge of the ſcriptures, & to draw them to their own fantaſies, for that breedeth hereſies euen in the learned.But that not only the matter,but the ſtile of the ſcriptures is hard, you quote diuerſe ancient fathers,which proueth not that all the ſcriptures are harde,though ſome be, or that they are all written in ſo high a ſtile, as the vnlerned cannot atteyne to the vnderſtanding of any of them. Where as contrariwiſe, they are for the moſt part written in a lowe and vulgar ſtile,the holy ghoſt condeſcending to the weakeneſſe of our vnderſtanding, ſo that the great and high myſteries of God are often expreſſed in very playne,baſe and ſimple phraſes of wordes.But to come to your teſtimonies.S. Auguſtine ſpeaketh directly againſt you, ſaying. *The holy ghoſt hath magnificently and holſomely,ſo tempered the holy ſcriptures,that by open and plaine places,he might prouide againſt hunger,by more obſcure places hee might wipe away lothſomenes. For nothing almoſt is found out of thoſe darke places, which is not founde elſe where to bee vttered moſt plainely.* Againſt which ſaying, it is not contrary, that in his epiſtle to Ianuarius which ſuppoſed that

Difficultie of the Scriptures.

Slander

Iuſtification by faith only.

No danger to reade the Scriptures.

that he knew all things,he ſayth humbly of himſelfe,there were more things in the ſcriptures which he knew not,then which he knew.For he meaneth not of things neceſſary to ſaluation(of which he would not profeſſe ſo great ignoraunce)but of other by-queſtions which may be mooued infinitely, and not alwayes eaſie to bee determined out of the Scriptures. S. Ambroſe ſayth, *The Scripture is a ſea hauing in it deepe ſenſes, the height of propheticall myſteries,into which ſea many riuers haue runne. Therefore there be alſo ſweete riuers and cleare, there be alſo faire ſprings that yeeld forth water vnto eternall life, there be alſo good ſpeaches, as hony combes,acceptable ſentences,which may refreſh the minde of the hearers with ſpirituall drinke, and delight them with the ſweetneſſe of morall precepts. Diuers therfore are the ſtreames of the holy Scripture. Thou haſt that thou mayeſt drinke firſt,and ſecond,and laſt.* It is manifeſt therfore that S. Ambroſe acknowledgeth not only the hardneſſe of ſome things,but alſo,the eaſineſſe and clearneſſe of all things neceſſary to eternall life. Hierome to Paulinus noteth certaine difficult places in the Prophets: and who will miſlike him, that he deſired to learne of Didymus? the beſt learned may encreaſe in knowledge. Dauid prayed for vnderſtanding. The Eunuch required an interpreter. And we alſo affirme,that prayer is neceſſary for all men,and an interpreter requiſite for the vnlearned, that will come to the right vnderſtanding of the Scripture. Finally,that ſtudie,watching,faſting and prayer, be good and neceſſary means to attaine to the vnderſtanding of ſuch matters as be difficult in the Scriptures. But further you obiect that we ſay,*The fathers did commonly erre:* We ſay in deed they did ſometimes erre,and except you ſay they did commonly erre in expoſition of the Scriptures, you muſt acknowledge that you doe commonly erre in expounding them, for their expoſitions are commonly contrary to yours,and agreeable to ours, as I haue ſhewed in very many of theſe annotations. But hereof you inferre, that the Scriptures were hard,or els they being ſo wiſe and learned,could not haue erred. We deny not but the Scriptures are in ſome places very hard, yet all error ariſeth not of the hardneſſe of the Scriptures, but oftentimes of the weakneſſe of mens vnderſtanding, eſpecially when they will not ſeeke the meaning of the Scriptures in the Scriptures,but bring a preiudicate opinion not grounded on the Scriptures,to expound them according to that opinion,and ſo the fathers ſometime doe erre. *But if they were hard to the fathers,how are they eaſie to vs?* They are made ſo much the more eaſie to vs, as they haue ſearched out the true ſenſe of them before vs.Sometimes alſo by their going awry,we may better ſee the right pathe. In ſome things the knowledge of the tongues which many of them lacked, helpeth vs. Finally,we ſee how dangerous it is to follow mans iudgement in the Scriptures, we build vpon no ſenſe, as certaine in the Scriptures which is not prooued by the very text it ſelfe, or conference of other places of Scripture,to be the true and proper ſenſe of the holy ghoſt: So are we ſcholers of the Scriptures, and not arrogant maſters, which commaund the ſenſe of the Scriptures to ſerue their owne fantaſtical opinions.As the Pope doth, who neither acknowledgeth the ſufficiencie of ỹ Scriptures, nor will haue them expounded any otherwiſe,but that he may retaine his Antichriſtian auctoritie,though it be neuer ſo contrary to the plaine & euident ſenſe of them,yea to the very expreſſe wordes,which be ſo plaine,as that they need no interpretation. As for the multitude of commentaries (though ſome might well be ſpared)is not becauſe the Scriptures are hard in all places,but becauſe Gods gifts are diuers in many men, all which conferring their ſtudie to the interpretation of difficulties, doe the more explane the Scriptures to the vnlearned or vnexerciſed: and alſo in profitable collection out of places eaſie to be vnderſtood,doe confirme the faith, and inſtruct the faithfull in many particularities, which are not alwayes obſerued of euery one that readeth the text, and yet are neceſſarily deduced out of it. Concerning the diſagreement betweene Luther and Zuinglius, it is not in many things,nor thoſe the principall, ſo that if it grew vpon ſome difficultie of the wordes of the Scripture,as partly it did,the whole Scripture is not thereby prooued to be difficult, although a preiudicate opinion did more hurt in that caſe,then the difficultie of the Scriptures. Finally,the hardneſſe of the Scriptures,is not the cauſe of ſo many hereſies, but the malice of Sathan, that ſtirreth vp ſuch proud and contentious inſtruments. In which number in ſtead of Wickliffe and the Proteſtants,we may rightly place the Pope and the papiſts.

THE ARGVMENT OF S. IOHNS THREE EPISTLES.

OF S. *Iohn was ſayd in the Argument before his Goſpel. Now here folow his three Epiſtles: one to all Catholikes (though* ſome auncients do call it,* Ad Parthos:) *the other two being very ſhort, vnto a certaine Ladie,and to one Gaius. The effect of all is,to witneſſe vnto them the certaintie of the Catholike faith, and to exhort them to continue ſtill in it:alſo to loue the Catholike Church. and ſo,neither to become heretikes,nor Schiſmatikes: but rather to auoyd all ſuch,as the forerunners of Antichriſt,and to remember, that Catholikes need not to goe to ſchole to any ſuch Maſters,hauing at home in the Catholike Church, the doctrine of the holy Ghoſt himſelfe, who was giuen to the Church viſibly in the beginning,to lead her into all truth,and to continue with her for euer. Therefore he ſayth:* That which you haue heard from the beginning,let it abide in you. *Likewiſe a litle after,v.27. and ep.2.v.6.* This is the commaundement,that as you haue heard from the beginning,you walke in the ſame, becauſe many ſeducers are gone out into the world,*and v.8.and 9.* 1.Ioh.2.v.24.

*Higinus ep. 1.to.1.Concil. Auguſt.li.2. Euang. quæſt. q.39.

And not only thus in generall,but alſo in particular he expreſſeth the pointes which the heretikes did then call in queſtion. Some were about Chriſt himſelfe. for they denied that IESVS *is Chriſt,that he is the very ſonne of God, that he is incarnate. Ep.1.c.2.v.22.and Ep.2.v.7. And againſt ſuch it was that he wrote his Goſpel alſo,as he there ſignifieth.Ioh.20.v.31. Other points are about our iuſtification,againſt onely faith,and for good workes, as alſo S. Aug. noted, whoſe wordes were cited before. Hereupon he ſayth:* If we ſay,we haue ſocietie with God,and walke in darknes,we lie.*Epiſt.1.c.1. Againe,* He that ſayth he knoweth God,and keepeth not his commandements,is a lier.*Againe,* This is the charitie of God, that we keepe his commaundements,and his commaundements are not heauie. *Finally,* Children let no man ſeduce you,he that doth iuſtice,is iuſt,euen as he is iuſt.*Epiſt.1.c.3.v.7.8.9. Likewiſe c.2.v.29.and in deed in all the three Epiſtles throughout,he doth inculcate good workes and keeping the commandements againſt the hereſie of only faith.* De fid.& op. c.14. 1.Ioh.2.&5.

Fulke.1. S.Iohn in none of his Epistles,doth speake any word against iustification by faith onely,as we teach it according to the Scriptures,but against the impietie of them, that thought a iustifying fayth, could be seperated from good workes.Which he declareth to be impossible, yet ascribeth our saluation wholy, to the mercy of God in Iesus Christ apprehended by faith, which ouercommeth the world,whereby we know that we haue eternall life,which beleeue in the name of the sonne of God,1.Iohn 5. And therefore are iustified before God by faith only without workes, not by a faith which is voyd of good workes, (from which the iustifying fayth can neuer be seperated)but because works which follow a iustified man,cannot be the cause of his iustificatiō. Iustification by faith only.

THE FIRST EPISTLE OF IOHN THE APOSTLE.

CHAP. I.

Rhem.1. *Good cause there is to beleeue the Apostles preaching.* 5 *And this is one point of their preaching, that to haue participation with God,we must not onely beleeue,but also abstaine from all mortall sinne,* 8 *though we all sinne venially.*

Fulke.1. The Apostle maketh not the popish distinction of mortall and veniall sinnes, but exhorteth vs to striue against all sinne.

The translation of Rhemes.

THat which was from the beginning,which we haue heard,which we haue seen with our eyes, which we haue looked vpon, & our hands haue handled of the word of life:

2 (And the life was manifested: and we haue seen,and doe testifie, and declare vnto you the life eternall which was with the Father,and hath appeared to vs)

3 That which we haue seene and haue heard, we declare vnto you, that ‖ you also may haue societie with vs, and our societie may be with the Father and with his Sonne IESVS Christ.

4 And these things we write to you, that you may reioyce,and your ioy may be ful.

5 And this is the annuntiation which we haue heard of him, and declare vnto you, Io.8,12. That *God is light, and in him there is no darkenesse.

6 If wee shall say that we haue societie with him,and walke in darkenesse: we lie, and do not the truth.

7 But if we walke in the light, as he also is in the light: we haue societie one toward an other,and* ‖ the bloud of IESVS Christ his sonne cleanseth vs ‖ from all sinne. Heb.9. 1.Pet.1. Apo.1.

8 *If we shal say ‖ that we haue no sinne, we seduce our selues,& the truth is not in vs. 3.Reg.8,46. 2.Par.6,36.

9 If we confesse our sinnes: he is faythful and iust,for to forgiue vs our sinnes, and to cleanse vs from al iniquitie.

10 If we shal say that we haue not sinned: we make him a lier, & his word is not in vs.

The translation of the Church of England.

WHAT which was from the beginning, which wee haue heard, which we haue seene with our eyes, which we haue looked vpon, and our handes haue handled, of the word of life.

2 (And the life appeared, and wee haue seene,and beare witnesse, and shew vnto you that eternall life which was with the father, and appeared vnto vs:)

3 That which we haue seene and heard, declare we vnto you, that yee also may haue fellowship with vs,and that our fellowship may be with the father,and his sonne Iesus Christ.

4 And these things write we vnto you, that your ioy may be full.

5 And this is the tidings which wee haue heard of him,and declare vnto you, that God is light,and in him is no darkenesse at all.* Iohn 8.12.

6 If we say that we haue felowship with him, and walke in darkenesse, we lie, and doe not the trueth.

*7 But if we walke in the light, euen as he is in the light,then haue we fellowship one with another, * and the blood of Iesus Christ his sonne cleanseth vs from all sinne.* Heb.9.28. 1.kin.8.46.

*8 *If we say that we haue no sinne,we deceiue our selues,and the truth is not in vs.* 2.Chr.6.36.

9 If we knowledge our sinnes, he is faithfull and iust to forgiue vs our sinnes,and to cleanse vs from all vnrighteousnesse.

10 If we say that we haue not sinned,we make him a liar,and his word is not in vs.

ANNOTATIONS. CHAP. I.

Rhem. 2. 3 You haue societie.) *S. Iohn sheweth manifestly, that whosoeuer desire to be partakers with God, must first be vnited to the Churche societie, learne that fayth, and receiue those Sacraments, which the Disciples received of the Truth it selfe,* No saluation but in the Societie of the Church.

ſelfe, conuerſant with them in fleſh. So ſaith Venerable Bede vpon this place. Whereby we ſee there is no ſocietie with God in ſectes or ſchiſmes, nor any where but in the vnitie, fellowſhip, and communion of that Church which can prooue it ſelfe to deſcend from the Apoſtles.

Fulke. 2. That Church can prooue it ſelfe to deſcend from the Apoſtles, which can prooue, that it holdeth the doctrine and faith of the Apoſtles, and none other. But that Church hath no communion with the Apoſtles, which hath onely ſucceſſion of perſons and places, without continuance in the doctrine of the Apoſtles. Such is the popiſh church and all hereticall aſſemblies, what other deſcent from the Apoſtles ſo euer, they vaunt that they can proue. And if the popiſh church could iuſtifie her faith and doctrine by the ſcriptures, ſhe would neuer flie to ſuch vaine arguments, of ſucceſſion of perſons, & apoſtolike chaires, which ſhe knoweth well to be in other churches, which yet ſhe doth not acknowledge to be catholike or true churches. Succeſſion.

Rhem. 3. 7 The blood of Ieſus.) *Whether ſinnes be remitted by prayers, by faſting, by almes, by faith, by charitie, by ſacrifice, by Sacraments, and by the Prieſts (as the holy Scriptures do plainly attribute remiſſion to euery of theſe) yet none of al theſe do otherwiſe remit, but in the force, by the merite and vertue of Chriſtes bloud: theſe being but the appointed meanes and inſtruments by which Chriſt will haue his holy bloud to worke effectually in vs. which meanes whoſoeuer contemneth, defriueth himſelfe of the commoditie of Chriſtes owne bloud, and continueth ſtill in ſinne and vncleannes, vaunt he himſelfe neuer ſo much of Chriſtes death. Which point let the Proteſtants marke wel, and ceaſe to beguile their poore deceiued folowers, perſwading them that the Catholikes derogate from Chriſtes bloud, or ſeeke remiſſion otherwiſe then by it, for that they vſe humbly the meanes appointed by Chriſt to apply the benefit of his holy bloud vnto them.* Many meanes & inſtruments of remitting ſinne, but al by the force and merite of Chriſts blood applied by them.

Fulke. 3. The Scripture doeth no where aſcribe the purging or cleanſing vs from our ſinnes to any of theſe things which you name, but onely to the merite of Chriſt his death and bloodſheding, the benefit whereof is applied to vs by fayth only, and not by faſtings, almes, or any worke of charitie. Our fayth is planted and confirmed (as by Gods inſtruments) by the preachers of his word, who teſtifie and aſſure vs in his name, that our ſinnes are forgiuen vs for Chriſtes ſake, and for more confirmation of our fayth, doe adde the Sacraments, which are the ſeales of his grace, by which fayth we call vpon God (now that we are reconciled by Chriſt) our moſt mercifull father to obtaine remiſſion of our ſinnes, and all other his benefits in the merites and worthineſſe of Chriſtes death onely. As for all other workes proceeding of fayth, as loue, almes, faſting, and all the ſpirituall ſacrifices that we offer, be acceptable to God by Ieſus Chriſt, and not by merite of the works. But as for ſacrifice for ſinne, we haue none, but the lambe of God once offered, whoſe blood purgeth vs from all ſinnes. And therefore the papiſts ſetting vp an other ſacrifice then that which Chriſt himſelfe did offer once for all, and beſide ſeeking remiſſion of ſinnes, by ſo many other meanes as God hath neuer appoynted, to apply the benefite of Chriſtes death by them: can neuer excuſe themſelues of derogating from Chriſtes bloud, or ſeeking remiſſion otherwiſe then by it. To omit all other blaſphemies, what chriſtian heart doeth not tremble, to heare them defend this prayer of their popiſh church? *By the bloud of Thomas which hee for thee did ſpend, make vs Chriſt to climbe whether Thomas did aſcend.* Is this nothing els but *humbly to vſe the meanes appoynted by Chriſt to applie the benefite of his bloud vnto them?* But of theſe matters more at large in other places. Merite. The ſacrifice of Chriſtes death.

Rhem. 4. 7 From al ſinne.) *From original and actual, venial and mortal, a culpa & pœna, that is, from the fault & the paine due for the ſame. V. Bede ſayth, that Chriſtes Paſſion doth not onely remit in Baptiſme the ſinnes before committed, but al other afterward alſo done by frailtie: yet ſo, if we vſe for the remiſſion of them, ſuch meanes as be requiſite & as Chriſt hath appointed, whereof he reckeneth ſome.* Bede vpon this place. *See S. Auguſtine alſo vpon this place* to.9. *and S. Hierome*, li.2.con. Pelag.c.3. Al remiſſion of ſinnes is by the Paſſion of Chriſt though by ſecundarie meanes alſo.

Fulke 4. If the bloud of Chriſt doe cleanſe vs from all ſinne not onely committed before baptiſme, but alſo committed of frailtie ſince baptiſme (as Bede ſayth rightly) where be your ſatiſfactions by workes or paines ſuffred in this life, or in purgatory after this life, to purge men of their ſinnes, or to ſatiſfie Gods iuſtice? But you adde a condition: *Yet ſo, if we vſe for the remiſſion of them, ſuch meanes as be requiſite, and as Chriſt hath appoynted, whereof Beda reckoneth ſome.* To apply the remiſſion of our ſinnes by Chriſtes death, are not required any merites or ſatiſfactions of our works, nor Sacraments of the worke wrought, but the ſacraments to confirme faith, of which followeth neceſſarily repentance and fayth. The wordes of Beda are theſe, *Whatſoeuer after baptiſme by daily frailtie we haue committed, the grace of the ſame our redeemer remitteth vnto vs: eſpecially when among the works of light which we doe, we doe humbly euery day confeſſe our errours vnto him, when we receiue the Sacraments or myſteries of his bloud, when forgiuing our debters we pray that our debts may be forgiuen vs, when being mindfull of his paſſion, we doe willingly ſuffer any aduerſitie.* Theſe doth not Beda ſay to be meanes for the remiſſion of ſinnes, but to be vſed of all them that obtaine remiſſion of ſinnes by the blood of Chriſt, as dueties of thankfulneſſe, not as merites of forgiueneſſe. S. Auguſtine alſo vpon this text acknowledgeth all ſinnes committed before baptiſme, and after to be purged by the bloud ſheding of Chriſt vpon the croſſe, but of the meanes to apply the ſame vnto vs he ſpeaketh not. S. Hierome ſayth: *That which is written: And the bloud of Chriſt doth cleanſe vs from all our ſinnes, is to be vnderſtood, as well in the confeſſion of baptiſme, as in the mercy of repentance.* Therefore the bloud of Chriſt without our merite and ſatiſfaction, or other purgation doth cleanſe vs from ſinne, as well in repentaunce, as in baptiſme. The contrary of which doctrine, is the ground of your meritorious and ſatiſfactorie workes, popiſh penance, ſatiſfaction, purgatory, popes pardons, maſſes and ſuch like matters derogatory to the blood of Chriſt. Satiſfaction. Purgatory.

Rhem. 5. 8 That we haue no ſinne.) *We gather by theſe wordes and the former, that there be two ſortes of ſinnes: one mortal, excluding vs from light and the ſocietie of God: an other venial, which is found euen in thoſe that walke in the light, and are in the ſocietie of God. Alſo we note againſt the Pelagians, that we be truly called the ſonnes of God, and ſo iuſt in deede, though we be not without all ſinnes, euery one of vs, as well iuſt as vniuſt, being taught and bound to confeſſe our offences, and to aske pardon daily of God, by this petition of the* Pater noſter, Forgiue vs our debtes. *Therefore S. Auguſtine* li.de natura & grat.c.36. *reckeneth vp all the holy Patriarches, Prophets, and renowmed iuſt perſons, to haue bene ſinners, euen when they were in grace and iuſtice: excepting alwayes our B. Ladie,* De qua propter honorem Domini, nullam prorſus, cùm de peccatis agitur, habere volo quæſtionem. of whom, *ſayth he,* for the honor of our Lord, when we talke Some ſinnes veniall. A man may be truely iuſt, no withſtanding venial ſinnes.

of ſinnes, I will haue no queſtion. *And Pelagius asking what ſinnes Abel and ſuch iuſt men did commit,* **S. Auguſtine anſwereth, that they might laugh ſometime immoderately, or ieſt to much, or couet ſomewhat intemperately, or plucke fruit ouer greedily, or in eating take ſomewhat more then afterward was well digeſted, or haue their intention in time of prayer ſomewhat diſtracted, and ſuch like, thus in ſenſe S. Auguſtine. Whereby wee may learne which be veniall ſinnes, that conſiſt with true iuſtice and* **cannot alwayes be auoided euen of holy men in this life. In the booke* De fide ad Petrum, cap. 41. *are excepted from this common rule of ſinners, the children which be newly baptized and haue not yet vſe of reaſon to ſinne either mortally or venially.*

S. Auguſtine excepteth our B. Ladie from ſinners. Examples of venial ſinnes. *c. 38. **de dono perſeuerant. c. 2.*

Fulke. 5. The ſcripture ſaith plainly that the reward of all ſinne is death, and the curſe of God, therefore as heretikes you gather, to confirme your hereſie, that which the Scripture teacheth not. For all ſinnes are pardonable to the penitent and faithfull, and without fayth and repentaunce, euen the leaſt and lighteſt ſinnes are damnable and deadly. Therefore by workes no man can be iuſt, but by faith onely in Chriſt, and through remiſſion of ſinnes, ſeeing all haue ſinned and are iuſtified freely: and that doth S. Auguſtine teach of all that euer were iuſt before God, not excepting the virgine Mary, although in contention with the heretikes, he will haue no queſtion concerning her, for the honor of Chriſt. For he acknowledgeth the Scripture to be true without exception, that ſayth, *All haue ſinned, cap.* 39. And *De Gen. ad liter.* 10. *cap.* 18. he affirmeth that her body came of the *Propagation of ſinne.* And where as Pelagius affirmed that Abel is called iuſt in the Scriptures, and no ſinne is mentioned that he committed. S. Auguſtine proueth that it is a vayne argument againſt the Scripture which pronounceth generally that all men haue ſinned, and are deſtitute of the glory of God, to ſay, Abel had no ſinne becauſe there is none particularly mẽtioned. Therfore although he had no hainous ſinnes, yet he might haue leſſe ſinnes, ſuch as he rehearſeth, which prooue that he was not iuſt by workes before God, but by faith. For ſeeing the loue of God is the onely iuſtice of the law, and that was not perfect in Ael, becauſe it might be increaſed, Auguſtine concludeth, that Abel was not perfectly iuſt, and therefore it is the onely grace of God, whereby Abel was iuſt in his ſight, and not by the merite of his workes. By which the reſt of the Patriarkes alſo were iuſt, whoſe great ſinnes are rehearſed, that you can not deny to be mortall, as drunkenneſſe in Noe, lying in Abraham and Iſack, infidelitie in Moſes, curſing of his day in Iob, adulterie in Dauid, denying his maiſter in Peter, and forſaking of him in all the reſt of the Apoſtles. Auguſtine therefore doth not ſerue your pelting diſtinction, by rehearſing what ſmall ſinnes might be in Abel although the Scripture calleth him iuſt, becauſe he was a man, in whom the fleſh did rebell againſt the ſpirite. For although by the grace of God hee abſteined from the moſt grieuous ſinnes, yet declareth that he was not voyd of ſinne, and therefore not iuſt by workes before God, but by grace and faith in Chriſt. Therefore he affirmeth, *That this is the onely hope of all the godly, groning vnder this burden of corruptible fleſh, and in the infirmitie of this life, that we haue one mediatour Ieſus Chriſt the iuſt, and he is the propitiation for our ſinnes. Cont. 2. epiſt. Pel. ad Bonifac. lib. 3. c. 5.* Therfore he ſetteth downe as one of the three principles which the catholike Church doeth hold againſt the Pelagians. *That no man doth liue in this corruptible body, in how great iuſtice ſo euer, without any ſinnes whatſoeuer. De bono vel dono perſeuer. c. 2.* S. Auguſtine therefore acknowledgeth that there be ſome ſinnes greater then other, as we doe, but he acknowledgeth no ſinne ſo ſmall, but it deſerueth death, if God ſhould deale in iuſtice agaynſt vs. For why did the Catholike Church hold, that no man in what iuſtice ſo euer, was voyd of ſinne? but to confute the Pelagians which taught iuſtification before God by good workes. Which they did with more ſhew of reaſon then the papiſtes, when they held that a man might liue without ſinne. Where as the papiſtes confeſſing that a man cannot liue without ſinne, doe neuertheleſſe affirme, that he is iuſt before God by his workes, which are euery one imperfect, and ſhort of the loue of God, in which onely that kind of iuſtice doeth conſiſt, as S. Auguſtine ſaith. And thinke to ſhift of the matter by a vaine diſtinction of mortal and venial ſinnes, which the ſcriptures know not, and it is inuented for nothing els, but to obſcure the grace of God, by which onely we are iuſtified through faith in the death and merites of Chriſt. Fulgentius in his booke *De fide ad Petrum*, excepting infants newly baptized, as liuing without ſinne, meaneth of ſuch ſinnes, as are committed by deliberation & purpoſe, not ſuch as riſe of their corrupt nature, which are alſo ſinne, though not imputed to the elect: but of the diſtinction of mortalitie or venialitie, he ſpeaketh nothing.

CHAP. II.

If any ſinne mortally, he muſt not diſpaire. 3 To know God rightly, is not to beleeue onely, but to keepe his commandements: 7 and that this is no new doctrine, but the very primitiue, though a new life it is. 9 Therefore he that beleeueth muſt alſo loue his brethren: 12 and that men muſt not loue the world, but doe that which God willeth. 18 Many are gone out of the Church and become Seducers, al the miniſters of Antichriſt: but true Chriſtians muſt continue in their old fayth, conſidering the reward, and that they need not goe to ſchole to any heretike, the holy Ghoſt himſelfe being the ſcholemaſter of the Church. 29 he doth earneſtly inculcate iuſtice and good workes.

MY litle children, theſe things I write to you, ‖ that you ſinne not. But and if any man ſhall ſinne, we haue ‖ an c an aduocate with the Father, IESVS Chriſt the iuſt.

c παράκλητον.

2 And hee is the propitiation for our ſinnes: and not for ours onely, but alſo ‖ for the whole worlds.

3 And in this we knowe that we haue knowen

MY little children, theſe things write I vnto you, that ye ſinne not. And if any man ſinne, we haue an aduocate with the father, Ieſus Chriſt the righteous.

2 And hee is the atonement for our ſinnes, not for our ſinnes *onely, but alſo for the* ſinnes *of all the world.*

3 And hereby we are ſure that we know him, if

knowen him, if we obſerue his commaundements.

4 ‖ He that ſaith he knoweth him, & keepeth not his commaundements: is a lier and the truth is not in him:

5 But he that keepeth his word, in him in very deede the charitie of God is perfited: in this we know that we be in him.

6 He that ſaith he abideth in him: ought euen as he walked, him ſelf alſo to walke.

7 My deereſt, I write not a new commandement to you, but an old commandement which you had from the beginning. The old commaundement is the word which you haue heard.

8 Againe * a new commandement write I to you, which thing is true both in him and in you: becauſe the darkeneſſe is paſſed, and the true light now ſhineth.

9 He that ſaith he is in the light, and hateth his brother: is in the darkneſſe euen vntil now.

10 * He that loueth his brother, abideth in the light, and ſcandal is not in him.

11 But he that hateth his brother: is in the darkneſſe, and walketh in the darkneſſe, and knoweth not whither he goeth, becauſe the darkenes hath blinded his eies.

12 I write vnto you litle children, becauſe your ſinnes are forgiuen you for his name.

13 I write vnto you fathers, becauſe you haue knowen him which is from the beginning, I write vnto you yong men, becauſe you haue ouercome the wicked one.

14 I write to you infantes, becauſe you haue knowen the Father. I write vnto you yong men, becauſe you are ſtrong, and the word of God abideth in you, and you haue ouercome the wicked one.

15 Loue not the world, nor thoſe things which are in the world. If any man loue the world, the charitie of the Father is not in him,

‡ How al ſinne and tentation proceed of the three, ſee S. Thomas Summe. 1. 2. quaſt. 77. art. 5

16 Becauſe ‡ al that is in the world, is the concupiſcence of the fleſh, and the concupiſcence of the eies, and the pride of life, which is not of the Father, but is of the world.

17 And the world paſſeth and the concupiſcence therof. But he that doeth the wil of God, abideth for euer.

c ὁ ἀντίχριστος.

18 Litle children, it is the laſt houre, and as you haue heard, that c Antichriſt commeth: now there are become ‖ many antichriſtes: whereby we know that it is the laſt houre.

19 ‖ They

1 Io. 13. 34. 15, 12.

1 Io. 3, 14.

if we keepe his commandements.

4 He that ſaith, I know him, and keepeth not his commandements, is a liar, and the ‖ veritie is not in him. ‖ Or, truth.

5 But who ſo keepeth his word, in him is the loue of God perfect in deed: Heereby know we that we are in him.

6 He that ſaith he abideth in him, ought him ſelfe to walke, euen as he walked.

7 Brethren, I write no new commandement vnto you, but an olde commandement which yee haue heard from the beginning. The olde commandement, is the word which yee haue heard from the beginning.

8 Againe, a newe commandement I write vnto you, that is true in him, and the ſame is true *alſo in you, for the darkeneſſe is paſt, and the true light now ſhineth.*

9 He that ſaith that he is in the light, and yet hateth his brother, is in darkeneſſe euen vntill this time.

*10 * Hee that loueth his brother, abideth in the light, and there is none occaſion of euill in him.* 1. Ioh. 3. 14.

11 He that hateth his brother, is in darkeneſſe, and walketh in darkeneſſe: and cannot tell whither he goeth, becauſe that darkeneſſe hath blinded his eyes.

12 Babes I write vnto you, becauſe your ſinnes are forgiuen you for his names ſake.

13 I write vnto you fathers, becauſe ye haue knowen him that is from the beginning. I write vnto you yong men, becauſe ye haue ouercome the wicked.

14 I write to you litle children, becauſe yee haue knowen the father, I haue written to you fathers, becauſe ye haue knowen him that is *from the beginning, I haue written vnto you yong men, becauſe ye are ſtrong, and the word of God abideth in you, and ye haue ouercome the wicked.*

15 See that ye loue not the world, neither the things that are in the world. If any man loue the world, the loue of the father is not in him.

16 For all that is in the world, as the luſt of the fleſh, and the luſt of the eyes, and the pride of life, is not of the father, but of the world.

17 And the world paſſeth away, and the luſt thereof: but he that fulfilleth the will of God, abideth for euer.

18 Litle children, it is the laſt time: and as ye haue heard how that antichriſt ſhall come, euen now there are many antichriſts: wherby we know that it is the laſt time.

19 They

19 ‖ They went out from vs: but ‖ they ‡ were not of vs. for if they had been of vs, they would surely haue remained with vs: but ‖ that they may be manifest that they are not al of vs.

20 But you haue [c] the vnction from the Holy one, and ‖ know al things.

21 I haue not written to you as to them that know not the truth, but as to them that know it: and that no lie is of the truth.

22 Who is a lier, but he which denieth that IESVS is not Christ? This is Antichrist which denieth the Father and the Sonne.

23 Euery one that denieth the Sonne, neither hath he the Father. He that confesseth the Sonne, hath the Father also.

24 You, that which you haue ‡ heard frō the beginning, let it abide in you. If that abide in you which you haue heard from the beginning, you also shal abide in the Sonne and the Father.

25 And this is the promis which he promised vs, life euerlasting.

26 These things haue I written to you concerning them that seduce you.

27 And you, the vnction which you haue receiued from him, let it abide in you. And you haue no neede that any man teach you: but as his vnction teacheth you of al things, and it is true, and it is no lie. And as it hath taught you, abide [c] in him.

28 And now litle children abide in him: that when he shal appeare, we may haue cōfidence, and not be confounded of him in his comming.

29 If you know that he is iust, know ye that euery one also ‡ which doeth iustice, is borne of him.

19 They went out from vs, but they were not of vs: For if they had beene of vs, they would no doubt haue continued with vs: But ‖ that it might appeare that they are not all of vs.

‖ Or, this commeth to passe.

20 Neuertheles, ye haue an anointing of him that is holy, and ye know all things.

21 I haue not written vnto you as though ye knew not the trueth: but because ye know it, and that no lie is of the trueth.

22 Who is a lier, but he that denieth that Iesus is Christ? the same is Antichrist, that denieth the father and the sonne.

23 Whosoeuer denieth the sonne, the same hath not the father: But he that knowledgeth the sonne, hath the father also.

24 Let therfore abide in you, that same which ye heard from the beginning: if that which ye haue heard from the beginning shall remaine in you, ye also shal continue in the sonne, and in the father.

25 And this is the promise that he hath promised vs, euen *eternall life.*

26 These things haue I written vnto you, cōcerning them that deceiue you.

27 And the annointing which ye haue receiued of him dwelleth in you: and ye need not that any man teach you, but as the same annointing teacheth you of all things, and it is true, and not lying: and as it taught you, ye shall abide in it.

28 And now babes, abide in him: that when he shall appeare, we may be bolde, and not be ashamed ‖ of him at his comming.

‖ Or, before.

29 If ye know that he is righteous, know also that euery one which doth righteousnes, is borne of him.

[c] χρίσμα. *Chrisma. whereof Christ and Christians.*

[c] *or in it.*

MARGINALL NOTES. CHAP. II.

Rhem. 1. 19. Were not of vs.) *They were of vs for the time, that is, of and in the Church: otherwise they could not haue gone out. but they were not of the constant sort, or of the elect and predestinat: for then they had taried within, or returned before their death.*

Fulke. 1. The text saith, *they were not of vs,* you say, they were of vs, which the scripture neuer saith, but to mainteine your heresie of the sacraments giuing grace *ex opere & operato,* euen to the reprobate, you dare speake contradictorie to the Holy ghost. The reprobate therefore are in the visible church, but neuer be members of the body of Christ, which is the catholike church. *They should not haue gone out* (saith S. Augustine) *if they had beene of vs, before they went out: therefore they were not of vs.* Againe, *many that are not of vs, receiue the sacraments with vs.*

Opus operatum work wrought

The reprobate no members of the church.

Rhem. 2. 24. Heard from the. *Keepe that firmely & constantly which you haue heard euen from the beginning, by the mouth of the Apostles: and not that only which you haue receiued by writing.*

Fulke. 2. All that they heard of the apostles is conteined in the holy scriptures, which are able to make a man wise vnto saluation, by faith in Iesus Christ. 2. Tim. 5. 15.

Rhem. 3. 29. Which doth iustice.) *We see it is Apostolical doctrine, that men may do or worke iustice, and that so doing they be iust by their workes proceding of Gods grace, and not by faith or imputation onely.*

Fulke. 3. We see that no man doth iustice but he that is borne of God, that is, which is iustified by faith, and regenerated by Gods spirit, without his merit or works. But we see not, that by the merit of this iustice, any man is iust before God, but only by the iustice of Christ imputed to him, of whose grace he hath power to doe this iustice. Of both these iustices S. Augustine speaketh vpon this text. *Our iustice is now of faith: perfect iustice is not but in angels.* Againe: *The beginning of our iustice is the confession of our sinnes. Hast thou begun not to defend thy sinne?*

Merit.

now

now thou haſt begun iuſtice, and it ſhall be made perfect in thee, when thou ſhalt delight to doe nothing els, when death ſhall be ſwallowed vp in victorie.

ANNOTATIONS. CHAP. II.

Rhem. 4. 1. That you ſinne not.) *S. Iohn (ſaith V. Bede vpon this place) is not contrarie to himſelf, in that he ſeeketh here to make them without ſinne, whom he ſaid in the laſt chapter could not be without al ſinnes. but in the former place he warned vs only of our frailetie, that we ſhould not arrogate to our ſelues perfect innocencie: here he prouoketh vs to watchfulneſſe and diligence in reſiſting and auoiding ſinnes, ſpecially the greater, which by Gods grace may more eaſily be repelled.*

Fulke. 4. The wordes of Beda are theſe: *He is not contrarie to himſelfe, which ſayd before, that we could not liue without ſinne, and now ſaith, he writeth vnto vs that we ſhould not ſinne. But there he admoniſhed vs neceſſarily, prouidently, and wholeſomly of our frailty, leſt any man ſhould pleaſe himſelfe, as though he were innocent, and by extolling himſelfe of merits, ſhould the rather periſh: heere conſequently he exhorteth, that if we cannot be without all fault, yet we ſhould endeuour as much as we are able, leſt we our ſelues ſhould liue negligently, after the frailtie of our condition: but ſhould fight watchfully and manfully againſt all vices, eſpecially the greater and more open vices, which by the Lords helpe we may more eaſily ouercome or auoid.* Merit. All ſinners.

Rhem. 5. 1. An aduocate.) *The calling and office of an Aduocate, is in many things proper to Chriſt, and in euery condition more ſingularly and excellently agreing to him then to any Angel, Sainct, or creature liuing, though theſe alſo be rightly and truely ſo called, and that not onely without al derogation, but much to the honour of Chriſts aduocation. To him ſoly and onely it agreeth to procure vs mercie before Gods face, by the general ranſom, price, and paiment of his bloud for our deliuerie, as is ſaid in the ſentence folowing,* And he is the propitiation for our ſinnes, and not for ours onely, but for the whole worlds. *In which ſort he is our onely aduocate, becauſe he is our onely redeemer. and hereupon he alone immediatly, by and through him ſelf, and without the aide or aſſiſtance of any other, man or Angel, in his owne name, right, and merites, confidently dealeth in our cauſes before God our iudge, and ſo procureth our pardon, which is the higheſt degree of aduocation that can be.* How Chriſt is our only Aduocate.

Al which notwithſtanding, yet the Angels, and Saincts, and our fellowes aliue, may and do pray for vs, and in that they deale with God by interceſſion to procure mercie for vs, may iuſtly be called our aduocates: not ſo as Chriſt is, who demaundeth al things immediatly by his owne merits, but as ſecondary interceſſors, who neuer aske nor obtaine any thing for vs, but per Chriſtum Dominum noſtrum, *by and through Chriſt our common Lord, Aduocate, and Redeemer of mankinde. And behold how S. Auguſtine* (tract. 1 in ep. Io. *vpon theſe very words) preuented the Heretikes cauillations.* Sed dicit aliquis &c. But ſome man wil ſay, Do not the Saincts then pray for vs? do not Biſhops then or Prelates and Paſtors pray for the people? Yes, *ſaith he:* Marke the Scriptures, and you ſhal finde that the Apoſtles prayed for the people, and againe deſired the people to pray for them, and ſo the head praieth for al, and the members one for an other. *And likewiſe (leſt the Heretikes ſhould ſay, there is a difference betwixt the liuing & the dead in this caſe) thus the ſame holy father writeth vpon the 85 Pſalme in fine.* Our Lord Ieſus Chriſt doth yet make interceſſion for vs, al the Martyrs that be with him, pray for vs: neither wil their interceſſion ceaſe, til we ceaſe our gronings. How Angels, Saincts, & men aliue are our aduocates. Saincts in heauen pray for vs.

In this ſenſe therfore whoſoeuer praieth for vs, either aliue or dead, is our aduocate. as S. Auguſtine (ep. 59 to Paulinus circa med.) *calleth Biſhops, the peoples aduocates, when they giue them their benediction or bleſſing. So doth the holy Church call our B. Lady our aduocate, by the very wordes of S. Irenæus that you may ſee ſuch ſpeaches be no new inuentions of the later ages, but Apoſtolical.* The obedient Virgin MARIE (*ſaith he*) is made the aduocate of the diſobedient virgin Eue. *And to confound the Proteſtants plainely, in that they thinke or pretend that the aduocation or patronage of Saincts ſhould be iniurious to Chriſt, remember that * our Sauiour acknowledgeth Angels to be deputed for the protection (which is nothing els but aduocation) of infants before the face of God, beſides the plaine examples in the old Teſtament* Gen. 48. v. 16. Tob. 5. v. 27. & c. 12. v. 12. Dan. 10. *And this not onely the Catholike Church, but the very Engliſh Proteſtants them ſelues in their ſeruice booke and in the Collect of Michelmas day, profeſſe, and pray for the ſame protection or aduocation of Angels, and defend the ſame againſt their yonger brethren the Puritanes.* *Iren. li. 3. c. 33. & li. 5 poſt med.* The B. virgin is our aduocate. *D. Hiero. in Mat. c. 18.* Angels are our protectors.

Fulke. 5. The ſcripture neuer calleth any angell, ſainct, or creature liuing or dead our aduocate with the father, but only Ieſus Chriſt, therfore none can be ſo called without derogation to his office to whom it is proper. S. Auguſtine ſaith, If S. Iohn had offered himſelfe to be mediator or aduocate *as Parmenian placed the biſhop mediator betweene the people and God,* he ſhould be no true apoſtle but antichriſt. *Cont. ep. Parm. lib. 2. c. 8.* But foraſmuch as the word Aduocate is borrowed of lawyers, & ſignifieth him that is to plead the iuſtice of his clients cauſe, not euery one which may or doth pray for vs, can be called our aduocate, but he onely that can plead his iuſtice, which he hath giuen vs before God his father, to obteine mercy for vs. Therefore if angels and saincts departed doe pray for vs, which we know not by the ſcriptures, as we know that our brethren aliue doe pray for vs: yet are they no aduocates of ours, but petitioners & intreaters for vs, nor no mediators, by whoſe worthineſſe we may looke to obteine remiſſion of our ſinnes. Neither doth S. Auguſtine ſay any thing againſt vs, when he ſaith that the saincts liuing, the biſhops or paſtors doe pray for vs. For they pray not as aduocates, but as felow members, nor yet the ſaincts departed (if they doe pray for vs) dare vſurpe the office of Chriſt, to be aduocates to plead their iuſtice or merits for vs, as you in your blaſphemous prayers to them doe often require them. And therfore you labor in vaine, by ſeeking out certeine places of the fathers, where the word Aduocate is vſed in another ſenſe, to couer the wickedneſſe of your multitude of aduocates ſet vp to obteine mercy by their merits, either with Chriſt or without him. S. Auguſtine calleth not the biſhops the peoples aduocates abſolutely, which reproueth Parmenian for calling the biſhop the peoples mediator, vnderſtanding mediator for the ſame that is called aduocate in this place: but he ſaith the *Prelates as it were aduocates doe offer to the moſt mercifull power of God, thoſe whom they haue vndertaken by impoſition of hands.* Chriſt our only aduocate.

You ſee he doeth not call them abſolutely or properly aduocates, but ſheweth wherein they reſemble aduocates, not in that principall point of the aduocates office, whereof the Apoſtle heere ſpeaketh. Neither doth your Popiſh Church call the virgine Mary your aduocate, in ſuch ſenſe as Irenæus or his interpretour, calleth her the aduocate of Eue: For Irenæus meaneth, neither in reſpect of her merits

merits nor of her prayers, that Mary is made the aduocate of Eue, but that by her obedience vnto the word of God, ſhe conceiued Chriſt the ſauiour of all men, as Eue by her diſobedience deceiued Adam, in whome deſtruction came vpon all men. *But to confound the Proteſtants plainely, Chriſt acknowledgeth angels to be deputed for the protection of infants, and in other places the protection of all the faithfull is aſcribed to them.* A plaine confuſion. The angels are appointed to the protection of the faithfull, therefore not onely they, but ſaincts departed alſo be our aduocates. As though the angels could not protect the elect againſt their aduerſaries, except they were their aduocates alſo with God the father, to purchaſe remiſſion of ſinnes for them. But the Proteſtants themſelues (you ſay) pray for the protection and aduocation of angels: In deed we pray to God that he will protect vs by the miniſtery of his holy angels, becauſe we read in the ſcriptures that the angels are Gods miniſters for the defence of his choſen. But for the aduocation of angels, that is, that they may be our aduocates, we pray not, neither are you able to prooue that the miniſtery of defence or protection is all one with aduocation: nor that although protection of vs be deputed to angels, that it is alſo deputed to ſaincts departed, who as they are of diuers natures, ſo they are not deputed to the ſame ſeruice or miniſterie. *Chriſt therefore* (as S. Auguſtine ſaith vpon this place) *is our aduocate, indeuour that thou ſinne not: but if of infirmitie of this life, ſinne haue crept vpon thee, immediatly looke to it, immediatly let it diſpleaſe thee, immediatly condemne it, and when thou haſt condemned it, thou ſhalt come ſecurely to the iudge, there thou haſt an aduocate, be not afraid, leſt thou ſhouldeſt leeſe the cauſe of this confeſſion. For if a man in this life doth ſometime commit himſelfe to an eloquent tongue, and periſh not, thou committeſt thy ſelfe to God the word, and ſhalt thou periſh? Crie, we haue an aduocate with the father. Behold Iohn himſelfe keeping humilitie, certeinly he was a iuſt man, and a great perſon, which drunke the ſecrets of myſteries of our Lords breſt: he euen he which by drinking of our Lords breſt, vttered his diuinity, ſaying: In the beginning was the word, and the word was with God, euen he, being ſuch a man, ſayd not, you haue an aduocate with the father, but if any man ſhall ſinne (ſaith he) we haue an aduocate: he ſayd not you haue, nor you haue me, neither ſaith he, you haue Chriſt himſelfe, but he ſet Chriſt, not himſelfe to be an aduocate, and ſaid, we haue, not you haue. He had rather place himſelfe in the number of ſinners, that he might haue Chriſt his aduocate, then that he ſhould place himſelfe to be an aduocate in ſteed of Chriſt, and to be found among the proud that are to be damned. Brethren, we haue Ieſus Chriſt the iuſt himſelfe to be our aduocate, he is the propitiation for our ſinnes: he that held this hath made no hereſie, he that held this hath made no ſchiſme. For when are ſchiſmes made? when men ſay, we are iuſt, we ſanctifie the vncleane, we iuſtifie the vngodly, we aske, we obteine: but what ſaid Iohn? If any man haue ſinned, we haue an aduocate with the father, Ieſus Chriſt the iuſt. But ſome man will ſay, then doe not holy men aske for vs? then doe not biſhops and ouerſeers aske for the people? But marke the ſcriptures, and ſee that ouerſeers alſo commend themſelues to the people. For the apoſtle ſaith to the people: Praying alſo for vs. The apoſtle prayeth for the people, the people prayeth for the apoſtle: we pray for you brethren, and pray you alſo for vs, let all the members pray one for another, let the head make interceſſion for all.* You ſee then that the mutuall duety of the members praying one for another, doth differ from the aduocation of Chriſt, which is the head, and who only pleadeth iuſtice for vs, as an aduocate with the father, to whom we may be bolde to come without mediation or aduocation, and much leſſe merits and ſatisfaction of any other.

Rhem. 6. 2. For the whole worlds.) *S. Auguſtine gathered hereof againſt the Donatiſtes, & al other Heretikes, that would driue the Church into corners or ſome certaine countries, from the vniuerſalitie of al Nations (whereof it was named by the Apoſtles, Catholike) that the true religion, and Church, and conſequently the effect of Chriſts propitiation, death, and aduocation, perteineth not to one age, nation, or people, but to the whole world. S. Auguſtine vpon this place* to. 9. tract. 1 in ep. Io.

The Catholike Church is the only true Church.

Fulke. 6. As the Donatiſts would driue the church into Africa, ſo the papiſts into Europe, in a part whereof onely their popiſh doctrine reigneth.

Papiſts are Schiſmatikes.

Rhem. 7. 4. He that ſaith he knoweth.) *To know God here, ſignifieth (as it doth often in the Scriptures) to loue, that is, as in the laſt chapter, to be in ſocietie with him, and to haue familiar and experimental knowledge of his graces. If any vaunt them ſelues thus to know God, and yet keepe not his comuaundements, he is a lier, as al Caluiniſtes and Lutherans, that profeſſe them ſelues to be in the fauour of God by onely faith: affirming, that they neither keepe, nor poſſibly can keepe his commaundements.*

Not only faith

Fulke. 7. A vaine cauill, we affirme that we neither keepe, nor poſſibly can keepe Gods commandement perfectly, for then we might truly ſay we haue no ſinne, which no man can ſay. Yet by his grace, not of our ſtrength, we keepe his commandements (which are charitie ſaith S. Auguſtine) though not in ſuch perfection as his iuſtice requireth, yet in ſuch meaſure as his mercy in Chriſt accepteth. If papiſts affirme that they keepe Gods commandements ſo perfectly that they ſinne not, they deceiue themſelues, and the truth is not in them.

Cauilling.

Rhem. 8. 18. Many antichriſts.) The holy Apoſtle S. Iohn *(ſaith S. Cyprian)* did not put a difference betwixt one hereſie or ſchiſme and an other, nor meant any ſort that ſpecially ſeparated them ſelues, but generally called al without exception, *antichriſtes*, that were aduerſaries to the Church, or were gone out from the ſame. *And a litle after*, It is euident that al be here called antichriſtes, that haue ſeuered them ſelues from the charitie and vnitie of the Catholike Church. *So writeth he* ep. 76. nu. 1 ad Magnum. *Whereby we may learne, that al Heretikes, or rather Arch-heretikes be properly the precurſors of that one and ſpecial Antichriſt, which is to come at the laſt end of the world, and which is called here immediatly before,* ὁ ἀντίχριστος, that peculiar and ſingular Antichriſt.

Al Heretikes are antichriſts the forerũners of the great Antichriſt.

Fulke. 8. We learne by this, that Antichriſt is no ſingular man, but the greateſt hereſie and pride maketh that great and ſpeciall Antichriſt, of whom the Apoſtle ſpeaketh. 2. Theſſ. 2.

Antichriſt no ſingular man only.

Rhem. 9. 19. They went out from vs.) *An euident note and marke, whereby to conuince al Heretikes and falſe teachers, to wit, that being once of the common Catholike Chriſtian fellowſhip, they forſooke it, and went out from the ſame. Simon Magus, Nicolas the Deacon, Hymenæus, Alexander, Philetus, Arius, Macedonius, Pelagius, Neſtorius, Eutyches, Luther, Caluin, and the like, were of the common ſocietie of al vs that be Chriſtian Catholikes, they went out from vs whom they ſaw to liue in vnitie of faith and religion together, and made them ſelues new conuenticles. therefore they were (as the Apoſtle here ſheweth) antichriſtes, and we and al that abide in the auncient fellowſhip of Chriſtian religion, that went not out of their fellowſhip, in which we neuer were, nor out of any other ſocietie of knowen Chriſtians, can not be Schiſmatikes or Heretikes,*

The marke of al heretikes is, their going out of the Catholike ſocietie.

Heretikes, but muſt needes be true Chriſtian Catholike men. Let our aduerſaries tel vs, out of what Church we euer departed, when, and where, and vnder what perſons it was that we reuolted, as we can tel them the yere, the places, the Ringleaders of their reuolt.

The Catholiks cannot be proued to haue gone out.

Fulke 9. The Pope and Papiſtes are gone out from the Catholike Church of Chriſt, into the malignant and Antichriſtian Church of Rome, becauſe they abide not in the ancient fellowſhip of Chriſtian religion taught by the Apoſtles, and receiued in the Primitiue Church. From whence Boniface the third went out manifeſtly, and by Gregories iudgement, became Antichriſt, when he bought for a great ſumme of money, of Phocas the traitor and murderer, that vſurped the Empire, the title of vniuerſall Biſhop, and head of the Church, which prophane and Antichriſtian title, none of his Predeceſſors (as Gregorie teſtifieth) would euer vſe before him. From that time, the Pope hath openly exerciſed tyrannie in the Church of God, and daily more and more increaſed in pride and impietie, vntill he had vtterly obſcured the doctrine of ſaluation, in the greateſt number of men, the remnant only excepted, which according to Gods election, were alwaies preſerued. Luther and Caluine therefore, went not out of the Catholike Church, but being called by the ſpirite of God, and his word in the Scripture, *they came out of Babylon* into the Church of Chriſt. Apoc. 18.4. They came from the Papiſtes, therefore, as S. Auguſtine came from the Manichees, and many other godly men, that haue beene reclaimed out of hereſies, wherein they had beene borne and bredde, and noſeled vp from their youth. Which Heretikes with as great equitie as you, might abuſe this text againſt them, and ſay, they went out from them. That you can tell the yeere, the places, and the Ringleaders of our reuolt, it is a vaine bragge. For we haue not reuolted from Chriſt and his Church, but from Antichriſt, and his ſlauiſh armie of Popiſh Prieſtes, prophecied of by Gregorie, which was performed in his next ſucceſſor ſaue one. See 2. Theſſ. 2. in diuerſe ſections, the Pope proued to be the great Antichriſt, vnto whom the reuolt was made from Chriſt and his faith.

The Pope Antichriſt.

Rhem. 10 19. They were not of vs.) *He meaneth not, that Heretikes were not, or could not be in or of the Church, before they went out or fel into their hereſie or ſchiſme: but partly that many of them which afterward fal out, though they were before with the reſt, and partakers of al the Sacraments with other their fellowes, yet in deede were of naughtie life and conſcience when they were within, and ſo being rather as ill humors and ſuperfluous excrements, then true and liuely partes of the body, after a ſort may be ſaid not to haue been of the body at al. So S. Auguſtine expoundeth theſe wordes in his commentarie vpon this place.* tract. 3. *but elswhere, more agreably as it ſeemeth, that the Apoſtle meaneth, that ſuch as wil not tarie in the Church, but finally forſake it to the end, in the preſcience of God, and in reſpect of the ſmal benefite they ſhal haue by their temporal ſmal abode there, be not of or in the Church, though according to this preſent ſtate, they are truely members thereof.* Li. de corrept. & gr. c. 9. & de dono perſeuer. c. 8.

How Heretiks are of the Church, before they fal.

Fulke 10. Heretikes and other reprobates, may be in the outward ſocietie or fellowſhip of the Catholike Church, but they can neuer be true members of the Catholike Church of Chriſt, which is the number of Gods elect, the members of the body of Chriſt. So ſayth S. Auguſtine: *Many that are not of vs, receiue the Sacraments with vs. They receiue Baptiſme with vs, they receiue with vs that which the faithfull doe know, the bleſſing and Euchariſt, and whatſoeuer is in the number of the holy Sacraments. They take the communication of the altar it ſelfe with vs, and yet they are not of vs: triall proueth that they are not of vs.* You ſee that neither the receiuing of Baptiſme, nor of the Lordes Supper, which he calleth the communication of the altar, can make them of vs, which are none of vs, therefore the Sacraments are ſeales of Gods grace in the elect, they doe not giue grace of the worke wrought. Oecumenius expounding this place, ſayth: *They were not of vs, that is, of the lotte of them which are ſaued.* Neither doth Auguſtine in the other places which you quote, gaineſay this, but confirmeth it. *There are ſome, which are called of vs the ſonnes of God, for the grace which they haue receiued but temporally, yet they are not of God,* of whom Iohn ſayth, *they went out from vs, but they were not of vs, &c. that is, when they ſeemed to be among vs, they were not of vs.* Againe, *they were in good, but becauſe they continued not therein, that is, they continued not to the end, they were not (ſayth he) of vs, euen when they were with vs, that is, they were not of the number of the ſonnes, euen when they were in the faith of the ſonnes: becauſe they that are the ſonnes in deede, are foreknowen and predeſtinated, to be conformable to the image of his ſonne, and are called according to purpoſe, that they may be elect. For the ſonne of promiſe periſheth not, but the ſonne of perdition. Theſe men therefore were of the many that are called, but of the few that are choſen, they were not.* You ſee therefore the Catholike Church, which is the body of Chriſt, conſiſteth onely of the elect, and predeſtinate vnto eternall life, of which number they are none, that beleeue for a time, and after fall away, for ſuch were neuer of the Church, though they were in it. In the other place: *De dono perſeuer c.* 8. he vnderſtandeth them onely to be of vs, which are predeſtinate to life. The Pelagian *proceedeth, and ſayth: Why hath he not granted to ſome which worſhipped him with a good intent or faith, to continue to the ende? Why thinkeſt thou? but becauſe he doth not lye, which ſayth: they went out from vs, but they were not of vs, for if they had beene of vs, they ſhould or would haue taried with vs.* You ſee, that S. Auguſtine neuer ſayth, that the reprobate are truely members of the Catholike Church or body of Chriſt, although they be for a time in the viſible Church, partakers of the Sacraments, haue ſome taſte of the grace of God, and ſome temporall faith for a ſeaſon, but neuer continue therein to the ende.

The reprobate are no true members of the Catholike Church.

Rhem. 19. That they may be manifeſt. *God permitteth hereſie to be, that ſuch as be permanent, conſtant, and choſen members and children of the Catholike Church, onely known to God before, may now alſo be made manifeſt to the world, by their conſtant remaining in the* CHVRCH, *when the winde and blaſt of euery hereſie or tentation driueth out the other light and vnſtable perſons.*

By hereſies conſtant Catholikes are knowen.

Rhem. 11 20. Know al things.) *They that abide in the vnitie of Chriſtes Church, haue* the vnction, *that is, the holy Ghoſt, who teacheth al truth. not that euery member or man thereof hath al knowledge in him ſelf perſonally, but that euery one which is of that happie ſocietie to which Chriſt promiſed and gaue the Holy Ghoſt, is partaker of al other mens giftes and graces in the ſame holy Spirit, to his ſaluation. Neither neede any to ſeeke truth at Heretikes handes or others that be gone out, when it is within them ſelues and onely within them ſelues in Gods Church.* If thou loue vnitie (*ſaith S. Auguſtine*) for thee alſo hath he, whoſoeuer hath any thing in it. take away enuie, it is thine which I haue, it is mine which thou haſt. &c. *Tract.* 32. *in Euang. Ioan.*

Euery good Catholike is ſufficiently taught by the Church to ſaluation.

Fulke 11. S.Auguſtine vnderſtandeth this,of the inward teaching by the holy Ghoſt, which muſt concurre w the outward miniſterie of the Church,that it may be profitable.*It is the inward maiſter* (ſaith he) *that teacheth,Chriſt teacheth,his inſpiration teacheth,where his inſpiration and vnction is not,words ſound in vaine outwardly*. So ſayth Beda: *Except the ſpirite be preſent in the heart of the hearer,the ſpeach of the teacher is in vaine. No man therefore aſcribeth to man which teacheth,that he vnderſtandeth out of the mouth of him that ſpeaketh. For except there be one that teacheth within,the teachers tongue laboureth in vaine without*. S.Iohn meaneth not therfore,that the implicite faith of the Papiſtes is ſufficient,but that true Chriſtians haue diſtinct knowledge of all thinges neceſſarie to ſaluation, both by the outward preaching of the word,and by the inward vnction of the ſpirite. Faith implicite.

CHAP. III.

Rhem.1. *It is not for the ſonne of God,to ſinne mortally,but for the ſonnes of the Diuel,wherby they are knowen one from another,and not by onely faith.* 11 *True faith is,that we alſo loue our brethren,giuing both our life and ſubſtance for them.* 19 *Such vnfeined loue may haue great confidence before God.* 23 *becauſe the keeping of his commaundements doth much pleaſe him,which conſiſt in faith and charitie.*

Fulke 1. To continue in heinous ſinnes,is diueliſh,and not beſeeming the children of God. Yet by euery greeuous fall they are not knowen to be the ſonnes of the Deuill. Dauid, although by the Deuils ſuggeſtion,he had committed adulterie and murther, yet was he not thereby knowen to be the Deuils ſonne, but a diſobedient ſonne of God,whom by his mercie and chaſtiſement,he called to repentance.

SEe what maner of charitie the Father hath giuen vs,that we ſhould be named and be ‡ the ſonnes of God. For this cauſe the world doth not know vs, becauſe it hath not knowen him.

‡ Not by nature,as Chriſt is:but by grace and adoption.

2 My deereſt, now we are the ſonnes of God: and it hath not yet appeared what we ſhal be. We know that when he ſhal appeare, we ſhal be like to him: becauſe we ſhal c ſee him as he is.

c How we ſhal ſee God, and be like vnto him in the next life. See S. Auguſtine *ep.* 111.112.*& li.* 12.*de ciuit. Dei c.*29.

3 And euery one that hath this hope in him,‡ ſanctifieth him ſelf,as he alſo is holy.

4 Euery one that committeth ſinne,committeth alſo iniquitie: and ‖ ſinne is iniquitie.

Eſ.53,4. 1.Pet.2,24. 5 And * you know that he appeared to take away our ſinnes: * & ſinne in him there is none.

6 Euery one that abideth in him,‖ ſinneth not: and euery one that ſinneth, hath not ſeen him,nor knowen him.

7 Litle children, let no man ſeduce you. ‖ He that doeth iuſtice,is iuſt: euen as he alſo is iuſt.

Io.8,44. 8 *He that committeth ſinne, is of the deuil: becauſe the deuil ‖ ſinneth from the beginning. For this,appeared the Sonne of God, that he might diſſolue the workes of the deuil.

9 Euery one that is borne of God, committeth not ſinne: becauſe his ſeede abideth in him, and he can not ſinne becauſe he is borne of God.

10 In this are the children of God manifeſt,and the children of the deuil. Euery one that is not iuſt,is not of God, and he that loueth not his brother.

The Epiſtle for S.Polycarpus,Ian.26. Io.13,15. 11 Becauſe this is the annuntiation, which you haue heard from the beginning, *That you loue one an other.

12 Not

Behold what charitie the father hath ſhewed vs euen *that we ſhould be called the ſonnes of God: for this cauſe the world knoweth vs not, becauſe it hath not knowen him.*

2 Dearely beloued, nowe are we the ſonnes of God, and yet it doeth not appeare what we ſhall be: But we know that when he ſhall appeare, we ſhall be like him: for we ſhall ſee him as he is.

3 And euery man that hath this hope in him, purgeth him ſelfe,euen as he alſo is pure.

4 Whoſoeuer committeth ſinne,tranſgreſſeth alſo the law: for ſinne is the tranſgreſſion of the lawe.

*5 And ye know that he appeared to * take away our ſinnes,and in him is no ſinne.* Eſai.53.5. 1.pet.2.22.

6 As many as abide in him,ſinne not: whoſoeuer ſinneth,hath not ſeene him, neither knowen him.

7 Babes,let no man deceiue you: he that doeth righteouſneſſe,is righteous,euen as he is righteous.

*8 * He that committeth ſinne,is of the deuil,* Iohn 8.44. *for the deuill ſinneth ſince the beginning:* For *this purpoſe appeared the ſonne of God,to looſe the workes of the deuill.*

9 Whoſoeuer is borne of God, ſinneth not: for his ſeede remaineth in him, and he cannot ſinne,becauſe he is borne of God.

10 In this are the children of God knowen, and the children of the deuill: whoſoeuer doeth not righteouſneſſe,is not of God, neither he that loueth not his brother.

*11 * For this is the tidings that ye heard* Iohn 13.34. *from the beginning, that ye ſhould loue one another.*

12 Not

Gen.4.8.

12 Not as * Cain, who was of the wicked one, and killed his brother. And for what cause killed he him? Becauſe his workes were wicked: but his brothers, iuſt.

The Epiſtle vpon the 2 Sunday after Pentecoſt.

13 Maruel not brethren, if the world hate you.

14 We know that we are tranſlated from death to life, becauſe we loue the brethren. He that loueth not, abideth in death.

15 Whoſoeuer hateth his brother: is a murderer. And you know that no murderer hath life euerlaſting abiding in him ſelf.

Io.15,13.

16 * In this we haue knowen the charitie of God, becauſe he hath yelded his life for vs: and we ought to yeld our liues for the brethren.

Ia.2,15.

17 * He that ſhal haue the ſubſtance of the world, and ſhal ‡ ſee his brother haue neede, and ſhal ſhut his bowels from him: how doth the charitie of God abide in him?

‡ Euery man is bound to giue almes according to his abilitie, when he ſeeth his brother in great neceſſity.

18 My litle children, let vs not loue in word, nor in tongue, but in deed & truth.

19 In this we know that we are of the truth: and in his ſight we ſhal perſuade our hartes.

20 For if our hart do reprehend vs: God is greater thē our hart, & knoweth al things.

21 My decreſt, if our hart do not reprehend vs, we haue confidence toward God.

Mat.21. Io.14. 1.Io.5.

22 And * whatſoeuer we ſhal aske, ‖ we ſhal receiue of him: becauſe we keepe his commaundements, and doe thoſe thinges which are pleaſing before him.

Io.17,3.13, 34.

23 And * this is his commaundement, that we beleeue in the name of his ſonne IESVS Chriſt: and ‡ loue one an other, as he hath giuen commaundement vnto vs.

Io.14,23.

24 And * he that keepeth his commaundements, abideth in him, and he in him. And in this we know that he abideth in vs, by the Spirit which he hath giuen vs.

12 *Not as * Cain* which *was of the wicked, and ſlew his brother: And wherefore ſlew he him? becauſe his owne workes were euill, and his brothers righteous.* Gen.4.8.

13 *Maruell not, my brethren, if the world hate you.*

14 *We knowe that we are tranſlated from death vnto life, becauſe we loue the brethren: he that loueth not his brother, abideth in death.*

15 *Whoſoeuer hateth * his brother, is a manſlear: and ye know that no manſlear hath eternal life abiding in him.* Leuit.19.17.

16 *Hereby perceiue we loue, becauſe he layd downe his life for vs: and we ought to lay downe our liues for the brethren.*

17 * *But whoſo hath this worldes good, and ſeeth his brother haue neede, and ſhutteth vp his compaſſion from him: how dwelleth the loue of God in him?* Luke 3.11.

18 *My babes, let vs not loue in word, neither in tongue, but in deede and in veritie.*

19 *Hereby we know that we are of the truth, and ſhall aſſure our hearts before him.*

20 *For if our heart condemne vs, God is greater then our hearte, and knoweth all thinges.*

21 *Dearely beloued, if our heart condemne vs not, then haue we boldneſſe toward God.*

22 *And * whatſoeuer we aske, we receiue of him, becauſe we keepe his commaundements,* Mat.21.12. iohn 15.7. *and doe thoſe thinges which are pleaſing in his ſight.*

23 * *And this is his commaundement, that we ſhould beleeue on the name of his ſonne Ieſus Chriſt, and loue one another, as he gaue vs commaundement.* Iohn.6.29.

24 * *And he that keepeth his commaundements, dwelleth in him, and he in him: and hereby we knowe that he abideth in vs,* euen *by the ſpirit which he hath giuen vs.* Iohn.13.34.

MARGINALL NOTES. CHAP. III.

Rhem.2. 3. Sanctifieth him ſelf.) *This teacheth vs that man ſanctifieth him ſelf by his free wil working together with Gods grace. S. Auguſtine* vpon this place.

Fulke 2. S. Auguſtine meaneth, that our will being enlarged by Gods ſpirite, conſenteth to the grace of God, not that it is free by nature: his wordes are theſe: *Thou ſeeſt he hath not taken away free will, when he ſayth he ſanctifieth him ſelfe, who doth ſanctifie vs but God? But God doth not ſanctifie thee, being vnwilling. Therefore in that thou ioyneſt thy will to God, thou doeſt ſanctifie thy ſelfe. Thou doeſt ſanctifie thy ſelfe, not by thy ſelfe, but by him which came, that he might dwell in thee.* He doth not therefore ſet out the ſtrength of mans will, but ſheweth, that the conſent thereof to Gods grace, is wrought by God, and is not in the power of man. *For it doth not helpe the Pelagian hereſie* (ſaith Beda,) *that it is ſaid, of a man, he ſanctifieth him ſelfe, as though any man without Gods helpe, by free will could ſanctifie him ſelfe.* Free will.

Rhem.3. 23. Loue one an other.) *Leſt any man ſhould thinke by the wordes next before, onely faith in Chriſt to be commaunded of God, he addeth to faith the commaundement of charitie or loue of our neighbour.*

Fulke 3. We teach not that only faith is commaunded, but that only faith iuſtifieth before God, and that by faith all workes of charitie pleaſe God, and not by the merite or worthines of them. Heb.11. Slander.

ANNOTATIONS. CHAP. III.

Rhem.4. 4. Sinne is iniquitie.) *Iniquitie is not taken here for wickednes, as it is commonly vſed both in Latin and in our language,*

guage,as is plaine by the Greeke word ἀνομία,*ſignifying nothing els but a ſwarving or declining from the ſtraight line of the law of God or nature.So that the Apoſtle meaneth,that euery ſinne is an obliquitie or defect from the rule of the law: but not contrarie,that euery ſuch ſwarving from the law, ſhould be properly a ſinne, as the Heretikes do vntruely gather, to proue that concupiſcence remaining after Baptiſme is a very ſinne, though we neuer giue our conſent vnto it. And though in the 5 chapter folowing verſ.17.the Apoſtle turne the ſpeache, affirming euery iniquitie to be a ſinne, yet there the Greeke word is not the ſame as before,* ἀνομία,*but* ἀδικία. *by which it is plaine, that there he meaneth by* iniquitie, *mans actual and proper tranſgreſſion which muſt needes be a ſinne. See S. Auguſtine* cont. Iulian.li.5.c.3.*S.Ambr.*li.de Apologia Dauid c.13.

Concupiſcence remaining after Baptiſme is no ſinne,without conſent.

Fulke 4. If ſinne be euery tranſgreſſion of the Law, it followeth that euery tranſgreſſion of the Law is ſinne, and ſo meaneth the Apoſtle by the word ἀδικία,as wel as by the word ἀνομία.For all ſinne is vniuſtice,and all vniuſtice is ſinne: therefore your vulgar Interpretor tranſlateth both the wordes by one Latine word *Iniquitas.* Yea S. Auguſtine vpon this text,ſaith: *Let no man ſay ſinne is one thing, iniquitie is an other thing, I am a ſinnefull man, but I am not vniuſt: euery one that doth commit ſinne, doth commit iniquitie, for ſinne is iniquitie, what then ſhal we doe with our ſinnes and iniquities?* You ſee plainly S. Auguſtine taketh iniquitie to be as large as ſinne,and all iniquitie to be ſinne,as all ſinne is iniquitie.Beda hath not only the ſame words of S.Auguſtine,but alſo he addeth: *All that ſinne are guiltie of preuarication or tranſgreſſion of the Law, that is,not only they which contemne the preceptes of the written Law,giuen vnto them,but they alſo,which either of infirmitie, or of negligence,or of ignorance,corrupt the innocencie of the naturall Law,which we all receiued in the firſt man that was created.* You ſee Beda,not only taketh all to be ſinne, which is iniquitie,and is contrarie to the equitie of Gods Law, but alſo that he compteth euen the corruption of innocencie, which is of infirmitie, to be ſinne,therefore all concupiſcence that is contrarie to the Law of God,which S.Paule expreſly called ſinne, Rom. 7. 7.Which ſeeing the Scripture neuer denieth to be ſinne in them in whom it is pardoned,what hereticall madneſſe is it, to wreſt the Scriptures, to maintaine your owne falſe poſitions? Oecumenius both in this place,& in 1. Iohn. 5. interpreteth iniquitie to be the ſame that ſinne, as ſinne is iniquitie.*We muſt know* (ſaith he) *that* ἁμαρτία,*that is,ſinne,is a falling from that which is good,* ἀνομία,*that is, iniquitie,is a tranſgreſſion of the Law that is giuen. And both of theſe hath this beginning,namely ſinne is a degenerating from that which is good,iniquitie to doe againſt the Law that is ſet. And they agree the one with the other, and are about the ſame thing.For he which ſinneth,erreth from the marke,which is according to nature,and in nature it ſelfe. For the ſcope or marke of mans nature,is to liue according to reaſon, farre from vnreaſonablenes. Likewiſe, he that doth vniuſtly,offendeth about the Law giuen in nature,being affected intemperately. Therefore the Diſciple of our Lord hath righly changed the one into the other,or vſed them both for one.* And 1. Iohn 5. he ſayth: *The Apoſtle maketh a plaine diuiſion of ſinne,as it were from the generall ſinne,and ſaith: All iniquitie is ſinne,whether it be vnto death, or not.* So ſayth Beda vpon that place: *There is ſo great diuerſitie of ſinnes,that whatſoeuer diſagreeth from the rule of equitie, is nombred among ſinnes.* S.Auguſtine *cont. Iul. Lib. 5. c. 3.* ſayth. *Concupiſcence of the fleſh, againſt which the good ſpirite luſteth, is both ſinne, becauſe there is in it diſobedience againſt the gouernment of the minde, and alſo a puniſhment of ſinne, becauſe it was rendred to the merites of the diſobedient,and it is alſo the cauſe of ſinne,by defection of him that conſenteth, or by contagion of him that is borne.* You ſee S. Auguſtine ſayth expreſly, it is ſinne, and whereſoeuer he ſeemeth to deny it to be ſinne,he meaneth either becauſe it is ſinne of an other kind, then that whereto conſent is giuen: or els becauſe it is not imputed to them that be regenerated. S. Ambroſe *in Apologia Dauid,* ſayth nothing to this purpoſe. But in his booke *De Paradiſo Cap.* 8. he ſayth out of this text: *What is ſinne, but a tranſgreſſion of the Lawe of God, and diſobedience of the heauenly commaundements?* And touching concupiſcence,that it is ſinne, he ſayth in his Comm.vpon the Ep.to the Rom. c. 7. *He hath not diſcerned this concupiſcence from ſinne, but ioyned it to,ſignifying, that when there was not ſo much as any ſuſpition, that this thing was not lawfull before God,I knewe* (ſayth he) *that it is ſinne.*

Concupiſcence is ſinne.

Rhem. 5. 6. Sinneth not.) *Iouinian and Pelagius falſely (as Heretikes vſe to doe) argued vpon theſe wordes,and thoſe that folow verſ.9: the one,that the baptized could ſinne no more: the other,that no man being or remaining iuſt could ſinne. But among many good ſenſes giuen of this place,this ſeemeth moſt agreable, that the Apoſtle ſhould ſay, that mortall ſinne doth not conſiſt together with the grace of God,and therfore can not be committed by a man continuing the ſonne of God,and ſo is the like ſpeache in the 9 verſe folowing to be taken.See S.Hierom* li.2. cont.Iouinianum c.1.

Heretical expoſition of Scriptures. No man in grace ſinneth mortally.

Fulke 5. Vnderſtanding mortall ſinne as you doe,for euery tranſgreſſion that deſerueth death,as euery acte of adulterie,&c.Your expoſition is as hereticall, as any that Iouinian or Pelagius made: whereof it ſhould follow, that Dauid was not the ſonne of God,when he committed adulterie, and conſequently none of the predeſtinate.Therefore Auguſtine and Beda doe briefly expound this text, ſaying: *In ſo much as he abideth in him, in ſo much he ſinneth not,*but no man abideth in him perfectly, therefore no man is free from ſinne,but in part. Againe,S. Auguſtine ſayth: *Hath not this man beleeued which ſinneth? If he haue beleeued, as perteining to his faith,he ſinneth not.* Didymus ſayth: *He that conſiſteth in Chriſt which is iuſtice and ſanctification, offendeth not.* Auguſtine alſo vpon the 9 verſe,ſayth: *There is a certaine ſinne,which he can not commit, which is borne of God, which being not committed,other ſinnes are looſed,which being committed,other ſinnes are confirmed*: meaning,that he which is borne of God,can not be void of loue toward his neighbour, though he ſinne particularly againſt the rule of charitie. The ſame meaneth Hierom againſt Iouinian,that in as much as we are the children of God,we neither commit ſinne,nor can commit ſinne,though in reſpect of our frailtie,becauſe our renouation is not perfect,all the children of God doe ſinne often Therefore he ſinneth not according to the Apoſtles meaning, in whom ſinne doth not raigne,although he fall often,and haue need to ſay euery day,forgiue vs our treſpaſſes.

The elect regenerate ſinne not to death how.

Rhem. 6. 7. He that doeth iuſtice.) *He doth inculcate this often,that mans true iuſtice or righteouſnes conſiſteth in doing or working iuſtice,and that ſo he is iuſt,and biddeth them not to be ſeduced by Heretikes,in this point.*

True iuſtice.

Fulke 6. But no man doth iuſtice perfectly,therefore no man is iuſt in Gods ſight by doing iuſtice,but by faith. So ſayth S Auguſtine vpon this text: *He ſanctifieth and purifieth vs,as he is holy or pure,he is holy by eternitie,we are holy or pure by faith.We are iuſt,as he is iuſt,but he is iuſt in vnchangeable perpetuitie,we are iuſt by beleeuing in him,whom we haue not ſeene,that we may at length ſee him.And euen when our iuſtice ſhal be perfect,when we ſhal be made equal to the Angels*

Iuſtification by workes.

Angels,neither then ſhall we be equall to him &c. Oecumenius vpon this text ſaith. *God prouiding for his creature,being made iuſtice and ſanctification, was manifeſted in the world, that he might take away the workes of the deuil which is ſinne.*

Rhem. 8. Sinneth from ỹ beginning.) *The deuil was created holy and in grace,and not in ſinne:but he fell of his owne free will from God.Therefore theſe words,* from ỹ beginning, *may be interpreted thus,from the beginning of ſinne,and ſo the Apoſtle will ſay,The deuil committed the firſt ſinne.So S.Auguſtine* li.11.de ci.Dei.c.15.*expoundeth it.The moſt ſimple meaning ſeemeth to be,that he ſinned from the beginning of the world,not taking the beginning preciſely for the firſt inſtant or moment of the creation,but ſtraight vpon the beginning,as it muſt needes alſo be taken in S.Iohns Goſpel* c.8.44. How the deuil ſinned from the beginning.

Rhem.7. 22. We ſhall receiue,becauſe.) *Let the Proteſtants be aſhamed to ſay, that we obtaine all of God by onely fayth, the Apoſtle here attributing it to the keeping of Gods commandements.Note here alſo that Gods commandements are not impoſſible to be kept,but were then, and are nowe obſerued of good men.* Not onely fayth.

Fulke.7. The Apoſtle doth not attribute the graunting of our requeſts to ỹ merite of our workes,or keeping of Gods cõmandements,but ſheweth ỹ charitie,or the keeping of Gods commandements is inſeperable from faith,by which we haue confidence to be heard in our prayers for Ieſus Chriſts ſake. Therefore Beda ſaith vpon this text: *When Iohn had ſaid,whatſoeuer we ſhall aske, we ſhall receiue of him, becauſe we keepe his commandements: he addeth immediatly. And this is his commaundement, that we beleeue in the name of his ſonne Ieſus Chriſt, and loue one an other,as he hath giuen vs commandement.Firſt he ſetteth downe his commandement in the ſingular number, and then conſequently he addeth two commandements: namely faith and loue, becauſe theſe two cannot be ſeperated one from the other.* Merite.

Where you note further,*that Gods commandements are not impoſſible to be kept, but were then and now obſerued of good men.* We confeſſe they are not impoſſible to be kept in ſome meaſure, but perfectly there was neuer any that kept them,nor euer any that could keepe them,but onely Ieſus Chriſt. S.Hierom againſt the Pelagians ſayth: *God commanded things poſſible, and that I confeſſe: but all theſe poſſible things euery one of vs cannot haue, not through weakneſſe of nature,leſt thou ſhouldeſt ſclander God, but through wearineſſe of mind, which cannot haue all vertues together and alwayes.* Cont.Pel.li.1.S. Auguſtine ſaith: *No man in this life hath been,is,or ſhalbe of perfect iuſtice.* De ſp. & lit.c.35.Againe: *The greater our knowledge is,ſo much the greater ſhalbe our loue: Therefore looke how much there wanteth now to our loue,ſo much we muſt beleeue to be wanting to perfect iuſtice cap.36.* The commandements impoſſible.

CHAP. IIII.

We may not beleeue all that boaſt of the ſpirit,but trie them, whether they teach Catholike articles of the faith (namely the incarnation of Chriſt:) whether their doctrine be not worldly,and themſelues diſobedient hearers of the Apoſtles. 7 We muſt loue one an other, conſidering the exceeding loue of God in ſending his ſonne to ſaue vs. 17 An argument of perfect charitie is,if we haue nothing in our conſcience to feare in the day of iudgement. 19 And an argument that we loue God is,if we loue our brethren.

MY deereſt,‖beleeue not euery ſpirit,but ‖proue the ſpirites if they be of God: becauſe many falſe prophetes are gone out into the world.

DEarely beloued,beleeue not euery ſpirit, but proue the ſpirites whether they are of God, or not: for many falſe prophets are gone out into the world.

2 In this is the ſpirite of God knowen, ‖euery ſpirit that confeſſeth IESVS Chriſt to haue come in fleſh,is of God:

2 Hereby ſhall ye knowe the ſpirit of God: Euery ſpirite that confeſſeth that Ieſus Chriſt is come in the fleſh,is of God:

3 And euery ſpirit‖that diſſolueth IESVS, is not of God: and this is [c] Antichriſt,of whō you haue heard that he commeth,and nowe he is in the world.

3 And euery ſpirite which confeſſeth not that Ieſus Chriſt is come in the fleſh,is not of God,and this is that ſpirit *of Antichriſt,of whom ye haue heard howe that he ſhould come: and euen nowe already is he in the world.*

[c] τὸ τοῦ ἀντιχρίστου.

4 You are of God, litle children, & haue ouercome him. becauſe greater is he that is in you,then he that is in the world.

4 Litle childrẽ,ye are of God,and haue ouercome them: for greater is *he that is in you, then he that is in the world.*

5 They are of the world: therefore of the world they ſpeake, & ỹ world heareth them.

5 They are of the world,therefore ſpeake they of the world,and the world heareth them.

Io.8.47.10, 27. 6 We are of God. *He ỹ knoweth God, heareth vs. he that is not of God, heareth vs not. ‖ in this we know the ſpirit of truth, and the ſpirit of errour.

*6 *We are of God,he that knoweth God,heareth vs: he that is not of God, heareth vs not. Hereby knowe we the ſpirit of veritie, and the ſpirite of errour.* Iohn 3.16.

7 My deereſt,let vs loue one an other:becauſe charitie is of God. And euery one that loueth, is borne of God, and knoweth God.

7 Dearely beloued, let vs loue one another, for loue commeth of God: and euery one that loueth, is borne of God,and knoweth God.

The Epiſtle vpon the firſt Sunday after Pentecoſt. Io.3,16. 8 He that loueth not, knoweth not God: becauſe God is charitie.

8 He that loueth not, knoweth not God: for God is loue.

9 *In this hath ỹ charitie of God appeared in vs, becauſe God hath ſent his only begotten ſonne into ỹ world, that we may liue by him.

*9 * In this appeareth the loue of God to vs-ward,becauſe God hath ſẽt his only begottẽ ſonne into the world, that we might liue through him.* Iohn 8.47.

10 In this is charitie: not as though we haue loued him, but becauſe he hath loued vs,

10 Herein is loue, not that we loued God,but that he loued vs, and ſent his ſonne to be the a-

vs,& ſent his ſõne apropitiatiõ for our ſinnes.

11 My deereſt, if God hath ſo loued vs: we alſo ought to loue one an other.

12 *God‡no man hath ſeene at any time. If we loue one an other, God abideth in vs, and his charitie in vs is perfited.

13 In this we know that we abide in him, and he in vs: becauſe he of his Spirit hath giuen to vs.

14 And we haue ſeene, and doe teſtifie, that the *F*ather hath ſent his Sonne the Sauiour of the world.

15 Whoſoeuer ſhall confeſſe that IESVS is the Sonne of God, God abideth in him, and he in God.

16 And we haue knowen and haue beleeued the charitie, which God hath in vs. God is charitie: and he that abideth in charitie, abideth in God, and God in him.

17 In this is charitie perfited with vs, ‖that we may haue cõfidence in the day of iudgement: becauſe as he is, we alſo are in ỹ world.

18 ‖Feare is not in charitie: but perfect charitie caſteth out feare, becauſe feare hath painefulneſſe. and he that feareth, is not perfect in charitie.

19 Let vs therefore loue God, becauſe God firſt hath loued vs.

20 If any man ſhall ſay, that I loue God: & hateth his brother, he is a lier. For he that loueth not his brother whom he ſeeth: God whom he ſeeth not, howe can he loue?

21 *And this commandement we haue from God: that he which loueth God, loue alſo his brother.

‡No man in this life, nor with corporall eies, can ſee the proper eſſence or ſubſtance of the Deitie. *See S. Auguſt. ad Paulin. de videndo Deo. ep.* 112.

Io.1,18. 1.Tim.6,16.

greement for our ſinnes.

11 Dearely beloued, if God ſo loued vs, we ought alſo to loue one another.

*12 *No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs.* 1.Io.1.12. 1.tim.6,16.

13 Hereby knowe we that we dwell in him, and he in vs: becauſe he hath giuen vs of his ſpirite.

14 And we haue ſeene, and doe teſtifie that the father ſent his ſonne to be *the ſauiour of the world.*

15 Who ſoeuer confeſſeth that Ieſus is the ſonne of God, in him dwelleth God, and he in God.

16 And we haue knowen and beleeued the loue that God hath to vs. God is loue, and he that dwelleth in loue, dwelleth in God, and God in him.

17 Herein is the loue perfect in vs, that we ſhoulde haue boldneſſe in the day of iudgement: For as he is, euen ſo are we in this world.

18 There is no feare in loue, but perfect loue caſteth out feare: for feare hath painefulneſſe. He that feareth, is not perfect in loue.

19 We loue him, for he loued vs firſt.

20 If a man ſay, I loue God, and yet hate his brother, he is a liar: For howe can he that loueth not his brother whom he hath ſeene, loue God whom he hath not ſeene?

*21 *And this commaundement haue we of him, that he which loueth God, ſhould loue his brother alſo.* Ioh.13.24. and 15.12.

ANNOTATIONS. CHAP. IIII.

Rhem. 1. Beleeue not euery ſpirit.) *That is, Receiue not euery doctrine of ſuch as boaſt themſelues to haue the ſpirit. For there be many falſe prophets, that is to ſay, Hæretikes, which ſhall goe out of the Church, and chalenge the ſpirit, and vaunt of Gods word, Scripture, and Goſpel, which in deede be ſeducers.* Heretical boaſting of the ſpirit.

Rhem.1. 1. Proue the ſpirites.) *It is not meant by this place, as the Proteſtants would haue it, that euery particular perſon ſhould of himſelfe examine, trie, or iudge who is a true or falſe doctor, and which is true or falſe doctrine. But the Apoſtle here would euery one to diſcerne theſe diuerſities of ſpirites, by taking knowledge of them to whom God hath giuen the gift of diſcerning ſpirites and doctrines (which S. Paul expreſly ſaith is giuen but to ſome, and not to euery one, 1.Cor.12.) and by obeying the Church of God, to whom Chriſt hath giuen *the Spirit of truth. And this is onely the ſure way to proue the ſpirites and doctrines of theſe dayes. And all they that would bring vs from our paſtors and the Churches iudgement, to our owne priuate triall, ſeeke nothing els but to driue vs to miſerable vncertaintie in all our beleefe. as Caluin doeth, who vpon this place ſayth, that priuate men may examine the generall Councels doctrines.* The Church only, not euery priuate man, hath to proue and diſcerne ſpirites. *Io.14.16.* Caluine.

Fulke.1. The Apoſtle meaneth, that not onely the whole Church together, but that euery man for himſelfe, though not of himſelfe, or by himſelfe onely, but by ſuch rules as the ſcripture ſetteth downe, ought to trye whether the ſpirit be of God, before he giue credit to it. But you obiect that S. Paul ſayth expreſly, the gift of diſcerning ſpirites and doctrines, is not giuen to all, but to ſome. And I anſwere, that miraculous gift is giuẽ to none that I know in theſe dayes, more then the gift of healing, of interpretation of tongues, &c. But here the Apoſtle deliuereth a generall doctrine that concerneth euery one of the faithfull, as he will auoide ſeducing and deceites of falſe teachers. Where you adde, euery one muſt proue the ſpirites by obeying the Church, it is a very vncerteyne tryall, when the queſtion is, where & with whom the Church is: for all heretikes make as great claime to the Church, as to the trueth. But you would make ſure worke, that men without further tryall ſhould receiue and obey you, becauſe you ſay you are the Church and in the Church, you onely haue the gift of diſcerning ſpirites and doctrines. But they that would haue euery man to trye the ſpirites by ſuch rules as the Apoſtle ſetteth downe, doe not bring men from their paſtors, and the Churches iudgement: but to approue the iudgement of their paſtors (if they be true paſtors) and of the Church, if it be the true Church. Yea they ſeeke to bring all men to ſuch certeyntie of their beleefe, ỹ they may know it is grounded vpon the holy ſcriptures. Tryall of ſpirites.

And

And if the decrees of Councels were not to be examined by this rule alſo, we ſhould (as Caluine ſayth) accept many errours in ſtead of truethes: ſeeing many Councels both prouinciall & generall haue erred. And what company of men ſince the Apoſtles, are of greater credite then the Apoſtles themſelues? yet the holy Ghoſt commendeth them in the Actes of the Apoſtles, which examined the doctrine of the Apoſtles by the Scriptures Actes 17.11,

Rhem.2. 2. Euery ſpirit that confeſſeth.) *The Apoſtle ſpeaketh according to that time, and for that part of Chriſtian doctrine which then was ſpecially to be confeſſed, taught, and mainteyned againſt certaine wicked Hæretikes, Cerinthus, Ebion, and the like, that taught wickedly againſt the perſon and both natures of Chriſt IESVS. The Apoſtle therefore giueth the faithfull people this token to knowe the true teachers of thoſe dayes from the falſe. Not that this marke would ſerue for all times, or in caſe of all other falſe doctrines, but that it was then a neceſſarie note. As if a good Catholike writer, Paſtor, or parents would warne all theirs nowe in theſe dayes, to giue care onely to ſuch teachers as acknowledge Chriſt our Sauiour to be really preſent, and ſacrificed in the B. Maſſe, and that all ſuch are true preachers and of God, the reſt to be of the Deuill, or to be counted the ſpirit of Antichriſt. Which ſpirit of Antichriſt (he ſaith) was come euen then, and is no doubt much more nowe in all heretikes, all being precurſors of that great Antichriſt which ſhall come towards the later end.*

To confeſſe or deny any article which the Cath. Church teacheth, is at all times a certaine marke of Catholike or heretike.

Fulke.2. The Apoſtle ſpeaketh for all times, giuing a generall note to diſcerne all falſe doctrine concerning Chriſt, which eyther is in denial of his perſon, or of his offices. And this marke will ſerue for al times, and in caſe of all falſe doctrine, which is againſt the true fayth of Ieſus Chriſt. And by this all Chriſtians may diſcerne the Pope to be Antichriſt, and the Papiſtes to be Heretikes. Becauſe that although they confeſſe in wordes the perſon of Chriſt, (which diuers Heretikes denied,) yet they denie the offices of Chriſt, for which end he did become that perſon God and man: namely, to be our onely ſpiritual king, prophet & prieſt, ſauiour, mediator, aduocate, redeemer, iuſtice, ſanctification, wiſdome &c. And ſo doth S. Auguſtine vnderſtand this marke, to conuince all Heretikes and Schiſmatikes, becauſe not onely the perſon that came, but the ende for which he came muſt be conſidered, or els all Heretikes will after a ſort, in tongue and wordes confeſſe, that Ieſus Chriſt came in the fleſh. *But let vs inquire* (ſaith S. Auguſtine) *wherefore Chriſt came in the fleſh, and we ſhall finde who they are which denie him to haue come in the fleſh: for if you giue heede to their tongues, you ſhall heare many Heretikes confeſſing that Chriſt came in the fleſh, but the trueth conuinceth them wherefore Chriſt came in the fleſh &c.* The like in effect ſaith Didymus vpon this text. And the text is plaine that the Apoſtle teacheth to diſcerne the ſpirit of Antichriſt, which was not proper to his age, but was to be reuealed after his time. Therefore your example of him that teacheth Chriſt to be really preſent and ſacrificed in the maſſe, is a note to diſcerne an Antichriſtian teacher, not a true ſpirite: for it is both againſt the trueth of his body, and alſo againſt the dignitie of his eternall prieſthod.

The Pope is Antichriſt, the Papiſtes Heretikes by this rule.

Rhem.3. 3. That diſſolueth.) *To diſſolue, looſe, or ſeparate IESVS aſunder, was proper to all thoſe olde Heretikes that taught eyther againſt his Diuinitie, or Humanitie, or the Vnitie of his perſon, being of two natures, as Cerinthus, Ebion, Neſtorius, Eutyches, Manes or Manichæus, Cerdon, Apelles, Apollinaris and the like. And this is one place by which we may ſee that the common Greeke copies be not euer authenticall, and that our olde approued tranſlation may not alwayes be examined by the Greeke that nowe is, which the Proteſtants onely folowe: but that it is to be preſuppoſed, when our old Latin text differeth plainely from the Greeke, that in olde time eyther all or the more approued Greeke reading was otherwiſe, and that often the ſaid Greeke was corrupted then or ſince by Heretikes or otherwiſe. For of the Greekes, S. Irenæus* lib.3. cap.18: *among the Latine fathers S. Auguſtine* tract 6. in fine, *S. Leo* ep.10.cap.5, *and Venerable Bede did reade as we doe. and this reading maketh more againſt the ſaide Heretikes, then that which the common Greeke nowe hath, to wit,* euery ſpirit that confeſſeth not Chriſt to haue come in fleſh, is not of God. *which is alſo in effect ſaid before ver.2. And that therefore it was corrupted and altered by Heretikes, ſee the wordes of Socrates alſo a Greeke writer, very agreeable to this purpoſe.* Neſtorius (*ſaith he*) being eloquent by nature, *which is often in Heretikes*, accounted him ſelfe therefore learned, and diſdayned to ſtudie the olde interpreters, counting him ſelfe better then them all: being ignorant that in S. Iohns Catholike epiſtle the olde (*Greeke*) copies had, EVERY ONE THAT DISSOLVETH IESVS, IS NOT OF GOD. *So ſayth he, adding moreouer that ſuch as would ſeparate the diuinitie from the diſpenſation of Chriſtes humanitie, tooke out of the olde copies this ſenſe. for which the olde expoſitours noted that theſe which would looſe IESVS, had corrupted this Epiſtle. See alſo the Tripartite* lib. 12.cap.4.

Many old hereſies that diſſolued Chriſt.

The Greeke text corrupted by olde heretikes.

Li.7.c.33.

Fulke.3. It cannot be proued by this place, that the Greeke text which here differeth from the Latine, is corrupted. And although Socrates report that Neſtorius did thus corrupt it, yet his report is proued falſe, becauſe Cyprian, who was almoſt two hundred yeeres before Neſtorius, did reade as the Greeke copies are nowe, as I haue ſhewed in anſwere to your Preface Sect.36. So did Didymus Alexand. in his comment vpon this text. Howe Irenæus did reade it is not certeyne, becauſe his interpretour being of latter time doeth followe for the moſt part the vulgar Latine text in his allegations of the ſcripture: S. Auguſtine readeth according to the Greeke and the Latine alſo. Didymus alſo interpreteth after both: for Leo and Bede that were of later times, it is not ſo materiall if they follow the vulgar Latine, the ſenſe whereof is conteyned in the Greeke.

The Greeke text not corrupted.

Rhem.4. 6. In this we knowe.) *This is the moſt ſure and generall marke to knowe the true ſpirites and prophets from the falſe: that thoſe which be of God, will heare and obey their Apoſtles and lawfull paſtors ſucceeding the Apoſtles, and ſubmit themſelues to the Church of God: the other, that be not of God, will not heare eyther Apoſtle, paſtor, or Church, but be their owne iudges.*

A ſure marke of true or falſe teachers.

Fulke.4. They ſucceede not the Apoſtles that teache not their doctrine, but they are true Prophets which are able to iuſtifie all that they teach by the writings of the Apoſtles, and teache the ſame doctrine that the Apoſtles taught. Contrariwiſe, they heare not the Apoſtles, whoſe doctrine agreeth not with the ſcripture of the Apoſtles. And by this marke wee knowe vndoubtedly, that the Papiſtes are ſpirites of errour and not of trueth.

Succeſſion.

Rhem.5. 17. That we may haue confidence.) *Confidence called in Latine* Fiducia, *is neither all one with faith, nor a perſuaſion infallible that maketh a man no leſſe ſecure and certaine of his ſaluation, then of the things that we are bounde to beleeue,*

Againſt the Proteſtants

beleeue as the Proteſtants falſely teach: but it is onely a hope well corrobo:rated,confirmed,and ſtrengthened vpon the promiſes and grace of God,and the parties merites.And the wordes both folowing and going before,proue alſo euidently againſt the Proteſtants,that our confidence and hope in the day of iudgement dependeth not onely vpon our apprehenſion of Chriſtes merites by fayth,or vpon his grace and mercie, but alſo vpon our conformitie to Chriſt in this life, in charitie and good workes. And that is the doctrine of S. Peter when he ſaid, Labour, that by good workes you may make ſure your vocation and election. *and S.Pauls meaning, when he ſaid*, I haue fought a good fight, there is layd vp for me a crowne of iuſtice,which our Lord will render to me in that day,a iuſt iudge.

ſpeciall faith and preſumptuous ſecuritie of ſaluation 2.*Pet*.1.10. 2.*Tim*.4.7.

Fulke.5. Confidence whereof the Apoſtle here ſpeaketh, is a neceſſarie effect of iuſtifying faith, whereof the Apoſtle ſayth: being iuſtified by fayth,we haue peace with God by our Lord Ieſus Chriſt,by whom we haue acceſſe through fayth &c.Rom.5.1. For want of which iuſtifying fayth and confidence, the deuils, although they beleeue,yet they doe tremble Iac.2.And by this we ought to be as certeine of our ſaluation,as of any other thing that God hath promiſed,or which we are bound to beleeue. Seeing the ſame trueth is in the performance of Gods promiſes, concerning our ſaluation,which is in the report of things done by God or Chriſt toward our ſaluation.Therefore to doubt thereof in reſpect of Gods trueth, is blaſphemous againſt ỹ immutabilitie of his trueth.And therefore though the godly be aſſaulted of their infirmitie and of Satans temptation,to doubt often times of their ſaluation, yet they muſt oppoſe the certeyntie of Gods trueth againſt ſuch aſſaultes, and holding faſt the promiſes of God, aſſure them ſelues of the effect of them. But with you it is onely an hope, whereby you meane an vncerteyne hope that may be deceiued, and confound him that ſo hopeth.

Confidence and certeyntie of ſaluation.

This may well be the hope of the Papiſtes, but the hope of Chriſtians is moſt certeyne, and confoundeth not,becauſe the loue of God is powred forth into our hearts by his ſpirite which he hath giuen vs Rom.5.5. But to examine the other part of your definition,*you ſay it is well corroborated, confirmed, and ſtrengthened, vpon the promiſes and grace of God,and the parties merites* We ſee now what maketh the vnſufficiencie,what maketh the vncerteyntie,not the promiſe or grace of God:(for the giftes of God are without repentance)but the parties merites,according to which the promiſe and grace of God (with you)is effectuall. And ſo you denie the promiſes of God to be founded in his meere grace,and his grace alſo you deny to be grace,ſeeing it is not effectuall but by merite of workes: for grace is no grace (ſayth the Apoſtle) if it be of workes Rom.11.6. So are you no leſſe enemies of the grace of God, then the Pelagians. And here we ſee what a poyſon of true fayth mens merites are, that though a mans *hope be well corrobo:rated, confirmed, ſtrengthened,not vpon them onely, but vpon them and vpon Gods promiſes and grace, yet it is but onely an hope*, and no certeyntie or aſſurance of ſaluation. *But the wordes both following and going before, proue euidently againſt the Proteſtants, that our confidence and hope in the day of iudgement,dependeth not onely vpon apprehenſion of Chriſtes merites by fayth, or vpon his grace and mercie, but alſo vpon our conformitie to Chriſt in this life,in charitie and good workes.* Verely if it depend not onely vpon Chriſtes grace,but vpon our workes, it dependeth not at all vpon his grace: If of grace (ſayth the Apoſtle) it is not at all of workes:for els grace is become no grace,if of workes,it is not at all of grace,for els worke ſhould be no worke, Rom.11.6. Wherefore except we will exclude the grace of Chriſt altogether, we muſt holde that our confidence and hope dependeth onely vpon his grace and mercie. *My whole hope* (ſayth S. Auguſtine) *is nothing els but thy exceeding great mercie.*Conf.li.10.c.29. What ſayth the Apoſtle then in this place againſt the Proteſtants? He ſayth that by this,charitie is perfected in vs,that as he is,ſuch ſhould we be in the world, that we may haue confidence in the day of iudgement: becauſe charitie is an argument of fayth, by which we conclude that we haue true fayth, as we may conclude the cauſe by the neceſſarie effectes thereof.Not that this imperfect charitie which we haue in this life,is a cauſe of this ſecuritie or confidence,but an argument of faith,by which we haue confidence in the meere grace and mercie of God, exhibited to vs in Chriſt, and not in the merite of our vnperfect charitie. And ſo meaneth S.Peter, that we ſhould make ſure our election and vocation by good workes,that is,confirme our fayth of Gods election by the effectes of fayth, and ſo make it ſure to our ſelues and our owne knowledge, which is moſt certeyne of it ſelfe, and is of meere grace and not of workes, as the Apoſtle ſaid Rom.11.6.

Neither doth S.Paul truſt in the merite of his workes,to receiue a crowne of glorie, but in the certeyntie of Gods promiſe, which he is moſt iuſt to performe, as he is moſt gratious in promiſing. Our conformitie therefore with Chriſt in this life in charitie and good workes, though farre from compariſon in equalitie or perfection of Iuſtice,is a thing neceſſarily adioyned to our ſaluation,but no cauſe thereof, being a fruite of the ſpirite of adoption,which is giuen vs according to Gods election and predeſtination, as S. Paul teſtifieth ſaying: *Whom he hath foreknowen he hath predeſtinated to be conformable to the image of his ſonne* Rom.8.29. And thoſe are the children of God, which haue not receiued the ſpirite of bondage to feare, but the ſpirite of adoption, to crie boldly, *Abba*,Father,and to be aſſured of the heauenly inheritance with Chriſt,with whom they are conformable in ſuffering, that they may be partakers with him in glorie Rom.8.15. Therefore the Apoſtle in the 13.14.and 15. verſes before,ſheweth the cauſe whereupon this confidence is grounded: namely, the ſpirite of adoption and fayth in the merites of Chriſt in this verſe, and that which followeth, he ſheweth the effectes of the ſame ſpirite and fayth,by which we may knowe that we haue the ſpirite and true fayth, and ſo haue confidence in the day of iudgement.

Rhem. 6. 18. Feare is not in charitie.) *The Heretikes very falſely vnderſtand this place ſo,that Chriſtian godly men ought to haue no doubt, miſtruſt, or feare of hell and damnation. Which is moſt euidently againſt the Scriptures, commending euery where vnto vs the awe and feare of God and his iudgements.* Feare him(*ſaith our Sauiour Math.*10.that can caſt body and ſoule into hell. *And Pſal.*118. Pearſe my fleſh with thy feare. *Which feare of Gods iudgements cauſed S.Paul and all good men to chaſtiſe their bodies, leſt they ſhould be reprobate and damned. And the wiſe man for this cauſe affirmeth him to be happie*, that is euer fearefull. *And holy Iob ſayth*, I feared all my workes. *And the Apoſtle*, With feare and trembling worke your ſaluation. *Which kind of feare is euen in the iuſteſt men and moſt full of charitie, conſiſting well with the ſame vertue, and is called* Filialis timor, *becauſe it is ſuch as the good childe ought to haue towarde his father.*

The feare of God in iuſt men,conſiſteth with charitie. 1.*Cor*.9. *Pro*.28. *Iob* 6.9. *Phil*.2.

But there is a kinde of feare which ſtandeth not with charitie, and is cleane againſt hope alſo, that which bringeth ſuch perplexitie and anxietie of conſcience, that it induceth a man to miſtruſt or deſpaire of Gods mercies. That ſeruile feare alſo which maketh a man often to leaue ſinning and to doe the externall workes of iuſtice, not for any loue or delight he hath in God or his lawes, but onely for feare of damnation, though it be not il in it ſelf, but very profitable, as that which helpeth toward the loue of God, yet it ſtandeth not with charitie neither, but is daily more and more leſſened, and at length quite driuen out by charitie. Of theſe kinde of feares then the Apoſtle ſpeaketh, and (as ſome expound) of the feare of men alſo, of which our Sauiour ſaith, Feare not them that kil the body. *Matt.10.*

What feare agreeth not with charitie.

Seruile feare is not il.

Fulke.6. The very context doth ſhew, that feare is contrary to confidence in the day of iudgement, whereof he ſpeaketh in the former verſe. And ſo doth S. Auguſtine vnderſtand it, ſaying: *Now of the ſame confidence, ſee what he ſaith: Whereby is charitie vnderſtoode to be perfect? feare is not in charitie: What ſhall we then ſay of him which hath begonne to feare the day of iudgement? If charitie were perfect in him, he ſhould not feare.* Neuertheleſſe, he ſheweth this feare to be firſt neceſſarie, as to make way for charitie to enter, as a briſtle or nedle doeth for a threed, which threed being entred, driueth out the briſtle. He acknowledgeth alſo the continuall feare & reuerence of God, which is neuer ſeparated from Gods children, and very well agreeth with charitie, whereunto pertaine theſe textes of Scripture, which without cauſe you heape vp againſt vs, as though we denied that feare to be neceſſary for all Gods children, whereas we ſpeake of that feare which bringeth perplexitie and anxietie of conſcience, which is contrary to confidence in the day of iudgement. For he that is not aſſured that his ſinnes are forgiuen by the merites of Ieſus Chriſt, can haue no quietnes of conſcience, or confidence in the day of iudgement. But he that by Gods ſpirit, through a liuely faith (which by vnfained charitie he knoweth that he hath) is aſſured of the remiſſion of his ſinnes by the merits of Chriſtes death, and that the righteouſnes of Chriſt is giuen to him by God, whereby he is iuſtified before God: he trembleth not at the day of iudgement, in which he is ſure he can not be condemned, but loueth & deſireth the comming of Chriſt vnto iudgement. Wherein he is certaine to receiue the crowne of eternall glory due to the iuſtice of Chriſt, and freely giuen to him by God, whom as an obedient childe he loueth and his brethren, as he hath commanded. Contrarywiſe, he that trembleth at the iudgement of Chriſt as the deuils doe, neither loueth God vnfainedly, whome he feareth as the deuils feare him, and not as his children feare him, nor hath a true and liuely faith, of which commeth true and perfect loue which caſteth out feare, that hath torment in it. And here is to be marked, that the Apoſtle in this and ſuch like places by perfect charitie meaneth not that which hath no defect, but that which is vnfained and accompliſhed in the effects of loue, and is like to the loue wherewith God loueth vs. Which hath ſhewed it ſelfe in deede, by giuing his Sonne to die for vs, ſo that the compariſon (as Auguſtine often ſheweth vpon the like textes) is not in quantitie or equalitie, but in ſimilitude and qualitie only. For els no charitie can be perfect, no not the charitie of Angels, as S. Auguſtine ſheweth, *in Ioan. Tr.4.*

Popiſh feare.

CHAP. V.

They that loue God, muſt loue his natural ſonne IESVS, *and his ſonnes by adoption, and keepe his commandements, which to the regenerate are light. 4 But not, vnles they continue in the Catholike faith, namely of this article, that* IESVS *is the ſonne of God, and therfore able to giue vs life euerlaſting, 14 and al our petitions, 16 and our praiers for al our brethren that ſinne not vnto death, dying in their mortal ſinnes by impenitence. Laſt of al, he warneth them not to communicate with Idols.*

WHoſoeuer beleeueth that IESVS is Chriſt, is borne of God. And euery one that loueth him which begat: loueth him alſo which was borne of him.

2 In this we know that we loue the children of God: when as we loue God, & keepe his commaundementes.

3 For this is the charitie of God, that we keepe his commaundementes: * and ‖ his commaundementes are not heauy. Mat. 11. 30.

The Epiſtle vpon *Dominica in albis* or Low Sunday.

4 Becauſe al that is borne of God, ouercommeth the world. and this is the victorie which ouercommeth the world, our faith.

1.Cor.15,57 5 Who is he * that ouercommeth the world, but he that beleeueth that IESVS is the ſonne of God?

6 This is he that came by water & bloud IESVS Chriſt: not in water only, but in water and bloud. And it is the Spirit which teſtifieth, that Chriſt is the truth.

7 For there be ‖ three which giue teſtimonie in heauen, the Father, the Word, and the Holy Ghoſt. and theſe three be one.

8 And

WHoſoeuer beleeueth that IESVS is Chriſt, is borne of God: and euery one that loueth him which begate, loueth him alſo which is begotten of him.

*2 *By this we know that we loue the children of God, when wee loue God, and keepe his commaundements.* Matt.12. 57.

*3 For this is the loue of God, that we keepe his commaundements: and * his commaundements are not grieuous.* 1.Cor.15.57.

4 For all that is borne of God, ouercommeth the world: and this is the victorie that hath ouercome the world, euen *our faith.*

5 Who is it that ouercommeth the worlde, but hee which beleeueth that Ieſus is the Sonne of God?

6 This Ieſus Chriſt is he that came by water and bloud: not by water onely, but by water and bloud: and it is the ſpirit that beareth witneſſe, becauſe the ſpirit is trueth.

7 For there are three which beare recorde in heauen, the Father, the Word, and the holy Ghoſt, and theſe three are one.

8 And

8 And there be three which giue testimonie in earth: the spirit, water, and bloud. ‖ and these three be one.

9 If we receiue the testimonie of men, the testimonie of God is greater. because this is the testimonie of God which is greater, that he hath testified of his sonne.

Io 3,36. 10 *He that beleeueth in the sonne of God, hath the testimonie of God in him self. ☞He that beleeueth not the Sonne, maketh him a lier: because he beleeueth not in ẏ testimonie which God hath testified of his sonne.

11 And this is the testimonie, that God hath giuen vs life euerlasting. And this life is in his sonne.

12 He that hath the Sonne, hath life. he that hath not the sonne of God, hath not life.

13 These things I write to you, that you may know that you haue eternal life which beleeue in the name of the sonne of God.

14 And this is the confidence which we haue toward him: that,* whatsoeuer we shal aske according to his will, he heareth vs.

Mt.7,7.21, 22. 1 Io.3,22. c or, if we know

15 And c we know that he heareth vs whatsoeuer we shal aske: we know that we haue the petitions which we requeste of him.

16 He that knoweth his brother to sinne a sinne not to death, let him aske, and life shal be giuen him, sinning not to death. There is ‖ a sinne to death: ‖ for that I say not that any man aske.

c a sinne. ‖ not to death.

17 All c iniquitie, is sinne. And there is a sinne ‖ to death.

18 Wee know that euery one which is borne of God, sinneth not: but the generation of God preserueth him, and the wicked one toucheth him not.

19 We know that we are of God, and the whole world is set in wickednesse.

20 And we know that the sonne of God commeth: and he * hath giuen vs vnderstanding, that we may knowe the true God, and may be in his true sonne. This is ẏ true God, and life euerlasting.

Luc.24,45.

21 My litle children, keepe your selues ‖ from Idols. Amen.

‖ Or, Images.

8 *And there are three which beare record in earth, the spirite, and water, and blond, and these three agree in one.*

9 *If we receiue the witnesse of men, the witnesse of God is greater: For this is the witnesse of God, which he testifieth of his sonne.*

10 *He that beleeueth on the Sonne of God, hath the witnesse in him selfe: Hee that beleeueth not God, hath made him a liar, because hee beleeued not the recorde that God gaue of his Sonne.* Ioan.3.37.

11 *And this is the record, that God hath giuen vnto vs eternall life, and this life is in his Sonne.*

12 *He that hath the Sonne, hath life: and he that hath not the Sonne of God, hath not life.*

13 *These things haue I written vnto you that beleeue on the Name of the Sonne of God, that ye may knowe that ye haue eternall life, and that ye may beleeue on the Name of the Sonne of God.*

14 *And this is the trust that we haue in him: that* *if we aske any thing according to his will, he heareth vs.* 1.Ioan.3.22.

15 *And if we know that he heare vs whatsoeuer we aske, we knowe that we haue the petitions that we desire of him.*

16 *If any man see his brother sinne a sinne* which is *not vnto death, he shal aske, and he shall giue him life for them that sinne not vnto death. There is a sinne vnto death: I say not that yee should pray for it.*

17 *All vnrighteousnesse is sinne: and there is sinne not vnto death.* Matt.12.31. mar.3.29.

18 *We know that whosoeuer is borne of God, sinneth not: but hee that is begotten of God, keepeth himselfe, and that wicked toucheth him not.*

19 *Wee knowe that wee are of God, and the whole world lieth in wickednesse.*

20 *We knowe that the Sonne of God is come, and hath* *giuen vs a minde to knowe him which is true: and wee are in him that is true, through his Sonne Iesus Christ: This same is very God, and eternall life.* Luke 24.45.

21 *Babes, keepe your selues from from* †*idoles, Amen.* †Or, Images.

The ende of the first Epistle of Saint Iohn.

ANNOTATIONS. CHAP. V.

Rhem. 1.

3. His commandements are not heauie.) *How can the Protestants say that Gods cõmandements can not possibly be fulfilled or kept in this life, seing the Apostle saith,* they be not heauie: *and Christ saith,* his yoke is sweete, & his burden light? *See for the ful vnderstanding of this place, S. Augustine* de perfectione iustitiæ c. 10. *The Heretikes in fauour of their forsaid error, rather translate,* His commaundements are not *grieuous: then,* are not heauie.

The commandements possible to be kept. *Mat.* 12.v.30. Heret translation.

* Beeing

Fulke. 1.

Seeing our English word *grieuous* commeth of the latin word *graue,* which is not only weightie, but also troublesome, it better answereth both the Greeke & Latine, then the word *heauie,* which is properly that which is of great weight. And the same worde beinȝ both in the Greeke and Latine 2. *Cor.* 10.v.18. You your selues translate *sore, his epistles are sore and vehement,* but in effect there is no great difference. Wee acknowledge that Gods Commaundements are not heauie to him that is borne of God, which ouercommeth the worlde by faith. Otherwise the yoke of the Lawe, is such a burden (as the Apostle confesseth) as neither we nor our fathers were able to beare, but beleeue to be saued by the grace of our Lorde Iesus Christ. Actes 15. 10. 11.

Cauilling.

The Commandements are not heauie.

Who

Who hauing taken away the curſe of the Lawe, and ſatiſfied for our tranſgreſſions of the Lawe, hath alſo giuen vs grace to loue the Lawe and commaundements of God, and in ſome weake meaſure to obſerue them. So that the curſe being taken away, our tranſgreſſions anſwered in Chriſt, and our hearts framed by his grace to loue his commaundements, and ſome ſtrength giuen vs to keepe them, they are not heauie, they are not burdenous or grieuous, and the yoke of Chriſt is ſweete, and his burden light vnto vs. Who chargeth vs not with the vntollerable burthen of the Lawe, but eaſeth and refreſheth all them that labour and are heauie loden with it. And therefore the Proteſtants ſtill affirme, that in ſuch perfection as the iuſtice of God requireth, Gods commaundements cannot poſſibly be fulfilled in this life by any man, except our Sauiour Chriſt. Yet to him whoſe ſinnes are pardoned by his grace, and he is borne againe by his ſpirit, his Commandements are not burdenous. Not becauſe they can be perfectly fulfilled, but becauſe ſtrength is giuen to keepe them in part, and the tranſgreſſions of frailtie, are pardoned through Chriſt. S. Auguſtine *de perfect. iuſtit.* whither you ſend vs for the vnderſtanding of this text, ſaith: *For none other cauſe the Scripture affirmeth that Gods commaundements are not heauie, but that the ſoule which feeleth them to be heauie, may vnderſtand that it hath not yet receiued ſtrength, to which the Lords precepts are ſuch as they are commended, namely light and ſweete, and that he might pray with groning of his will, that he may obteine the gift that maketh them eaſie. Againe, they are cõmended not to be heauie, that to whom they are heauie, he may vnderſtand that he hath not yet receiued the gift by which they may not be heauie, and that he ſhould not thinke hee doeth fulfill them, when he doeth them ſo, that they be heauie. For God loueth a cheerefull giuer, and yet when he feeleth them to be heauie, he may not be broken in deſpairing. But be compelled to ſeeke, to aske, to knocke. Therefore let vs heare in theſe teſtimonies which he hath ſet downe afterward, God commending his precepts not to be heauie, that the cõmandements of God (ſaith Caleſtius the Pelagian heretike) are not onely not impoßible, but alſo not heauie or burthenous.* Then follow thoſe textes in order which the Papiſts abuſe againſt vs, as their fathers the Pelagians did againſt S. Auguſtine, among which this text is one. To which S. Auguſtine thus anſwereth: *If they did vnderſtand that in Deuteronomie (as the Apoſtle Paul alleadgeth it) that with the heart men beleeue to iuſtice, with the mouth confeſſion is made to ſaluation: becauſe the whole haue no neede of the Phiſition but the ſicke, they ſhould be admoniſhed by this teſtimonie of the Apoſtle Iohn, which for this purpoſe he hath placed laſt. This is the charitie of God, &c. that to the loue of God the Commaundement is not heauie, which is not powred forth into our heartes but by the holy Ghoſt, not to the will of man by giuing to which more then they ought, they are ignorant of the iuſtice of God, which loue yet ſhall then be perfected, when all painefull feare is departed.*

Rhem. 2. 7. Three which giue teſtimonie.) *An expreſſe place for the diſtinction of three perſons, and the vnitie of nature and eſſence in the B. Trinitie: againſt the Arians and other like Heretikes, who haue in diuers ages found themſelues ſo preſſed with theſe plaine Scriptures, that they haue (as it is thought) altered and corrupted the text both in Greeke and Latin many waies: euen as the Proteſtants handle thoſe texes that make againſt them. But becauſe we are not now troubled with Arianiſme ſo much as with Caluiniſme, we neede not ſtand vpon the varietie of reading or expoſitions of this paſſage. See S. Hierom in his epiſtle put before the 7. Canonical or Catholike Epiſtles.*

Three perſons and one ſubſtance in the B. Trinitie. The Arians corrupt ỹ text of Scripture.

Fulke. 2. You are neuer able to proue, that we haue altered or corrupted any text of Scripture, but contrarywiſe we haue laboured to bring the Scriptures from your alterations and corruptions, vnto the original trueth.

Slander.

Rhem. 3. 16. A ſinne to death.) *A ſinne to death is another thing then a mortal ſinne. for it is that mortal ſinne onely, whereof a man is neuer penitent before his death, or in which he continueth til death, & dieth in it.* I affirme (*ſaith S. Auguſtine de correp. & grat. c.* 12) that a ſinne to death is to leaue faith working by charitie euen til death. *So likewiſe in the words before,* a ſinne not to death, *is not that which we cal a venial ſinne, but any that a man committeth and continueth not therin til death.*

What is a ſinne to death.

Fulke 3. The Apoſtle meaneth of ſinne againſt the holy Ghoſt, for which no man ought to pray, becauſe Chriſt hath teſtified that it is irremiſſible. And although final impenitencie be alſo a ſinne to death & foloweth ỹ other, yet the Apoſtle ſpeaketh not thereof in this place, but of ſuch a ſinne as we ſee a man cõmit in this life. *Beda* therefore thus writeth vpon this text: *Here ariſeth a great queſtion, becauſe S. Iohn ſheweth plainly, that there are certaine brethren for whom we are not cõmanded to pray, whereas our Lord commandeth vs to pray euen for our perſecuters, which queſtion cannot otherwiſe be anſwered, except we cõfeſſe that there are ſome ſinnes in the brethren, which are more grieuous then the perſecution of enemies. Therefore the ſinne of a brother to death, is when after the acknowledging of God, which is giuen him by the grace of our Lord Ieſus Chriſt, a man doth oppugne or fight againſt the brotherhod, & is ſtirred and toſſed by the firebrands of enuie, againſt the grace it ſelf, wherby he is recõciled to God. A ſinne not vnto death is, if any man hath not eſtranged his loue frõ his brother, but by ſome infirmitie of minde hath not ſhewed the offices due to the brotherhode. Wherefore our Lord ſaid vpon the Croſſe, Father forgiue them, becauſe they know not what they doe. For hauing not beene made partakers of the grace of the holy Ghoſt, they had not yet entred into the fellowſhip of the holy brotherhod. And bleſſed Stephen prayeth for them by whome he was ſtoned, Becauſe they had not yet beleeued Chriſt, neither did they yet fight againſt the common grace. But the Apoſtle Paul for this cauſe I beleeue, prayeth not for Alexander, becauſe he had beene a brother and had ſinned to death, that is by the firebrands of enuie, he had fought againſt the brotherhod. But for them which had not broken of their loue, but fainted through feare, he prayeth that it may be forgiuen them. For ſo he ſaith: Alexander the Copperſmith hath done me much euill, the Lord reward him according to his workes. Whom thou alſo auoyde, for he hath greatly reſiſted our ſayings. Afterward he addeth them for whom he prayeth, ſaying thus: In my firſt defence no man ſtoode with me, but all forſooke me, let it not be imputed to them. Sinne vnto death alſo, may be taken for ſinne continuing to death, for which he forbiddeth any man to aske. For that ſinne which is not corrected in this life, the pardon therof is in vaine asked after death. But if we looke diligently to thoſe words that follow, the former ſenſe ſeemeth to agree more to the tenor of this text.* And this former ſenſe in the very ſame wordes is giuen by S. Auguſtine *De ſermone Domini in monte, lib.* 1. *prope finem:* Wherefore that hee ſaith, *De corrept. & gra. c.* 12. is thus to be vnderſtoode, that to forſake faith which worketh by loue, is a ſinne vnto death: for hee ſaith in the ſame place, that ſeeing that ſinne is not expreſſed, many and diuers things may be thought of it.

Sinne againſt the holy Ghoſt.

Rhem. 4. 16. For that I ſay not.) *If the ſinne to death whereof he ſpeaketh, be the ſinne wherein a man dieth without repentance, according to S. Auguſtines wordes before rehearſed: then the praier which he ſpeaketh of, muſt needes be praier for the dead. becauſe he ſpeaketh of praying, or not praying, for them that died in deadly ſinne, exhorting vs to pray, and encouraging vs to doe it with confidence to be heard, if we pray, for them that departed this life not in deadly ſinne. and contrariwiſe in maner*

Praier for the dead.

maner diſſuading and diſcouraging vs from praying for ſuch as continued in wickednes euen to their liues end. And S. Auguſtine ſetteth downe the Churches practiſe agreeable to the Apoſtles meaning, li. 21. c. 24. de Ciuit. Dei. If there be any (*ſaith he*) that perſiſt til death in impenitence of hart, doth the Church now pray for them, that is, for the ſoules of them that ſo are departed? *So ſaith he. And this is the cauſe that* Concilium Bracharenſe primum cap. 34. *forbiddeth to pray for ſuch as die in deſperation, or kil themſelues: and the reaſon, why the Church forbeareth to pray for Heretikes that die in their hereſie, or mainteine hereſie vnto death and by their death.*

Some of the dead may not be praied for.

And that the place is moſt properly or onely meant of praying for the departed, this conuinceth, that neither the Church nor any man is dehorted here from praying for any ſinner yet liuing, nor for the remiſſion of any ſinne in this life: al ſinnes (of what ſort ſoeuer) being pardonable, ſo long as the committers of them be in caſe and ſtate to repent: as they be, ſo long as they be in this world. And we ſee that the Church praieth, and is often heard, for Heretikes, Iewes, Turkes, Apoſtats, and what other infidels or il men ſoeuer, during their liues. And it is great blaſphemie that the Caluiniſtes vtter vpon this place: to wit, that Apoſtaſie and certaine other ſinnes of the reprobate, can not be forgiuen at al in this life. Which they holde, onely to auoide the ſequele of praying for the dead vpon theſe wordes of S. Iohn. beſides that they muſt take vpon them preſumptuouſly, to know and diſcerne of Gods ſecretes, who be reprobate, and who be not, and according to that, pray for ſome, and not for otherſome. al which is moſt wicked and abſurd preſumption.

It is proued that the Apoſtle ſpeaketh of praying for the dead. The Caluiniſts blaſphemie, to auoid this ſenſe of the Apoſtle.

As for their allegation, that S. Ieremie the Prophet was forbidden to pray for the Iewes, and warned that he ſhould not be heard, Cap. 7. 11. 14: there is great difference. firſt, he had a reuelation by the wordes of God, that they would continue in their wickednes, as we haue not of any certaine perſon, whereof S. Iohn here ſpeaketh. ſecondly, Ieremie was not forbidden to pray for the remiſſion of their ſinnes, nor had denial to be heard therein for any mans particular caſe, whereof the Apoſtle here ſpeaketh: but he was told that they ſhould not eſcape the temporal puniſhment and affliction which he had deſigned for them, and that he would not heare him therein.

Fulke. 4. By that which is ſaid before in the laſt Section, it may appeare vpon howe weake a foundation, prayer for the dead is grounded. The ſinne whereof S. Iohn ſpeaketh, is not that onely nor ſpecially which S. Auguſtine ſaith to be a ſinne vnto death, but that which Chriſt ſaith to be the ſinne againſt the holy Ghoſt, which ſhall neuer be forgiuen, ſuch as was the ſinne of Iudas, of the Phariſees, and of Alexander the Copperſmith. And yet it is a ſorie Argument that ſhould be drawen of this place (if it were ſo to be vnderſtood.) Some of the dead may not be praied for, as they that die without repentãce, *Ergo* all the reſt may be prayed for. Which is as good as this, Alexander the Copperſmith might not be prayed for after his death, *Ergo* Iudas and the Phariſees might be prayed for after their death: which might not be prayed for when they were aliue. But that the text cannot be vnderſtoode of praying for the dead, it is manifeſt by the very wordes. For he ſaith not, If any man ſhall ſee that his brother hath ſinned not to death: but if any ſhall ſee his brother *ſinning*, which proueth that his brother is aliue, for he ſinneth not when he is dead, neither can a man ſee him ſinning when he is dead. So the text is, Hee ſhall giue life to them that *doe ſinne* not vnto death, therefore the plaine wordes of the text are, that the man ſinneth to death, or ſinneth not to death, which is not to be prayed for, or which is to be prayed for. But who ſo not onely ſinneth, but alſo is ſeene to ſinne or ſinning, whether to death or not to death, is aliue and not dead, therefore prayer is to be made by this text, for him that is aliue, and not for him that is dead. Nowe *let vs ſee how you conuince that this place is moſt properly or onely, meant of praying for the dead. Becauſe* (ſay you) *neither the Church nor any man is dehorted here from praying for any ſinner yet liuing, nor for the remiſſion of any ſinne in this life.* A proper conuiction and a learned Argument, when that is taken for a reaſon, which is the whole matter in queſtion. But howe proue you that no man is dehorted from praying for any ſinner yet liuing? You anſwere, *All ſinnes are pardonable, ſo long as the committers be aliue, for ſo long they are in caſe to repent.* But our Sauiour Chriſt ſaith, That he that ſinneth againſt the holy Ghoſt, and the ſinne againſt the holy Ghoſt ſhall not be pardoned in this worlde, nor in the worlde to come. And the Apoſtle ſaith, It is impoſſible for them that fall away after they haue beene lightened, &c, to be renued by repentance. Matth. 12. 31. Hebr. 6. 4. &c. Therefore that you ſay is falſe.

Prayer for the dead.

Sinne againſt the holy Ghoſt.

You adde further, *That the Church prayeth and is often heard for Heretikes, Iewes, Turkes, Apoſtats and other wicked whatſoeuer during their liues.* I anſwere, the true Church prayeth not for them that ſinne againſt the holy Ghoſt, or be ſuch Apoſtataes of whome the Apoſtle ſpeaketh, by any generall entendment of her prayers, nor for any ſpeciall perſons knowen to be ſuch, and if ſhe ſhould pray for them, ſhe ſhould not be heard to obtaine pardon for them, which cannot and will not repent. *But it is a great blaſphemie to ſay,* (ſay you) *that Apoſtaſie, and certaine other ſinnes of the reprobate, can not be forgiuen at all in this life.* If it be blaſphemie to ſay that Chriſt himſelfe and his Apoſtles ſaid, What is it to ſpeake contradictorie to them as you doe? The ſinne or blaſphemie againſt the holy Ghoſt ſhall neuer be forgiuen ſaith Chriſt, it ſhall ſometimes ſay you. It is impoſſible for ſuch to be renued by repentance (ſaith the Apoſtle,) it is not impoſſible for any, ſay you. And if we holde this onely to auoyde the ſequele of praying for the dead vpon theſe wordes, Why did not S. Paul pray for Alexander the Copperſmith, but againſt him? Why doe Auguſtine and Bede interprete the text of them, that of enuie and malice oppugne the grace of God and the brotherhode? Why doeth *Oecumenius* expound it of them that ſhew no conuerſion, though they be liuing? Yea of them that be mindeful of iniuries, *Beſides this* (you ſay) *we muſt take vpon vs preſumptuouſly to knowe and diſcerne of Gods ſecrets, who be reprobate and who not.* But it is no preſumption in the intention of our prayers to except all the reprobate, as our Sauiour Chriſt doeth expreſly, *Ioan.* 17. 9. And if any doe manifeſtly ſhewe himſelfe to be ſuch an one, by blaſpheming the holy Ghoſt, or by wilfull and malitious obſtinacie, it is no preſumption to ceaſe praying for him, but it is lawfull to pray God to confound them, as Dauid doeth the malitious enemies of Chriſt, *Pſalme* 109. As S. Paul prayeth againſt Alexander, 2. *Timoth.* 4. 14. And the Church prayed againſt *Iulian* the Apoſtata, *Theodoret. Hiſt. lib. 4. cap. 9. & 17. & 19.* By which it may appeare howe vainely you cauil about *Ieremie*, who was forbidden to pray for the people: for as their obſtinacie was reueiled to *Ieremie*, ſo the wickedneſſe of ſome ſheweth it ſelfe openly, of whome S. Iohn ſpeaketh that they ſinne vnto death. That he was not forbidden to pray for remiſſion of their ſinnes, but for releaſe of their puniſhment, it is a vaine diſtinction: for if they would or could haue repented of their ſinnes,

ſinnes, the Prophet might aſſure them, that they ſhould eſcape the puniſhment, and ſo he doth aſſure them. cap.26.13. I will conclude therefore with the ſaying of S. Auguſtine in the place before mentioned, De ſerm: Dom. in monte. lib.1. *This difference of ſinnes, diſtinguiſheth Iudas betraying, from Peters denying: not that we muſt not pardon him that repenteth, leſt we come againſt that ſaying of our Lord, wherein he commandeth that we muſt alwayes pardon our brother, deſiring that his brother would forgiue him: but becauſe there is ſo great a filthines of that fault, that he can not ſubmitte himſelfe to the humilitye of entreating, although he be compelled of an euill conſcience, both to acknowledge his ſinne, and alſo to vtter it. For when Iudas had ſayde, I haue ſinned, in that I haue betrayed innocent blood, he ranne ſooner of deſperation to the rope, then of humilitie to aſke pardon. Wherefore it is much to be regarded, to what kinde of repentance, God giueth pardon. For many much ſooner doe confeſſe that they haue ſinned, and are ſo angry with themſelues, that they would vehemently that they had not ſinned: but yet they lay not downe there life, to make there heart humble and obedient, and to deſire pardon: which affection of the minde, it is to be beleeued, that they haue alreadie of their condemnation, for the greatneſſe of their ſinne. And this peraduenture is to ſinne againſt the holy ghoſt, that is after grace of the holy ghoſt receiued, to oppugne the brotherly charitie, by malice and enuie, which ſinne our Lord ſayeth, not to be forgiuen in this world nor in the world to come.*

Rhem.5. 21. From idoles.) *It is ſo knowen a treacherie of Heretikes to tranſlate* idola *images (as here and in a number of places ſpecially of the Engliſh Bible printed the yeere 1562.) that wee neede not much to ſtand vpon it. As this alſo is ſeene to all the world, that they doe it of purpoſe to ſeduce the poore ignorant people, and to make them thinke, that whatſoeuer in the Scriptures is ſpoken againſt the idols of the Gentiles (which the Prophet calleth* Simulachra Gentium) *is meant of pictures, ſacred images, and holy memories of Chriſt & his Saincts. Againſt ſuch ſeducers the ſecond ſacred Councel of Nice called the ſeuenth Synode, decreeth thus Act.4.Pag.122.* Quicunque ſententias ſacræ ſcripturæ de Idolis, contra venerandas imagines adducunt, anáthema. Qui venerendas imagines idola appellant, anáthema. Qui dicunt & Chriſtiani adorant imagines vt Deos, anáthema, *that is,* Anáthema to all them that bring the ſentences of holy Scripture touching idols, againſt the venerable images, Anáthema to them that call the venerable images, idols. Anáthema to them that ſay, Chriſtians adore images as gods.

Heret. tranſlation againſt ſacred images. *Pſal.113.* The 2 Councel of Nice pronounceth anáthema, that is, a curſe againſt the Caluiniſts. *Edit. Colon. an.1567.*

Nowe in their later tranſlations the Heretikes perceiuing that the world ſeeth their vnhoneſt dealing corrected themſelues in ſome places, and in this place haue put, idols, *in the text: but to giue the people a watchword that the Churches images are to be compriſed in the word,* idols, **they haue put* images, *in the margent. But concerning this matter, it is moſt euident that neither euery idol is an image, nor euery image an idol: and that howſoeuer the origene or etymologie of the word,* idol, *may be taken in the Greeke, yet both the words and the things be in trueth and by the vſe of all tongues, farre differing. The great dragon that the Babylonians adored* (Dan.14.) *was an idol, but not an image: the Cherubins in Salomons temple were images, but not idols. and the face of the Queene in her coine or els where, as Cæſars face vpon the coine that Chriſt called for, is an image, but not an idol. and the Heretikes dare not tranſlate that text of ſcripture thus,* Whoſe idol is this ſuperſcription? *nor call the Queenes image, the idol of the Queene: nor Chriſt, the idol of his father: nor woman the idol of the man: nor man, the idol of God, all which in Scripture be named images for all that, and bee ſo in deede, and not idols. Which conuinceth, that the Heretikes be falſe and corrupt tranſlatours in this place and other the like, confounding theſe two wordes as if they were all one.*

*The bible of the yere 1577. The great difference of idol and image.

But as for the hauing of images or purtraits of holy things, not only in priuate houſes, but alſo in Churches, God himſelfe doth warrant vs, who commanded euen the Iewes themſelues (a people moſt prone to idolatrie, and that after he had giuen them a ſpeciall precept of not hauing, making, or worſhipping of idols) *to make the images of Angels (the Cherubins) and that in the ſoueraine holieſt place of adoration that was in the Temple, and about the Arke. yea and in reſpect of which ſacred images partly, they did (as S. Hierom ſaith* ep.17.c.3.) *ſo great reuerence to the holy place called* Sancta ſanctorum. *If they then were warranted and commaunded to make and haue in ſo great reuerence the images of mere ſpirites or Angels, whoſe naturall ſhape could not be expreſſed: howe much more may we Chriſtians haue and reuerence the images of Chriſt, his B. mother, the Apoſtles and other Saincts, being men, whoſe ſhape may be expreſſed? So doth the ſaid Nicene Councel argue againſt the Heretikes which at that time were the Aduerſaries of images.*

Sacred images in Churches, by Gods owne warrant. *Exod.25.* The 2 Councel of Nice was gathered againſt Image breakers.

And note here, that eight hundreth yeres agoe, they were ſtraight counted Heretikes that began to ſpeake againſt images, & that Councel was called purpoſely for thē, and condemned them for Heretikes, & confirmed the former auncient reuerence and vſe of ſacred images. which began euen in our Sauiours time or litle after, when good religious folke for loue and reuerence made his image, namely the woman that he healed of the bloudy fluxe. which image was alſo approued by miracles as the Eccleſiaſticall hiſtorie telleth, and namely Euſebius Eccl.hiſt.lib.7, c.14. **who alſo witneſſeth that the images of Peter and Paul were in his daies. as you may ſee alſo in S. Auguſtine* (li.d.conſenſ Euangeliſt.c.10. *that their pictures commonly ſtoode together in Rome, euen as at this day. Of our Ladies image ſee S. Gregorie* li.7.ep.5.indict 2.ad Ianuar. & ep.53. *In whome alſo* (li.7.ep.109.) *you may ſee the true vſe of images, and that they are the bookes of the vnlearned, and that the people ought to be inſtructed and taught the right vſe of them, euen as at this day good Catholike folke doe vſe them to helpe and increaſe their deuotion, in all Catholike Churches: yea the Lutherans themſelues retein them ſtill. S. Damaſcene wrote three bookes in defenſe of ſacred images againſt the foreſaid Heretikes.*

The antiquitie of holy images. **Loco citato.* The vſe and fruite of holy images.

Fulke. 5. It is well knowen, to them that haue but meane knowledge in the greeke tongue, that the word which the apoſtle vſeth, when the apoſtle did write, was taken for the ſame that we call an image, and heare to all the Dictionaries olde and new beare witneſſe. Therfore it was no corruption to tranſlate in this place, and much leſſe in many other places of the ſcripture, out of the hebrew tongue, Images or Idols indifferently: as I haue ſhewed at large in my defence of our tranſlations againſt Greg. Martyn. cap.3. throughout. Therefore ſayth Tertullian vpon this text: *little children (ſayth Iohn) keepe your ſelues from idols not now from idolatrie, that is as it were from the ſeruice, but from the idoles that is from the verie image of them. Ab ipſa effigie eorum.* And ſeeing you worſhip your popiſh images, as groſſely as the Gentiles worſhipped their images, that which is ſpoken againſt hethenish idols and idolatrie, is rightly applyed againſt popiſh idoles and idolatrie. And therefore wee regarde not the curſes, of that blaſphemous and idolatrous councell of Nice the ſecond, but oppoſe againſt it, and all the defenders, of it, the curſes of God himſelfe. Deut.27.15. *Curſed be hee whoſoener ſhall make a carued image. &c.* and pſ.97.7. *Confounded be all they that worſhip grauen images.*

Where you ſay in our latter tranſlations,we haue corrected our vnhoneſt dealing,it is falſe:for we haue freely vſed the one worde or the other, as there is no difference of them in thoſe places. And although the vſe of our Engliſh ſpeach, hath made the name of Idole odious, and of image indifferent: yet neither the greeke worde εἴδωλον nor the latine word *Simulachrum*, which your vulgar latine interpreter vſeth in this place, hath any ſuch odious ſignification, as the worde idole hath in the engliſh. For Lactantius calleth men *Viua Dei ſimulachra, the liuing images of God. De vero Dei cultu. lib.6.c.13.* And *de origin.err.lib.2.c.2.* hee hath a whole chapter.*de Simulachris & vero Dei ſimulachro,of images and of the true image of God.* And Arnobius or Minutius Felix cont.gent. lib.8.ſayth, *Dei homo ipſe ſimulachrum,Man himſelf,is the image of God.S.Ambroſe* alſo *in 1.Cor.10.ſimulachrum verè nihil eſt quia imago videtur rei mortuæ. A ſimilitude is nothing in deede,becauſe it ſeemeth to be an image of a dead thing.* In.pſ.45.he ſayth, the Prophet did not *compare* God, *imaginibus terrenis & ſcrupeis, to images or ſimilitudes made of earth or ſtone.* S.Auguſtine vſeth the name of image and ſimulachrum,for all one,Cont. Fauſt lib. 22.c.17. *Cum ex deſiderio mortuorum conſtituerentur imagines, vnde ſimulachrorum vſus exortus eſt,When for deſire or loue of the dead images were made whereof the vſe of ſimulachres or Images did aryſe.* And octogint quæſt. Q.78. which is intituled *De ſimulachrorum pulcritudine*,of the beautie of images he aſcribeth to God, the cunning by the which they are made beautifull. Iſidorus originum lib.8.ſayth, *Simulachra finxerunt, vt haberent aliquid ex imaginum contemplatione &c.They made the counterfects or images of men,that they might haue ſome comfort in beholding their images.* By theſe and many other teſtimonies of Latine writers, it is manifeſt, that *Simulachrum* is not taken alwayes in the euill part,but ſignifieth an image,which is indifferent,to an image lawfull and vnlawful.Therefore you profeſſing to tranſlate the latine,and not the greeke, to colour you ſhamefull worſhipping of idoles, doe bewray your vnhoneſt dealing,in rendring for the word *Simulachris*, idols, where you ſhould haue ſayde Images,as ſome of our tranſlations haue.

Nowe for hauing the images of holy things in churches, you ſay God himſelfe doth warrant vs, who commaunded the Iewes to make the Cherubines. So that by that commandement belike, hee abrogated the ſecond commaundement, in which hee forbade all making and worſhipping of images. But wee muſt not ſo thinke: for that ſecond commandement,is the æternall lawe of God, wherein he forbiddeth vs to make to our ſelues,any grauen image,yet denieth not,but he may commaund what images he thinketh good himſelfe for the vſe of religion. By the ſame reaſon you may ſay, and the olde Idolaters defended their horrible murther and Idolatrie. That God doth warrant vs to kill our children and to offer them in ſacrifice, becauſe hee commanded Abraham ſo to do: or God warranteth euery priuate man to kill an offender,becauſe he commandeth the magiſtrate to put to death heynous offenders, but of this argument ſee more In Heb.ca.9,ſect.4. But S.Hierom addeth great force to this argument *ſaying that in reſpect of thoſe ſacred images partly,they did ſo great reuerence to the holy place, called ſancta ſanctorum.* Paula and Euſtochium in deede ſay, *that the Iewes did in times paſt, reuerence the Holy of holies,becauſe there were the Cherubines, and the propitiatorie,and the arke of the teſtament,Manna, the rodde of Aaron, and the golden altar.* The meaning is, they had great eſtimation of that place, becauſe there were ſo many holy myſteries of their religion. Not that they worſhipped the place,in reſpect of the images which they neuer ſawe,but becauſe all thoſe things, were ſacraments of gods preſence,and monuments of his great workes and mercy towards them.

But if they were commaunded to make,theſe reſemblances according to ſuch forme,as was perſcribed by God,it followeth not, that we which are forbidden to make images in any vſe of religion, are warranted contrary to that generall commandement to make any images, by that ſpeciall precept which perteyned onely to them and that time,and for thoſe images only, not to be worſhipped, nor to bee ſeene of any,but only of the high Prieſt, once in the yere. As for the ſeconde councell of Nice, that was gathered by an Idolatreſſe and wicked woman, to ouerthrowe the godly councels of Conſtantinople and Epheſus, by the which the hauing in churches, and worſhipping of images was condemned: can bee no warrant for ſo foule an abuſe ſo expreſſely contrary to the manifeſt word of God. And that falſe councel was condemned in the Weſt, by a councel held at Frankford, as Carolus Magnus in his booke againſt Images,doth teſtifie.The ſame witneſſeth Ado Viennenſis in Anno. 727. towarde the ende. *The falſe ſynod which the Greekes call the ſeuenth, was there alſo,* (meaning at Frankford) *vtterly abbrogated.* The ſame is teſtified by other ancient writers. For the ſtory reported by Euſebius ſee Matth.8. ſection the ninth. For the images of Peter and Paul mentioned in Saint Auguſtine,the trueth is, they were neither in the Churches, nor ſet up to be worſhipped, but paynted vpon walles in diuers places of Rome, whereupon certaine heathen Sorcerers feyned that bookes were made of magike by Chriſt, and deliuered to Peter and Paul. *But ſo* (ſayth Saint Auguſtine) *they were worthie to be deceiued, which ſought Chriſt and his Apoſtles, not in holy Scriptures, but in paynted walles, and no maruaile if they being ſuch fayners were deceiued by paynters. De conſenſ.Euang.lib.1.c.10.* You ſee therefore howe S.Auguſtine accompted of ſuch images in his time.

But in Gregoryes time, which was about two hundreth yeeres after, they were gotten into the Church to be lay mens bookes, which the ſcriptures call *the doctrine of lyes*, as S. Auguſtine ſayde they were to thoſe ſorcerers. And then the people began to worſhipp them, for which cauſe *Serenus* Biſhop of *Maſſilia* in Fraunce, brake them in pieces in his dioceſſe. For which fact hee was reproued by Gregorie, who yet commendeth him, that he forbadde the worſhippe of images.lib.7.Ep.119.and Lib.9.Ep.9. where hee ſayth. *That you forbade them to be worſhipped,we haue altogether commended you, but that you brake them we did reprehend you.* That the Lutherans reteyne images, it can not be defended by the worde of God, though they deteſt the woſhipping of them,and it cannot bee without danger of idolatrie,if the Paſtors bee not diligent to teach their people to beware of it. See more of images. Matth. 8.ſect.9.Act.17.ſect. 5.Heb.9 ſect.4. Abac.2.18.

THE SECOND EPISTLE OF IOHN THE APOSTLE.

He commendeth the lady and her ſonnes for continuing in the olde faith, bidding them ſo to doe hereafter alſo, leſt they loſe the reward of their workes in the day of iudgement: and to loue the true beleeuers, but with Heretikes to haue no ſocietie: expreſſing alſo the points then in controuerſie.

The tranſlation of Rhemes.

THE Senior to the lady Elect & her children whome I loue in truth, and not I onely, but alſo all that haue knowen the truth,

2 For the truth which abideth in vs, and ſhal be with vs for euer.

3 Grace be with you, mercie, peace from God the Father, and from Chriſt IESVS the ſonne of the father in truth, and charitie.

4 I was exceeding glad, becauſe I haue found of thy children walking in truth, as we haue receiued commãdement of the Father.

5 And now I beſeech thee Lady, not as writing a new commandement to thee, but that which wee haue had ‖ from the beginning, *that we loue one an other.

*Io.15,12. *1.Io.3.11.

6 And this is charitie, that we walke according to his commaundements. For this is the commandement, that as you haue heard from the beginning, you walke in the ſame:

7 Becauſe many ſeducers are gone out into the world, which doe not confeſſe IESVS Chriſt to haue come into fleſh: this is a ſeducer and an antichriſt.

‡Reward for keeping faſt the Catholike faith.

8 Looke to your ſelues, that you loſe not the things which you haue wrought: but that you may receiue a full ‡ reward.

c To go backe or reuolt from the receiued truth and doctrine Apoſtolicall, is damnable. Ro.16,17.

9 Euery one that c reuolteth, and perſiſteth not in the doctrine of Chriſt: hath not not God. He that perſiſteth in the doctrine: the ſame hath both the Father, & the Sonne.

10 If *any man come to you, and bring not ‖ this doctrine: ‖ receiue him not into the houſe, ‖ nor ſay, *God ſaue you*, vnto him.

11 For hee that ſaith vnto him, *God ſaue you*, communicateth with his wicked works.

12 Hauing moe things to write vnto you: I woulde not by paper and inke: for I hope that I ſhall bee with you, and ſpeake mouth to mouth: that your ioy may be ful.

13 The children of thy ſiſter elect ſalute thee.

The tranſlation of the Church of England.

THe elder vnto the elect Lady and her children, whome I loue in the trueth, and not I onely, but alſo all that haue knowen the trueth:

2 For the truthes ſake which dwelleth in vs, and ſhalbe with vs for euer:

3 Grace bee with you, mercy, and peace from God the father, and from the Lorde Ieſus Chriſt, the ſonne of the father in trueth and loue.

4 I reioyced greatly that I found of thy children walking in trueth, as wee haue receiued a commandement of the father.

5 And nowe I beſeech thee, Lady, not as though I wrote a new commandement vnto thee: but that ſame which wee haue had from the beginning, that we ſhould loue one another.

6 And this is the loue, that we ſhould walke after his commandements: This is the commandement, that as yee haue heard from the beginning, ye ſhould walke in it.

7 For many deceiuers are entred into the world, which confeſſe not that Ieſus Chriſt is come in the fleſh. This is a deceiuer, and an Antichriſt.

8 Looke on your ſelues, that wee loſe not that we haue wrought: but that wee may haue a full reward.

9 Whoſoeuer tranſgreſſeth, and abideth not in the doctrine of Chriſt, hath not God: Hee that endureth in the doctrine of Chriſt, hath both the father and the ſonne.

*10 If there come any vnto you, and bring not this learning, * him receiue not to houſe, neither bid him God ſpeede.* Rom.16.17

11 For he that biddeth him God ſpeede, is partaker of his euill deedes.

12 Hauing many things to write vnto you, I would not write with paper and inke: but I truſt to come vnto you, and ſpeake with you mouth to mouth, that your ioy may be full.

13 The ſonnes of thy elect ſiſter greete thee, Amen.

¶ The end of the ſecond Epiſtle of Saint Iohn.

ANNOTATIONS.

Rhem.1. 6. From the beginning.) *This is the rule of a Chriſtian Catholike man, to walke in that faith and worſhip of God which he hath receiued from the beginning. Which is, that which we now call according to the Scriptures,* the tradition of the Apoſtles: *that which is come to vs from man to man, from Biſhop to Biſhop, and ſo from the Apoſtles. So ſhall a faithful man auoide ſeducers that riſe vp in euery age, teaching newe doctrine.* To hold faſt the old receiued faith.

Fulke. 1. Wee can haue no certaine knowledge, what was the fayth and worſhippe of God in the beginning, but by the holy ſcriptures. Nor what was the tradition of the Apoſtles, but by the writing of the Apoſtles, which Ignatius in his time affirmed, for certeyntie, to bee committed to writing. Euſeb. lib. 3. cap. 35. For there can bee no certeinty in receiuing from man to man, from Biſhoppe to Biſhoppe, ſeeing a doctrine may bee ſo receiued for a thouſande yeeres and more, and yet bee ſhort of the beginning. Yea, there were Heretikes euen in the Apoſtles time as Cerinthus, Hebion, the Nicolaites, Simon Magus &c. whoſe hereſie, if it had bene deliuered from man to man euer ſince that time, yet was not from the beginning, but is confuted by the writings, of the Apoſtles, not to haue come from the Apoſtles. They therefore teach newe doctrine, which are not able to proue there doctrine by the holy ſcriptures, and the doctrine of the holy ſcriptures is ancient, though men can not ſhewe, by what ſucceſſion of men it came vnto vs.

The ſufficiencie of the Scriptures,

Rhem. 2. 10. This doctrine.) *The Apoſtles, and true Paſtors their Lawfull ſucceſſors, and the Church of God in holy Councel, vſe to ſet downe the true doctrine in thoſe pointes. Which Heretikes call into controuerſie. Which being once done and declared to the faithfull, they neede no other marke or deſcription to knowe an Heretike or falſe teacher by, but that hee commeth with an other doctrine then that which is ſet downe to them. Neither can the Heretikes ſhift themſelues, as nowe a daies they would doe, ſaying, ô let vs firſt be proued Heretikes by the Scriptures, let them define an Heretike. No this is not the Apoſtles rule. Many a good honeſt ſhepharde knoweth a woolfe, that cannot define him. but the Apoſtle ſaith, If he bring not this ſet doctrine he is a ſeducer. So holy Church ſaith now, Chriſt is really in the B. Sacrament, vnder forme of bread and wine &c. If therefore he bring not this doctrine, he is a ſeducer, and an Heretike, and we muſt auoide him. whether in his owne definitions and cenſures he ſeeme to him ſelfe an Heretike or no.*

To bring wilfully an other doctrine then the Catholike Church ſetteth downe, is alwaies a marke of ſeducers and Heretikes.

Fulke. 2. The doctrine whereof S. Iohn ſpeaketh, is that which he and the reſt of the apoſtles preached: the ſumme whereof, is conteyned in the holy ſcriptures. *The Apoſtles* (ſayth Irenæus) *preached the Goſpel, and after by the will of God, they deliuered it vnto vs in the ſcriptures, which ſhould be the foundation and pillar of our fayth. Lib. 3. cap. 1.* Therefore whatſoeuer the miniſters of the Church, that haue ſucceeded the apoſtles haue ſet down in councels, or otherwiſe, is ſo to be taken for true doctrine, as it agreeth with the preaching of the Apoſtles, conteyned in their writings. For not all that is ſet downe in councel is true, ſeeing councels both prouinciall & general may erre & be corrected the latter of the former, (as S. Auguſtine ſayth) *when by any triall of things, that is opened, which before was ſhut, & that is knowen, which before was hidden.* This writeth he when by the Donatiſtes he was preſſed with the authotity of a councel holden in Africa, for rebaptizing them, that had ben baptized by Heretikes. De bapt. Con. Donat. cap. 2. But you ſay *it is not the apoſtles rule, that an Heretike ſhould be conuinced by the ſcriptures.* Yes verely, for the doctrine wherof he ſpeaketh, is ỹ doctrine of Chriſt, as it appeareth in the ninth verſe, & the doctrine of Chriſt is conteined in the ſcriptures, as he himſelf ſaith. *Search the ſcriptures, for they beare witneſſe of me. Iohn* 5.39. And the Apoſtles, which taught the whole doctrine of Chriſt, taught nothing concerning Chriſt but that which is conteyned in the ſcriptures. Act. 26. 22. Rom. 1. 2. 2. Tim 3. 14. & 15. Therefore it is the Apoſtles rule, that an heretike ſhould be conuinced by the holy ſcriptures, ſeeing wee haue no other certeine teſtimonie, what was the doctrine of Chriſt & the Apoſtles, as S. Auguſtine ſheweth, in the place aboue noted. That many an honeſt Shepheard, knoweth a wolfe, that cannot define him, it is a fond argument, to proue that an heretike is not to be conuinced by the ſcriptures. For a natural & bodily wolfe, may be knowen by cerraine markes though not by the ſcripture or his difinition, but a ſpirituall woolfe or heretike, muſt bee knowen by ſuch markes and notes, as are ſet downe in the holy Scriptures, though euery man be not able to make a ſcholaſticall definition of an Heretike.

Therefore he that bringeth not the doctrine of Chriſt, ſet downe in the ſcriptures, is a ſeducer, not hee that bringeth not ſuch doctrine, as the Pope hath not ſet downe in his decrees, or in his counterfeit Councels. Neither doeth the holy Church ſay now, Chriſt is realy preſent &c. but the prophane ſynagogue of Sathan, and the Church of Antichriſt maynteineth that hereſie, contrary to the holy Scriptures, and the articles of Chriſtes incarnation, aſcenſion, and ſitting at the right of God in heauen.

The ſufficiencie of the Scripture.

Councels may erre.

Rhem. 3. 10. Receiue him not.) *Though in ſuch times and places where the communitie or moſt part bee infected, neceſſitie often forceth the faithfull to conuerſe with ſuch in worldly affaires, to ſalute them, to eate and ſpeake with them, and the Church by decree of Councell, for the more quietneſſe of timerous conſciences prouideth, that they incurre not excommunication or other cenſures for communicating in worldely affaires with any in this kinde, except they bee by name excommunicated or declared to bee Heretikes: yet euen in worldly conuerſation and ſecular actes of our life, wee muſt them as much as wee auoide may, becauſe their familiaritie is many waies contagious and noyſome to good men, namely to the ſimple: but in matter of religion, in praying, reading their bookes, hearing their ſermons, preſence at their ſeruice, partaking of their Sacraments, and all other communicating with them in ſpirituall things, it is a great damnable ſinne to deale with them.*

When and wherein to conuerſe with Heretikes, is tolerable: when and wherein, it is damnable.

Fulke. 3. That Church which decreeth any other communication with heretikes and infidels, then the ſcripture heare alloweth and elſe where to be lawfull, ſheweth it ſelfe to be the Church of Antichriſt. And heare you may gather, what good ſubiectes the Papiſts bee to our ſouerayne Lady the Queenes Maieſtie, whome they they take by the blaſphemous bull, and Antichriſtian auctoritie of *Pope Pius the fifth* to bee excommunicated. And what loyal duetie they yelde vnto her maieſtie, by the diueliſh diſpenſation of Pope Gregory the 13. procured by two errant traytorous Ieſuites *Campion* and *Parſons*, of which the one hath ſuffered according to his demerites, the other remayneth, for what purpoſe God knoweth.

The Papiſts are good ſubiects.

Rhem. 10. Nor ſay, God ſaue you.) *S. Iræneus* (li. 3. c. 3.) *reporteth a notable ſtorie of this holy Apoſtle touching this poynt, out of S. Polycarpus, which is this.* There be ſome (*ſayth he*) that haue heard Polycarpe ſay that when Iohn the diſciple of our Lord was going to Epheſus, into a bath, to waſh him ſelfe, & ſaw Cerinthus the heretike within the ſame, he ſuddenly skipt out, ſaying that he feared leſt the bath ſhould fall, becauſe Cerinthus the enemie of truth

S. Iohn would not be in one bath with Cerinthus the Heretike.

truth was within. *So ſaith he of S. Iohn, and addeth alſo a like worthy example of Polycarpe himſelfe: who on a time meeting Marcion the Heretike, and the ſayd Marcion calling vpon him, and asking him whether he knew him not:* Yes, *quoth Polycarpe,* I know thee for Satans ſonne and heire. So great feare *(ſaith S. Ireneus)* had the Apoſtles & their diſciples to communicate in word only, with ſuch as were adulterers or corrupters of the truth: as S. Paul alſo warned, when he ſaid, A man that is an Heretike, after the firſt & ſecond admonition auoid. *So far Ireneus. If then, to ſpeake with them or ſalute them, is ſo earneſtly to be auoided according to this Apoſtles example and doctrine: what a ſinne is it to flatter them, to ſerue them, to marrie with them, and ſo foorth?*

The like zeale of S. Polycarpe and other Apoſtolike men in not communicating with heretikes. *Tit. 3.*

THE THIRD EPISTLE OF IOHN THE APOSTLE.

He commendeth Gaius, for continuing in the truth, and for ſuſteining or ſuccouring true preachers, 9 noting Diótrepes for the contrary, and praiſing Demétrius.

The tranſlation of Rhemes.

THE Seniour to Gaius the deereſt, whom I loue in truth.

2 My deereſt, concerning all things I make my prayer that thou proceed proſperouſly, and fare wel, as thy ſoule doth proſperouſly.

3 I was exceeding glad when the brethren came, & gaue teſtimonie to thy truth, euen as thou walkeſt in truth.

[a] pleaſure. χαρὰν, χάριν.

4 Greater[a] thanke haue I not of them, then that I may heare my children do walke in truth.

‡ A great grace to be beneficial to ſtrangers, ſpecially to them that be of our Catholike faith and ſuffer for the ſame.

5 My deereſt, thou doeſt faithfully whatſoeuer thou workeſt on the brethren, ‡ and that vpon ſtrangers.

6 They haue rendred teſtimonie to thy charitie in the ſight of the Church: whom, thou ſhalt doe wel, bringing on their way in maner worthie of God.

7 For, for his name did they depart, taking nothing of the Gentiles.

8 We therefore ought to receiue ſuch: that we may be coadiutors of the truth.

[b] It ſeemeth (ſaith S. Bede) he was an Arch-heretike or proud Sect-maiſter.

9 I had written perhaps to the Church: but he that loueth to beare[b] primacie among them, Diótrepes doth not receiue vs.

[c] commonebo. ὑπομνήσω.

[c] That is, *I wil rebuke them & make them knowen to be wicked.* Bede.

10 For this cauſe, if I come, [c] I wil aduertiſe his workes which he doth: with malicious words chatting againſt vs, & as though theſe things ſuffiſe him not: neither himſelf doth receiue the brethren, and them that do receiue, he prohibiteth, and caſteth out of the Church.

11 My deereſt, do not imitate euil, but that which is good. He that doth wel, is of God: he that doth il, hath not ſeene God.

12 To Demetrius teſtimonie is giuen of al, and of the truth it ſelfe, yea and we giue teſtimonie: and thou knoweſt that our teſtimonie is true.

13 I had many things to write vnto thee: but

The tranſlation of the Church of England.

THE *elder vnto the welbeloued Gaius, whom I loue in the trueth.*

2 Beloued, I wiſhe in all things that thou proſperedſt and faredſt well, euen as thy ſoule proſpereth.

3 For I reioyced greatly when the brethren came, and teſtified of the trueth that is in thee, how thou walkeſt in the trueth.

4 I haue no greater ioy, then for *to heare how that my ſonnes walke in veritie.*

4 Beloued, thou doeſt faythfully whatſoeuer thou doeſt to the brethren, and to ſtrangers:

6 Which haue borne witneſſe of thy charitie before the church: whom if thou bring forwards on their iourney after a godly ſort, thou ſhalt doe well.

7 Becauſe that for his names ſake they went foorth, taking nothing of the Gentiles.

8 We therefore ought to receiue ſuch, that we might be helpers to the trueth.

9 I wrote vnto the church: but Diotrephes which loueth to haue the preeminence among them, receiueth vs not.

10 Wherefore if I come, I will declare his deedes which he doeth, ieſting on vs with malicious wordes: and not content therewith, neither he himſelfe receiueth the brethren, and forbiddeth them that would, and thruſteth them out of the Church.

11 Beloued, followe not that which is euill, but that which is good. Hee that doeth well, is of God, but he that doeth euill, hath not ſeene God.

12 Demetrius hath good report of all men, and of the trueth it ſelfe: Yea, and we our ſelues alſo beare record, and yee know that our record is true.

13 I had many things to write: but I wil not

but I would not by inke & pen write to thee.

14 But I hope forthwith to ſee thee, and we will ſpeake mouth to mouth. Peace be to thee. The freends ſalute thee. Salute the freends by name.

not with inke and pen write vnto thee.

14 I truſt I ſhall ſhortly ſee thee, and we ſhall ſpeake mouth to mouth. Peace be vnto thee. Thy louers ſalute thee. Greete our friends by name.

¶The end of the third Epiſtle of S. Iohn.

THE ARGVMENT OF THE EPISTLE OF S. IVDE.

Rhem. 1. IN the Goſpel theſe are called Fratres Ieſu, the brethren of Ieſus: *Iames and Ioſeph, and Simon, and Iude.* Mat. 13. *Their father is called Alphæus, where Iames is termed,* Iames of Alphæus: *and their mother,* Maria Iacobi minoris. Marie the mother of Iames the yonger and of Ioſeph. *Which Marie in another place being called* Maria Cleophæ, *we perceiue their father was named both Alphæus and alſo Cleophas. And that this Cleophas was brother to Ioſeph our Ladies husband.* Hegeſippus telleth vs. Therefore becauſe Ioſeph was called the father of Chriſt, his brothers childrẽ, were called the brethrẽ, that is (according to the cuſtome of the Scripture alſo) the kinſmen of our Lord: and not becauſe they were the children of Ioſeph himſelfe by an other wife, much leſſe (as Heluidius the heretike did blaſpheme) by our B. Lady the perpetual virgin* MARIE. *Howbeit ſome good authors ſay, that their mother Marie was the natural ſiſter of our Lady, and that therefore they are called,* Fratres Domini, the brethren of our Lord.

Mat. 13. Mat. 10. Mat. 13. Ioh. 19. *Euſeb. hiſt. li. 3. c. 10.

Howſoeuer that be, three of them are reckened among the 12. Apoſtles, Iames, and Simon Cananæus, and Iude. Yea & that they were ſomewhat more then Apoſtles, though leſſe then Peter, S. Paul ſignifieth, where he ſaith ſpeaking of himſelfe and Barnabas: As alſo the other Apoſtles, and the brethren of our Lord, and Cephas. 1. Cor. 9.

Luc. 6. Mat. 10.

And as S. Luke calleth this Iude, Iude of Iames, *ſo he calleth himſelfe in this Epiſtle of his,* Iude the ſeruant of Ieſus Chriſt, and the brother of Iames. *S. Matthew and S. Marke doe call him* Thaddæus, *as* Lebbæus *alſo in the Greeke. His feaſt and his brother Simons together, the Church keepeth Octob. 28. called* Simon and Iudes day.

Mat. 10. Mar. 3.

*His Epiſtle is an Inuectiue againſt all heretikes (as it were a Commentarie of 2. Pet. 2.) and namely (as *S. Aug. hath told vs) againſt thoſe, which miſconſtred S. Pauls Epiſtles and held* Only faith, *whom he calleth therefore,* Men that transferre or peruert the grace of God into riotouſnes, *v. 4. exhorting Catholikes to bee conſtant and vnmoueable from their old faith, and to contend for the keeping thereof, v. 3. and v. 20. For, heretikes (ſaith he)* ſegregate themſelues *from the Church and from her faith. v. 19.*

pag. 379. 648.

Fulke. 1. S. Paule doth not ſignifie that the Lordes brethren were in auctoritie, ſomewhat more then the Apoſtles, or leſſe in auctoritie then Peter, when he ſayth that the other Apoſtles, and the brethren of our Lord and Cephas, did lead about their wiues. But he ſignifieth that in reſpect of their carnall alliance or kindred, they were alſo ſpecially regarded, and Peter in reſpect of his primacie ouer the circumciſion. And where as you wil not graunt that the Apoſtles caried their wiues about with them, but other ſtrange women. Hegeſippus teſtifieth of S. Iude that he was a maried man, and had children, when he ſheweth that his childrens children or nephewes υἱώνοι, the ſonnes of his ſonne or ſonnes were perſecuted by Reuocatus in the dayes of Domitian. *Euſeb. lib. 3. cap. 20.* Then who would thinke that Peter and Iude both proued to haue wiues, the one by Scripture, the other by good ſtory, would cary ſtrange women about with them, and not their owne wiues? which could not be but offenſiue, both to the Iewes and to the Gentiles, and to the church of God, which giuing of offence the Apoſtles condemned and forbade in all other. *That which S. Auguſtine hath told vs that he writeth againſt thoſe which miſconſtred S. Pauls epiſtles, and held onely fayth,* pertaineth not vnto vs, for we hold not that only fayth to be ſufficient which hath no good works, but that faith only doth iuſtifie without works, although it be neuer voyd of good workes. And this doctrine taught ſo largely by S. Paule, and ſo plainely, none of the other Apoſtles doeth gaineſay, nor S. Iude in this epiſtle. The old fayth which he exhorteth the Chriſtians to keepe, is not the popiſh fayth which is of later inuention, but the fayth and doctrine of Chriſt ſet foorth in the holy ſcripture.

The Apoſtles maried men.

Only faith.

THE CATHOLIKE EPISTLE OF IVDE THE APOSTLE.

He exhorteth them to ſtand to their old faith, ſhewing them by examples, that it is damnable not to continue and be conſtant: 8 inueighing againſt the lecherie, blaſphemie, apoſtaſie, banketing of the heretikes. 14 and that their damnation was long foretold. 17 Catholikes therfore to be vnmoueable, to reproue the obſtinate, to recouer al not deſperate, to confirme the weake, and to liue themſelues vertuouſly and without mortal ſinne, which by Gods grace they may doe.

The tranſlation of Rhemes.

IVDE the ſeruaunt of IESVS Chriſt, and brother of Iames: to them that are in God the Father beloued, and in IESVS Chriſt preſerued, and called.

2 Mercie

The tranſlation of the Church of England.

IVDE the ſeruaunt of Ieſus Chriſt, the brother of Iames, to them which are called and ſanctified in GOD the Father, and preſerued in Ieſus Chriſt:

2 Mercy

2 Mercie to you, and peace and charitie be accompliſhed.

3 My deereſt, taking all care to write vnto you of your common ſaluation, I thought it neceſſarie to write vnto you: beſeeching you to contend for the faith once deliuered to the ſaincts.

4 For there are certaine men ſecretly entred in (which were long agoe preſcribed vnto this iudgement) impious, transferring the grace of our God ‡into riotouſneſſe, and denying the onely Dominator, & our Lord IESVS Chriſt.

‡Diuers Heretikes abuſe the libertie of Chriſtes grace and Goſpel, to the fulfilling their carnall luſtes and concupiſcences. 2. Pet 2.

5 *But I will admoniſh you, that once know al things, that [c]IESVS, ſauing the people out of the land of AEgypt, *ſecondly deſtroied them which beleeued not.

Nu.14,37.

c This is our Sauiour, not Ioſuè, as S. Hierom noteth ep. 17. ſee Abac.c.3.v.18

6 But the Angels which kept not their principalitie, but forſooke their owne habitation, he hath reſerued vnder darkeneſſe in eternall bondes vnto the iudgement of the great day.

7 As *Sodom and Gomorrhe, and the cities adioyning in like maner hauing [c] fornicated, and going after other fleſhe, were made an example, ſuſtaining the payne of eternall fire.

Gen.19.

c *exſornicatæ*

8 In like maner theſe alſo defile the fleſh, & ‡deſpiſe dominion, & blaſpheme maieſty.

9 When Michael the Archangel, diſputing with the Diuel, made altercation ‖ for the body of Moyſes: he durſt not inferre iudgemẽt of blaſphemie, but ſaid, Our Lord ‖ command thee.

‖ *rebuke.*

10 But theſe, what things ſo euer certes they are ignorant of, ‖ they blaſpheme: and what things ſo euer naturally, as dumme beaſts, they know, in thoſe they are corrupted.

11 Wo vnto them, ‖ which haue gone in the way of * ‖ Cain: and with the errour of *Balaam, haue for reward powred out themſelues, and haue periſhed in the contradiction of Corè.

‖ *becauſe they*

Gen.4,8. Nu.22. Nu.16.

12 Theſe are in their bankets, ſpots, feaſting together without feare, feeding themſelues, cloudes without water which are caried about of windes, trees of autumne, vnfruitefull, twiſe dead, plucked vp by the rootes,

13 Raging waues of the ſea, foming out their owne confuſions, wandering ſtarres: to whom the ſtorme of darkeneſſe is reſerued for euer.

14 And of theſe prophecied Enoch, the ſeuenth frõ Adam, ſaying, Behold our Lord is

2 *Mercy vnto you, and peace, and charitie be multiplied.*

3 *Beloued, when I gaue all diligence to write vnto you of the common ſaluation, it was needfull for me to write vnto you, exhorting you that yee ſhould earneſtly contend for the fayth which was once giuen vnto the ſaincts.*

4 *For there are certaine vngodly men craftily crept in, which were before of olde ordained to this condemnation, turning the grace of our God vnto wantonneſſe: and denying God, which is the onely Lord, and our Lord Ieſus Chriſt.*

5 *My mind is therfore to put you in remembrance* hereof, *foraſmuch as ye once know this, how that the Lord after that he had deliuered the people out of Ægypt, *deſtroied them which afterward beleeued not.* Num.14.37.

6 **The Angels alſo which kept not their firſt eſtate, but left their owne habitation, he hath reſerued in euerlaſting chaines vnder darkeneſſe, vnto the iudgement of the great day.* 2.Pet.2.4.

7 **Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themſelues with fornicatiõ, and folowed ſtrange fleſh, are ſet forth for an enſample, and ſuffer the paine of eternal fire.* Gen.19.24.

8 *Likewiſe theſe being deceiued by dreames, defile the fleſh, deſpiſe rulers, and ſpeake euill of them that are in authoritie.*

9 *Yet Michael the archangel, whẽ he ſtroue againſt the deuil, and diſputed about the body of Moſes, durſt not giue railing ſentence, but ſaid, The Lord rebuke thee.*

10 *But theſe ſpeake euil of thoſe things which they know not, and what things they know naturally, as beaſts which are without reaſon, in thoſe things they corrupt themſelues.*

11 *Woe be vnto them, for they haue gone in the way of * Cain, and are vtterly giuen to the errour of *Balaam for lucres ſake, and haue periſhed in the gainſaying of * Core.* Gen.4.8. Num.22.21. num.16.1. 2.Pet.2.15.

12 *Theſe are † ſpots in your feaſts of charitie, when they feaſt with you, without all feare feeding themſelues: clouds they are without water, caried about of windes, † trees withered at fruit gathering, & without fruit, twiſe dead, and plucked vp by the rootes:* †Or, rockes. †Or, trees withered in Autumne, when the fruit harueſt is, and ſo the Greeke word importeth: or, trees bearing corrupt fruit: or trees corrupting their own fruit.

13 *They are the raging waues of the ſea, foming out their owne ſhame: they are wandring ſtarres, to whom is reſerued the miſt of darknes for euer.*

14 *Enoch the ſeuenth from Adam prophecied before of ſuch, ſaying, Behold, the Lord ſhal*

is come in his holy thouſands,

15 To doe iudgement againſt all, and to reproue all the impious, of all the workes of their impietie whereby they haue done impiouſly, and of al the hard things which impious ſinners haue ſpoken againſt him.

16 Theſe are murmurers, full of complaints, walking according to their own deſires, and their mouth ſpeaketh pride, admiring perſons for gaine ſake.

17 But you my deereſt, be mindful of the wordes which haue bene ſpoken before by the Apoſtles of our Lord IESVS Chriſt.

1.Tim.4. 2.Tim.3. 2.Pet.3. 18 Who told you, *that in the laſt time ſhal come mockers, according to their own deſires walking in impieties.

19 Theſe are they which ſegregate thē-ſelues, ſenſual, hauing not the Spirit.

20 But you my deereſt, building your ſelues vpon ‖ our moſt holy faith, in the holy Ghoſt, praying,

‖ your.

21 Keepe your ſelues in the loue of God, expecting the mercy of our Lord IESVS Chriſt vnto life euerlaſting.

22 And theſe certes reproue being iudged:

23 But them ſaue, pulling out of the fire. And on other haue mercy in feare: hating alſo that which is carnal, the ſpotted cote.

24 And to him that is able to preſerue you without ſinne, & to ſet you immaculate before the ſight of his glory in exultation in the comming of our Lord IESVS Chriſt.

25 To the only God our Sauiour by IESVS Chriſt our Lord be glory and magnificence, empire and power before al worlds, and now and for al worlds euermore. Amen.

come with thouſands of ſaincts.

15 To giue iudgement againſt all men, & to rebuke all that are vngodly among them, of all their vngodly deedes which they haue vngodly committed, and of al their cruel ſpeakings, which vngodly ſinners haue ſpoken againſt him.

*16 Theſe are murmurers, complainers, walking after their owne luſts, *whoſe mouths ſpeake proud things, they haue men in great reuerence becauſe of aduantage.* Pſal.17.10.

17 But yee beloued, remember the wordes which were ſpoken before of the Apoſtles of our Lord Ieſus Chriſt.

18 How *that they tolde you, * that there ſhould be mockers in the laſt time, which ſhould walke after their owne vngodly luſtes.* 1.Tim.4.1. 2.tim.3.1. 2.pet.3.3.

19 Theſe are makers of ſects, fleſhly, hauing not the ſpirit.

20 But ye dearely beloued, edifie your ſelues in your moſt holy fayth, praying in the holy Ghoſt.

21 And keepe your ſelues in the loue of God looking for the mercy of our Lord Ieſus Chriſt vnto eternall life,

22 And haue compaſſion of ſome, †ſeparating them: †Or, in putting difference.

23 And other ſaue with feare, pulling them out of the fire: hating euen the garment ſpotted by the fleſh.

24 Vnto him that is able to keepe you free from ſinne, and to preſent your faultleſſe before the preſence of his glory with ioy,

25 To God our ſauiour which onely is wiſe, be glory and maieſtie, dominion and power, now and euer, Amen.

MARGINAL NOTES. CHAP. I.

***Rhem.* 1.** 8 Deſpiſe dominion.) *Such be heretikes that will not be ſubiect to any ſuperior, or that refuſe to obey the lawes either of Spiritual or Temporal rulers, in which kind (ſpecially in blaſpheming the ſupreme Spiritual Magiſtrate) the Proteſtants doe poſſe.*

***Fulke.* 1.** The pope an heretike by the papiſts rule. Such an heretike and worſe then an heretike is Antichriſt the Pope, which will not be ſubiect to any ſuperior, and which refuſeth to obey any law, either of ſpirituall or temporall rulers, no not the decrees of a generall councell, although he himſelfe haue once approued them, as Martine 5. did the councell of Conſtance, and Eugenius the 4. the councell of Baſill. Yet both refuſed to obey the law or decree of the councell, which defineth that the generall councell is aboue the Pope. Such an heretike is the Pope, and ſo greatly deſpiſeth dominion, and blaſphemeth maieſtie, that with moſt vile termes he doeth take vpon him to depriue kings of their royall dignitie which they haue by lawfull ſucceſſion and election, and approbation of all their ſubiects, and diſchargeth their ſubiects of their loialtie and obedience vnto their ſoueraigns. As Pius 5. did in that hereticall and Antichriſtian bull, giuen out againſt Queene ELIZABETH the moſt honourable prince in all Chriſtendome. Such heretikes are the Pope and the Rhemiſh papiſts, as ſuborne horrible traitors, and murtherers, to murther their ſayd moſt gracious and honorable ſoueraigne: and that with ſuch abhominable hypocriſie, that they did ſet out a printed booke, declaring it vnlawfull to kill her maieſtie for none other ende, but to make her maieſtie and the councell, ſecure and out of ſuſpicion of them, that they might with more opportunitie, accompliſh their traiterous deuiſed murther. As was openly confeſſed and prooued, at the araignment of Babington, Ballard, and the reſt of thoſe helliſh monſters. Alſo the letters of Cardinall Como written to Parrie, doe teſtifie of the Popes approbation of that moſt vile and deteſtable treaſon, and murther intended.

ANNO-

ANNOTATIONS.

Rhem. 2. 9. For the body of Moyſes.) *When, why, or how this altercation or combat was betwene S. Michael and the Diuel about Moyſes body, no man can declare, only this we ſee that many truthes and ſtories were kept in the mouthes and harts of the faithful, that were not written in Scriptures canonical, as this was among the Iewes.* Truthes vnwritten, and knowen by tradition.

Fulke. 2. The body of Moſes was buried by God, as appeareth Deut. 34. 6. that no man ſhould know where his ſepulchre was. Therfore it is like that this altercation was immediatly before that time, when the deuill deſired to haue the body of Moſes diſcouered, that it might be abuſed to idolatry. As it hath alwayes beene the practice of ſatan to perſecute the ſaincts while they liue, and to make idols of their bodies when they are dead. That ancient father which wrote the booke *De mirabilibus ſacræ ſcripturæ*, which goeth vnder the name of *S. Auguſtine lib. 1. c. 35.* writeth thus of the body of Moſes: *For two cauſes, as wiſe men ſay, no man was priuie of his death, nor of his ſepulchre. That no man ſhould ſee that face, which had ſhined through the familiaritie of the Lordes ſpeech vnto him, ſtricken downe or dimmed with the heauineſſe of death. And leſt the people of Iſrael, if they had knowen where his ſepulchre was, ſhould haue adored it. Wherfore as moſt men thinke, he caried away with him the rod wherewith he had done wonders, leſt it ſhould haue beene adored: ſeeing the children of Iſrael, did afterward adore the ſerpent which he made,* Superſtition auoided.

Where you gather *that many trueths and ſtories were kept in the mouthes and hearts of the faithfull, that were not written in the ſcriptures canonicall*, It is true, yet that prooueth not that the ſcripture canonicall did not conteine all doctrine neceſſarie to ſaluation. And euen the doctrine heere taught is expreſſed in the canonicall ſcriptures Deut. 34. 6. and Zacharie. 3. 2. though ſome circumſtances might be receiued of tradition, as the names of *Iannes* and *Iambres*. 2. Tim. 3. 8. And yet Beda thinketh that the body of Moſes in this place might be taken for the people of Iſrael, of whome Moſes had beene head, whome Satan deſired to reteine in captiuitie, when Ieſus prayed for their deliuerance. Zach. 3. and ſo doe ſome late interpretors thinke. Vnwritten vereties. The ſufficiencie of the ſcripture.

Rhem. 3. 10. They blaſpheme.) *He ſpeaketh of Heretikes, who being ignorant in Gods myſteries and the diuine doctrine of his Church, when they can not reproue the things, then they fall to execrations, irriſions, and blaſphemies againſt the Prieſts, Church, and Sacraments, and whatſoeuer is godly.* Ignorance maketh Heretiks blaſpheme.

Fulke. 3. Such heretikes are the papiſts, which when they cannot reprooue by the ſcripture, the heauenly doctrine taught by *Luther*, *Caluine*, and other godly and learned teachers, they inuent ſuch monſtrous ſlanders and lies againſt them, to deface their perſons, as no man of reaſon can thinke they ſhould euer haue beene ſuffered to liue in any ſocietie of men (being no tyrants but meane ſubiects) if their maners had beene ſo vngodly as theſe ſhameleſſe heretikes doe blaſpheme. Beſide that ſome of their ſlanders are vnpoſſible, as that *Luther* ſhould be begotten of a deuill &c. which yet the proud cenſurer of maiſter Charke is not aſhamed to defend. As for their common ſcornings, execrations, and ſlanders of the true church and faithfull paſtors of the ſame, with the ſacraments and whatſoeuer is godly and agreeable to the holy ſcriptures, as the communion table, the marriage of the miniſters, the ſinging of pſalmes &c. are ſo well knowne, that I need not ſtand to repeat them. The papiſts be heretikes by their owne deſcription.

Rhem. 4. 11. Cain, Balaam, Corè.) *The Apoſtle would haue Heretikes ſpecially to be knowen by the reſemblance they haue, firſt to Cain, in that for enuy that his brothers ſeruice and ſacrifice was accepted and his reiected, ſlewe his ſaid brother, and was a fugitiue from the face and citie of God, which is the Church. Secondly, by their reſemblance to Balaam: who for money was induced to curſe Gods people, as couetouſnes is commonly the cauſe that firſt maketh Heretikes and falſe Prophets. whereupon S. Auguſtine ſaith,* He is an Heretike that for temporal commodities ſake either coineth or foloweth new opinions. S. Auguſt. li. de Vtil. cred. cap. 1. *And laſtly by the reſemblance they haue with the auncient & notorious Schiſmatike Corè, and his companions, who forſooke the ordinarie Prieſthod appointed by God, and would needes doe ſacrifice themſelues without lawful calling.* Heretikes reſembled to Cain, Balaam and Corè.

Such in deede be al Heretikes, & ſuch be al their ſacraments, ſeruice, and offices in their Church, as Cores were in his ſchiſmatical tabernacles. And as pride was the cauſe of his reuolting from the obedience of Moyſes and Aaron his Prieſts & true Gouernours: ſo is intolerable pride the cauſe of al Heretikes forſaking their lawful Paſtors and Rulers, and namely of forſaking Chriſtes owne Vicar in earth, our true Aaron, as S. Bernard calleth him. De conſid. li. 2. cap. 8. *To al ſuch forſakers the Apoſtle here giueth the curſe and Væ due to the ſaid three, Cain, Balaam, and Corè, and telleth them that the ſtorme of darkenes and eternal damnation is prouided for them: moſt liuely deſcribing al Heretikes (as in ſome we to our woe haue experience by their maners in our daies) in al this paſſage euen to the end of the epiſtle.*

Fulke. 4. The crueltie of Cain, the couetouſneſſe of Balaam, and the vſurpation of the prieſthood of Core, did neuer agree to any heretikes more properly, then to the papiſts. Who in murthering Gods ſaincts, farre paſſe all other heretikes: in couetouſneſſe had preuailed ſo much, that they became lordes of the earth: in vſurpation of the prieſthood farre paſſe the arrogancie of Core. Seeing they make claime to the prieſthood according to the order of Melchiſedech, which is peculiar to the perſon of our ſauiour Chriſt, of whoſe prieſthood, Aaron (whom Core and his fellowes would haue diſplaced) was but a ſhadow and figure. And as pride was the cauſe of Corees reuolting from the obedience of Moſes and Aaron, ſo much more is it the cauſe of the popes reuolting from the obedience of the emperour, aud of the generall councell, and of arrogating to himſelfe to be Chriſtes owne vicar, without any ſcripture of deputation from Chriſt. Howſoeuer Bernard being deceiued by his inchantments, in his booke of conſideration, doth inconſiderately call the pope Aaron in dignitie, yea in order Melchiſedech, in vnction Chriſt, yet in the ſame booke he ſaith, he is not made ſuperiour to haue dominion, yea he biddeth the pope learne, that he had neede *of a ploughſtaffe, not of a ſcepter.* Againe he ſaith, *Dominion is foebidden the Apoſtles. Goe thou and vſurpe if thou dareſt, either exerciſing dominion the Apoſtleſhippe, or exerciſing the Apoſtleſhippe dominion. Thou art plainelie forbidden from either of both, if thou wile haue both alike together, thou ſhalt leeſe both. Or elſe thinke not that thou art excepted from the number of them, of whom God complaineth thus, They reigned but not of me, They were princes but I knew them not.* The papiſts Cainits, Balaamits, Corits.

This

This and much more writeth Bernard againſt the antichriſtian tyranny & vſurped auctoritie of the pope, although he yeelded to his antichriſtian titles, and thought alſo more highly of his dignity then the ſcripture doth allow him. S. Iude therfore, deſcribing all heretikes, doth comprehend eſpecially antichriſt and his miniſters, as Beda ſaith: *who ſhall iuſtly be caſt into eternall darkeneſſe of torments, becauſe they brought into the church of God the darkneſſe of errors vnder the name of light.*

Rhem. 5. 16. Theſe are they which ſegregate them ſelues.) *The conditions of Heretikes in the later daies, that is, euer ſince Chriſts time, not of theſe onely of our age. For there were many that forſooke Gods Church and* ſegregated them ſelues *from the fellowſhip of the faithful euen in the primitiue Church: that we may the leſſe maruel at theſe mens ſegregating them ſelues, and going out from the reſt into ſeueral ſectes, which S. Auguſtine therfore calleth* Segregations.

Al Heretikes ſegregate them ſelues.

Fulke. 5. We haue not ſegregated our ſelues from the church as heretikes, but from heretikes as true catholikes alwayes haue done. We haue gone out of Babylon as the Holy ghoſt hath commanded all the faithfull, after her wickedneſſe is openly diſcouered Apoc. 18. that we ſhould not communicate with her ſinnes, nor be partakers of her plagues. The pope therfore & his miniſters haue ſeparated themſelues from the vnity of the catholike church, to mainteine his antichriſtian primacy, as Beda ſaith of the rebellion of Core: *Quicunque &c. whoſoeuer through deſire of vndue primacy doe diuide themſelues from the vnity of the holy church, knowing and foreſeeing how great miſchiefe they take in hand, doe goe downe to the hell of wickedneſſe.* So did pope Boniface the third, which not ignorantly (for by his predeceſſor Gregory, he was taught how great miſchiefe he tooke in hand) but of antichriſtian pride, bought the primacy for a great ſumme of mony, of the murthering vſurper of the empire Phocas, and ſeparated himſelfe from the vnitie of the catholike church, and ſo deſcended with the reſt of his ſucceſſors, and all their miniſters into an hell of wickednelſe. Beholde theſe are they among others in our dayes, which doe ſegregate themſelues, as their predeceſſors did before them, being ſenſuall and void of the ſpirit of God.

The pope is gone out of the church.

THE ARGVMENT OF THE APOCALYPSE OF S. IOHN.

Rhem. 1. *THAT which the old Teſtament foretold of Chriſt him ſelf, the Apoſtles could report the fulfilling thereof in the new Teſtament, by way of an hiſtorie, euen from his Conception to his Glorification. But of his Church, they could not doe the like: becauſe in their time it did but beginne: being to continue long after them, euen to the end of the world, and then at length to be glorified, as Chriſt her Spouſe alreadie is. Hereupon God would haue S. Luke to report in the Actes of the Apoſtles, the ſtorie of the Churches beginning, and for the reſt of it to the end, (that we might receiue this benefite alſo by the Apoſtles handes) he would S. Iohn to tell vs of it in this booke by way of a prophecie.*

Of which booke S. Hierome ſaith: The Apocalypſe of S. Iohn hath as many ſacraments or myſteries, as wordes. *Yea more then that,* In euery word there are hid manifold and ſundrie ſenſes. *Therfore it is very litle that can here be noted, in reſpect. Yet to giue the good Catholike (whoſe comfort is here) ſome litle helpe, the booke may be deuided into fiue partes.* Hier. ad Paulin.

1 part. *The firſt (after the Proœme) conteineth ſeuen Epiſtles from Chriſt now in glorie, to ſeuen Churches of Aſia, or (for, theſe he maketh al one) to the ſeuen Biſhops of thoſe Churches: meaning not to thoſe only, but to al his Churches and Biſhops throughout the world: ſaying therefore in euery one of them, to al in general:* He that hath an eare, let him heare what the Spirit ſaith to the Churches. *As alſo in euery one he exhorteth vs to fight manfully (in this ſpiritual warfare of ours againſt ſinne) for the victorie, and in euery one accordingly promiſeth vs a reward in heauen. But before this, in the beginning of euery one, he partly commendeth, partly reprehendeth, and exhorteth to penance. Where this is much to be noted, and feared, that among ſo many, he reproueth ſomewhat in al, ſaue only in two, which are the ſecond and the ſixt. In the beginning alſo of euery one, he taketh ſome peece out of the aparition going before, to frame thereof his ſtyle agreably to the matter of eche Epiſtle.* Ca. 1. 2. 3.

2 *After this admonition to Paſtors and their flockes: the ſecond part foloweth, wherein the Church and whole courſe thereof from the beginning to the end, is expreſſed in the opening of a booke in Gods hand, and the ſeuen ſeales thereof, by Chriſt. for the which, he ſeeth praiſe ſung now in heauen and earth, not only to the Godhead, as before, but alſo (after a new manner) to Chriſt according to his Manhod. And here, when he is come to the opening of the laſt ſeale, ſignifying Domeſday, he letteth that matter alone for a while, and to ſpeake more fully yet of the ſaid courſe of the Church he bringeth in an other pagent (as it were) of ſeuen Angels with ſeuen Trumpets. The effect of both the Seales and Trumpets, is this: That the Church beginning and proceding, there ſhould be raiſed againſt it, cruel perſecutions, and peſtilent hereſies: and at length after al hereſies, a certaine moſt blaſphemous Apoſtaſie, being the next preparatiue to the comming of Antichriſt: After al which, Antichriſt him ſelf in perſon ſhal appeare in the time of the ſixt ſeale, and ſixt trumpet, perſecuting and ſeducing (for the ſhort time of his reigne) more then al before him. The Church notwithſtanding ſhal ſtil continue, and wade through al, becauſe Chriſt her Spouſe is ſtronger then al theſe aduerſaries. who alſo ſtraight after the ſaid ſixt time, ſhal in the ſeuenth, come in maieſtie and iudge al.* Ca. 4. to the 8. Ca. 8. to the 12.

3 *Of the which iudgement, differring yet a while to ſpeake at large, he doth firſt in the third part intreate more fully of the Deuils working by Antichriſt and his companie againſt the Church, that the iuſtice of Chriſt afterward in iudging, may be more manifeſt.* C. 12. 13. 14.

4 *At length therfore in the fourth part he commeth to the ſeuen laſt plagues, the ſeuenth of them conteining the final damnation of the whole multitude, ſocietie or corps of the wicked, from the beginning of the world to the end. Which multitude, in the Goſpel and firſt Epiſtle of this ſame S. Iohn (as alſo in the other Scriptures commonly) is often called* Mundus, the word. *and here he calleth it partly,* Meretricem, a whore or harlot, *becauſe with her concupiſcence ſhe entiſeth the carnal and earthly men away from God: partly,* Ciuitatem Babylon, the Citie of Babylon, *becauſe it maketh warre againſt Hieruſalem the Citie of God, & laboureth to hold Gods people captiue in ſinne, as it was ſhadowed in Nabuchodonoſor* C. 15. to 21. 1 Io. 2. Apoc. 17.

and

and his Babylonians, leading & holding the Iewes with their Hierusalem, in captiuitie, vntil Cyrus (in figure of Christ) deliuered them. But whether al these seuen plagues should be vnderstood (as the seuenth) of Domesday it self, it is hard to define. More like it is, that the first sixe are to goe before Domesday: but whether corporally and litterally, (so as Moyses plagued Egypt) or rather spiritually, it is more hard to define. Yet it seemeth more easie, to vnderstand them corporally, as also the plagues wherewith Elias and his fellow shal in the time of Antichrist plague the wicked (which peraduenture shal be the same last plagues) whereof we reade in this booke c. 11. v. 6. But not content to haue described thus the damnation of the whole adulterous and bloudy societie, he doth also expresly report of their three grand Captaines damnation, which are these, Antichrist, and his Falseprophet, and the Deuil him self the author of al this mischiefe.

5 *Finally, on the other side, in the fifth part he reporteth the vnspeakeable and euerlasting glorie, that the Church after al this suffering, shal by Christ her glorious Spouse be assumpted vnto. And so he concludeth the booke.* C.21.22.

Fulke. 1. As this booke conteineth a prophecie of the state of the church vntill the end of the world, so it is no maruell if many thinges seemed obscure to the ancient fathers, before they were fulfilled, which are now cleere and euident to vs, after they be accomplished. Yet concerning antichrist & his citie where he should reigne, the apostle doth so plainely describe them, that many of the ancient fathers did see plainely that he should be a Romane tyrant, and haue his chiefe see at Rome: as I haue declared vpon 2. Thess. 2. And the discription of Babylon cap. 17. with the angels interpretation, is so euident of Rome, that it is extreme impudency to denie it, or to shift it off vnto the whole multitude and corps of the wicked, as more plainely shall appeare when we come to the annotations vpon that chapter. That Elias shall come any more in person, it is a vaine surmise vpon the eleuenth chapter, where it is said, that notwithstanding the greatest tyranny of antichrist, yet God will giue strength to his two witnesses, which signifieth the small number, and yet sufficient, to be accepted of them that shall oppose themselues against the crueltie and pride of antichrist. And euen as the Pharisees deceiued the Iewes, concerning the comming of Elias, that they should not acknowledge Christ to be come, because Elias was not come in person, though he were come in spirit and office, so their successors the papists deceiue the ignorant, that they should not acknowledge the manifestation of antichrist, vnder pretence that Elias is not yet come in person, with his fellow Enoch. Of whose personall returne the scripture speaketh nothing, but of two witnesses, representing the small number, yet the lawfull testimonie of them that gaue their liues for the gospell of Christ, and for admonishing the church of the deceits and tyrannie of antichrist.

Rome the seat of antichrist.

The church readeth this booke at Mattins frō the 3 Sūday after Easter vnto the 4.

THE APOCALYPSE OF IOHN THE APOSTLE.

CHAP. I.

9. S. Iohn being banished in the ile Patmos, is commanded to write to the seuen Churches of Asia (signified by the seuen candlesticks) that which he saw vpon a Sunday, round about the Sonne of man: 13 whose maner of apparition is described.

The 1 part. Seuen epistles to the Churches.

The Translation of Rhemes.

THE ‖ Apocalypse of IESVS Christ which God gaue him, to make manifest to his seruants the thinges which must be done quickly: and signified, sending by his Angel to his seruant Iohn,

2 Who hath giuen testimonie to the word of God, and the testimonie of IESVS Christ, what things soeuer he hath seen.

3 Blessed is he that readeth and heareth the wordes of this prophecie: and ‡ keepeth those thinges which be written in it. for the time is nigh.

4 Iohn ‖ to the seuen churches which are in Asia. Grace to you and peace from * him that is, and that was, and that shal come, and ‖ from the seuen spirites which are in the sight of his throne,

5 And frō IESVS Christ who is the faithful witnes, the * first borne of the dead, and the prince of the kings of the earth, who hath loued vs, & washed vs from our sinnes in his bloud, ☞

The Epistle vpon Michelmas day Septemb. 29, & on the Apparition of S. Michael Mai. 8.

‡ There be many (specially now a daies) that be great readers, hearers & talkers of Scriptures. but that is not ynough to make them good or blessed before God, except they keepe the things prescribed & taught therein, according to our Sauiours saying (*Luc* 11.) Blessed are they that heare the word of God, and keepe it. Exo. 3, 14. Col. 1. Heb. 9.

6 And

The Translation of the Church of England.

THE Reuelation of Iesus Christ, which God gaue vnto him, for to shew vnto his seruants thinges which must shortlie come to passe: & when he had sent, he shewed by his Angell vnto his seruant Iohn,

2 Which bare record of the word of God, and of the testimonie of Iesus Christ, & of all things that he saw.

3 Happie is hee that readeth, and they that heare the wordes of this prophecie, & keepe those things which are written therin: for the time is at hand.

*4 Iohn to the seuen churches in Asia, Grace be vnto you, and peace from him which * is, and which was, and which is to come, and from the seuen spirits which are before his throne:* Exod. 3. 14.

5 And from Iesus Christ, which is *a faithfull witnesse and * first begotten of the dead, and Lord ouer the kings of the earth: vnto him that loued vs, and washed vs from our sinnes in his owne blond,* 1. Cor. 15. 21

6 And

1 Pet.1. 1 Pet.2. 6 And hath made vs *‖ a kingdom and prieſtes to God and his father, to him be glorie and empire for euer and euer. Amen.

7 Behold he commeth with the cloudes, Zach.12. and euery eie ſhal ſee him, and * they that pricked him. And al the tribes of the earth ſhal bewaile them ſelues vpon him. yea, Amen.

Eſa.44. Apo.21. 22,23. 8 *I am Alpha and Omega, the beginning and end, ſaith our Lord God, which is, and which was, and which ſhall come, the omnipotent.

9 I Iohn your brother and partaker in tribulation, and the kingdom, and patience in Christ IESVS, was in ‡ the Iland, which is called Patmos, for the word of God and the teſtimonie of IESVS.

‡ Baniſhed thither for religion by Nero, or rather by Domitian, almoſt 60 yeeres after Chriſtes Aſcenſion.

10 I was [c] in ſpirit ‖ on the Dominical day, and heard behind me a great voice as it were of a troimpet.

c I had a viſion, and not with my corporal eies, but in ſpirit I beheld the ſimilitudes of the things following.

11 Saying, That which thou ſeeſt, write in a booke: and ſend to the ſeuen churches which are in Aſia, to Epheſus, and Smyrna, and Pergamus, and Thiatira, and Sardis, and Philadelphia, and Laodicia.

b The IGENERAL VISION of the 7 according to S. Ambroſe.

12 [b] And I turned, to ſee the voice that ſpake with me. And being turned I ſaw ſeuen candleſtickes of gold:

13 And in the middes of the ſeuen candleſtickes of gold, one ‡ like to the Sonne of man, ‖ veſted in a [c] prieſtly garment to the foote, and girded about neere to the pappes with a girdle of gold.

c *podére Sap.18,21.*

14 And his head and heares were white, as white wool, and as ſnow, and his eies as the flame of fire,

15 And his feete like to latten, as in a burning fornace, and his voice as the voice of many waters:

16 And he had in his right hand ſeuen ſtarres, & from his mouth proceded a ſharpe two edged ſword: and his face, as the ſunne ſhineth in his vertue.

17 And when I had ſeene him, I fel at his feete as dead. And he put his right hand vpon me, ſaying, Feare not. * I am the firſt and Eſa.41,4. 44,6. the laſt,

18 And aliue, and was dead, and behold I am liuing for euer and euer, and haue the keies of death and of hel.

19 Write therefore the thinges which thou haſt ſeene, and that are, and that muſt be done after theſe.

20 The ſacrament of the ſeuen ſtarres, which thou haſt ſeene in my right hand, and the ſeuen candleſtickes of Gold. ‖ the ſeuen ſtarres,

*6 And made * vs kings and prieſts vnto God and his father: to him be glory and dominion for euermore, Amen.*

7 Behold, he commeth with the cloudes, and all eyes ſhall ſee him, and they alſo which pearced him, and all kinreds of the earth ſhall waile before him: euen ſo. Amen.

8 I am Alpha and Omega, the beginning & the ending, ſaith the Lord almighty, which is, & which was, and which is to come,

9 I Iohn your brother, and companion in tribulation, and in the kingdome and patience of Ieſus Chriſt, was in the Iſle that is called Pathmos, for the word of God, and for the witneſſing of Ieſus Chriſt.

10 I was in the ſpirit on the ‖ Lords day, and heard behind me a great voyce, as it had bene the voyce of a trumpet, ‖ Or, Sunday.

11 Saying, I am Alpha and Omega, the firſt and the laſt: that thou ſeeſt write in a booke, and ſend it vnto the ſeuen churches which are in Aſia, vnto Epheſus, and vnto Smyrna, & vnto Pergamos, and vnto Thyatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicea.

12 And I turned backe to ſee the voice that ſpake vnto me. And when I was turned, I ſaw ſeuen golden candleſticks,

13 And in the middeſt of the ſeuen candleſticks, one *like vnto the ſonne of man, clothed with a garment downe to the feete and girded about the pappes with a golden girdle.*

14 His head and his heares were white as white wooll, and as ſnow, and his eyes were as a flame of fire.

15 And his feete like vnto fine braſſe, as though they burnt in a fornace: and his voice as the ſound of many waters.

16 And he had in his right hand ſeuen ſtarres: and out of his mouth went a ſharpe two edged ſword: and his face ſhone euen as the Sun in his ſtrength.

*17 And when I ſaw him, I fell at his feete euen as dead: and he laid his right hand vpon me, ſaying vnto me, Feare not, * I am the firſt and the* Eſa.44.4. *laſt,*

18 I am aliue, and was dead: and beholde I am aliue for euermore, Amen, & haue the keyes of hell and of death.

19 Write therfore the things which thou haſt ſeene, and the things which are, and the things which ſhalbe fulfilled heereafter.

20 The myſterie of the ſeuen ſtarres which thou ſaweſt in my right hand, and the ſeuen golden candleſtickes. The ſeuen ſtarres are the Angels

† S. Ireneus alluding to this sayth, *The Church euery where preacheth the truth, and this is the seuenfold candlestick, bearing the light of Christ &c. Li. 5. aduersus her.*

starres, are ‖ the Angels of the seuen Churches. and † the seuen candlestickes, are the seuen Churches.

Angels of the seuen Churches: and the seuen candlestickes which thou sawest are *the seuen Churches.*

MARGINALL NOTES. CHAP. I.

Rhem. 1. 13. Like to the.) *It seemeth not to be Christ him self, but an Angel bearing Christes person, and using diuers speaches proper to Christ.*

Fulke 1. Seeing Christ him selfe appeared to Paule, why might he not appeare to Iohn?

ANNOTATIONS. CHAP. I.

Rhem. 2. 1. APOCALYPSE.) *Of the Apocalypse thus writeth the auncient father Denys, Bishop of Corinth, as Eusebius alleageth him li. 7. c. 20. hist. Eccl.* Of this booke (*saith he*) this is my opinion, that the matter thereof is far more profound then my wit can reache vnto, and I doubt not but almost in euery sentence of it, there lieth hidden a certaine sense exceding mystical and maruelous, which though I vnderstand not, yet I conceiue that vnder the wordes there is a deepe meaning, and I measure not the matter by reason, but attribute al to faith, taking it to be more high and diuine, then I can by cogitation compryse: not reprouing that which I vnderstand not, but therfore I admire with reuerence, because my wit can not attaine to it. *Againe S. Augustine saith*, that in the Apocalypse many things are obscurely spoken, to exercise the minde of the reader: and yet some few things left euident, that through them a man may with labour searche out the rest. specially for that the author so repeateth the same things in diuers sortes, that seeming to speake of sundry matters, in deede is found but to vtter the same things diuers waies. *li. 20. de Ciuit. Dei c. 17. Which we set downe here in the beginning, to warne the good Christian reader, to be humble and wise in the reading both of al other holy Scriptures, and namely of this diuine and deepe prophecie: giuing him further to vnderstand, that we wil in our Annotations, according to our former trade and purpose, onely or cheefely note vnto the studious, such places as may be vsed by Catholikes, or abused by Heretikes, in the controuersies of this time, and some other also that haue special matter of edification, and that as breefely as may be, for that the volume groweth great.*

An admonition to the reader concerning the difficultie of this booke.

Fulke 2. Among those things that are so euident by S. Augustines confession, in this prophecie, there is nothing more cleare, then Rome to be that whore of Babylon, and the chiefe citie of Antichrists dominion. In so much that S. Augustine calleth Rome *the Westerne Babylon, the second Babylon, an other Babylon, the daughter of the former Babylon, the earthly citie, as it is opposite to the citie of God. De ciuitat. lib. 16. c. 17. lib. 18. c. 2. 22. & 27.* The same was acknowledged by most of the ancient Fathers, Irenæus, Tertullian, Victorinus, Ambrose, Hierome, Primasius, Arethas, Ambrosius Ansbertus, as in due place is shewed. Which if it were euident by the wordes and circumstance of the text, when the prophecie was not yet fulfilled, how much more manifest is it now, when we see the performance of that which so long before was described?

Rome is Babylon.

Rhem. 3. 4. To the 7 Churches.) *That certaine numbers may be obserued as significatiue and mystical, it is plaine by many places of holy Scripture, and by the auncient Doctors special noting of the same to many purposes. Whereby we see the rashnes of our Aduersaries, in condemning generally al religious respect of certaine numbers in our praiers, fastes, or actions. Namely the number of* Seuen, *is mystical, and prophetical, perfect, and which (as S. Augustine saith) the Church knoweth by the Scriptures, to be specially dedicated to the holy Ghost: and to appertaine to spiritual mundation, as in the Prophets appointing of Naaman to wash seuen times in Iordan, and the sprinkling of the bloud seuen times against the tabernacle. li. 4. quæst. in numer. q. 33. See* li. 5. c. 5. de Gen. ad lit. & li. 5. quæst. in Deuter. q. 42. *Al these visions stand vpon Seuens, seuen Churches, seuen Angels, seuen starres, seuen spirites, seuen candlestickes, seuen lampes, seuen trumpets, seuen vials, seuen hornes of the Lambe, seuen hilles, seuen thunders, seuen heades of the Dragon, signifying the Diuel: seuen of the beast that is Antichrist: seuen of the beast that the harlot rid vpon: finally the number also of the visions is specially marked to be seuen, in this booke. and euery time that this number is vsed in this prophecie, it hath a mysterie and a more large meaning, then the nature of that number is precisely and vulgarly taken for. As when he writeth to seuen Churches, it is to be vnderstood of al the Churches in the world: as the seuen Angels, for al the Angels or gouernours of the whole Catholike Church: and so forth in the rest, because the number of* Seuen, *hath the perfection of vniuersalitie in it, as S. Augustine saith* li. 5. quæst. in Deuter. q. 42.

Numbers mystical.

The number of seuen mystical: specially in this booke.

Fulke 3. That certaine numbers in the Scripture are noted to be significatiue and mysticall, we acknowledge by many places in the Scriptures, especially in the Prophets. But hereof it followeth not, that there must be a superstitious respect of numbers in our prayers, fastes, or other actions, which is not prescribed or appointed to vs by the holy Ghost. For albeit the numbers of seuen, of ten, and some other, are often repeated in this prophecie, and other, to describe some mysteries of godlines, and some also of wickednes: it is no reason that we should imagine, that prayers, or fastes, numbred by seuens and by tennes, or any like numbers, shall be more acceptable to God, which smelleth more of heathenish Pharisaicall and Pythagoricall vanitie, then of Christian religion. For one prayer, or other action of pietie, or two or fower, or eight, or nine, performed of faith and true deuotion, are more acceptable then all the Rosaries, Lady Psalters, and other like superstitious repetitions, consisting vpon seuens or tennes, or any other mysticall numbers, which God regardeth not, but the faith and charitie, out of which such actions of religion or loue doe proceede. But that in prayers, fastes, and other actions, a religious respect is to be had, you proue out of Augustine, which sayth, that seuen, which is a number of perfection, the Church knoweth to be especially dedicated to the holye Ghost, and to appertaine to spirituall mundation. In deede S. Augustine sayth: *De gen. lib. 5. c. 5. That the Scripture commendath, and the Church knoweth, that the number of seuen is* quodam modo, *after a sort dedicated to the holy Ghost*: which he speaketh of the reste of the seuenth day, which the Church obserueth according to the Scripture. What is this to commend a religious respect of this number, in praying, fasting, or other actions? In the seconde place, *Quest. in Num. cap. 33.* speaking of Eleazars sprinkeling of the bloude of the Sacrifice propitiatorie seuen tymes. He sayeth: *Therefore it was seuen tymes, because that number it selfe pertayneth to cleansing.* Whereby he meaneth, that the number of seauen, vsed in the Ceremoniall cleansing of

the law, did ſignifie perfect clenſing by the ſacrifice propitiatorie of Chriſt, not that there is any vertue of clenſing in the number, or that our praiers or faſtings numbred by ſeuen, be more pure, then if they be numbred by ſixe, or nine, or then if there be no reſpect of the number, but of the affection of him that praieth or faſteth. In the 3. place, *Quæſt. in Deut. lib* 3. *c.* 22. He ſheweth that the number of ſeuen is a perfect number, conſiſting of three and fower, the firſt whole odde number, and the firſt whole euen number. But he ſayth no worde to approue this religious reſpect of numbers, in praying, or faſting, or other actions, whereof you ſpeake. Therefore in theſe allegations and quotations, you doe nothing els but abuſe your Reader, for S. Auguſtine hath no ſuch meaning, of the ſuperſtitious obſeruation of numbers, to commend prayers and faſtings, or other Chriſtian actions.

Rhem. 4. 4. From the 7 ſpirites.) *The holy Ghoſt may be here meant, and ſo called for his ſeuenfold gifts and graces, as ſome expoſitours thinke. but it ſeemeth more probable that he ſpeaketh of the holy Angels, by comparing this to the like in the* 5 *Chapter folowing: where he ſeemeth to cal theſe, the ſeuen ſpirites ſent into al the world, as S. Paul to the Hebrues* (*c.* 1, 14.) *ſpeaketh of Angels. and ſo the Proteſtants take it in their commentaries: which we note, becauſe thereupon they muſt needes confeſſe that the Apoſtle here giueth or wiſheth grace and peace, not from God onely, but alſo from his Angels: though that benediction commeth one way of God, and an other way of his Angels or Sainctes, being but his creatures. And ſo they may learne, that the faithful often ioyning in one ſpeache,* God and our Lady, our Lord and any of his Saincts, *to helpe vs or bleſſe vs, is not ſuperſtitious, but an Apoſtolical ſpeache. and ſo the Patriarch ſaid* (*Gen.*48. *v.*16.) The Angel that deliuereth me from al euils, bleſſe theſe children. *See the Anot.* Act. 15, 28.

Grace & peace from God and the holy Angels.

God and our Lady ſaue vs, and the like.

Fulke 4. Firſt, all the ancient Interpretors in a manner, vnderſtand the ſeuen ſpirites, to be the holy Ghoſt, who in his ſeuenfold giftes or operations, is knowen in the Church. But to admit, that they ſignifie the whole number of the bleſſed Angels that waite about the throne of God, as cap. 5. as Arethas, and ſome Proteſtants (as you ſay) in their Commentaries vpon this text doe take it: yet it followeth not, that we muſt confeſſe, that the Apoſtle here giueth, or wiſheth grace and peace, not from God onely, but alſo from the Angels, as auctors of this grace, or peace, together with God, or any meanes to procure it by their merites or worthines, but as miniſters of Gods will and pleaſure, appointed for their ſakes, that ſhall inherite ſaluation, Heb. 1, 14. Therefore thus writeth Arethas vpon this text. *Some haue taken the ſeuen ſpirites to be the ſeuen operations of the holye Ghoſt, but it is more probable, to take them for Angels, not that they are comprehended with the Almightie Trinitie, or that we muſt thinke them to be of equall honour with it, but becauſe they ſerue and obey him, if we muſt beleeue the Prophets, teſtifying that all things ſerue him, and Dauid the progenitor of God, ſaying: Bleſſe God all ye Angels, being mightie in power, which fulfill his worde. And certainly to ſay, that to comprehend the diuinitie and the nature of Angels, is to ſhewe an equallitie of honour, betweene the Almightie Trinitie, which is the auctor of all creatures, and a miniſteriall ſubſtance, is not the part of one that hath vnderſtanding, or but meane vnderſtanding, but of him that is ignorant, as I thinke, that this creature delighteth to ſtande by the Lorde, and to miniſter vnto him: which forme of ſpeache Paule alſo vſing in his Epiſtle to Timothy, ſpeaketh in this manner: I charge thee in the ſight of God, and his elect Angels. And this ſaying is of one that followeth the ſame. But alſo to adde in this place, which are in the preſence of the throne of God, it is a ſpeache of him that teſtifieth their miniſteriall order, not their equall honour* Firſt therefore the Apoſtle giueth no grace or peace, but prayeth for grace and peace, to be giuen onely by God for Ieſus Chriſtes ſake, though in diſpenſing of the ſame, for the ſaluation or preſeruation of his elect, he vſe the miniſterie or ſeruice of Angels, and therefore prayeth for Gods benefites to be beſtowed vpon the Church, by ſuch miniſterie of the holie Angels, as he hath appointed. Who continually wayte vpon the throne of God, to receiue and execute his commaundement, for the benefite and preſeruation of his Church. Therefore they are adioyned as ſeruants vnto their Lord, for their miniſterics ſake, in which reſpect they are named alſo before our Sauiour Chriſt, for that they be onely Miniſters, and not meritorious cauſes of Gods bleſſings vnto his Church, as our and their Lorde Ieſus Chriſt is. Therefore God onely is auctor of grace and peace, diſpenſing the ſame in ſome manner by the ſeruice of his Angels, but not for their merites or worthines, but onely for the worthines and merites of Ieſus Chriſt, who hath loued vs, and waſhed vs from our ſinnes, &c. as it followeth in the text. Therefore thoſe ſuperſtitious prayers of the Papiſtes, *God and our Ladie helpe, our Lorde and his Sainctes helpe, or bleſſe*, are nothing like to this prayer of the Apoſtle. For although God vſe the miniſterie of Angels, in diſpenſing of his graces and bleſſings, for the preſeruation of his Church, (as he doth alſo the miniſterie of men vpon earth,) yet he vſeth not the miniſterie of the bleſſed Virgine Marie, or of the Sainctes departed out of this life, for any ſuch purpoſe: and much leſſe doth graunt his graces or bleſſings, for the merites or worthines either of Angels, or of Sainctes, as Papiſtes in their prayers deſire to obteine them, not by the miniſterie of Angels, nor by the prayer of Sainctes onely, but for their merites and worthines. Therefore the Angell whereof Iacob ſpeaketh, whether it ſignifie Chriſt, or the Miniſter by which Chriſt did protect him, is nothing like to the Popiſh prayers which deſire grace, bleſſing, and ſaluation, *by the merites of bleſſed Marie, by the merites of ſuch a Sainct, by the bloud of Thomas*, and ſuch like.

Angels ſeruants. Chriſt onely Mediator.

Rhem. 5. 6. A kingdom and Prieſts.) *As al that truely ſerue God, and haue the dominion and ſuperioritie ouer their concupiſcences and whatſoeuer would induce them to ſinne, be kings: ſo al that employ their workes and them ſelues to ſerue God and offer al their actions as an acceptable ſacrifice to him, be Prieſts. Neuertheleſſe, as if any man would thereupon affirme that there ought to be no other earthly powers or kings to gouerne in worldly affaires ouer Chriſtians, he were a ſeditious Heretike, euen ſo are they that vpon this or the like places where al Chriſtians be called Prieſts in a ſpiritual ſort, would therefore inferre, that euery one is in proper ſignification a Prieſt, or that al be Prieſts alike, or that there ought to be none but ſuch ſpiritual Prieſts. for it is the ſeditious voice of Corè, ſaying to Moyſes and Aaron,* Let it ſuffice you, that al the multitude is of holy ones, and the Lord is in them. Why are you extolled ouer the people of the Lord? *Num.* 16.

How al Chriſtians be both kings and Prieſts.

Fulke 5. As the ſpirituall kingdome and Prieſthood of Gods children, taketh not away the eternall kingdome and Prieſthood of Chriſt, ſo neither the earthly kingdomes of the worlde, nor the Eccleſiaſticall Elderſhip or miniſte-

miniſterie of the Church. And yet all true Chriſtians are Prieſtes alike, becauſe there is none other ſacrificing Prieſthood, left but the eternall Prieſthood of Chriſt, and the ſpirituall Prieſthood of all his Saincts. Wherefore you doe nothing but cauill in this place, as in many other, vpon the ambiguitie of this Engliſh word Prieſt, and Prieſthood, which according to the Etymologie from the Greeke worde whence it is deriued, ſignifieth the Elderſhip and Elders of the Church: but according to the common vſe of ſpeach, is taken for a ſacrificer, and the office of ſacrificing. Wherefore if you did write theſe notes in Latine or Greeke, euery childe might ſee your vnlearned collection. The worde which the holy Ghoſt here vſeth, is ἱερεῖς, in Latine *Sacerdotes*, in Engliſh Sacrificers: this office of ſacrificers and ſacrificing, we ſay, and boldly ſay, is either ſingular to Chriſt, in reſpect of his ſacrifice propitiatorie, and all other partes of his holy office, perteining to our perfect reconciliation and redemption, or els it is common to all true Chriſtians, in reſpect of their ſpirituall ſacrifices of praiſe, and thankes giuing. Neither is this worde euer applied in the New Teſtament, to any Eccleſiaſticall order, and function of men, but they be called *Epiſcopi, Presbyteri, Diaconi, Miniſtri, Præpoſiti, Doctores*, and ſuch like, that is, Ouerſeers, Elders, Miniſters, Gouernours, Teachers, &c. But neuer are they called more then any other Chriſtian men or women, ἱερεῖς, *Sacerdotes*, that is, Sacrificers, or ſacrificing Prieſtes. Therefore if the Scripture ſpeake properly and truely, all Chriſtians are ſacrificers alike, and onely Chriſt is our eternall high ſacrificer, or ſacrificing Prieſt. Wherefore they that vſurpe that ſacrificing Prieſthood, which is peculiar to him, doe much more ſhew them ſelues ſeditious rebels, then Core, who challenged the figuratiue and temporall ſacrificing Prieſthood of Aaron, which was but a ſhadow of the true and eternall ſacrificing Prieſthood of Chriſt. As for the holy Eccleſiaſticall offices, of miniſterie and gouernment of the Church, we know they be not common to all, but vnto thoſe only, that are lawfully ordeined vnto them.

Cauilling diſcouered.

Rhem. 6. 10. On the Dominical day.) *Many notable pointes may be marked here. firſt, that euen in the Apoſtles time there were daies deputed to the ſeruice of God, and ſo made holy and different, though not by nature, yet by vſe and benediction, from other profane or (as we cal them) worke-daies.*

Secondly, that the Apoſtles and faithful abrogated the Sabboth which was the ſeuenth day, and made holy day for it, the next day folowing, being the eight day in count from the creation: and that without al Scriptures, or commaundement of Chriſt that we reade of, yea (which is more) not onely otherwiſe then was by the Law obſerued, but plainely otherwiſe then was preſcribed by God him ſelf in the ſecond commaundement, yea and otherwiſe then he ordained in the firſt creation, when he ſanctified preciſely the Sabboth day, and not the day folowing. Such great power did Chriſt leaue to his Church, and for ſuch cauſes gaue he the holy Ghoſt to be reſident in it, to guide it into al truthes, euen ſuch as in the Scriptures are not expreſſed. And if the Church had authoritie and inſpiration from God, to make Sunday (being a worke-day before) an euerlaſting holy day: and the Saturday, that before was holy day, now a common worke day: why may not the ſame Church preſcribe and appoint the other holy feaſtes of Eaſter, Whitſuntide, Chriſtmas, and the reſt? for the ſame warrant ſhe hath for the one, that ſhe hath for the other.

Difference of holy daies and worke daies. Sunday made holiday by the Apoſtles and the Churches auctoritie. Other feaſtes ordained by the Church.

Thirdly, it is to be noted that the cauſe of this change was, for that now we Chriſtians eſteeming more our redemption, then our firſt creation, haue the holy day which was before for the remembrance of Gods accompliſhment of the creation of things, now for the memorie of the accompliſhment of our redemption. Which therfore is kept vpon that day on which our Lord roſe from life to death, which was the day after the Sabboth, being called by the Iewes, vna *or* prima Sabbathi, the firſt of *or* after the Sabboth. Mat. 28. Act. 20. 1. Cor. 16. *Fourthly, it is to be marked, that this holy day by the Apoſtles tradition alſo, was named* Dominicus dies, our Lordes day, *or*, the Dominike, *which is alſo an old Eccleſiaſtical word in our language. for the name Sunday is a heatheniſh calling, as al other of the weeke daies be in our language: ſome impoſed after the names of planets, as in the Romans time: ſome by the name of certaine Idols that the Saxons did worſhip, and to which they dedicated their daies before they were Chriſtians. Which names the Church vſeth not, but hath appointed to cal the firſt day,* the Dominike, *after the Apoſtle here: the other by the name of* Feries, *vntil the laſt of the weeke, which ſhe calleth by the old name,* Sabboth, *becauſe that was of God, and not by impoſition of the heathen. See the marginal Annotation* Luc. 24, 1.

As Saturday was in memorie of the creation, ſo Sunday of Chriſts reſurrection. The Church vſeth not the Heatheniſh names of daies: but *Dies Dominicus, feria, Sabbatum.*

Laſtly obſerue, that God reuealeth ſuch great things to Prophets, rather vpon holy daies, and in times of contemplation, ſacrifice, and praier, then on other profane daies. and therfore as S. Peter (Act. 10.) *had a reuelation at the ſixt houre of praier, and Zacharie* (Luc. 1.) *at the houre of incenſe, and Cornelius* (Act. 10.) *when he was at his praiers the ninthe houre, ſo here S. Iohn noteth that he had al theſe maruelous viſions vpon a Sunday.*

God giueth greater grace at holy times of praier and faſting.

Fulke 6. That the Lordes day was ſanctified in ſteede of the Iewiſh Saboth, for the aſſemblies of the faithfull to the publike exerciſes of religion, we learne by this place. But that there were any other holy daies beſide this, we finde not in the Scriptures.

Secondly, the Apoſtles did not abrogate the Iewiſh Saboth, but Chriſt him ſelfe by his death, as he did all other ceremonies of the Lawe, that were figures and ſhadowes of things to come, whereof he was the body, and they were fulfilled and accompliſhed in him, and by him. And this the Apoſtles knewe, both by the Scriptures, and by the worde of Chriſt, and by his holy ſpirite. By the Scripture alſo they knewe, that one day of ſeuen, was appointed to be obſerued for euer, during the worlde, as conſecrated and hallowed to the publike exerciſes of the religion of God, although the ceremoniall reſte, and preſcript day according to the Lawe, were abrogated by the death of Chriſt. Nowe for the preſcription of this daye, before any other of the ſeuen, they had without doubt, either the expreſſe commaundement of Chriſt, before his aſſention, when he gaue them precepts concerning the kingdome of God, and the ordering and gouernment of his Church, Act. 1, 2. or els the certaine direction of his ſpirite, that it was his will and pleaſure it ſhould ſo be, and that alſo according to the Scriptures. Seeing there is the ſame reaſon of ſanctifying that day, in which our Sauiour Chriſt accompliſhed our redemption, and the reſtitution of the worlde by his reſurrection from death, that was of ſanctifying the day, in which the Lorde reſted from the creation of the world: where you ſaye, *it was otherwiſe preſcribed by God him ſelf in the ſeconde commaundement*: Firſt, I meruaile what accompt you followe of the tenne Commaundements, when this Commaundement of the Sabboth, both in the 20. of Exodus, and the fifth of Deuteronomie is the fowerth Commaundement. And although you leaue

The ſufficiencie of the Scriptures. The Lords day

The 4. Commaundement.

out the commaundement againſt idolatrie, becauſe it ſhould be too manifeſt a conuiction of your impietie, yet I ſee not how you can make the commaundement of the Saboth, the ſecond commaundement, except you will alſo exclude the third commaundement againſt the taking of the name of God in vaine. But to let this paſſe as a groſſe ouerſight, I anſwer to the matter, the preſcript of the day, as of the maner of reſt, and other rites in obſeruing thereof, was ceremoniall, as circumciſion, bloud, ſtrangled, and the ſacrifices inſtituted from the beginning of the world, and therefore abrogated together, with the ceremonies firſt inſtituted in mount Sina. Wherefore this abrogation of the Iewiſh Saboth, and inſtitution of the Lordes day, doth not proue any power in the Church, to abrogate any thing preſcribed by God in the Scriptures, or to inſtitute any thing of like nature, and neceſſitie of obſeruing, beſide the Scriptures. For although the Church in daies or times, which are indifferent, may take order for ſome other daies or times, to be ſolemnized for the exerciſes of religion, or that the remembrance of Chriſtes natiuitie, reſurrection, aſcenſion, or the comming of the holy Ghoſt, may be celebrated either on the Lordes day, or any other time: yet there is great difference betweene the auctoritie of the Church in this caſe, and the preſcription of the Lordes day, by the Apoſtles. For the ſpeciall memories of thoſe thinges are indifferent of their nature, either to be kept on certaine daies, or left to the diſcretion of the Gouernours of the Church, to be celebrated as any other occaſion ſhall be offered. Neither if they be aſſigned to certaine daies in the yeare, is it neceſſarie they ſhould be kept on thoſe daies, which they are now vſed, rather then on other daies, in which they haue of olde been vſed. Yea the Pope hath taken vpon him of late, to alter all thoſe feſtiuall daies, that for many hundred yeeres haue beene obſerued otherwiſe. But to change the Lordes day, and to keepe it on Munday, Tueſday, or any other day, the Church hath none auctoritie. For it is not a matter of indifferencie, but a neceſſarie preſcription of Chriſt him ſelfe, deliuered to vs by his Apoſtles. The Church therefore, hath promiſe to be ledde into all truth, ſo ſhe follow the rule of truth, which is the worde of God, expreſſed in the holy Scriptures. Not that ſhe hath the ſame aſſurance of Gods ſpirite, which the Apoſtles had, who were ſo directed thereby, that although they were fraile men, by nature ſubiect to errour, yet they could not decline in their writings and ordinances for the Church, from the truth, or the holy Scriptures. Wherefore the Church hath not nowe the ſame warrant of the ſpirite which the Apoſtles had, neither may ſhe alter any thing that they (as the Embaſſadours of Chriſt,) haue preſcribed to be perpetuall, nor make any thing neceſſarie by nature, which they haue left indifferent.

Auctoritie of the Church.

- Thirdly, the cauſe of this change, was not our eſtimation that either we haue, or ought to haue of our redemption aboue our creation, but the ordinance of God, who as firſt he ſanctified the reſt from creation, for the glorie of that worke: ſo now alſo he ſanctifieth the day of the reſtitution of the world, for his glorie of the accompliſhment of our redemption. Moreouer, as the name of Sunday and the reſte, is of the Heatheniſh beginning, and therefore were better to be otherwiſe termed, as the firſt, the ſecond, the third from the Lordes day, as the Iewes called their daies from the Saboth: ſo your terme of *feries*, is no leſſe Heatheniſh, then the common Engliſh names, being taken not out of the Scriptures, but from the Heatheniſh terme of *Feria*, and *Feriæ*, as witneſſeth *Iſidorus Orig. lib. 6.* And *Sextus Pompeius de verbis veteribus*, ſayth: that *Feria was called à feriendis victimis, of ſtriking the Heatheniſh ſacrifices.*

Your laſt obſeruation, that God reuealeth ſuch great things, rather vpon holy daies, or giueth grace at holy times, is friuolous, for not in reſpect of the holines of the day, or time, he giueth reuelations, or his graces, but according to his pleaſure. Times of prayer, contemplation, and other godly exerciſes, he chuſeth often, not for the worthines of the times, but for the better diſpoſition of his ſeruants in ſuch exerciſes, to receiue them. And yet there is nothing perpetually obſerued in this matter. God appeared to Moſes, keeping of ſheepe, Exod. 3. To Amos following his herd, Amos 7. To the Prophets commonly in their ſleepe.

Rhem. 7. 13. Veſted in a Prieſtly garment.) *He appeared in a long garment or veſtment proper vnto Prieſts (for ſo the word* podéres, *doth ſignifie, as* Sap. 18, 24) *and that was moſt agreable for him that repreſented the perſon of Chriſt the high Prieſt, and appeared to Iohn being a moſt holy Prieſt, and who is ſpecially noted in the Eccleſiaſtical hiſtorie for his Prieſtly garment called,* pétalon *or* lámina. Euſeb. li. 3. hiſt. Eccl. c. 25. & li 5. c. 23.

Prieſtly garments.

Fulke 7. S. Iohn was an Elder of the Church, as he calleth him ſelfe, *Epiſt. 2. & 3.* But he was no ſacrificer or ſacrificing Prieſt. Neither is he noted for his Prieſtly garment: for *Petalon* ſignifieth a plate, or brouch, and not a garment, except you will ſay a brouche is a garment. Nowe that *Petalon* which *Polycrates*, (as *Euſebius* reporteth) ſaith, that S. Iohn did beare, is not to be vnderſtood grãmatically, as though S. Iohn did weare ſuch a plate in his cappe or hatte, but it is a figuratiue alluſion, vnto that plate of gold, which the high Prieſt of the law did weare vpon the ornament of his head, in which was grauen theſe wordes, *The holines of the Lorde.* Therefore he ſaith, (in reſpect of the diuine knowledge and holines, that was in this Apoſtle Iohn,) that he leaned vpon the Lordes breaſt, and was made the Prieſt that bare the *Petalon* or plate. Which if the Papiſtes will haue to be literally and abſolutely vnderſtoode, that S. Iohn was a Prieſt, and ware the Prieſtly garment, they muſt acknowledge, that he was the high Prieſt. For this *Petalon* or plate, was for none other to weare, but onely for the high Prieſt, as it is manifeſt by Exod. 28, 3. and c. 39. 30. Then if Iohn were the high Prieſt of Chriſtian religion, as Aaron and his ſucceſſors were of the Iewiſh people, it followeth, that Iohn was aboue Peter, and all the Apoſtles, in this dignitie of the high Prieſtes office. Which thing rather then the Papiſts wilgraunt, I dare ſay, they will acknowledge, that Iohn was not a ſacrificing Prieſt, nor did weare that Prieſtly ornament, which was proper to the high Prieſt only.

What Prieſt S. Iohn was.

Rhem. 8. 20. The ſeuen ſtarres.) *The Biſhops are the ſtarres of the Church, as the Churches them ſelues are the golden candleſtickes of the world: no doubt to ſignifie, that Chriſt preſerueth the truth onely in and by the lawful Biſhops and Catholike Church, and that Chriſts truth is not to be ſought for, in corners or conuenticles of Heretikes, but at the Biſhops handes, and* Mat. 5. 15. * *vpon the candleſticke which ſhineth to al in the houſe.*

The true religion manifeſt as the light on a candleſticke.

Fulke 8. The ordinarie meanes of continuance of the truth, (though not the only meanes,) is by the teaching of the Biſhops, and Elders of the Church. Therefore when the Biſhops and Prieſtes of the Popiſh Church, were

Succeſſion.

were

for the moſt part dombe dogges, and ignorant aſſes, that had no knowledge to teache, or els were teachers of errour and darkenes, rather then of trueth and light, no meruaile, though the golden candleſtickes were remoued from Rome, and other places, where in auncient time they were ſet: ſo that ignorance and hereſie ſo mightily preuailed, as in the kingdome of Antichriſt. For S. Iohn by the Angels of the Churches, meaneth not al that ſhould weare on their heads, myters, and hold crozier ſtaues in their hands like dead idoles: but them that are faithfull meſſengers of the Lordes worde, and vtter and declare the ſame. Not the angels of Sathan, though they be transfigured into the angels of light: but the Angels of God and Chriſt. The Popiſh Church therefore hath neither ſtarres nor candleſtickes in which true religion ſhould ſhine, but eyther idoles of Biſhops, or wolues in ſtead of Shepheards.

Rhem. 9. 20. The Angels of the Churches.) *The whole Church of Chriſt hath S. Michael for her keeper and Protector, and therefore keepeth his holy day onely by name, among all Angels. And as earthly kingdomes haue their ſpeciall Angels Protectors, as we ſee in the 10. Chapter of Daniel: ſo much more the particular Churches of Chriſtendome. See S. Hierom in 34. Ezech. But of thoſe Angels it is not here meant, as is manifeſt. And therefore Angels here muſt needes ſignifie the Prieſtes or Biſhops ſpecially of the Churches here, and in them, all the gouernours of the whole and of euery particular Church of Chriſtendome. They are called Angels, for that they are Gods meſſengers to vs, interpreters of his will, our keepers and directors in religion, our interceſſors, the cariers and offerers of our prayers to him, and mediators vnto him vnder Chriſt, and for theſe cauſes and for their great dignitie they are here and in * other places of Scripture called Angels.*

Angels Protectors.

Biſhops and Prieſtes are called Angels.

Malac. 2, 7.

Fulke. 9. The whole Church hath Chriſt himſelfe, which is the true *Michael*, to be her Protector, and not one, but many holy Angels to defend her vnder him. That earthly kingdomes haue their ſpeciall angels Protectors, it is not proued out of Daniel. For ỹ Princes of the Perſians and Græcians ſpoken of cap. 10. were no Angels, but earthly Princes. For Angels doe not reſiſt Chriſt and his Angels the defenders of the Church, as the Prince of Perſia did verſe 13. Although Hierom vpon that place of Daniel, doth affirme that he was an Angel, and vpon Ezechiel 34. *that the Shepheards of Iſrael, according to myſticall vnderſtanding, were the Angels of euery Church, to whom Iohn doth write in the Apocalypſe, and whoſe Angels dayly ſee the face of God.* But the text is ſo plaine againſt the Shepheards of Iſrael, that a man might meruaile what S. Hierom meant to drawe it to the Angelike ſpirites, againſt whom the holy Ghoſt ſetteth foorth no prophecies: neither doe they neglect any charge that is committed to them.

Angels.

Wherefore among many other reaſons this is one inuincible, to proue that they are not heauenly ſpirites, to whom S. Iohn writeth: but miniſters of the Church, that ſome of the Angels are reprehended for their offences, and exhorted to repent and amend, which perteyneth not to the heauenly ſpirites. But where as you make the Biſhops and Prieſtes our interceſſors, the cariars and offerers of our prayers, and mediators vnto God vnder Chriſt, you gather more then the place will afforde. For they are called the Angels of the Churches, becauſe they be Gods meſſengers vnto the Churches, not interceſſors, cariers, or mediators vnder Chriſt. For that was Parmenians errour, who placed the Biſhop mediator of interceſſion betweene the people and God, condemned by S. Auguſtine, who would not allowe S. Iohn himſelfe to be mediatour betweene God and vs. cont. ep. Parm. lib. 2. cap. 8.

Chriſt our only mediator of intercesſion.

The miniſters of the Church therefore doe pray for the people, eyther of common charitie, as the people pray for them, or els as the mouth of the people to conceiue or vtter the publike prayers in the name of the people for order and comelineſſe to be obſerued in the Church. But any office of mediation, aduocation, or interceſſion, to preſent the prayers of the people vnto God vnder Chriſt, that they may be acceptable, they haue not by the holy ſcriptures which teache, that all our prayers are accepted by the onely mediation and aduocation of Chriſt: See Iohn 2. Sect. 5.

CHAP. II.

He is commanded to write diuers things to the Churches of Epheſus, Smyrna, Pergamus, and Thyatira: prayſing them that had not admitted the doctrine of Heretikes called Nicolaitæ, 22 and calling others by threates vnto penance: 26 and promiſing reward to him that manfully ouercommeth.

AND ‡ to the Angel of the Church of Epheſus write, Thus ſayth he which holdeth the ſeuen ſtarres in his right hand, which walketh in the middes of the ſeuen candleſtickes of gold,

2 I knowe ‖ thy workes and labour, and thy patience: and that thou canſt not beare euill men, and haſt tryed them which ſay them ſelues to be Apoſtles, and are not, and haſt found them liars:

3 And thou haſt patience, and haſt borne for my name, and haſt not fainted.

4 But I haue againſt thee a fewe things, becauſe ‡ thou haſt left thy firſt charitie.

5 Be mindfull therefore frō whence thou art

VNto the Angel of the Church of Epheſus write, Theſe things ſayeth he that holdeth the ſeuen ſtarres in his right hand, and that walketh in the middeſt of the ſeuen golden candleſticks:

3 I knowe thy workes, and thy labour, and patience, and howe thou canſt not forbeare them which are euill: and haſt examined them which ſay they are apoſtles, and are not, and haſt found them liars:

3 And haſt ſuffered, and haſt patienne, and for my names ſake haſt laboured, and haſt not fainted.

4 Neuertheleſſe, I haue ſomewhat *againſt thee, becauſe thou haſt left thy firſt loue.*

5 Remember therefore from whence thou art

art fallen: and doe penance, and doe the firſt workes. But if not: I come to thee, and ‖ will moue thy candleſticke out of his place, vnleſſe thou doe penance.

6 But this thou haſt, ‖ becauſe thou hateſt the factes ‖ of ỹ Nicolaites, which I alſo hate.

7 He ỹ hath an eare, let him heare what the Spirit ſaith to the Churches, To him that ouercommeth, I will giue to eate of the tree of life, which is in the Paradiſe of my God.

8 And to the Angel of the Church of Apoc.1,17. Smyrna write, Thus ſayth * the firſt and the laſt, who was dead, and liueth,

9 I know thy tribulation and thy ‡pouertie, but thou art riche: and thou art blaſphemed of them ỹ ſay them ſelues to be Iewes and are not, but are the Synagogue of Satan.

10 Feare none of theſe things which thou ſhalt ſuffer. Beholde the Deuil will ſend ſome of you into priſon that you may be tried: and you ſhall haue tribulation ten dayes. Be thou faithfull vntill death: and I will giue thee ‡ the crowne of life.

‡ The ſingular reward of martyrdome.

11 He that hath an eare, let him heare what the Spirit ſaith to the Churches, He that ſhall ouercome, ſhall not be hurt of the ‡ ſecond death.

12 And to the Angel of the Church of Pergamus write, Thus ſaith he that hath the ſharpe two edged ſword,

13 I knowe where thou dwelleſt, where the ſeate of Satan is: and thou holdeſt my name, and haſt not denied my faith. And in thoſe dayes Antipas my faithfull witneſſe, who was ſlaine among you, ‡ where Satan dwelleth.

‡ The ſpeciall reſidence of Satan is where the faithful are perſecuted for Chriſtes truth. where not to deny the Cath. faith for feare, is much here commended. Nu.24,14. 25,2.

14 But I haue againſt thee a fewe things: becauſe thou haſt there, them that holde the doctrine of Balaam, who taught Balac * to caſt a ſcandal before the children of Iſrael, to eate and commit fornication:

15 So haſt thou alſo them that holde the doctrine of the Nicolaites.

16 In like maner doe penance. If not: I will come to thee quickly, and will fight againſt them with the ſword of my mouth.

17 He that hath an eare, let him heare what the Spirit ſaith to ỹ Churches, To him that ouercommeth I will giue the hidden manna, and wil giue him a * white ψηφον counter: and in the counter a newe name written, which no man knoweth, but he that receiueth it.

18 And to the Angel of the Church of Thyatira write, Thus ſayth ỹ Sonne of God, which hath eies as a flame of fire, & his feete like to latten.

19 Iknowe

ψηφον. calculum. *Fulke. This tranſlation is falſe, vnlearned, and ridiculous. For the word in both tongues ſignifieth a ſtone properly, in which it was vſed to write the names of them that were elected to honor, or abſolued frō crime.

fallen, and repent, and doe the firſt workes: or els I will come vnto thee ſhortly, and will remoue thy candleſticke out of his place, except thou repent.

6 But this thou haſt, becauſe thou hateſt the deedes of the Nicolaitans, which deedes *I alſo hate.*

7 Let him that hath an eare, heare what the Spirite ſayth vnto the Churches: To him that ouercōmeth, will I giue to eate of the tree of life, which is in the middeſt of the Paradiſe of God.

8 And vnto the Angel of the Church of Smyrna, write, Theſe things ſaith he that is firſt and the laſt, which was dead, and is aliue:

9 I know thy workes, and tribulation, and pouertie, (but thou art rich:) and I know the blaſphemie of them which call themſelues Iewes, and are not, but are *the ſynagogue of Satan.*

10 Feare none of thoſe things which thou ſhalt ſuffer: beholde, the deuill ſhall caſt ſome of you into priſon to tempt you, and ye ſhall haue tribulation tenne dayes: be thou faithfull vnto the death, and I will giue thee a crowne of life.

11 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches. He that ouercommeth ſhall not be hurt of the ſecond death.

12 And to the Angel of the Church in Pergamos, write, Theſe things ſaith he which hath the ſharpe ſword with two edges.

13 I knowe thy workes, and where thou dwelleſt, euen *where Satans ſeate is, and* that *thou holdeſt faſt my name, and haſt not denied my faith, euen in thoſe dayes, when Antipas my faithfull martyr was ſlaine among you, where Satan dwelleth.*

14 But I haue a fewe things againſt thee, becauſe thou haſt there them that maintaine the doctrine of Balaam, *which taught* † *Balac to put a ſtumbling blocke before the children of Iſrael, that they ſhould eate of meate ſacrificed vnto idoles, and commit fornication.*

Num.24.14. † Some reade taught in Balac.

15 Euen ſo haſt thou them that maintaine the doctrine of the Nicolaitans, which thing I hate.

16 Repent, or els I will come vnto thee ſhortly, and will fight againſt them with the ſword of my mouth.

17 Let him that hath an eare, heare what the Spirit ſaith vnto the Churches. To him that ouercommeth will I giue to eate Manna that is hid, and will giue him a white ſtone, and in the ſtone a newe name written, which no man knoweth, ſauing he that receiueth it.

18 And vnto the Angel of the Church of Thyatira, write, Theſe things ſaith the ſonne of God, who hath eyes like vnto a flame of fire, and his feete are *like fine braſſe.*

15 Iknowe

‡None of these are any thing worth without the other.

19 I knowe thy ‡ workes, and faith, and thy charitie, and miniſterie, and thy patience and thy laſt workes moe then the former.

20 But I haue againſt thee a fewe things: becauſe thou permitteſt ‖the woman * Iezabel, who calleth her ſelfe a propheteſſe, to teache, and to ſeduce my ſeruants, to fornicate, and to eate of things ſacrificed to idols.

3.Reg.18.

21 And I gaue her a time that ſhe might doe penance: and ‖ſhe will not repent from her fornication.

22 Behold I will caſt her into a bed: and ‖they that commit aduoutrie with her, ſhall be in very great tribulation, vnleſſe they doe penance from their workes:

23 And her children I wil kil vnto death, and all the Churches ſhal knowe *that I am he ỹ ſearcheth ỹ reines & hartes, & I wil giue to euery one of you ‡according to his works.

1.Reg.16. Pſ.7,10. Ier.11,20.

24 But I ſay to you the reſt which are at Thyatira, whoſoeuer haue not this doctrine, which haue not knowen the ‖ depth of Satan as they ſay, I will not caſt vpon you an other weight.

‖depthes.

25 Yet ỹ which you haue, hold til I come.

26 And he that ſhal ouercome and keepe my works vnto ỹ end: ‖I wil giue him power ouer the nations,

Pſ.2,9.

27 And *he ſhall rule them with a rod of yron, and as the veſſell of a potter ſhall they be broken,

‡This great priuiledge of Saincts riſeth of the power and preeminẽce of Chriſt, which his father gaue him according to his humanitie, and therefore to denie it to Saincts, is to denie it to Chriſt himſelf.

28 ‡As I alſo haue receiued of my father: and I will giue him the morning ſtarre.

29 He that hath an eare, let him heare what the Spirit ſaith to the Churches.

19 I knowe thy workes, and thy charitie, ſeruice, and faith, and thy patience, and thy deedes, which are more at the laſt then at the firſt.

20 Notwithſtanding, I haue a fewe things againſt thee, becauſe thou ſuffereſt that woman Iezabel, which calleth her ſelf a prophetiſſe, to teach, and to deceiue my ſeruants to make them commit fornicatiõ, & to eate meate ſacrificed vnto idols.

21 And I gaue her ſpace to repent of her fornication, and ſhe repented not.

22 Behold, I will caſt her into a bed, and them that commit fornication with her into great aduerſitie, except they repent of their deedes.

*23 And I will kill her children with death, and all the Churches ſhall knowe that * I am he which ſearcheth the reynes and hearts: and I will giue vnto euery one of you according to his workes.* Iere.11.20. and 17.10.

24 Vnto you I ſay, and vnto other of them of Thyatira, as many as haue not this learning, and which haue not knowẽ the deepeneſſe of Satan, as they ſay, I will put vpon you none other burden:

25 But that which ye haue already, hold faſt till I come.

26 And whoſoeuer ouercommeth, and keepeth my workes vnto the ende, to him will I giue power ouer nations:

*27 * And he ſhall rule them with a rodde of iron: and as the veſſels of a potter ſhall they be broken to ſhiuers:* Pſal.2.9.

21 Euen as I receiued of my father, ſo will I giue him the morning ſtarre.

29 Let him that hath an eare, heare what the ſpirit ſaith to the Churches.

MARGINAL NOTES. CHAP. II.

Rhem.1. 1. To the Angel.) *That which before he willed him to write to the Church, he now willeth to be written to the Angels or Biſhops of the ſame onely, where we ſee, it is all one, to the Church, and to the head or gouernour thereof.*

Fulke.1. The whole prophecie was commanded to be ſent to the Churches, certeyne ſpeciall admonitions and inſtructions to the Angels of the Church, yet perteyning to the whole Church: but hereof it foloweth not that euery Church, and the head and gouernour thereof is all one.

Rhem.2. 4. Thou haſt left.) *By this we ſee is plainely refuted that which ſome heretikes hold, that a man once in grace or charitie can neuer fall from it.*

Fulke.2. Although the elect can neuer finally fall out of the grace and fauour of God, whereby he loued them in Chriſt, before the world was made: yet they may decay in particuler graces, as in zeale of fayth and feruencie of loue for a ſeaſon, and be renewed againe by repentance. The elect can not fall away finally.

Rhem.3. 9. Pouertie.) *This Church repreſenteth the ſtate of them that are ſpoiled of their goods, empriſoned, and manifoldly afflicted for the Catholike faith.*

Fulke.3. The true Catholike Church when it is perſecuted, is often in tribulation & pouertie. But ỹ Papiſtes which are puniſhed for their obſtinacie, and contempt of godly lawes, are no more like the Church here puniſhed, then the Donatiſts, that for their like obſtinacie, were puniſhed by pecuniary mulctes in S. Auguſtines time. Againe, the Engliſh Papiſtes are for the moſt part of the richeſt and wealthieſt perſons in the countryes where they dwell: therefore nothing reſembling the Angel of the Church of Smyrna, whether it were Polycarpus, or whoſoeuer he were. Papiſt puniſhed iuſtly.

Rhem.4. 11. Second death.) *The death of the body is the firſt death: the death of the ſoule, the ſecond, which martyrs are ſureſt to eſcape of all men.*

Fulke.4. Not onely martyrs, but all other true Chriſtians, that by faith ouercome the world, are ſure to eſcape the ſecond death, which is damnation: for there is no damnation to them that are in Chriſt Ieſus Rom.8.1. All true Chriſtians ſure to obteyne ſaluation.

Rhem.5. 22. According to his workes.) *Who ſeeth not here that good workes deſerue ſaluation, as ill workes damnation: and that it is not faith alone that God rewardeth, but that faith which worketh by charitie.*

Fulke.5. Neither doe you ſee here, that good workes deſerue ſaluation: neither can you by any good and lawfull argument Merite.

argument make any other men to ſee it. That it is none other fayth that God rewardeth, but that fayth which worketh by charitie, we agree with you, and by that fayth we are iuſtified before God without workes, Rom. 3.

ANNOTATIONS. CHAP. II.

Rhem.6. 1. Holdeth the ſeuen.) *Much to be obſerued, that Chriſt hath ſuch care ouer the Church and the Biſhops thereof, that he is ſaid here to beare them vp in his right hand, and to walke in the middes of them: no doubt to vphold and preſerue them and to guide them in all truth.* — Chriſtes care of his Church.

Fulke.6. Chriſt preſerueth and guideth the Church, and all the true Shepheards thereof in all trueth, ſo long as they will humbly obey his voyce, and be ruled by his word which is the trueth: from which, if they will negligently or wilfully decline, they cannot looke that Chriſt ſhall preſerue them in trueth. — How ỹ church may erre.

Rhem. 2. Thy workes, labour, patience &c.) *Thinges required in a Biſhop. firſt, good workes, and great patience in tribulation. next, zeale and ſharpe diſcipline toward offenders is here commended in them. thirdly, wiſedome and diligence in triall of falſe Apoſtles and preachers comming in ſheepeskinnes: where is ſignified the watchfull prouidence that ought to be in them, that Heretikes enter not into their flockes.* — Speciall vertues required in a Bythop.

Rhem.7. 5. Will moue.) *Note that the cauſe why God taketh the trueth from certaine countries, and remoueth their Biſhops or Churches into captiuitie or deſolation, is the ſinne of the Prelates and people. And that is the cauſe (no doubt) that Chriſt hath taken away our golden candleſticke, that is, our Church in England. God graunt vs to remember our fall, to doe penance and the former workes of charitie which our firſt Biſhops and Church were notable and renowmed for.* — Sinne is the cauſe that God taketh ỹ Cath. faith from countries.

Fulke.7. If burning charitie, and zeale of popery, coulde haue kept your popiſh Prelates in their ſeates of tyrannie, they were not behinde in the time of their laſt poſſeſſion of them. But God be prayſed that hath remoued thoſe cruell wolues, the waſters of his flocke, and hath ſet vp againe the golden candleſticke of his Church, in which doe ſhine many godly Biſhops and teachers, in heauenly doctrine and Chriſtian conuerſation.

Rhem. 6. Becauſe thou hateſt.) *Wee ſee here that of all things, Chriſtian people (ſpecially Biſhops) ſhould haue great zeale againſt Heretikes and hate them, that is, their wicked doctrine and conditions, euen as God hateth them. for which onely Zeale, our Lord ſaith here that he beareth with ſome Churches and Prelates, and ſaueth them from periſhing.* — Zeale againſt Heretikes.

Rhem.8. 6. Of the Nicolaites.) *Heretikes haue their callings of certaine perſons, as is noted at large* Act. 11.26. *Theſe had their name of Nicolas, one of the 7. firſt Deacons that were choſen* Act. 6. *Who is thought to haue taught communitie of women or wiues, and that it was lawfull to eate of meate offered to idoles. Which later point is ſuch a thing, as if one ſhoulde hold it lawfull to receiue the bread or wine of the newe Communion, which is a kind of* Idolothyta, *that is*, idolatrous meates. *for though ſuch creatures be good by creation, yet they be made execrable by profane bleſſings of Heretikes or Idolaters. And concerning the name of Nicolaites giuen here by our Lorde himſelfe to thoſe Heretikes, it is a very paterne and marke vnto the faithfull for euer, what kind of men they ſhould be, that ſhould be called after the like ſort, Arians, Macedonians, Neſtorians, Lutherans, Zuinglians, &c. See S. Hierom* cont. Lucifer. in fine. — *Nicolaites* the firſt Heretikes ſo called, as a paterne of Arians, Lutherãs, & the like peculiar calling.

Fulke.8. The names of Lutherans and Zuinglians, are but malitious ſclanders, as of olde time *Alexandrians*, *Athanaſians*, *Ioannites*, *&c* which were true Catholikes ſo nicknamed by Heretikes. The bread and wine which we bleſſe, according to the inſtitution of Chriſt, in the celebration of the Lordes Supper, are the communion of the body and blood of Chriſt: therefore he that calleth them idolatrous meates, except he repent in time, ſhall one day finde the rewarde of his blaſphemie. *Hierom* againſt the *Luciferians*, ſpeaketh againſt them that were iuſtly called after any other name then of Chriſt, becauſe their doctrine was of a later inuention then the doctrine of Chriſt: as the *Marcionites*, *Valentinians*, *Montaniſtes* and *Papiſtes*, and ſuch like. As for our religion, hath not *Luther* or *Zuinglius* for the auctors but Chriſt, as we are able to proue by the holy ſcriptures: ſo are not the Papiſtes able to proue their doctrine, therefore they denie the ſufficiencie of holy ſcriptures. — Names of Heretikes.

Rhem. 9. *lib.4, Antiq. c.6.* *2.Pet.2,15.* *Iude.v.11.* 14. To caſt a ſcandal.) *Ioſephus writeth that when Balaam coulde not curſe Gods people, nor otherwiſe anoy them, he taught Balac a way howe to ouerthrowe them: to witte, by preſenting vnto them their Heathen women very beautifull, and delicate diſhes of meate offered to Bel-phegor: that ſo being tempted they might fall to heatheniſh maners and diſpleaſe God. To which craftie counſell of Balaam the Apoſtle reſembleth Heretikes fraude, who by offering of libertie of meate, women, Church goodes, breache of vowes, and ſuch other licentious allurements, cauſe many moe to fall, then by their preaching.* — Balaam ouercõming Gods people by perſuaſion of lecherie and bellicheere, was a type of Heretikes.

Fulke.9. We offer no libertie of meates, other then the ſcripture offereth, which condemneth the prohibition of meates, to be the doctrine of deuils: we allowe no libertie of women, but in holy and lawfull matrimonie: the forbidding whereof ỹ ſcripture maketh to be a note of diueliſh apoſtaſie. As for the libertie of Church goodes, we offer not to any man, but if you meane the conuerting of landes and goodes abuſed to maintcyne popiſh idolatrie, to the maintenance of the crowne and the Realme, you may well remember they were your owne Prelates that committed Abbey landes in King Henries dayes vnto the Princes diſpoſition. And if you thinke it carnall libertie to poſſeſſe any ſuch Church goodes, you may doe well to perſwade a number of your fauorites to renounce the poſſeſſion of their Abbey landes, and other riches of the Babylonicall Church, and to reſtore them into the Princes handes. If you refuſe ſo to doe, it is you that graunt libertie of Church goodes more then we. For we doe not accompt the goodes and landes of Idolaters, abuſed to the maintenance of Idolatrie, to be the goodes conſecrated to the neceſſary and lawfull vſes of the Church. As for breache of vowes, we offer no libertie, but as the ancient fathers, *Cyprian*, *Epiphanius*, *Hierom*, & *Auguſtine* taught according to the ſcriptures we affirme ỹ mariage euen of them that haue raſhly made a vowe of continencie, which they are not able to keepe, to be lawfull mariage, and to be better then the burning celibate, and abhominable life of the Popiſh Clergie. *Epiph. Hær. 61. Hier. ad Demet. Auguſt. de bono viduit cap. 10. Cyprian ep. 62.* — Forbidding of meates and mariage. Carnall libertie.

Rhem.10 20. The woman Iezabel.) *He warneth Biſhops to be zealous and ſtout againſt falſe Prophets and Heretikes of what ſort ſoeuer, by alluding couertly to the example of holy Elias that in zeale killed 450. falſe prophets of Iezabel, and ſpared not Achab nor Iezabel themſelues, but told them to their faces that they troubled Iſrael, that is, the faithfull people of God. And whether there were any ſuch great woman then, a furtherer and promotour of the Nicolaites, whom the Prophet ſhould heare meane, it is hard to ſay.* — Zeale againſt Heretikes. Achab and Iezabel. 3.Reg. 18.

Beda

Fulke. 10 *Beda* maketh no queſtion, but that there was a woman which contrary to Eccleſiaſticall order, was permitted, not onely to teache, but to teache falſe doctrine. And ſo the text is plaine, not onely that ſhee vſurped the name of a *Prophetiſſe*, but alſo that ſhe had time of repentance graunted vnto her. Which can not be applied to *Achabs* wife, who tooke not vpon her to be a propheteſſe, neither had time of repentance graunted to her, ſo many hundreth yeeres after her death. *Ambroſius Ansbertus* ſaith, that according to ſome tranſlation, ſhe was the biſhop of *Thyatiras* owne wife whom he ſo tolerated. Neither is the Angel of *Thiatyra* commaunded to kill her, as *Elias* by Gods ſpecial and extraordinarie commandement ſlew the falſe prophets. But your late practiſes doe interprete what you would inſinuate, if you thought it conuenient to vtter it in plaine Engliſh. Treaſon and murther.

Rhem. 11 21. She wil not repent.) *See free wil here moſt plainely, and that God is not the proper cauſe of obduration or impenitence, but man him ſelf onely. Our Lord giueth ſinners ſo long life, ſpecially to expect their amendment: but IeZabel (to whom the Apoſtle here alludeth) would neuer repent.* Free wil. God is not author of euil.

Fulke 11. It is no freedom but miſerable captiuitie, to be obdurated in ſinne and wickednes. Notwithſtanding, whom ſoeuer God hardeneth, he enforceth not their will, but yet as a iuſt iudge, not as an euil auctour, he doeth properly harden them, which wilfully and obſtinately harden themſelues. That God giueth time of repentance, it maketh ſinners more inexcuſable, but it proueth not that they haue power to repent of their free will, without the grace of God. Free will.

Rhem. 12 22. They that commit aduoutrie with her.) *Such as communicate with Heretikes, ſhal be damned (alas) with them. for not onely ſuch as were in their hartes, of IeZabels religion, or inwardly beleeued in Baal, but ſuch as externally for feare worſhipped him (which the Scriptures call, Lowing of their knees to Baal) are culpable. as now many bow their knees to the Communion, that bow not their hartes.* They that cõmunicate with Heretikes, ſhal be damned with them.

3. Reg. 19. v. 18 Ro. 11.

Fulke 12. They that receiue the holy Communion as hypocrites, are guiltie of the body and bloud of our Lorde, and ſhall not eſcape vengeance vnleſſe they repent, although in outwarde ſhewe they ſeeme to communicate, not with heretikes, but with the Church of Chriſt.

Rhem. 13 26. I wil giue him power.) *Obſerue that not onely Angels haue power and regiment ouer Countries vnder God, but now for the honour of Chriſts humane nature, and for his miniſterie in the world, the Saincts deceaſed alſo, being in heauen, haue gouernement ouer men and Prouinces, and therfore haue to doe with our affaires in the world. Which is againſt the Heretikes of theſe daies, that to take away our praiers to Saincts, would ſpoile them of many ſoueraine dignities, wherin the Scriptures make them equal with Angels.* Saincts alſo are Patrones, not only Angels.

Fulke 13. It can not be prooued that Angels haue power and regiment ouer ſeuerall Countreyes vnder God, but as they are appointed to ſerue God according to his pleaſure, without any ſuch certaine limitation of places or Countries. But much leſſe it can be proued out of the Scriptures, that the Saincts departed haue gouernement ouer men or prouinces, or any thing to doe with our affaires in this worlde. For the power that our Sauiour Chriſt promiſeth to giue to euery Chriſtian that ouercommeth, is the participation of his kingdome and heauenly inheritance ouer all the world which God giueth him, as it is in the 2. *Pſalme*: and not a ſpecial commiſſion to one Sainct ouer one Conntrie, and to an other ouer an other Countrie. As *George* for England, *Denis* for Fraunce, &c. but participation of his generall inheritance to euery one of his Saincts. That is, ſpiritually to ouercome the world by faith in this life, and after this life, when they are perfectly vnited to him at the time of the vniuerſall iudgement, he will actually put them in full poſſeſſion of his royal inheritance. The auctour of the Commentaries that goe vnder the name of S. Auguſtine doth thus expound this text *Hom. 2. The Church in Chriſt hath this power, ſeeing with him God hath giuen vs all things, as the Apoſtle ſaith, He calleth the rodde of Iron for the rigour of iuſtice, and by the ſame rodde the good are corrected, and the wicked broken in pieces.* So ſaith *Beda* vpon this text: *The Church hath this power in Chriſt as the body in the head. In whom according to the Apoſtle, God hath giuen vs all things.* *Arethas* vnderſtandeth it partly of the gouernement of the Church in this life, partly of the reward in the day of iudgement. *To him which ſhall get a price by fighting and wreſtling, I will for a triumph of victorie giue power ouer the nations, as our Lord ſaith in the Goſpels, to him which had rightly diſpenſed his pounds and talents, be thou ruler ouer tenne Cities, and to an other, ouer fiue Cities: for theſe things ſignifie a certaine gouernement and power giuen to the Saincts ouer them that are weaker, and them that haue neede to be directed: therefore it is written, The rodde of thy kingdome is a rod of direction, for that which is ſaid is wont to be ſignified by the rodde of direction, meaning, that it bringeth not ſuch correction as puniſheth, but ſuch as reformeth. But the Iron rodde no man ſaith to be giuen to any other ende, but to breake in pieces, by the puniſhment of thoſe which are clothed with diſobedience, and are like to earthen pots. As alſo the rodde of power, was not ſent out of Sion for any other ende, but to rule. And becauſe an Iron rod is promiſed to euery one that ouercommeth, and they were thoſe which by ready obedience were purchaſed to God, they alſo ſhalbe iudges of the vnbeleeuers, becauſe the Lord ſaith: that euen the Niniuites ſhalbe raiſed vp vnto iudgement or condemnation of the froward generation.* *Victorinus* ſaith briefly according to this laſt ſentence of *Arethas*: *It is as much to ſay, as hee ſhall make him a iudge among the reſt of the Saincts.* *Ambroſius Ansbertus* who wrote about 700. yeeres agoe, interpreteth this reward firſt to be promiſed to all the elect: *That power* (ſaith he) *which the onely begotten Sonne of God being made man in time receiued of his father, he promiſeth to giue to his elect, but in himſelfe by whom the whole body is ruled, and vnto whom the whole body of the Church is vnited. For he (as the Apoſtle ſaith) is the head of all the elect. If any member therefore ſhall be worthy to continue with the head, he is truely ſaid to haue that which the head himſelfe is proued to poſſeſſe by right of inheritance.* Secondly more ſpecially he applieth it to the preachers that gouerne the nations, whom by preaching they cõuert with the word and diſcipline in this life, whom after ỹ end of their labours, they ſhal not gouerne, but reſt with them for euer. *Cõſtat, &c. It is certaine that whoſoeuer ſhall come to the end of his labour, ſhall now no more gouerne the people, but with them whom he hath ſtudied to gouerne, ſhall reſt with them. Rupertus* vnderſtãdeth it only of the doctrine & diſcipline of the Church. *Richardus de ſancto victore*, not onely of the doctrine and diſcipline of the Church in this life, but alſo of the iudgement and condemnation of the wicked, with Chriſt in the ende of the world. *Haymo* expoundeth it firſt of the reward, that all the elect doe poſſeſſe by inheritance as the members of Chriſt, to whom it belongeth principally, Secondly of the doctrine and diſcipline of the Church. So that this is a new and inforced interpretation, Saincts departed haue no gouernment ouer men liuing, prouinces in the world,

interpretation neuer heard of before in the Church,that the ſainćts deceaſed ſhould haue gouernement ouer men and prouinces,and to doe in the affaires of this world,&c. Which was neuer heard of,neither in the ancient Church,or of the elder ſort of writers in the Romiſh Church, neither can it be prooued out of the text. Therfore your prayer to ſainćts,or other ſoueraigne dignities aſcribed to them by the Papiſts,haue no ground in the Scriptures, either vpon this text or vpon any other.

CHAP. III.

Rhem.1. *He is commanded to write to the Churches of Sardis,Philadelphia,and Laodicia:recalling them that erre to penance by threatning,but praiſing the reſt,and promiſing reward to him that ouercommeth:* 15 *deteſting alſo the cold indifferent Chriſtian.* 20 *He ſaith that God knocketh at the doore of mens hartes by offering his grace, for to enter in to him that will open vnto him by conſent of free wil.*

Fulke 1. There is nothing in this Chapter to proue that man hath ſuch freedom of wil,that he can giue any conſent to Gods calling,but as of vnwilling,he is framed and turned by Gods grace to be willing. Free will.

AND to the Angel of ỹ Church of Sardis, write,Thus ſaith he that hath the ſeuen Spirites of God,and the ſeuen ſtarres,I know thy workes, that thou haſt the name that thou liueſt,and thou art dead.

2 Be vigilant,and confirme the reſt of the things which were to die.For I finde not thy workes ful before my God.

3 Haue in minde therfore in what maner thou haſt receiued and heard: and keepe,and doe penance. If therfore thou watch not, *I wil come to thee as a theefe, and thou ſhalt not know what houre I wil come to thee.

1.Theſ.5.2. 2.Pet.3,10. Apo.16,15.

4 But thou haſt a few names in Sardis, ćwhich haue not defiled their garments: and they ſhal walke with me in whites, becauſe they ‡ are worthy.

5 ‖He ỹ ſhal ouercome,ſhal thus be veſted in white garments, & I wil not put his name out of the booke of life,and I wil confeſſe his name before my father,& before his Angels.

6 He that hath an eare,let him heare what the Spirit ſaith to the Churches.

7 And to the Angel of the Church of Philadelphia write,Thus ſaith the Holy one and the True one,he that hath the*key of Dauid: he that openeth, and no man ſhutteth : ſhutteth,and no man openeth.

Eſa.22,22.

8 I know thy works.Behold I haue giuen before thee a doore opened which no man can ſhut: becauſe thou haſt a litle power,and haſt kept my word, and haſt not denied my name.

9 Behold I wil giue of the ſynagogue of Satan,which ſay they be Iewes, and are not, but doe lie. Behold I wil make them come and ‖ adore before thy feete. and they ſhall know that I haue loued thee.

10 Becauſe thou haſt kept the word of my patience, and I will keepe thee frō the houre of tentation, which ſhal come vpon ỹ whole world to tempt the inhabitants on the earth.

11 Behold I come quickly : hold ỹ which thou haſt, ‖ that no man take thy crowne.

12 He that ſhal ouercome, I wil make him

AND write vnto the angel of the Church that is at Sardis, Theſe things ſaith hee that hath the ſeuen ſpirites of God, and the ſeuen ſtarres,I knowe thy workes, euen *that thou haſt a name that thou liueſt,and thou art dead.*

2 Be awake,and ſtrengthen the things which remaine, that are readie to die : For I haue not found thy workes perfect before God.

3 Remember therefore howe thou haſt receiued and heard,and hold faſt,and repent. If thou ſhalt not watch, I will come on thee as a thiefe, and thou ſhalt not knowe what houre I will come vpon thee.*

1.Theſ.5.2. 2.pet.3.10.

4 Thou haſt a fewe names in Sardis, which haue not defiled their garments, and they ſhall walke with me in white : for they are worthy.

5 He that ouercommeth ſhall be thus clothed in white aray, and I will not blot out his name out of the booke of life : and I will confeſſe his name before my Father,and before his Angels.*

Apoc.20.12. philip.4.4.

6 Let him that hath an eare, heare what the ſpirit ſaith vnto the Churches.

7 And write vnto the angel of the Church of Philadelphia, Theſe things ſaith he that is holy and true, which hath the key of Dauid, which openeth, and no man ſhutteth, and *ſhutteth, and no man openeth.*

8 I know thy workes: beholde, I haue ſet before thee an open doore, and no man can ſhut it : for thou haſt a litle ſtrength, and haſt kept my ſayings,and haſt not denied my Name.

9 Beholde, I will make them of the ſynagogue of Satan, which call themſelues Iewes, and are not, but doe lie : beholde, I will make them that they ſhall come and worſhip before thy feete, and ſhall know that I haue loued thee.

10 Becauſe thou haſt kept the wordes of my patience, therfore I will keepe thee from the houre of temptation, which wil come vpon all the world, to trie them that dwell vpon the earth.

11 Beholde, I come ſhortly, holde that faſt which thou haſt, that no man take away thy crowne.

12 Him that ouercommeth, will I make a pillar

him a piller in the temple of my God: and he shal goe out no more: and I wil write vpon him the name of my God, and the name of the citie of my God, new Hierusalem which descendeth out of heauen from my God, and my new name.

13 He that hath an eare, let him heare what the Spirit saith to the Churches.

14 And to the Angel of the Church of Laodicia write, Thus saith [c] Amen, the faithful and true witnesse, * which is the beginning of the creature of God.

15 I know thy workes, that thou art neither colde nor hote. I would thou were cold, or hote.

16 But because thou art ‖luke warme, and neither cold nor hote, I wil begin to vomite thee out of my mouth.

17 Because thou saiest, That I am riche, and enriched, and lacke nothing: & knowest not that thou art a miser, and miserable, and poore, and blinde, and naked.

18 I counsel thee to bye of me gold fire-tried, that thou maiest be made riche: and maiest be clothed in white garmentes, that the confusion of thy nakednes appeare not: & with eie-salue anoint thine eies, that thou maiest see.

19 I, * whom I loue, do rebuke and chastise. Be zelous therfore and doe penance.

20 Beholde I stand at the doore and ‡knocke. if any man shal heare my voice, and open the gate, I wil enter in to him, and wil suppe with him, and he with me.

21 He that shal ouercome, I wil giue vnto him to sitte with me in my throne: as I also haue ouercome, and haue sitten with my father in his throne.

22 He that hath an eare, let him heare what the Spirit saith to the Churches.

[c] ὁ ἀμὴν Ecclesiastici 24,9.14. Col.1.15.

Prou.3,12. Heb.12,6.

lar in the Temple of my God, and hee shall goe no more out: and I will write vpon him the Name of my God, and the name of the citie of my God, which is *newe Hierusalem, which commeth downe out of heauen from my God: and* I will write vpon him *my newe name.*

13 Let him that hath an eare, heare what the spirit saith vnto the Churches.

14 And vnto the angel of the Church which is in Laodicea, write, These things saith Amen, the faithful and true witnesse, the beginning of the creatures of God.

15 I knowe thy workes, that thou art neither colde nor hotte: I would they were colde or hotte.

16 So then because thou art luke warme, and neither colde nor hot, I will spewe thee out of my mouth:

17 Because thou sayest, I am riche, and increased with goods, and haue neede of nothing: and knowest not how that thou art wretched and miserable, and poore, and blinde, and naked.

18 I counsaile thee to buy of mee golde tried in the fire, that thou maiest be rich, & white rayment, that thou maiest be clothed, that thy filthie nakednesse doe not appeare, and anoint thine eyes with eye salue, that thou mayest see.

*19 * As many as I loue, I rebuke and chasten, be feruent therefore, and repent.* Prou.3.2. hebr.12.5.

20 Behold, I stande at the doore, and knocke: if any man heare my voyce, and open the doore, I will come in to him, and will suppe with him, and he with me.

21 To him that ouercommeth, will I graunt to sit with mee in my throne, euen as I ouercame, and haue sitten with my Father in his throne.

22 Let him that hath an eare, heare what the spirit saith vnto the Churches.

MARGINAL NOTES. CHAP. III.

Rhem. 2. 4. [c] Which haue not.) *Such as haue not committed deadly sinne after baptisme.*

Fulke 2. There is no man which liueth after Baptisme, but he committeth sinne worthy of death euery day: yet they are saide not to defile their garments which doe not yeelde vnto grieuous sinnes, and continue in them. *Aretas* expoundeth it of them which haue not defiled this *garment of the flesh with filthie actions.* *Rupertus* likewise which haue kept their bodies vncorrupted. *Richardus de S. Victore* also of them that haue not committed heinous offences, or els haue washed their garments cleane by dayly repentance. So also doth *Ambrosius Ansbertus* vnderstand it. None free from sinne.

Rhem. 3. 4. Are worthy.) *Note that there is in man a worthinesse of the ioyes of heauen, by holy life: and this is a common speach in holy Scripture, that man is worthy of God, of heauen, of saluation.*

Fulke. 3. They are worthy by the worthines of Christ, and not by the merite of their owne workes. *Rich. de S. Victore* saith in the person of Christ: *I take them that are worthy to be my companions, the vnworthy I leaue. But they that are worthy should by no meanes be worthy, except they receiued their worthines of me.* *Ambros. Ansb.* saith likewise in the person of Christ, of them that haue not sinned grieuously after Baptisme: *Either because they are cleane, or because they are worthy by my acceptation.* Merite.

Rhem. 4. 20. Knocke. if.) *God first calleth vpon man and knocketh at the doore of his hart: that is to say, offereth his grace: and it lieth in man to giue consent by free will holpen also by his grace.*

Fulke 4. It lieth not in the freedome of mans wil, to giue consent to Gods calling, before his captiue wil be enlarged by Free will.

by the grace of God. The grace of God therefore doeth not only helpe, but wholy conuert man according to the Scripture: *Conuert vs, ô Lord, and we shalbe conuerted, Ps.* 80. *&* 85. *Ierem.* 31. 18. *&* 19.

ANNOTATIONS. CHAP. III.

Rhem. 5. 5. He that shal ouercome.) *In al these speaches to diuers Bishops and their Churches, he continually encourageth them to constancie in faith and good life, by setting before their eies the reward of the next life. And yet the Caluinists would haue no man do good in respect of such reward.* Doing wel in respect of reward.

Fulke 5. A false slaunder: *Caluine* would haue men to be encouraged to doe good in hope of the reward, but not onely nor chiefly in respect of reward, but rather for the glorie of God, and of loue and duetie towards God. The ende of well doing.

Rhem. 6. 9. Adore before thy feete.) *You see this word of adoration is in Scriptures vsed for worship of creatures also, and that to fall before the feete of holy men or Angels for duety and reuerence, is not idolatrie, except the proper honour due to God, be giuen vnto them. See the Annotations vpon the* 19. *&* 22 *Chapter concerning the Apostles prostration before the Angel. And the Aduersaries euasion, saying that the adoration was of God onely: and that,* before the feete *of the partie, signifieth nothing els but,* in his presence, *is false and against the phrase of Scriptures. as* 4. Reg. 4. *where the Sunamite adored Eliseus, falling downe before his feete. and* 4. Reg. 2. *the sonnes of the Prophets adored him in the same sort. and here this adoration can not be meant but of the Bishop or Angel of Philadelphia, because he promiseth this honour as a reward, and as an effecte of his loue towardes him, saying,* And they shal know that I haue loued thee. *And that which he saith in the* 22. *Chapter,* I fel downe to adore before the feete of the Angel: *the very same he expresseth thus in the* 19 *Chapter,* I fel before his feete to adore him: *making it al one, to adore before his feete, and to adore him.* Adoration of creatures, called Dulia.

Fulke. 6. The word which the Apostle vseth, signifieth to doe reuerence by bowing the body. And this may be done to creatures, when ciuil reuerence is onely intended: as to Princes, Magistrates, and other men in any dignitie. And so haue Angels (appearing in the shape of men) bene reuerenced without offence by holy persons, as three Angels by Abraham, before he knewe they were Angels, or that one of them was Christ, or represented the person of God. But religious reuerence is due only to God, and not to be giuen either to holy men or Angels. Therefore Peter forbiddeth *Cornelius* to worship him, who did not worship him as God, but as a diuine man with religious worship *Acts.* 10. So the Angel forbiddeth Iohn to worship him *Apoc.* 19. who knew that the Angel was not God, and purposed not to worship him as God, but yet to giue him religious worship, which is due only to God. Therefore if the adoration be meant here of the bishop of *Philadelphia,* (as it is not vnlike) it signifieth such reuerence as is due to a godly bishop, and as the *Sunamite* and the sonnes of the Prophets did to *Elizeus,* not any religious worship which is wholy due to God. Yet *Arethas* seemeth to take it otherwise: *He saith they shall runne to the Church not after a common sort, but with great feruor and contrition, for that he meaneth by adoring, and shall chuse to be placed among them that are lowest or least in the Church.* But though he meane they shall acknowledge him to be a true pastour, and yeelde vnto him that honour which is due to them that gouerne wel, yet this place proueth not that any religious worship is to be giuen to any creature. *Ambros. Ansbert.* vnderstandeth this adoration to perteine to the whole Church, and sheweth wherein it consisteth: *Quid enim est, &c. What is it for the Iewes to adore before the feete of the Church, but by imitating to worship, and by worshipping to imitate the examples of her action.* Adoration with religious reuerence, due onely to God.

Rhem. 7. 11. That no man take thy crowne.) *That is, his crowne of euerlasting life and glorie, if he perseuêre not to the end in faith and good workes: otherwise an other shal enter into his place, as Mathias did both to the dignitie of the Apostleship, and to the heauenly crowne due for the wel vsing and executing of the same function: which Iudas might and should haue had, if he had perseuêred to the end. and as the Gentiles came into the grace and place of the Iewes. Other difficulties concerning this kinde of speache are resolued in Schoolemen, and are not here to be stoode vpon.* Perseuêrance in good and continuing to the end.

Fulke 7. Exhortations to perseuerance, doe not take away the certaintie of Gods election, who hath chosen those that continue to the ende. The heauenly crowne due to the well vsing of the Apostolike function, is due by the promise of God, not of the merite of mans worke or labour. Iudas perseuered not to the ende, because he was from the beginning a reprobate, and the childe of perdition, *Iohn* 17. Gods election certaine. Merite.

Rhem. 16. Lukewarme.) *Zeale and feruour is commendable, specially in Gods cause: and the Neuters that be neither hote nor cold, are to Christ and his Church burdenous and lothsome, as lukewarme water is to a mans stomacke, prouoking him to vomite. and therfore he threateneth to vcid vp such Neuters out of his mouth.* Neuters or indifferents in religion.

The 2 part. first, the booke with 7 seales: secondly, 7 Angels with trumpets.

THE 2. VISION. In which is represented vnto vs the glorie and maiestie of God in heauen, and the incessant honour and praises of al Angels and Saincts assisting him. Which is resembled in the daily honour done to him

CHAP. III.

1. A doore being open in heauen, he saw one sitting in a throne, 4 and round about him foure and twentie seniors sitting, 6 and the foure beasts here described, 9 which with the 24 seniors continually glorified him that sate in the throne.

AFter these thinges I looked, and behold a doore open in heauen, and the first voice which I heard, was as it were of a trompet speaking with me, saying, Come vp hither, and I wil shew thee the thinges which must be done quickly after these.

2 Immediatly I was in spirit: and behold there was a seate sette in heauen, and vpon the seate one sitting,

3 And he that sate, was like in sight, to the Iasper stone, and the Sardine: and there was a raine-

AFter this I looked, and beholde, a doore was open in heauen: and the first voyce which I heard, was as it were of a trumpet, talking with mee, which saide, Come vp hither, and I will shewe thee thinges which must be fulfilled hereafter.

2 And immediatly I was in the spirit: and beholde, a throne was set in heauen, and one sate on the throne.

3 And hee that sate was to looke vpon like a Iasper stone, and a Sardine stone: and there was a raine-

by all orders and sortes of holy men in the Church militant also.

a raine-bowe rounde about the seate, like to to the sight of an Emeraud.

4 And rounde about the seate, foure and twentie seates: and vpon the thrones, foure and twentie seniors sitting, clothed about in white garments, and on their heads crownes of gold.

5 And from the throne proceeded lightenings, and voices, and thunders: and seuen lamps burning before the throne, which are the seuen Spirits of God.

6 And in the sight of the seate, as it were a sea of glasse like to chrystal: & in ỹ middes of the seate & round about the seate ‡ foure beastes full of eies before and behind.

7 And the first beast, like to a lion: and the second beast, like to a calfe: and the third beast hauing the face as it were of a man: and the fourth beast, like to an egle flying.

8 And the foure beastes, euery one of thē had sixe wings round about: and within they are ful of eies. and they had no rest day and night, saying ‖ *Holy, Holy, Holy, Lord God omnipotent*, which was, and which is, and which shall come.

Esa.6.3.

9 And when those beasts gaue glorie & honour and benediction to him that sitteth vpon the throne, that liueth for euer & euer.

10 The foure and twentie seniors fell downe before him that sitteth in the throne, and adored him that liueth for euer and euer, & cast their crownes before the throne saying,

11 Thou art worthie O Lord our God to receiue glory and honour & power: because thou hast created all things, and for thy will they were and haue bene created.

a rainebowe about the throne, in sight like vnto an Emeralde.

4 And about the throne were foure and twentie seates, and vpon the seates I sawe foure and twentie Elders sitting clothed in white raiment, and they had on their heades crownes of golde.

5 And out of the throne doe proceede lightnings, and thundrings, and voyces: and there were seuen lampes of fire burning before the throne, which are the seuen spirites of God.

6 And before the throne there was a sea of glasse, like vnto Chrystal: and in the middest of the throne, & round about the throne, were foure beasts full of eyes before and behinde.

7 And the first beast was like a Lion, and the second beast like a Calfe, and the third beast had a face as a man, and the fourth beast was like a flying Egle.

8 And the foure beasts had eche of them sixe wings about him, and they were full of eyes within, and they had no rest day neither night, saying, Holy, holy, holy, Lord God almightie, which was, and is, and is to come.

9 And when those beastes gaue glorie, and honour, & thanks to him that sate on the throne, which liueth for euer and euer,

10 The foure and twentie Elders fell downe before him that sate on the throne and worshipped him that liueth for euer and euer, and cast their crownes before the throne, saying,

*11 *Thou art worthie, O Lord, to receiue glory, and honour, and power: for thou hast created all things, and for thy †pleasure sake they are, and were created.* Apoc.5.12. †Or, will.

MARGINALL NOTES. CHAP. IIII.

Rhem.1. 6. Foure beasts ful.) *These foure beastes, and the like described* Ezech. 1. *by the iudgement of the holy Doctors signifie the 4. Euangelistes, and in them all true preachers, the man, Mathew: the lion, Marke: the calfe Luke: the egle, Iohn: See the causes hereof in the Summe of the 4. Euangelist.* pag. 1. S. Grego. in 1. Ezech.

Fulke. 1. Ezechiel him selfe cap. 10. 19. sayth expressly, they were Cherubims. And they signifie, not only the glory that is giuen to God by all true preachers, but more generally by all creatures of the world. So doth Arethas take it also, and Hierom in Ezech. 1. doth not mislike that vnderstanding.

ANNOTATIONS. CHAP. IIII.

Rhem. 2. 8. Holy, holy, holy.) *This word is thrise repeated here, and* Esa. 6. *and to the imitation thereof, in the seruice of the holy Church, at* Te deum, *and at Masse, specially in the Preface next before the great mysteries, for the honour of the three persons in the B. Trinitie, and that the Church militant may ioyne with the triumphant, and with all the orders of Angels, who also are present at the consecration, and doe seruice there to our common Lorde and Maister. as S. Chrysostom writeth* li. 6. de Sacerdotio. *and* ho. 1. de verb Esa. to 1. *The Greekes call it, the hymne* Trisagios, *that is,* Thrise holy. The *Sanctus* thrise repeated

Fulke 2. The Popish Church, applying this heauenly celebration of Gods holinesse, to their idole of the masse, doe doe commit horrible sacriledge and blasphemie. Chrysostome affirmeth, (and there is no doubt of it,) but the Angels are present, at the celebration of the holy mysteries, and alwayes yeeld dewe honour to God and Christ. But of Popish consecration, or adoration of the sacrament, hee speaketh not: although he amplifie the dignitie of the mysteries, by the excellency of him that is represented by them, and is spiritually receyued of the faythfull: in which respect, he sayth, in the former place by you quoted, that the common lorde of all, is *touched or handled continually. That the angels are present with the priest, and the whole order of heauenly powers cryeth out, and the place rounde about the altar, is filled for the honor of him that lyeth there one.* And against them that Adiuocation of the Sacrament.

came vnreuerently to the Lordes table, he ſayth in the other place, *Doeſt thou not conſider, that the Angels are preſent at this wonderfull table, and doe compaſſe it about with reuerence?* This proueth not that Chriſt is preſent, after any corporall maner of preſence, but ſpiritually to the fayth of the worthy receyuers. For otherwiſe he is no more *touched*, then he is *ſeene*, and is neither lying nor ſtanding, nor after any bodylie geſture vpon the table, but preſent by his grace and ſpirite, to aſſure the faythfull of their ſpirituall incorporation with him, and nouriſhing by him.

CHAP. V.

4 *S. Iohn weeping, becauſe no man could open the booke ſealed with ſeuen ſeales:* 6 *The Lambe that was ſlaine, opened it: which being done,* 8 *the foure beaſtes and foure and twentie ſeniors, with an innumerable multitude of Angels and all creatures did glorifie him exceedingly.*

THE 3. VISION ‡S. Gregory taketh it to be the booke of holy Scripture. *li. 4. Dialog. c. 42.*

AND I ſaw in the right hand of him that ſate vpon the throne, a ‡ booke written within and without, ſealed with ſeuen ſeales

2 And I ſawe a ſtrong Angel, preaching with a loude voice, Who is worthy to open the booke, and to looſe the ſeales thereof?

3 And no man was able neither in heauen nor in earth, nor ‡ vnder the earth, to open the booke, nor looke on it.

4 And I wept much becauſe no man was foũd worthie to open ỹ booke, nor to ſee it.

5 And one of ỹ ſeniors ſaid to me, Weepe not: behold [c] the lion of the tribe of Iuda, the roote of Dauid, hath wonne, to open the booke, and to looſe the ſeuen ſeales thereof.

6 [b] And I ſaw, and behold in the middes of the throne and of the foure beaſtes and in the middes of the ſeniors ‡ a Lambe ſtanding as it were ſlaine, hauing ſeuen hornes and ſeuen eies: which are the ſeuen ſpirites of God, ſent into all the earth.

7 And he came and receiued the booke out of the right hand of him that ſate in the throne.

8 And when he had opened the booke, the foure beaſtes and the foure and twentie ſeniors fell before the Lambe, hauing euery one harpes, and golden vials full of odours, which are ‖ the praiers of ſainctes.

9 And they ſang a new canticle, ſaying, Thou art worthy O Lord to take the booke, & to open the ſeales thereof: ‡ becauſe thou waſt ſlaine, and haſt redeemed vs to God in thy bloud out of euery tribe and tongue and people and nation,

1. Pet. 2. [ii] kings.

10 And haſt made vs to our God ‖ [ii] a kingdome, and prieſts, and wee ſhall reigne vpon the earth.

The Epiſtle in a votiue Maſſe of the holy Angels. Dan. 7. 10.

11 And I looked and heard the voice of many Angels round about the throne, and of the beaſtes & of the ſeniors: and the number of them was * thouſandes of thouſandes,

12 [ll] Saying with a loud voice, The Lambe, that was ſlaine, is worthie to receiue power and [ll] diuinitie, & wiſdome, and ſtrength, and honour, and glory and benediction.

13 And euery creature ỹ is in heauen & vpon the earth, & vnder the earth, & that are in

c So did Iacob. *Gen. 49.* call Chriſt, for his kingly fortitude in ſubduing the world vnto him. Gen. 49. 9.

b The Epiſtle vpon al-Hallowes eue.

‡ So Chriſt is called for that he is the immaculate hoſt or ſacrifice for our ſinnes.

AND I ſawe in the right hande of him that ſate on the throne, a booke written within, and on the backeſide, ſealed with ſeuen ſeales.

2 And I ſawe a ſtrong Angel preaching with a loude voyce, Who is worthie to open the booke, and to looſe the ſeales thereof?

3 And none in heauen, nor in earth, neither vnder the earth, was able to open the booke, neither to looke thereon.

4 And I wept much becauſe none was found worthie to open, and to read the booke neither to looke thereon.

5 And one of the Elders ſayth vnto mee, Weepe not: behold, that Lion that is of the tribe of Iuda, the roote of Dauid, hath obteined to open the booke, and to looſe the ſeuen ſeales thereof.

6 And I beheld, and loe, in the middes of the throne, and of the foure beaſtes, and in the middes of the Elders ſtoode a Lambe as though he had bene killed, hauing ſeuen hornes and ſeuen eyes, which are the ſeuen ſpirits of God, ſent into all the earth.

7 And hee came, and tooke the booke out of the right hand of him that ſate vpon the throne.

8 And when he had taken the booke, the foure beaſts and foure and twentie Elders fell downe before the Lambe, hauing euery one of them harps & golden vials full of odours, which are the prayers of ſainctes:

9 And they ſung a new ſong, ſaying, Thou art worthy to take the booke, & to open the ſeales thereof: for thou waſt killed, and haſt redeemed vs to God by thy blood, out of all kinreds and tongues, and peoples, and nations:

10 And haſt made vs vnto our God kings and prieſts, and wee ſhall reigne on the earth.* 1. Pet. 2.

11 And I beheld, and I heard the voyce of many angels about the throne, and about *the beaſtes and the Elders, and heard thouſandes, of thouſandes.*

12 Saying with a loude voyce, Worthy is the Lambe that was killed to receiue power, and riches, and wiſedome, and ſtrength, and honour, and glory, and bleſsing.

13 And all the creatures which are in heauen, and on the earth, and vnder the earth, and in the ſea, and all that are in them, heard I ſaying,

Bleſsing,

are in the sea, and that are therein: all did I
Apoc. 4. 11. heare saying, * To him that sitteth in the throne, & ‡ to the Lambe, benediction & honour and glorie and power for euer & euer.
14 And ỹ foure beastes, said, Amen. And ỹ foure & twentie seniors fel on their faces: & adored him ỹ liueth for euer & euer.

sea, and all that are in them, heard I saying, Blessing, honour, glory, and power bee vnto him that sitteth vpon the throne, and vnto the Lambe for euermore.

14 And the foure beasts saide, Amen. And the foure & twentie Elders fell vpon their faces, and worshipped him that liueth for euermore.

MARGINALL NOTES. CHAP. V.

Rhem. 1. 1. Booke written.) *Hee speaketh not of the damned in Hel, of whome there could be no question: but of the faithfull in Abrahams bosome, and in Purgatorie.*

Fulke. 1. He speaketh generally of all creatures, either in the world, or without, therefore you haue coruptly translated it, *no man*, whereby it might be thought, that some angels could read it, though no man could. Neither can you proue your *Limbo* or purgatory out of this place, rather then the Gentiles their Elysian fieldes. You say there coulde bee no question of the damned in hell: And what question I pray you is there made of them, that are vnder the earth? You might as well say, seeing none in heauen was able, it was but folly to adde, or in earth, seeing there could bee no question that any in earth were able to do that, which none in heauen could perfourme. Againe, by your owne doctrine, *Abraham* before this time was remoued out of hell into heauen, with all the faithfull that were in his bosome: therefore they were not at the time of this vision vnder the earth, vnlesse perhaps in respect of their bodies. Therefore when neither the angels, nor the soules of the faithful in heauen could read the booke, what question could there be of the soules in purgatorie? All men therefore see, vpon how vayne a surmise, you would gather purgatory or Limbus out of this text. Limbus or purgatory.

Rhem. 2. 9. Because thou wast slaine.) *This maketh against the Caluinists who are not content to say that wee merite not, but that Christ merited not for himselfe. Calu.* Philip. 2. v. 9.

Fulke. 2. This proueth not, that Christ did merite his glory which is due to him in respect of his diuinitie, but that by the glorious work of our redemption, he hath declared himself to be a person worthy of al honour & glory.

Rhem. 3. 13. To the lambe.) *All the saide creatures are bound to giue honour, not onely to God, but to Christ as man, and our redeemer: and so they here doe.*

Fulke. 3. All creatures, are bounde to giue honour to Christ god and man, for the inseparable vnion of the two natures in one person. This note sauoreth somewhat of *Nestorianisme*, belike as though the meaning were, that if honour be not dewe only to God, but to Christ as man, it is dewe also to other men. As *Allen* defendeth Christ to forgiue sinnes, not only as God, but as man also, that he might proue that priests forgiue sinnes as properly as Christ.

ANNOTATIONS. CHAP. V.

Rhem. 4. 8. The prayers of Saincts.) *Hereby it is plaine that the Saincts in heauen offer vp the praiers of faithfull and holy persons in earth (called here saincts, and in Scripture often) vnto Christ. And among so many diuine & vnsearcheable mysteries set downe without exposition it pleased God yet, that the Apostle himselfe should open this one poynt vnto vs, that these odours be the lauds and praiers of the faithfull, ascending and offered vp to God as incense, by the Saincts in heauen, that so the Protestants may haue no excuse of their errour, That the Saincts haue no knowledge of our affaires or desires.* The Saincts in heauen offer our praiers to God.

Fulke. 4. This place proueth not that the saincts in heauen, doe offer vp the prayers of the Saincts on earth. For the foure and twentie Elders, doe represent the Church militant heare on earth, whose conuersation is in heauen, as it is playne by the tenth verse following. And so doe all the interpreters old and newe commonly expound it. Therefore you come to late with your glosse, to proue that saincts in heauen, offer vp the prayers of the faythfull on earth. For the text is, that all the faithfull do offer vp their prayers and thankesgiuing for their redemption. *Beda* vpon the tenth verse sayth. *Heare it is more playnely declared, that the beastes and the Elders are the Church, which is redeemed by the blood of Christ and gathered of the nations. Also he sheweth in what heauen they are saying, they shall reigne vpon the earth.* Haymo sayth, *All the elect are kings, because they suffer not the tyrannye of vices to rise vp in them selues &c. while they doe this, they are Kings vpon the earth, because they beate downe carnall and earthly desires, and by the lawe of vertue, raigne as it were ouer the earth, that is subdued to them.* These two may suffice for an example of the rest. Prayers of Saincts.

Rhem. 5. 10. A kingdome and priests.) *To serue God and subdue vices and sinnes, is to reigne or to be a king spiritually. likewise to offer vnto him the sacrifices of good workes, is to be a priest after a sort: though neither the one nor the other in proper speache. See the Annotation before Chap. 1. v. 5.* Spirituall kings and Priests.

Fulke. 5. The speach is true, though it be of a spirituall kingdome and sacrificing priesthood: not of an earthly kingdome, nor of a carnall priesthoode, such as was the priesthoode of Aaron, which figured the æternall sacrificing priesthoode of Christ, which he accomplished in one sacrifice of æternall vertue.

Rhem. 6. 13 Euery creature.) *He meaneth the creatures in heauen, as Angels and Saincts. the holy persons in earth, and those that were in Limbo, or be in purgatorie (for of the damned in hell he cannot speake in this case:) lastly, of the peoples in Ilands (here called the sea) which the Prophets vse often to name seuerally. when they foretell the spreading of Christs glorie through the world. as Esa. c. 49.* Heare ye Ilandes and you people a far of. &c. *Limbus Patrum* and Purgatorie.

Fulke. 6. That which the Apostle sayth of euery creature you doe violently restrayne to angels and saincts, of whom he spake before. The foure and twentie Elders and the infinite thousands of angels. And now followeth the glory of God and Christ, acknowledged generally by all creatures of the world. Therefore here is no place for *Limbo* or purgatorie. *Of all creatures* (sayth Arethas) *as well intelectuall as sensible, as well liuing, as hauing onely their beeing by naturall meanes, God is glorified as the beginning and auctour of all things, and his onely begotten sonne of the same substance, and his most holy and quickening spirite.* *Rupertus* also after he had shewed that all creatures in generall and not angels and Saincts only prayse God, because you say the dammed in hell can not Limbus or purgatorie.

ſpeake in this caſe: ſayth thus of them. *This power euen the creature that is vnder the earth, namely that which is inclosed in the priſon of hell, doth aſcribe vnto him, yet not with voluntarie confeſſion, but by conſtreyned conceſſion of obedience. For euen the malignant ſpirites whither they will or no, ſhall acknowledge the power of him that ſitteth vpon the throne, and of the Lambe.* Ambroſius Anſbertus, alſo vnderſtandeth it of the bowing of all knees, euen in them that are in hell according to the Apoſtle Phil.2. Haymo lykewiſe vnderſtandeth it of all creatures generally euen of the diuels in hell, which are ſubiect to the power of Chriſt, and muſt acknowledge his glory. Neither is there any auncient interpretor, that reſtrayneth this creature, to reaſonable and holy creatures only. And the text is manifeſt of all creatures in all partes of the world, and not of angels or men onely. Therefore Limbo and purgatorie, cannot be foyſted into this text.

CHAP. VI.

1 *Foure ſeales of the ſeuen being opened, there followe diuerſe effects againſt the earth.* 9 *When the fifth ſeale was opened, the ſoules of martyrs deſire that the iudgement may be haſtened:* 12 *and at the opening of the ſixt, there are ſignes ſhewed of the iudgement to come.*

AND I ſaw that the Lambe had opened one of the ſeuen ſeales, and I heard one of the foure beaſtes, ſaying, as it were the voice of thunder, Come, and ſee.

2 And I ſaw: And behold a white horſe, & he that ſate vpon him had a bowe, and there was a crowne giuen him, and he went forth conquering that he might conquere.

3 And whē he had opened ỹ ſecond ſeale, I heard the ſecond beaſt ſaying, Come, & ſee.

4 And there went forth an other horſe, redde: and he that ſate thereon, to him it was giuen that hee ſhoulde take peace from the earth, and that they ſhould kill one an other, and a great ſworde was giuen to him.

5 And whē he had opened the third ſeale, I heard the third beaſt, ſaying, Come, & ſee. And behold a blacke horſe, and hee that ſate vpon him, had a balance in his hand,

6 And I heard̄e as it were a voice in the middes of ỹ foure beaſts ſaying: Two pounds of wheat for a penie, & thriſe two pounds of barley for a penie, & wine & oile hurt ỹ not.

7 And when hee had opened the fourth ſeale, I heard a voice of the fourth beaſt, ſaying, Come and ſee.

8 And beholde a pale horſe: and he that ſate vpon him, his name was death, and hell folowed him. and power was giuen to him ouer the foure partes of the earth, to kil with ſword, with famine, and with death, & with beaſts of the earth.

9 And when hee had opened the fifth ſeale: I ſawe ‖ vnder the altar the ſoules of them that were ſlaine for the word of God, and for the teſtimonie which they had.

10 ‖ And they cryed with a loude voice, ſaying, How long Lord, hóly & true, iudgeſt thou not ‖ and reuengeſt thou not our bloud of them that dwell on the earth?

11 And white ſtoles were giuen, to euery one of them ‡one: and it was ſaid to them, that they ſhould reſt yet a litle time, ‖ til their fellow-ſeruants be complete, and their brethren, that are to be ſlaine euen as they.

12 And

‡This one ſtole ſignifieth the glorie or bliſſe of the ſoule only. but at the day of iudgement they ſhall haue it doubled by adding the glorie of their body alſo.

AND I ſawe when the Lambe opened one of the ſeales, and I heard one of the foure beaſts ſay, as it were the noiſe of thunder, Come and ſee.

2 And I ſaw, & beholde there was *a white horſe, and he that ſate on him had a bowe, and a crowne was giuen vnto him, and hee went forth conquering, and for to ouercome.*

3 And when he had opened the ſecond ſeale, I heard the ſecond beaſt ſay, Come and ſee.

4 And there went out an other horſe that was red: and power was giuen to him that ſate thereon to take peace from the earth, and that they ſhould kill one another: and there was giuen vnto him a great ſword.

5 And when he had opened the third ſeale, I heard the third beaſt ſay, Come and ſee. And I beheld, and loe, a blacke horſe: and hee that ſate on him, had a paire of ballances in his hand.

6 And I heard a voyce in the middes of the foure beaſtes ſay, A meaſure of wheate for a peny, and three meaſures of barley for a peny, and oyle and wine ſee thou hurt not.

7 And when he had opened the fourth ſeale, I heard the voyce of the fourth beaſt ſay, Come and ſee.

8 And I looked, and behold a pale horſe, and his name that ſate on him was death, and hell followeth with him: and power was giuen vnto him ouer the fourth part of the earth, to kill with ſworde, and with hunger, and with death, and with the beaſtes of the earth.

9 And when he had opened the fifth ſeale, I ſaw vnder the altar the ſoules of them that were killed for the word of God, and for the teſtimonie which they had.

10 And they cryed with a loude voyce, ſaying, How long tarieſt *thou Lord holy and true, to iudge and to auenge our blood on them that dwell on the earth.*

11 And long white garments were giuen vnto euery one of them, and it was ſaide vnto them that they ſhoulde reſt yet for a litle ſeaſon, vntill their felowe ſeruantes, and their brethren that ſhould be killed as they were, ſhould be fulfilled.

12 *And*

c The tribulation that ſhal fal in the time of Antichriſt.

12 And I ſaw, when he had opened the ſixt ſeale, & c behold there was made a great earth-quake, and the ſunne became blacke as it were ſacke cloth of heare: & the whole moone became as bloud:

13 And the ſtarres from heauen fel vpon the earth, as the fig tree caſteth her greene figs when it is ſhaken of a great wind:

14 And heauen departed as a booke folded together: and euery hil, and ilands were moued out of their places.

15 And the kings of the earth, and princes, and tribunes, and the rich, & the ſtrong, and euery bond-man, and free-man * hid themſelues in the dennes and the rockes of mountaines.

16 And they ſay to the mountaines and the rockes: *Fall vpon vs, and hide vs from the face of him that ſitteth vpon the throne, and from the wrath of the Lambe:

Oſee.10. Lu.23,30.

17 Becauſe the great day of their wrath is come, and who ſhal be able to ſtand?

12 And I beheld when he had opened the ſixth ſeale, and loe, there was a great earth-quake, and the ſunne was as blacke as ſackcloth made of heare, and the moone waxed all euen as blood.

13 And the ſtarres of heauen fell vnto the earth, euen as a fig tree caſteth her vntimely figs when ſhe is ſhaken of a mightie wind.

14 And heauen vaniſhed away as a ſcroule when it is rolled together, and all mountains and Iles were mooued out of their places.

15 And the kings of the earth, and the great men, and the rich men, and the chiefe captains, and the mightie men, and euery bondman, and euery free man, hid themſelues in the dennes, and in the rocks of the hils:

*16 And ſayd to the hils and rockes, * Fall on vs, and hide vs from the face of him that ſitteth on the throne, and from the wrath of the Lambe:*

Eſ.2.19. oſe 10.8. luk.23.30.

17 For the great day of his wrath is come, and who is able to endure?

ANNOTATIONS. CHAP. VI.

Rhem.1. 9 Vnder the altar.) *Chriſt as man (no doubt) is this altar, vnder which the ſoules of al Martyrs liue in heauen, expecting their bodies, as Chriſt their head hath his body there already. And for correſpondence to their place or ſtate in heauen, the Church Lieth commonly their bodies alſo or reliks neere or vnder the altars, where our Sauiors body is offered in the holy Maſſe: and hath a ſpecial prouiſo that no altars be erected or conſecrated without ſome part of a Saincts body or relikes.* Conc.African.can.50.Carthag.5.can.14. *See S.Hierome* cont.vigilant.c.3. *S.Auguſtine* de ciuit.li.8.c.27. *S.Gregorie* li.5.ep.50.li.1.ep.52.li.2.ep.58. *Whereunto the Prophet ſeemeth here to allude, making their ſoules alſo to haue their being in heauen, as it were vnder the altar. But for this purpoſe note wel the wordes of S.Auguſtine (or what other ancient writer ſoeuer was the author thereof)* Ser.11.de Sanctis. Vnder the altar (ſaith he) of God I ſaw the ſoules of the ſlaine. What is more reuerent or honorable, then to reſt vnder that altar on which ſacrifice is done to God, & in which our Lord is the Prieſt: as it is written, Thou art a Prieſt according to the order of Melchiſedec? Rightly do the ſoules of the iuſt reſt vnder the altar, becauſe vpon the altar our Lordes body is offered. neither without cauſe do the iuſt there cal for reuenge of their bloud, where alſo the bloud of Chriſt is ſhed for ſinners. *and many other goodly wordes to that purpoſe.*

Conſecration of altars with Saincts relikes

This place alſo the wicked heretike Vigilantius (as S.Hierom writing againſt him witneſſeth c.2.) abuſed to proue, that the ſoules of Martyrs & other Saincts were included in ſome certaine place, that they could not be preſent at their bodies & monuments (where Chriſtian people vſed in the primitiue Church to pray vnto them, as Catholike men do yet) nor be where they liſt, or where men pray vnto them. To which the holy doctor anſwereth at large, that they be whereſoeuer Chriſt is according to his humanitie: for vnder that altar they be. Part of his wordes be theſe, that you may ſee how this bleſſed father refuted in that Heretike the Caluiniſts ſo long before they were borne. Doeſt thou (ſayeth he) preſcribe lawes to God? Doeſt thou fetter the Apoſtles, that they may be kept in priſon til the day of iudgemẽt, and be kept from their Lord, of whom it is written, They folow the Lambe whither ſoeuer he goeth. If the Lambe be in euery place, then they that be with the Lambe, muſt be euery where. And if the diuel and wicked ſpirites gadding abroad in the world with paſſing celeritie, be preſent euery where: ſhal holy Martyrs after the ſheading of their bloud, be kept cloſe vnder an altar, that they cannot ſturre out from thence? *So anſwereth this learned doctor.*

Saincts be preſent at their tombes and relikes. The Caluiniſts hereſie concerning ỹ Saincts confuted by S. Hierom long agoe. Apoc.14.

Which miſliketh our Caluiniſts ſo much, that they charge him of great errour, in that he ſayth, Chriſt according to his humanitie is euery where, as though he were an Vbiquetarie Proteſtant. Where, if they had any iudgement, they might perceiue that he meaneth not, that Chriſt or his Saincts ſhould be perſonally preſent at once in euery place alike, as God is: but that their motion, ſpeed, and agilitie to be where they liſt, is incomparable, and that their power and operation is accordingly. which they may learne to be the holy Doctors meaning, by the wordes that folow of the Diuel and his miniſters: whom he affirmeth to be euery where no otherwiſe but by their exceding celeritie of being and working miſchiefe now in one place, now in an other, and that in a moment. For though they be ſpirites, yet are they not euery where at once according to their eſſence. And for our new Diuines it were a hard thing to determine, how long Satan (that told our Lord he had circuited the earth) was in his iourney, and in the particular conſideration and tentation of Iob: and how many men he aſſaulted in that his one circuit. No, no, ſuch curious companions know nothing, nor beleeue nothing, but that they ſee with corporal eyes, and teach nothing but the way to infidelitie.

They vnlearnedly accuſe S.Hierome as an Vbiquiſt.

How S.Hierome ſayth, Chriſt and his Saincts are euery where. Iob 1.

Fulke.1. Your popiſh laying of the Martyrs bones (if they were the Martyrs bones) hath no correſpondence with the lying of their ſoules vnder Chriſt, the heauenly altar. For your laying of their bones, is to haue them in a rea-

Reliques.

dines,for them that wil commit idolatrie vnto them,and offer a reward vnto you. As for your altars,on which you offer the ſacrifice of the maſſe,are ſo many blaſphemies againſt the onely ſpirituall altar Chriſt, and the onely earthly altar whereon his ſacrifice was offred,euen the croſſe of Chriſt. Where you ſay,that *your Church hath a ſpeciall prouiſo, that no altar be erected or conſecrated without ſome part of Saincts bodies or reliques*, and alleage for it the decree of the 2.Councell of Africa,*cap.*50.and 5. Carth. c.14. you abuſe the reader: for there is no ſuch prouiſo in that decree.But that ſuch ſuperſtitious altars as were ſet vp in euery corner of the countrey,by dreames or like ſuperſtitious conceipts, for memories of martyrs, ſhoulde bee remooued. And that no altar ſhould be erected as the memorie of a martyr, except there were ſome certaine tokens of ſuch memorie, as their bodies, or the place of their dwelling,&c. I will ſet downe the decree, that the Reader may ſee,how ſtronge ſuperſtition was at that time, toward the reuelation of Antichriſt, that the Fathers of the Church could not quietly repreſſe it.

It is decreede, that the altars, which are ſet vp euery where in the fieldes, or in the wayes, as memories of martyres, in which no bodies or reliques of martyres are prooued to be buried, be ouerthrowen by the Biſhops of thoſe places, if it may be. But if by meanes of tumult of the people, that can not be ſuffered to be done, yet let the people be admoniſhed,that they frequent not thoſe places, that they which be well aduiſed, be not there holden and bound with any ſuperſtition. And let no memory of martyres be allowed and accepted, except, the body or ſome vndoubted reliques be there, or that ſome originall of their habitation, or poſſeſsion, or ſuffering be there, deliuered from a moſt faithfull beginning. As for theſe Altars, that are ſet vp in euery place by dreames, and vaine reuelations of any men, let them be by all meanes diſallowed. You ſee of what Altars the Decree ſpeaketh, namely, ſuch as were vaunted to bee the memories of Martyres, where either was none, or but counterfeit monuments of the Martyres, ſuch as bee moſt common in popery. S.Hierom againſt Vigilantius, defendeth the immoderate eſtimation of reliques, yet he vtterly denyeth adoration of them, or of the Martyrs themſelues,which you defend. S. Auguſtine alſo denyeth that the Prieſt ſtanding at the altar,ouer the body of any Martyr, doth offer ſacrifice to the Martyr, but to God only. *And ſaith that al religious ſeruices vſed in the places of the Martyrs,are to the ornaments of their memories,not things conſecrated,or ſacrifices of the dead men,as of gods.* As for Gregorie liuing ſo neere the reuelation of Antichriſt, it is no maruail,though he be more ſuperſtitious in reliques, yet he alloweth no ſuch worſhip of thé,as is in popery,but laying of them vp about the altars.That the Prophet alludeth to ſuch cuſtome of buriall of the Martyrs vnder the altar,it is a fond imagination when there were neither ſuch Churches, nor Altars in his time. That which you cite out of the auctour of the Serm.*De ſanctis*,is of their ſoules in heauen,and concerning the burial of their bodies, he ſayth afterward. *Therefore conuenientlyand as it were for a certaine company or fellowſhip, the buriall of the Martyrs,is decreed to be there,where the Lordes death is dayly celebrated,as hee himſelfe ſayth. As often as you ſhal do theſe things,you ſhal ſhew my death vntil I come: namely,that they which died for his death,might reſt vnder the myſterie of his Sacrament.* But concerning the buriall of the Martyres bodies,it is certaine the Apoſtle ſpeaketh not, but of the bleſſed reſt of their ſoules. But this place you ſay, Vigilantius abuſed to prooue, that they coulde not bee preſent at their bodies, and monuments as S.Hierome witneſſeth. But S. Hierome in this caſe is a partiall witneſſe, inueighing againſt Vigilantius, which was as good a Catholike as hee, and allowed by godly Biſhops of his countrey.Although Hierome ſtroue againſt them,as he doth againſt Vigilantius.Who did iuſtly miſlike,the ſuperſtitious eſtimation of reliques,and did write a booke againſt it,which Hierom doth not confute with argumẽts,ſo much,as with rayling,as Eraſmus confeſſeth.But to the matter, Vigilantius ſayd,(as S.Hierome confeſſeth.) *That the ſoules of the Apoſtles and Martyres,were ſetled either in Abrahams boſome,or in a place of reſt,or vnder the altar of God,and coulde not bee preſent out of their graues,and where they liſt.* Now let vs ſee what S. Hierome doeth anſwere.Firſt,*Wilt thou preſcribe Lawes to God?* No verely,but Gods Law preſcribeth a place of reſt vnto the ſoules of the departed,and not I, might Vigilantius anſwere. Secondly, *Doeſt thou fetter the Apoſtles,&c.* How vnworthie is this queſtion of S.Hieroms learning! as though the Apoſtles were fettered,when they be limited by God to a place of reſt, or coulde bee thought to bee kept in priſon, when they are ſaide to remaine in heauen. That which is ſaide of them that followe the Lambe is not neceſſary to bee vnderſtood, of the ſoules in heauen, but of them that immitate him on the earth: at leaſt it muſt bee vnderſtoode of all the elect, whereof many are in the Church vpon earth. Therefore it is no good concluſion, that the Sainctes are euery where, becauſe the Lambe whom they follow is euery where. Beſide this abſurditie, that followeth of it, that if the ſoules of the Saincts bee preſent at their ſepulchres, becauſe they followe the Lambe, the Lambe alſo Chriſt in his humanitie, is preſent at the ſepulchres of the Martyres. Finally, the reaſon that is taken of the celeritie or agilitie of deuilles, is vnſufficient to prooue, that the ſoules of martyres, paſſe to and fro in the worlde, as the deuilles doe. For the deuilles, not onelie by propertie of their nature, but alſo by Gods ſufferaunce, haue ſuch paſſage in the worlde, but the Saincts, by God are aſſigned to reſt, in their place of heauenly ioy, vntill the day of iudgement. Nowe whether Hierome did holde the errour of vbiquitie of Chriſts humanitie, it is to bee thought, that hee did not, vpon good aduiſement, though hee thus reaſon againſt Vigilantius. And yet the concluſion muſt bee ſuch, or elſe the argument hath no ſhewe of reaſon. For except the ſoules of Saincts, can bee in many places at one inſtant, howe can they bee preſent, at euery place where their reliques are, which in that time were diſperſed into many places? Therefore by ſhewe of this argument, Hierome woulde ſeeme to make them euerie where with Chriſt, that it might bee thought, they were not included in any place. But let vs ſee what a good Patrone Hierome hath of the Rhemiſts. Firſt you ſay, they bee vnlearned that accuſe S. Hierome of this errour. But it is knowen, that many in this time, and ſome of thoſe, that charge him with this errour, were as well learned as S. Hierome himſelfe: at leaſtwiſe not inferiour in learning, to any Engliſh Papiſt in Rhemes. *But if they had any iudgement* (ſay you) *they might perceiue, that hee meaneth not, that Chriſt and his Saincts are perſonally preſent at once in euery place*, but that *their motion and agilitie to bee where they liſt, is incomparable, and their power accordingly*. Wee may thinke in deede, that hee holdeth it not as a reſolute determination, that Chriſt or his Saincts are euery where, but yet his ſophiſticall

The ſoules of Saincts cannot be preſent at their reliques.

phiſticall argument importeth no leſſe. For that which followeth of the celeritie of the diuels is an other argument, and not a declaration of his meaning in the former. But euen this ſhift of deſcant is inſufficient, to excuſe him of errour. For that you cannot otherwiſe iuſtifie his argument, except you will acknowledge that Chriſt is perſonally preſent in all thoſe places, whereſoeuer the ſoules of the martyrs are ſuppoſed to be preſent with their reliques. And ſo he muſt according to his humanitie, be perſonally preſent in his manhood, in places innumerable, not onely in the Sacrament, but alſo in euery place where the Saincts reliques are, which I ſuppoſe your good maſters of Sorbon, will not eaſily admit for a trueth. Yea the ſoules themſelues muſt often be in many places at one inſtant: for their celeritie and agilitie will not ſerue them to be at diuers places at one inſtant. Where you ſay the diuel by exceeding celeritie, may be in diuers places in a moment: if you meane by a moment, a very ſhort time I acknowledge it, but in an inſtant they cannot be in two places at once. Where you would haue our new diuines to determine *How long Satan was in his iourney, when he ſayd, he had circuited the earth, &c.* I ſuppoſe it is an harder queſtion, then any of your auncient diuines of Rhemes can determine. Yet we know, Satan needeth no long time for ſuch a iourney, when the Sunne which is a body, goeth a farre greater ionrney in 24. houres. But that in an inſtant he cannot goe round about the earth, we know becauſe he is a creature, and it is proper to God to fill all places with his preſence, and to know all things at one inſtant: where as no creature can haue either motion in an inſtant, or vnderſtanding of many things together in an inſtant, but of one thing after an other. Therefore, euen the ſoules of the Saincts, if by agilitie or celeritie, they did paſſe into many places (as you hold they doe) and not reſt in heauen: yet could they not vnderſtand, all the petitions that are made to them in ſo many places at one inſtant, neither can any creature ſo vnderſtand, but God onely, the creator of all things. Where you ſay we beleeue nothing, but that we ſee with our corporall eyes, it is vtterly falſe, for we beleeue vnto ſaluation, whatſoeuer the Scripture teacheth, and otherwiſe we acknowledge many things to be true, which we know by reaſon, and not by ſenſe, as all reaſonable men doe.

Rhem. 2. 10 And they cried.) *S. Hierome alſo againſt the ſaide Vigilantius reporteth, that hee vſed an argument againſt the prayers of Saincts out of this place, for that theſe Martyres cried for reuenge, and coulde not obtaine. But wee will reporte his wordes, that you may ſee howe like one heretike is to an other, theſe of our dayes to thoſe of olde.* Thou ſaiſt in thy booke (*ſaith S. Hierome c. 3.*) that whiles wee be aliue, one of vs may pray for an other: but after wee be dead, no mans prayer ſhall be heard for an other: ſpecially ſeeing the Martyres asking reuenge of their blood, coulde not obtaine. *So ſaide the heretike. Againſt which the holy doctour maketh a long refutation, prooning that they pray much more after they bee in heauen, then they did heere in earth: and that they ſhall bee much ſooner heard of God, then when they were in the world.*

That Saincts pray for vs, S. Hierome proueth againſt the Heretike Vigilantius.

But for the Heretikes argument framed out of theſe wordes of the Apocalyps thus, Theſe Martyres did not obtaine, ergo Saincts doe not pray for vs: *it was ſo friuolous, and the antecedent ſo manifeſtly falſe, that hee vouchſafed not to ſtand about it. For it is plaine the Martyres here were heard, and that their petition ſhoulde be fulfilled in time appointed by God (whereunto they did and doe alwayes conforme themſelues:) for it was ſaide vnto them,* That they ſhould reſt yet a litle time, till, &c. *And that Martyres prayers be heard in this caſe, our Sauiour teſtifieth Luc 18. ſaying,* And wil not God reuenge his elect that crie to him day and night? I ſay to you, he wil quickly reuenge them. *And if God doe not heare the Saincts ſometime nor graunt their requeſtes, is it therefore conſequent that they doe not or may not pray? Then Chriſt himſelfe ſhoulde not haue prayed his father to remooue the bitter cup of death from him, becauſe that petition was not granted.*

Fulke. 2. Vigilantius perhaps maketh not this argument the onely ground of his opinion, (if his booke were extant) that the Saincts pray not for vs. But S. Hierome chuſeth for his aduauntage, that which hee ſawe was moſt eaſie to confute. Neither doeth S. Hierome prooue, by any teſtimonie of the Scripture, that the Saincts pray for vs. Neyther hath hee any arguments more then one, which hath no neceſſarie concluſion, That the Saincts prayed for vs, while they liued, and were to bee carefull for themſelues: Ergo much more, after their victorie and rewarde in heauen. And this hee amplifieth by the examples of Moſes, Stephen, and Paule, which prayed for men while they liued, and were heard. But this concluſion doeth not followe. For while they liued, they had commaundement and promiſe for mutuall prayers. But wee knowe none out of the Scripture, that the ſoules departed, haue to pray for them that are liuing. And therefore wee will not take vpon vs, to determine, what they doe in that reſpect. But knowing by the Scriptures, Chriſt to bee our mediatour and aduocate with God the Father, before whome wee haue commaundement to come, and to pray to him, and promiſe to bee heard, wee ſatisfie our ſelues, with that which God hath reuealed vnto vs, not doubting but it is ſufficient for vs.

Prayer of Saincts.

Rhem. 10 Reuengeſt thou not.) *They do not deſire reuenge vpon their enemies for hatred, but of charitie and zeale of Gods honour, praying that his enemies and the perſecutours of his Church and Saincts, that will not repent, may be confounded: and that our Lord would accelerate his generall iudgement, that ſo they might attaine the perfect crowne of glory promiſed vnto them both in body and ſoule: which is to deſire the reſurrection of their bodies, which then ſhall triumph perfectly and fully ouer the perſecutours that ſo cruelly handled the bodies of the elect, which ſhal then appeare glorious to the enemies confuſion.*

How Martyres crie for reuenge.

Rhem. 11 Till their fellow ſeruants be complete.) *There is a certaine number that God hath ordained to die for the teſtimonie of truth & the Catholike faith, for conformitie of the mẽbers to the head* CHRIST *our chiefe Martyr, & til that nũber be accompliſhed, the general condemnation of the wicked perſecutor ſhal not come, nor the general reward of the elect.*

CHAP. VII.

The earth being to be puniſhed, 3 they are commanded to ſaue them that are ſigned in their foreheads: 4 which are deſcribed & numbered both of the Iewes & Gentiles, bleſſing God. 13 Of them that were clothed in white ſtoles & long robes.

b The Epiſtle vpon Al hallowes day.

AFter theſe things I ſawe foure Angels ſtanding vpon the foure corners of the earth,

AND after that, I ſawe foure Angels ſtanding on the foure corners of the

earth, holding the foure windes of the earth that they ſhould not blow vpō the land, nor vpon the ſea, nor on any tree.

2 And I ſawe an other Angel aſcending from the riſing of the ſunne, hauing the ſigne of the liuing God: and he cried with a lowd voyce to the foure Angels, to whom it was giuen to hurt the earth and the ſea,

3 Saying, Hurt not the earth and the ſea, nor the trees, till ‡ we ſigne the ſeruaunts of our God in their foreheads.

4 And I heard the number of them that were ſigned, an hundred fourtie foure thouſand were ſigned, ᶜ of euery tribe of the children of Iſraël.

ᶜ Of all the tribes put together, ſo many, 144000.

5 Of the tribe of Iuda, twelue thouſand ſigned. Of the tribe of Ruben, twelue thouſand ſigned. Of the tribe of Gad twelue thouſand ſigned,

6 Of the tribe of Aſer, twelue thouſand ſigned. Of the tribe of Nephthali, twelue thouſand ſigned. Of the tribe of Manaſſes, twelue thouſand ſigned.

7 Of the tribe of Simeon, twelue thouſand ſigned. Of the tribe of Leui, twelue thouſand ſigned. Of the tribe of Iſſachar, twelue thouſand ſigned.

8 Of the tribe of Zabulon, twelue thouſand ſigned. Of the tribe of Ioſeph, twelue thouſand ſigned. Of the tribe of Beniamin, twelue thouſand ſigned.

ᶜ The eleſt of the Gentiles.

9 After theſe things I ſawe ᶜ a great multitude which no man could number, of al nations and tribes, and peoples, & tongs: ſtanding before the throne, & in the ſight of the Lambe, clothed in white robes, and ‡palmes in their hands:

‡Boughes of the palme tree be tokens of triumph and victorie.

10 And they cried with a lowde voyce, ſaying, Saluation to our God which ſitteth vpon the throne, and to the Lambe.

11 And all the Angels ſtoode in the circuite of the throne and of the ſeniors and of the foure beaſtes: and they fell in the ſight of the throne vpon their faces, and adored God,

12 Saying, Amen. Benediction, and glorie, and wiſdome, and thankſgiuing, honour and power, and ſtrength to our God for euer and euer. Amen.

The Epiſtle for many Martyrs.

13 And one of the ſeniors anſwered, and ſayde to me, Theſe that are clothed in the white robes, who be they? and whence came they?

14 And I ſayde to him, My Lord thou knoweſt. And he ſaid to me. Theſe are they which are come out of great tribulation, & haue

earth, holding the foure winds of the earth, that the wind ſhould not blow on the earth, neither on the ſea, neither on any tree.

2 And I ſaw another angel aſcending from the riſing of the Sunne, hauing the ſeale of the liuing God: and he cried with a loude voyce to the foure Angels to whom power was giuen to hurt the earth and the ſea,

3 Saying, Hurt not the earth, neither the ſea, neither the trees, till we ſhall haue ſealed the ſeruants of our God in their foreheads.

4 And I heard the number of them which were ſealed: and there were ſealed an hundred & fourtie and foure thouſand, of all the tribes of the children of Iſrael.

5 Of the tribe of Iuda were ſealed twelue thouſand. Of the tribe of Ruben were ſealed twelue thouſand. Of the tribe of Gad were ſealed twelue thouſand.

6 Of the tribe of Aſer were ſealed twelue thouſand. Of the tribe of Nephthali were ſealed twelue thouſand. Of the tribe of Manaſſes were ſealed twelue thouſand.

7 Of the tribe of Simeon were ſealed twelue thouſād. Of the tribe of Leui were ſealed twelue thouſand. Of the tribe of Iſachar were ſealed twelue thouſand.

8 Of the tribe of Zabulō were ſealed twelue thouſand. Of the tribe of Ioſeph were ſealed twelue thouſand. Of the tribe of Beniamin were ſealed twelue thouſand.

9 After this I beheld, and loe, a great multitude which no man could number, of all nations, and kinreds, and people, and tongues, ſtood before the throne, and before the Lambe, clothed with white garments, and palmes in their hands:

10 And cried with a loud voice, ſaying, Saluation be aſcribed *to him that ſitteth vpon the throne of our God, and vnto the Lambe.*

11 And all the angels ſtood in the compaſſe of the throne, and of the Elders, and of the foure beaſts, and fell before the throne on their faces, and worſhipped God,

12 Saying, Amen: Bleſſing, and glory, and wiſedome, and thankes, and honour, and power, and might, be vnto our God for euermore, Amen.

13 And one of the Elders anſwered, ſaying vnto mee, What are theſe which are arayed in white garments? and whence came they?

14 And I ſaid vnto him, Lord, thou wooteſt. And he ſaid to me, Theſe are they which came out of great tribulatiō, & haue waſhed their long robes,

haue waſhed their robes, and made them white in the bloud of the Lambe.

The glorie of Martyrs.

15 Therefore they are before the throne of God, and they ſerue him day and night in his temple: and he that ſitteth in the throne, ſhal dwel ouer them.

Eſa.49.10.

16 *They ſhal no more hunger nor thirſt, neither ſhal the ſunne fall vpon them, nor any heate.

17 Becauſe the Lambe which is in the middes of the throne, ſhal rule them, & ſhal conduct them to the liuing fountaines of waters, and *God wil wipe away al teares from their eies.

Eſ. 25,8. Apo.21.4.

robes, and made them white by the blood of the Lambe.

15 Therefore are they in the preſence of the throne of God, and ſerue him day and night in his temple: and he that ſitteth in the throne will dwell among them.

*16 *They ſhall hunger no more, neither thirſt, neither ſhall the Sunne light on them, neither any heat.* Eſai.49.10.

17 For the Lambe which is in the middeſt of the throne ſhall feede them, and ſhall leade them vnto liuing fountaines of waters: and God ſhal wipe away all teares from their eyes.* Eſai.25.8. apoc.21.4.

MARGINAL NOTES CHAP. VII.

Rhem. 1. 3. We ſigne the ſeruants.) *It is an alluſion to the ſigne of the Croſſe which the faithful beare in their foreheads, to ſhew they be not aſhamed of Chriſt.* S. Auguſt tract. 43. in Io.

Fulke. 1. It is the ſigne proper to Gods elect, therefore not the ſigne of the croſſe, which many reprobates haue receiued, nor any alluſion to it, ſeeing there can be no alluſion of that which is common to many hypocrites, vnto that whereby the true ſeruants of God are diſcerned. The ſigne of the croſſe.

Rhem. 2. 4. An hundred fourtie foure thouſand.) *He ſignifieth by theſe thouſands & the multitude folowing, al the elect: but the elect of the Iewes, to be in a certaine number: the elect of the Gentiles to be innumerable.*

Fulke. 2. Though no man can number the elect of the Gentiles, yet their number is as certeine as the number of the Iewes, and as vndoubtedly knowen to God. The number of the elect is certeine.

CHAP. VIII.

1 *The ſeuenth ſeale being opened, there appeare Angels with trompets: 5 and when an other Angel powred out fire taken from the altar, vpon the earth, there folow diuers tempeſtes. 7 In like maner, whiles foure Angels of the ſeuen ſound their trompets, there fall ſundrie plagues.*

THE 4 VISION.

AND when he had opened the ſeuenth ſeale, there was made ſilence in heauen, as it were halfe an houre.

2 And I ſaw ſeuen Angels ſtanding in the ſight of God: and there were giuen to them ſeuen trompets.

3 And an other Angel came, and ſtoode ‡before the altar, hauing a golden cenſar: and there were giuen to him many incenſes, that he ſhould giue of the praiers of al ſaincts vpon the altar of gold, which is before the throne of God.

4 And the ſmoke of the incenſes ᶜof the praiers of the ſainctes aſcended frō the hand of the Angel before God.

5 And the Angel tooke the cenſar, and filled it of the fire of the altar, and caſt it on the earth, and there were made thunders and voices & lightenings, & a great earthquake.

6 And the ſeuen Angels which had the ſeuen trompets, prepared them ſelues to ſound with the trompet.

7 And the firſt Angel ſounded with the trompet, and there was made haile and fire, mingled in bloud, & it was caſt on the earth, and the third part of the earth was burnt, and the third part of trees was burnt, & al greene graſſe was burnt.

AND when he had opened the ſeuenth ſeale, there was ſilence in heauen about the ſpace of halfe an houre.

2 And I ſaw the ſeuen angels which ſtoode before God, and to them were giuen ſeuen trumpets.

3 And another angel came and ſtoode before the altar, hauing a golden ſenſer, and many odours were giuen vnto him, that he ſhould offer with the prayers of all ſainctes vpon the golden altar which was before the throne.

4 And the ſmoke of the odours which came of the praiers of ſainctes, aſcended vp before God, out of the angels hand.

5 And the angell tooke the ſenſer, and filled it with fire of the altar, and caſt it into the earth: & voices were made, and thunderings, & lightnings, and earthquake.

6 And the ſeuen angels which had the ſeuen trumpets, prepared themſelues to blow.

7 The firſt angel blew, and there was made haile and fire mingled with the blood, and they were caſt into the earth, and the thirde part of trees was burnt, and all greene graſſe was burnt.

8 And

And

8 And the ſecond Angel ſounded with the trompet: & as it were a great moutaine burning with fire, was caſt into the ſea, and the third part of the ſea was made bloud:

9 And the third part of thoſe creatures died, which had liues in the ſea, and the third part of the ſhippes periſhed.

10 And the third Angel ſounded with the trompet, and a great ſtarre fel from heauen, burning as it were a torche, and it fel on the third part of the flouds, and on the fountaines of waters.

11 And the name of the ſtarre is called wormewod. and the third part of the waters was made into wormewod: and many men died of the waters, becauſe they were made bitter.

12 And the fourth Angel ſounded with the trompet, and the third part of the ſunne was ſmitten, & the third part of the moone, and the third part of the ſtarres, ſo that the third part of them was darkened, and of the day there ſhined not the third part, & of the night in like maner.

13 And I looked and heard the voice of one egle flying through the middes of heauen, ſaying with a loud voice, Wo, wo, wo to the inhabiters on the earth: becauſe of the reſt of the voices of the three Angels which were to ſound with the trompet.

8 And the ſecond angel blew, and as it were a great mountaine burning with fire was caſt into the ſea, and the third part of the ſea turned to blood.

9 And the third part of the creatures which were in the ſea, and had life, died, and the third part of the ſhips were deſtroyed.

10 And the third angel blew, and there fell a great ſtarre from heauen, burning as it were a lampe, and it fell into the third part of the riuers, and into fountaines of waters:

11 And the name of the ſtarre is called wormewood, and the third part was turned to wormewood, and many men died of the waters, becauſe they were made bitter.

12 And the fourth angel blew, and the third part of the Sunne was ſmitten, and the third part of the Moone, and the third part of ſtarres, that the third part of them ſhould be darkened: and the day was ſmitten *that the third part of it ſhould not ſhine, and likewiſe the night.*

13 And I beheld, and heard an angell flying through the middes of heauen, ſaying with a loud voice, Wo, wo, wo to the inhabiters of the earth, becauſe of the voices to come of the trumpet of the three angels which were yet to blow.

MARGINAL NOTES. CHAP. VIII.

Rhem. 1. 3. Before the altar.) *The Prieſt ſtanding at the altar praying and offering for the people in the time of the high myſteries, Chriſt him ſelf alſo being preſent vpon the altar, is a figure of this thing, and thereunto he alludeth.*

Fulke. 1. He alludeth to the ſacrificing prieſthood of the olde teſtament, where incenſe was offered at the altar, which now is the ſweet ſauour of the death of Chriſt, wherein the prayers of the ſaincts are acceptable. But if the prieſt ſtanding at the popiſh altar be a figure of this viſion, what was Chriſt ſitting at the table with his diſciples, when he inſtituted the holy myſteries? whereof the maſſe is nothing but a prophanation. Howbeit, this heauenly altar is the altar of incenſe not of ſlaine ſacrifices, therefore no reſemblance of the popiſh altar. The popiſh altar.

Rhem. 2. 4. [c] Of the praiers of the ſaincts.) *If this be S. Michael or any Angel, and not Chriſt him ſelf, as ſome take it, Angels offer vp the praiers of the faithful, as the 24 Elders did chap. 5. for this word,* Saincts, *is taken here for the holy perſons on earth, as often in the Scripture: though it be not againſt the Scriptures, that the inferior Sainct or Angel in heauen ſhould offer their praiers to God by their ſuperiors there. But hereby we conclude againſt the Proteſtants, that it derogateth not from Chriſt, that Angels or Saincts offer our praiers to God. as alſo it is plaine of Raphael,* Tob. 12, 12.

Fulke. 2. The commentary in S. Auguſtine ſaith, this angel is our Lord Ieſus Chriſt himſelfe. So doth Beda & Ambroſius Ansbertus take it. But if it ſignifie the miniſtery of angels, in preſenting prayers of the church, which are acceptable to God by the abundance of the incenſe or ſweet ſauour of the merit of Chriſtes death: it followeth not that the ſame office is deputed to the ſoules of the faithfull, nor that the angels or ſaincts are to be prayed vnto. That of the 24 Elders chap. 5. we haue there ſhewed how it is vnderſtood of the church militant on earth. Where you ſay it is not againſt the ſcripture, that the inferior ſainct or angell in heauen ſhould offer their prayers to God by their ſuperiors, it is an idle fanſie: for ſo we may imagine infinite fables, and ſay they be not againſt the ſcripture. But ſeeing the virgine Marie, by your doctrine, is Ladie of the angels, why doth not ſhee ſtand at the altar, and doe that which is heere aſcribed to the angell? Yea, if this angell offer the prayers of all ſaincts in heauen, he offereth the virgine Maries prayers alſo, and ſo ſhould be ſuperiour to her. But howſoeuer that be, you ſay, *you conclude againſt the Proteſtants: That it derogateth not from Chriſt, that angels or ſaincts offer our prayers.* In deed any miniſtery appointed by God to angels or men, doth not derogate to Chriſt. But firſt we read no where in the ſcriptures, that the offering of our prayers is committed to the ſoules of them that are departed. Secondly, it is not without controuerſie, that the angels doe offer our prayers, ſeeing you cannot affirme that this angell doth not repreſent Chriſt. Thirdly, if it be granted, that this is the miniſterie of an angell, and not the mediation of Chriſt: yet it is manifeſt that the angell in this miniſtery commendeth not the prayers of all ſaincts by his merit, or by the dignitie of his owne perſon, but Prayer of ſaincts and to ſaincts.

by

by the much incenſe that was giuen vnto him to adde to the prayers of ſaincts, that they might be acceptable: and ſo it maketh nothing for popiſh inuocation of ſaincts or angels. For the text is, that *much incenſe was giuen to him, that he might giue or adde to the prayers of all ſaincts*: for the word προσευχαις is the datiue caſe, without any prepoſition, and the prepoſition *de* is not in all copies of your vulgar Latine tranſlation. The ſumme is, that in the middeſt of the helliſh troubles raiſed by antichriſt and his miniſters, the elect haue their prayers heard for their preſeruation by the merits of Chriſt, which is ſhewed by the viſion of the angell. To whom much ſweet incenſe was giuen, that he might adde it to the prayers of the ſaincts, the ſmoke whereof aſcending with the prayers of the elect, cauſeth them to be heard and accepted of God. Other curious ſpeculations may breed many more friuolous queſtions then the text doth ſerue to aſſoile.

CHAP. IX.

The fifth Angel ſounding the trompet, a ſtarre falleth. 3 *The iſſuing forth of locuſtes from the ſmoke of the deepe pitte to vexe men,* 7 *and the deſcription of them,* 13 *The ſixt Angel ſounding, foure Angels are let looſe,* 18 *Which with a great troupe of horſemen do murder the third part of men.*

Moſt vnderſtand al this of Heretikes.

AND the fifth Angel ſounded with the trompet, and I ſaw ‡ a ſtarre to haue fallen from heauen vpon the earth, & there was giuen to him the key of the pitte of bottomles depth.

2 And he opened the pitte of the bottomles depth: and the ſmoke of the pitte aſcended, as the ſmoke of a great fornace: and the ſunne was darkened and the aier with the ſmoke of the pitte.

e Innumerable pety heretikes folowing their Maiſters after the opening & the ſmoke of the bottomleſſe pit.

3 And from the ſmoke of the pitte there iſſued forth e locuſtes into the earth. & power was giuen to them, as the ſcorpions of the earth haue power:

4 And it was commaunded them that they ſhould not hurt the graſſe of the earth not any greene thing, nor any tree: but onely men which haue not the ſigne of God in their foreheads.

5 And it was giuen vnto them that they ſhould not kil them: but that they ſhould be tormented fiue monethes: & their torments as the torments of a ſcorpion when he ſtriketh a man.

Apoc. 6, 16.

6 And * in thoſe daies men ſhal ſeeke for death, and ſhal not finde it: and they ſhal deſire to die, and death ſhal flee from them.

7 And the ſimilitudes of the locuſtes, like to horſes ‖ prepared into battel: and vpon their heades as it were crownes like to gold: and their faces as the faces of men.

8 And they had heare as the heare of women: and their teeth were as of lions.

9 And they had habbegions as habbergions of yron, and the voice of their winges as the voice of the chariotes of many horſes running into battell.

The cheefe Maiſter of heretikes.
אבדון
Ἀπολλύων,
In Engliſh *Deſtroier.*

10 And they had tailes like to ſcorpions, and ſtings were in their tailes: & their power was to hurt men fiue monethes.

11 And they had ouer them a king, the Angel of the bottomles depth, whoſe name in Hebrew is *Abaddon*, & in Greeke *Apollyon:* in Latin hauing the name *Exterminans.*

12 One

And the fifth angel blew, and I ſaw a ſtarre fall from heauen vnto the earth: & to him was giuen the key of the bottomleſſe pit.

2 And he opened the bottomleſſe pit, and the ſmoke of the pit aroſe, as the ſmoke of a great furnace, and the Sunne and the aire were darkned, by the reaſon of the ſmoke of the pit.

3 And there came out of the ſmoke Locuſtes vpon the earth, and vnto them was giuen power, as the Scorpions of the earth haue power.

4 And it was commanded them that they ſhould not hurt the graſſe of the earth, neither any greene thing, neither any tree: but onely thoſe men which haue not the ſeale of God in their foreheads.

5 And to them it was giuen that they ſhould not kill them, but that they ſhould be vexed fiue moneths, and their paine was as the paine that commeth of a Scorpion, when he ſhall haue ſtricken a man.

*6 *And in thoſe dayes ſhall men ſeeke death, and ſhall not finde it, and ſhall deſire to die, and death ſhall flee from them.* Eſai 2.19. ofee.10.8.

*7 *And the ſimilitudes of the Locuſtes was like vnto horſes prepared vnto battaile, and on their heades* were *as it were crownes like vnto golde, and their faces were as it had bene the faces of men.* Wiſ.26.9.

1 And they had heare as the heare of women, and their teeth were as the teeth of Lions.

6 And they had habergions, as it were habergions of iron, & the ſound of their wings was as the ſound of charets when many horſes run to battaile.

10 And they had tailes like vnto Scorpions, and there were ſtings in their tailes: and their power was to hurt men fiue moneths.

11 And they had a king ouer them, which is the angel of the bottomleſſe pit, whoſe name in the Hebrue tongue is Abaddon, *but in the Greeke tongue hath his name* Apollyon. That is to ſay, *A deſtroyer.*

12 One

12 One woe is gone, and behold two woes come yet after theſe.

13 And the ſixt Angel ſounded with the trompet: and I heard one voice from the foure hornes of the golden altar, which is before the eies of God,

14 Saying to the ſixt Angel which had the trompet, Looſe the foure Angels which are bound in the great riuer Euphrates.

15 And the foure Angels were looſed, who were prepared for an houre, and a day and a moneth and a yere: that they might kil the third part of men.

16 And the number of the army of horſemen was twentie thouſand times ten thouſand. And I heard the number of them.

17 And ſo I ſaw the horſes in the viſion: and they that ſate vpon them, had habbergions of fire and of hyacinth and brimſtone. and the heades of the horſes were as it were the heads of lions: and from their mouth procedeth fire and ſmoke, and brimſtone.

18 And by theſe three plagues was ſlaine the third part of men, of the fire and of the ſmoke and of the brimſtone, which proceded from their mouth.

19 For the power of the horſes is in their mouth, and in their tailes. for, their tailes be like to ſerpents, hauing heads: and in theſe they hurt.

e Pagans, Infidels, and ſinful impenitent Catholikes muſt be condemned alſo.

20 [c] And the reſt of men which were not ſlaine with theſe plagues, neither ‡ haue done penance from the workes of their handes, not to adore Diuels and ‖ Idols of golde and ſiluer and braſſe and ſtone and wood, which neither can ſee, nor heare, nor walke,

21 And haue not done penance frō their murders, nor from their ſorceries, nor from their fornication, nor from their theftes.

12 One woe is paſt, & behold, two woes come yet after this.

13 And the ſixth angel blew, and I heard a voice from the foure hornes of the golden altar, which is before God,

14 Saying to the ſixth angel which had the trumpet, Looſe the foure angels which are bound in the great riuer Euphrates.

15 And the foure angels were looſed, which were prepared for an houre, and a day, and a moneth, and a yeere, for to ſlay the third part of men.

16 And the number of the horſemen of the armies were twentie thouſand times ten thouſand: And I heard the number of them.

17 And thus I ſaw the horſes in the viſion, and them that ſate on them, hauing fierie habergions of a Iacinct colour, and brimſtone, and the heads of the horſes were as the heads of Lions, and out of their mouthes commeth forth fire, & ſmoke, and brimſtone.

18 And of theſe three was the third part of men killed, that is to ſay, *of the fire, and of the ſmoke, and of the brimſtone, which proceeded out of the mouthes of them.*

19 For their powers be in their mouthes, and in their tailes: for their tailes were like vnto Serpents, hauing heads, and with them they doe hurt.

20 And the remnant of the men which were not killed by theſe plagues, repented not of the deeds of their hands, that they ſhould not worſhip deuils, * *and idols of golde, and ſiluer, and braſſe,* Pſal.115.4. and 136.15. *and ſtone, and of wood, which neither can ſee, neither heare, neither goe:*

21 Alſo they repented not of their murders, and of their ſorceries, neither of their fornication, neither of their thefts.

MARGINAL NOTES. CHAP. IX.

Rhem. 1. 1. A ſtarre to haue fallen.) *The fall of an Arch heretike, as Arius, Luther, Caluin, out of the Church of God, which haue the key of Hel to open and bring forth al the old condemned hereſies buried before in the depth.*

Fulke. 1. Beda, Arethas, and Ambroſius Ansbertus vnderſtand this ſtarre to be the deuill. But if it be an Arch heretike, it is the pope, which is antichriſt, and therefore a deſtroyer, as Chriſt is a ſauior. Who hath the efficacy of error giuen to ſeduce the reprobate: who is fallen from heauenly doctrine to earthly traditions: who hath his garde of Locuſtes and lions, with all ſubtiltie and crueltie to mainteine his wickedneſſe. To whom all things in this prophecie agree moſt aptlie: which by no meanes can be drawen to Luther and Caluin, which bring foorth no olde condemned hereſies, but teach the trueth againſt the hereſies both olde and lately inuented by antichriſt. And the looſing of the angels that were bound at the great riuer Euphrates, ſignifieth from whence the tyranny commeth, euen from whence the falſe doctrine floweth, namely from Babylon, which (by the conſent of all ancient writers) in this prophecy, ſignifieth the citie of Rome. The pope antichriſt.

Rhem. 2. 20. Haue done penance.) *This phraſe being the like both in greeke and latin, ſignifieth ſuch ſorowful and penal repentance as cauſeth a man to forſake his former ſinnes and depart from them, ὲ μεταvοεῖν ἐκ τῶν ἔργων. See the ſame phraſe c.2,21,22. & Act.8.v 22.*

Fulke. 2. This phraſe ſignifieth no popiſh penall ſatisfaction, but true repentance with ſorow for their ſinnes paſt, which cauſeth men not only to depart from them, but to amend their liues.

ANNO-

the beast and his image, and receiue the character in his forehead, or in his hand:

‡The great damnation that shall follow them that forsake Christ and the Church, & worship Antichrist or his image.

10 ‡He also shal drink of the wine of the wrath of God, which is mingled w̃ pure wine in the cup of his wrath, & shal be tormented with fire & brimstone in the sight of y̑ holy Angels and before the sight of the Lambe.

11 And the smoke of their torments shal ascende for euer and euer: neither haue they rest day and night, which haue adored the beast, and his image, and if any man take the character of his name.

12 Here is the patience of saincts, which ‡keepe the commandements of God and the faith of IESVS.

bThe Epistle in a daily Masse. for the dead.

13 bAnd I heard a voyce frō heauen, saying to me, Write, Blessed are the dead which die in our Lorde ‖ from hence forth nowe, saith the Spirit, that they rest from their labours. for their workes folowe them.

14 And I saw, and behold a white cloude and vpon the cloude one sitting like to the Sonne of man, hauing on his head a crowne of gold, and in his hand a sharpe sickle.

15 And an other Angel came forth from the temple, crying with a loude voice to him that sate vpon the cloud, *Thrust in thy sickle, and reape, because the houre is come to reape, for the haruest of the earth is drie.

Ioel.3. Mat.13.

16 And hee that sate vpon the cloude, thrust his sickle into the earth, and the earth was reaped.

17 And an other Angel came forth from the temple which is in heauen, him selfe also hauing a sharpe sickle.

18 And an other Angel came forth from the altar, which had power ouer the fire: & he cried with a loude voice to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, & gather the clusters of the vineyard of the earth: because y̑ grapes therof be ripe.

19 And the Angel thrust his sharpe sickle, into the earth, and gathered the vineyard of the earth, and cast it into the great cpresse of the wrath of God:

cλωὸν Lacum, fat, trough, lake

20 And the presse was troden without the citie, and bloud came forth out of the presse, vp to the horse bridles, for a thousand six hundreth furlongs.

beast and his image, and receiue his marke in his forehead, or in his hand.

10 The same shall drinke of the wine of the wrath of God: yea, *of the pure wine which is powred in the cuppe of his wrath, and hee shalbe punished in fire & brimstone before the holy Angels, and before the Lambe.*

11 And the smoke of their torment ascendeth vp euer more: And they haue no rest day nor night which worshippe the beast and his image, and whosoeuer receiueth the print of his name.

12 Here is the patience of the saincts: Here are they that keepe the commandements of God, and the faith of Iesus.

13 And I heard a voyce from heauen saying vnto mee, Write, Blessed are the dead, which hereafter die in the Lorde, Euen so sayth the spirite, that they may rest from their labours, and their workes follow them.

14 And I looked, and behold, a white cloude, and vpon the cloud one sitting like vnto the sonne of man, hauing on his head a golden crowne, and and in his hand a sharpe sickle.

*15 And another Angell came out of the temple, crying with a loude voyce to him that sate on the cloud, *Thrust in thy sickle and reape, for the time is come to reape for the Haruest of the earth is ‖ ripe.* Ioel.3.

‖Or, dryed.

16 And hee that sate on the cloud thrust in his sickle on the earth, and the earth was reaped.

17 And an other angel came out of the temple, which is in heauen, hauing also a sharpe sickle.

18 And another Angel came out from the altar, which had power ouer fire, and cryed with a loude cry to him that had the sharpe sickle, saying, Thrust in thy sharpe sickle, and gather the clusters of the vineyarde of the earth, for her grapes are ripe.

19 And the Angel thrust in his sharpe sickle on the earth, and cut downe the vineyard of the earth, and cast it into the great winefat of the wrath of God.

20 And the winefat was troden without the citie, and blood came out of the fat, euen vnto the horse bridles, by the space of a thousand and sixe hundred furlongs.

MARGINALL NOTES. CHAP. XIIII.

Rhem.1. 4 Virgins.) *One state of life more excellent then an other, and virgins for their puritie passing the rest, and alwayes accompanying Christ according to the Churches hymne out of this place.* Quocunque pergis, virgines sequuntur &c.

Fulke. 1. This place proueth not one state of life, more excellent then an other, for all the elect are such virgines, as be heare spoken of, as you confesse in your note vpon the first verse.

Rhem. 2. 4. The firſt fruits.) *This the Church applieth to the holy Innocents that died firſt for Chriſt.*

Fulke. 2. Your Church applyeth it fondly to thoſe innocents, which is common to all ſaincts.

Rhem. 3. 8. Babylon.) *The citie of the diuel, which is the vniuerſall ſocietie of the wicked miſbeleeuers and ill liuers in the worlde.*

Fulke. 3. Rome, the ſecond Babylon ſayth Ambr. Ansbertus as in the ſeuenteenth chapter it is plainely declared, which is the cittie of Antichriſt.

Rhem. 4. 12. Keepe the.) *Faith is not ynough to ſaluation, without fulfilling of Gods commaundements.*

Fulke. 4. Faith without workes doth iuſtifie before God: yet the keeping of Gods commaundements is neceſſarie for them that ſhalbe ſaued after they beleeue, though no man in this life fulfill them perfectly.

ANNOTATIONS. CHAP. XIIII.

Rhem. 5. 13 From hence forth now.) *This being ſpecially ſpoken of Martyrs (as not onely S. Auguſtine ſeemeth to take it, but the Caluiniſts themſelues, tranſlating,* in domino, for our Lords cauſe) *the Proteſtants haue no reaſon to vſe the place againſt Purgatorie or praier for the departed, ſeeing the Catholike Church and all her children confeſſe that all Martirs are ſtraight after their death, in bliſſe, and neede no praiers. Whereof this is S. Auguſtines knowen ſentence.* He doeth iniurie to the Martyr, that praieth for the Martyr. Ser. 17 de verb. Apoſt. c. 1. *and againe to this purpoſe he writeth thus moſt excellently tract.* 84 *in Ioan.* We keepe not a memorie of Martyrs at our Lords table, as we doe of other that reſt in peace, that is, for the intent to pray for them, but rather that they may pray for vs &c.

Beza. Praying for the dead, and vnto Saincts, at the altar.

But if wee take the wordes generally for al deceaſed in ſtate of grace, as it may be alſo, then wee ſay that euen ſuch, though they be in purgatorie and Gods chaſtiſement in the next life, and neede our praiers, yet (according to the foreſaid wordes of S. Auguſtine) doe reſt in peace. *being diſcharged from the labours, afflictions, and perſecutions of this worlde, and (which is more) from the daily dangers of ſinne and damnation, and put into infallible ſecuritie of eternall ioy with vnſpeakeable comfort of conſcience, and ſuch in deede are more happie and bleſſed then any liuing, who yet are vſually in the Scriptures called bleſſed, euen in the middes of the tribulations of this life. Whereby wee ſee that theſe wordes,* from hence forth they ſhall reſt from their labours, *may truely agree to them alſo that are in Purgatorie, and ſo here is nothing proued againſt purgatorie. Laſtly, this aduerbe,* á modo, *in Latine, as in Greeke* ἀπάρτι, *doth not properly ſignifie from this preſent time forward, as though the Apoſtle had ſaid, that after their death and ſo forward they are happie: but it noteth and ioyneth the time paſt together with the time preſent, in this ſenſe, that ſuch as haue died ſince Chriſts Aſcenſion, when the firſt entring into heauen opened it for others, goe not to* Limbus patrum, *as they were wont before Chriſts time, but are in caſe to goe ſtraight to bliſſe, except the impediment be in themſelues. Therefore they are here called bleſſed, that die nowe in this ſtate of grace and of the new Teſtament, in compariſon of the old faithfull and good perſons.*

The place abuſed againſt Purgatorie, anſwered.

á modo ἀπάρτι Photius in Lexico.

Fulke. 5. Though Beza doth tranſlate it ſo as it ſeemeth to pertaine only to martyrs, yet the phraſe doeth not neceſſarily import ſo much, for then he would haue ſayd rather, which are killed or ſlaine for the Lord. And ſeeing to liue in the Lord or in Chriſt Ieſus, is a phraſe of Scripture, ſignifying to liue godly and in the fayth of Chriſt, 2. Tim. 3. 12. ſo to die in the Lord, ſignifieth to die in the fayth of Chriſt, as 1. Theſſ. 4. 16. the dead in Chriſt, are called all that haue died in the fayth of Chriſt before his comming to iudgement. Therefore they that die in the Lord, are not they onely that die for the Lordes cauſe, but all that die in the faith of Chriſt, who are to be comforted againſt the troubles of this life, and the perſecution of Antichriſt, & not they only whom Antichriſt ſhall kill and murther, but euen they alſo that for the Lords cauſe, are killed all the day long, & accompted as ſheepe of the ſlaughter, which is the condition of all Gods children in this life. Seeing then this bleſſednes pertaineth to all that die in the fayth of Chriſt, there is no purgatorie paines for them after this life, nor any need of prayers. By that which S. Auguſtine ſaieth of the memory of Martyrs vſed in his time, if we compare it with the elder vſage, in which they offered ſacrifice for Patriarkes, Prophets, Martyrs, and all the elect departed: as appeareth by Cypr. *Ep.* 38. *Epipha. hær.* 75. and the olde Liturgies: it is eaſie to gather, that the auncient memories and oblations for the dead, were neither maſſes nor prayers, but prayſes and thankes giuing, though afterward by litle and litle, the ſuperſtition of praying for the dead, and the opinion of purgatory began to be receiued. And yet purgatory was not confirmed in S. Auguſtines time, as it appeareth by his doubting thereof in ſome places. *Ench. ad Laurent. c. 69. De fide & oper. c. 16. De octo Queſt. Dulc. q.* 1. and his vtter denying of a third place: *Hypognoſtic. lib.* 5. *De verb. Apoſt. ſer.* 14. But ſeeing you confeſſe the place may be vnderſtood of all that die in the fauour of God: you ſay, that though they be in purgatory, they reſt in peace according to S. Auguſtines words. But thoſe wordes of S. Auguſtine doe confute your purgatory, where there is no more reſt then is in hell, if we beleeue your fables of the torments of purgatory, which tell vs that they differ onely, in that the one is temporall, the other eternall. They that prayed for the dead therefore in S. Auguſtines time, compted them to reſt in peace, yet to be delaied of their bleſſed felicitie for a ſeaſon: as the Greekes doe at this day which denie your purgatory, yet pray for the dead. But (ſay you) they reſt in peace, becauſe *they be diſcharged of the trouble of this life, &c.* A miſerable reſt, to be diſcharged of the common afflictions of this life (wherof they ſuffer leſt, whom you affirme to goe to purgatory) to be tormented with helliſh paynes after this life, and that for ſo many thouſand yeeres as the Popes pardons are able to releaſe them, and yet will not of his charitie giue them, but couetouſly ſelleth them. *But it is more* (you ſay) *that they are diſcharged from daily danger of ſinne and damnation, and put to infallible ſecuritie of eternall ioy, with vnſpeakeable comfort of conſcience.* Verily, the elect that are iuſtified by fayth, though they bee ſubiect to ſinne of infirmitie, yet are out of danger of damnation, euen while they are in this life. Rom. 8. 1. and of ſinning vnto death, 1. Iohn 5. 18. and as for the infallible certaintie of eternall ioy, with vnſpeakeable comfort of conſcience, they haue alſo in this life by the teſtimonie of Gods ſpirit, Rom. 8. 16. Therefore although their ſtate were ſuch in purgatory, as you ſay, yet it were worſe then the ſtate of this life, in which be all the good things that you can ſay of purgatory, and yet there is not that terrible flame and torment which you ſay is in purgatorie.

Purgatory. Prayers for the dead.

But

But ſeeing they be ſoules and not bodyes, that be in purgatorye: I meruaile how they can haue ſuch vnſpeakeable comfort of minde, wherein they ſuffer ſuch vntollerable torments, as you hold their paynes to be, or what paynes they can ſuffer in their ſoules, which enioy vnſpeakeable comfort of their conſciences. For the vnſpeakeable comfort of conſcience, will ouercome all other griefes of body or minde: and the diſcomfort of conſcience, is the greateſt torment that the ſoule can ſuffer. As for your fables of burning, and ſcalding, whipping, & racking, yea freezing of ſoules in the yce, and ſuch like, whereof your Legendes & promptuaries are full, you may tell to olde wiues, on winter nights by the fire ſide: but men indewed with knowledge and vnderſtanding, will not be perſwaded that the conſcience feeling vnſpeakeable comfort (as you ſay,) can be tormented with any ſuch things. Seeing therefore the holy ghoſt ſayth, that the dead in Chriſt doe reſt from their labours, it is certaine they feele no purgatory paynes, which are infinitely greater then any labours of this life, if they bee ſuch as you would make men beleeue they are. *Laſtly* (you ſay) *the aduerbe doth not ſignifie properly from this time forward, but it noteth together the tyme paſt with the time preſent.* Verily *S.* Iohn vſeth it to ſignifie from this time forward, not only in this place, but alſo in his goſpel Ioh.1.51. Where Chriſt ſaith to Nathaniel, from henceforth, you ſhal ſee heauen open &c. where he doth not note and ioyne the time paſt, with the time preſent, but ſpeaketh altogether of the time to come: ſo he meaneth, that from their death forwarde they are bleſſed, and reſt from their labours. But that the Apoſtle doth not meane they ſhoulde bee bleſſed, becauſe they go not into *Limbus patrum*, it is manifeſt by this reaſon, that all that went to *Limbus patrum* by your owne confeſſion were bleſſed, were in Abrahams boſome, and in happy reſt, and reſted from their labours, therefore they enioyed that happineſſe, which is heare pronounced of the dead in the Lorde. That you ende *Limbus patrum* at Chriſts aſcenſion, and hold that Chriſt by deſcending into hell deliuered the fathers from thence. I meruaile where you place them, for thoſe fourtie dayes, that were betweene his reſurrection and aſcenſion.

And if any of the elect died in that meane time, howe they were deliuered out of *Limbus patrum*, except you fayne that Chriſt deſcended to hell after his reſurrection. But you ſay further, that *ſuch as haue dyed ſince Chriſter aſcenſion, are in caſe to goe ſtreight to bliſſe, except the impediment be in themſelus.* But the ſpirite acknowledgeth no impediment of bliſſe of them that die in the Lorde: but ſayth they are bleſſed, that are dead in the Lorde. Whereas if there had bene any other impediment, hee coulde not haue pronounced them abſolutely bleſſed: but ſhould haue added the exception of that impediment, which might keepe them from bleſſedneſſe. Which ſeeing the ſpirit neither heare, nor any where in the ſcriptures hath declared, it is but a forged impediment, that taketh away the ioy and comfort which the ſpirit giueth to all them that die in the Lorde. This bleſſedneſſe therefore is abſolute, and not in compariſon, nor with exception: and the reaſon of their bleſſednes is added, for that they reſt from their labours & troubles. And their works follow them vnto euerlaſting reward, according to gods promiſe, by whoſe grace they haue bene iuſtifyed by faith, exerciſed in good workes, and ended their courſe in the Lord.

CHAP. XV.

THE 4 PART Of the 7. laſt plagues & final damnation of the wicked

2 They that had nowe ouercome the beaſt and his image and the number of his name, do glorifie God. 6 To ſeuen Angels hauing the ſeuen laſt plagues, are giuen ſeuen cuppes full of the wrath of God.

AND I ſaw an other ſigne in heauē great and marueilous: ſeuen Angels hauing the ſeuen laſt plagues. Becauſe in them the wrath of God is conſummate.

2 And I ſawe as it were [c] a ſea of glaſſe mingled with fire, and them that ouercame the beaſt and his image and the number of his name, ſtanding vpon the ſea of glaſſe, hauing the harpes of God:

‡ The ſong of Moyſes and Chriſt, is the new Teſtament and the olde.

3 And ſinging the ‡ ſong of Moyſes the ſeruant of God, and the ſong of the Lambe, ſaying, Great and marueilous are thy works Lord God omnipotent: iuſt and true are thy waies King of the [d] worldes.

[d] *Saincts.*

4 Who ſhall not feare thee O Lorde, and magnifie thy name? becauſe thou only art holy, becauſe all nations ſhall come, and adore in thy ſight. becauſe thy iudgements be manifeſt.

THE FIFTH VISION.

5 And after theſe things I looked, & beholde the temple of the tabernacle of teſtimonie was opened in heauen.

6 And there iſſued forth the ſeuen Angels, hauing the ſeuen plagues, from the temple: reueſted with cleane & white [e] ſtone, and

[e] *linen.* λίνον. λίθον.

AND I ſawe another ſigne in heauen great and marueilous, ſeuen Angels hauing the ſeuen laſt plagues, for in them is fulfilled the wrath of God.

2 And I ſawe as it were a glaſſie ſea mingled with fire, and them that had gotten the victorie of the beaſt, and of his image, and of his marke, and of the number of his name ſtād on the glaſſie ſea, hauing the harpes of God.

3 And they ſing the ſong of Moſes the ſeruant of God, and the ſong of the Lambe, ſaying, great and marueilous are thy works, Lorde God Almighty, iuſt and true are thy wayes thou king of ſaincts.

4 Who ſhall not feare thee, O Lorde, and glorifie thy name? for thou onely art holy: and all Gentiles ſhall come, and worſhippe before thee, for thy iudgements are made manifeſt.

5 And after that I looked, and beholde, the temple of the tabernacle of the teſtimonie was open in heauen.

6 And the ſeuen Angels came out of the temple, hauing the ſeuen plagues, clothed in pure and bright linnen, and hauing their breaſts girded

& girded about the breaſts w̄ girdles of gold.

7 And one of the foure beaſts, gaue to the ſeuen Angels ſeuen vials of golde full of the wrath of the God that liueth for euer & euer.

8 And the temple was filled with ſmoke at the maieſtie of God, and at his power: and no man could enter into the temple, till the ſeuen plagues of the ſeuen Angels were conſummate.

ded with golden girdles.

7 And one of the foure beaſts gaue vnto the ſeuen Angels ſeuen golden vials, ful of the wrath of God which liueth for euermore.

8 And the temple was ful of the ſmoke of the glory of God, and of his power: and no man was able to enter into the temple, till the ſeuen plagues of the ſeuen Angels were fulfilled.

MARGINALL NOTES. CHAP. XV.

Rhem. 1. 1. And I ſaw.) *The tribulations about the day of iudgement.*

Fulke. 1. Theſe ſeuen plagues, are all before the day of iudgement, as it is manifeſt in the next chapter.

Rhem. 2. 2. A ſea of glaſſe.) *Baptiſme.*

Fulke 2. Inwarde Baptiſme rather, which is by the holy ghoſt and fire, not the outward ſacrament thereof, which many reprobates haue to their damnation.

CHAP. XVI.

Vpon the powring out of the ſeuen cuppes of Gods wrath, on the land, the ſea, the fountaines, the ſeat, of the beaſt, Euphrates and the aire: there ariſe ſundrie plagues in the world.

AND I heard a great voice out of the temple, ſaying to the ſeuen Angels: Go, and poure out the ſeuen vials of the wrath of God vpon the earth.

2 And the firſt went and poured out his vial vpon the earth, and there was made a cruel and very ſore wounde vpon men that had the character of the beaſt: and vpon them that adored the image thereof.

3 And the ſecond Angel poured out his vial vpon the ſea, and there was made bloud as it were of one dead: and euery liuing ſoule died in the ſea.

4 And the third poured out his vial vpon the riuers and the fountaines of waters: and there was made bloud.

5 And I heard the Angel of the waters, ſaying: Thou art iuſt ô Lord which art, and which waſt, the holy one, becauſe thou haſt iudged theſe things:

6 ‡ Becauſe they haue ſhed the bloud of the Sainćts and Prophets, & thou haſt giuen them bloude to drinke. for they are worthie.

7 And I heard an other, ſaying: Yea Lord God omnipotent, true and iuſt are thy iudgments.

8 And the fourth Angel poured out his vial vpon the ſunne, and it was giuen vnto him to afflict men with heate, and fire:

9 And men boiled with great heate, and ‡ blaſphemed the name of God hauing power ouer theſe plagues, neither did they penance to giue him glorie.

10 And the fift Angell poured out his vial vpon the ſeate of the beaſt: and his kingdome was made darke, and they together did eate their tongues for paine.

11 And

AND I heard a great voyce out of the Temple, ſaying to the ſeuen Angels, Goe your waies, powre out the vials of the wrath of God vpon the earth.

2 And the firſt Angel *went and powred out his viall vpon the earth, and there fell a noyſome and a ſore botche vpon the men which had the marke of the beaſt, and vpon them which worſhipped his image.*

3 And the ſeconde Angel ſhedde out his viall vpon the ſea, and it turned as it were into the blood of a dead man: and euery liuing thing died in the ſea.

4 And the third Angel ſhedde out his viall vpon the riuers & fountaines of waters, and they turned to blood.

5 And I heard the Angel of the waters ſay, Lord, which art, and waſt thou art righteous, and that holy one, becauſe thou haſt giuen ſuch iudgments:

6 For they haue ſhed out the blood of Saincts and Prophets, & therefore haſt thou giuen them blood to drinke: for they are worthie.

7 And I heard another out of the altar ſay, Euen ſo Lord God almighty, true and righteous are thy iudgements.

8 And the fourth Angel powred out his viall on the Sunne, and power was giuen vnto him to vexe men with feruent heate of fire.

9 And men boyled in great heate, and blaſphemed the Name of God, which hath power ouer theſe plagues, and they repented not, to giue him glory.

10 And the fifth Angel powred out his viall vpon the ſeate of the beaſt, and his kingdome waxed darke, and they gnewe their tongues for ſorowe,

11 And

11 And they blaſphemed the God of heauen becauſe of their paines and wounds, and [c] did not penance from their workes.

12 And the ſixt Angel poured out his vial vpon that great riuer Euphrátes: and dried vp the water thereof that a way might be prepared to the kings from the riſing of the ſunne.

13 And I ſaw from the mouth ‡ of the dragon, and from the mouth of the beaſt, and from the mouth of the falſe-prophet ‖three vncleane ſpirites in maner of frogges.

14 For they are the ſpirites of Deuils working ſignes, and they goe forth to the kings of the whole earth to gather them into battel at the great day of the omnipotent God.

15 Behold * I come as a theefe: Bleſſed is he that watcheth, & keepeth his garments, that he * walke not naked, and they ſee his turpitude.

16 And he ſhal gather them into a place which in Hebrew is called [c] *Armagedon.*

17 And the ſeuenth Angel poured out his vial vpon the aire, and there came forth a loud voice out of the temple frō the throne, ſaying: It is done.

18 And there were made lighteninges, and voices, and thunders, and a great earthquake was made, ſuch an one as neuer hath been ſince men were vpon the earth, ſuch an earthquake, ſo great.

19 And ‡ the great citie was made into three partes: and the cities of the Gentiles fel. And Babylon the great came into memorie before God, * to giue her the cuppe of wine of the indignation of his wrath.

20 And euery Iland fled, and mountaines were not found.

21 And great haile like a talent came downe from heauen vpon men: & men blaſphemed God for the plague of the haile: becauſe it was made exceding great.

11 And blaſphemed the God of heauen, for their ſorowes, & for their ſores, and repented not of their deeds.

12 And the ſixt angel powred out his vial vpon the great riuer Euphrates, and the water thereof was dried vp, that the way of the kings of the Eaſt ſhould be prepared.

13 And I ſaw three vncleane ſpirits like frogges come out of the mouth of the Dragon, & out of the mouth of the beaſt, & out of the mouth of the falſe prophet.

14 For they are the ſpirites of Deuils, working miracles, to goe out vnto the kinges of the earth, and of the whole world, to gather them to the battell of that great day of God almighty.

*15 * Behold, I come as a theefe. Happie is he that watcheth, and keepeth his garments, leaſt he walke naked, and men ſee his filthineſſe.* Math.24.44. luc.12.39.

16 And he gathered them together into a place, called in the Hebrue tōgue, Armageddon.

17 And the ſeuenth Angell powred out his vial into the aire: and there came a great voice out of the temple of heauen, from the throne, ſaying, It is done.

18 And there followed voices, thundrings, and lightnings: and there was a great earthquake, ſuch as was not ſince men were vpon the earth, ſo mightie an earthquake, and ſo great.

19 And the great citie was diuided into three parts, and the cities of the nations fell: and great Babylon came in remembrance before God, to giue vnto her the cuppe of the wine of the fiercenes of his wrath. Iere.25,5.

20 Euery Iſle alſo fled away, and the mountaines were not found.

21 And there fell a great haile, as it had bene talents, out of heauen, vpon the men, & the men blaſphemed God, becauſe of the plague of the haile: for the plague thereof was exceeding great.

[c] *The hill of theeues*, by S. Hieroms interpretation.

‡ The dragon, is the Diuel: the beaſt, Antichriſt, or the ſocietie, whereof he is head: the falſe prophet, either Antichriſt him ſelfe, or the companie of Heretikes and ſeducers that folow him.

‖ *iſſue forth three.*

* See chap. 9. 20. in the margent.

Apoc.3. 2.Cor.5.3.

Ier.25,15.

MARGINAL NOTES. CHAP. XVI.

Rhem.1. 6. Becauſe they haue.) *The great reuenge that God wil doe at the later day vpon the perſecutors of his Saincts.*

Fulke.1. This reuenge is before the later day, whereof let the bloudy papiſts make their accompt to taſte.

Rhem. 2. 9. Blaſphemed the name.) *The deſperate and damned perſons ſhal blaſpheme God perpetually, which ſhal be ſuch onely as do not repent in this life.*

Fulke. 2. He ſpeaketh of the reprobate limmes of antichriſt being aliue, for they that are dead, are not in caſe to repent.

Rhem.3. 19. The great citie.) *The citie or commonwealth of the wicked diuided into three partes: into infidels, Heretikes & euil Catholikes. This citie is here called Babylon, whereof ſee the Annotat. vpon the next chapter v.5.*

Fulke. 3. The citie is Rome, and the communaltie of papiſts, that holde their faith and religion of that citie, as in the next chapter it is manifeſt.

CHAP. XVII.

The harlot Babylon clothed with diuers ornaments, 6 and drunken of the bloud of Martyrs, ſitteth vpon a beaſt that hath ſeuen heads and ten hornes: 7 all which things the Angel expoundeth.

AND there came one of the ſeuen Angels which had the ſeuē vials, & ſpake with me, ſaying, Come, I wil ſhew thee ‡the damnation of the great harlot, which ſitteth vpon [c] many waters,

[c] Theſe many waters are many peoples. v.15.

2 With whom the kings of the earth haue fornicated, & they which inhabite the earth haue bene drunke of the wine of her whoredome.

3 And he tooke me away in ſpirite into the deſert. And I ſaw a woman ſitting vpon a ſcarlet coloured beaſt, full of names of blaſphemie, hauing ſeuen heades, and ten hornes.

4 And the woman was clothed round about with purple and ſcarlet, and gilted with gold and precious ſtone, and pearles, hauing a golden cuppe in her hand, full of the abomination and filthineſſe of her fornication.

5 And in her forehead a name written, ‖*Myſterie:* ‖ Babylon the great, mother of the fornications and the abominations of the earth.

6 And I ſaw the woman ‖drunken of the bloud of the Saincts, and of the bloud of the martyrs of IESVS. And I maruelled when I had ſeene her, with great admiration.

7 And the Angel ſayd to me, Why doeſt thou maruel? I wil tell thee the myſterie of the woman, and of the beaſt that carieth her, which hath the ſeuen heads and the ten hornes.

8 The beaſt which thou ſaweſt, ‡was, and is not, and ſhal come vp out of the bottomeles depth, and goe into deſtruction: and the inhabitantes on the earth (whoſe names are not written in the booke of life from the making of the world) ſhal maruel, ſeeing the beaſt that was, and is not.

9 And here is vnderſtanding, that hath wiſedome. The ſeuen heads: are ‖ſeuen hils, vpon which the woman ſitteth, and they are ſeuen kings.

10 Fiue are fallen, one is, and an other is not yet come: and when he ſhall come, he muſt tarie a ſhort time.

11 And the beaſt which was, and is not: ‖the ſame alſo is the eight, and is of the ſeuen, and goeth into deſtruction.

12 And the ten hornes which thou ſaweſt: are ‡ten kings, which haue not yet receiued kingdom, but [d] ſhall receiue power as kings one houre after the beaſt,

[d] doe.

13 Theſe haue one counſell and force: and

And there came one of the ſeuen Angels, which had the ſeuen vials, and talked with me, ſaying vnto me, Come, I will ſhew vnto thee the iudgement of the great whore, that ſitteth vpon many waters.

2 With whom haue committed fornication the kings of the earth, and the inhabiters of the earth are drunken with the wine of her fornication.

3 So he caried me away in the ſpirit into the wildernes: and I ſaw a woman ſit vpon a ſcarlet coloured beaſt, full of names of blaſphemie, hauing ſeuen heads, and ten hornes.

4 And the woman was arayed in purple & ſcarlet colour, and decked with gold, precious ſtone and pearles, hauing a cup of golde in her hand, full of abominations, and filthineſſe of her fornication.

5 And in her forehead was a name written, A myſterie, great Babylon, the mother of whoredome and abhominations of the earth.

6 And I ſawe the woman drunken with the blood of the Saincts, and with the blood of the martyrs of Ieſus: And when I ſawe her, I wondred with great marueile.

7 And the Angel ſayd vnto me, Wherefore maruelleſt thou? I will ſhew thee the myſterie of the woman, and of the beaſt that beareth her, which hath ſeuen heades and tenne hornes.

8 And the beaſt that thou ſaweſt, was, and is not, and ſhall aſcend out of the bottomeleſſe pit, and goeth into perdition, and they that dwell on the earth ſhall wonder (whoſe names are not written in the booke of life from the beginning of the world) when they behold the beaſt that was, and is not, and yet is.

9 And here is a meaning that hath wiſedome. The ſeuen heads, are ſeuen mountaines, on which the woman ſitteth: They are alſo ſeuen Kings.

10 Fiue are fallen, and one is, and the other is not yet come: And when he commeth, he muſt continue a ſhort ſpace.

11 And the beaſt that was, and is not, is euen the eight, and is one of the ſeuen, and goeth into deſtruction.

12 And the ten hornes which thou ſaweſt, are ten kings, which haue receiued no kingdome as yet: but receiue power as kings at one houre with the beaſt.

13 Theſe haue one mind, and ſhal giue their

power

and their power they ſhal deliuer to ỹ beaſt.

14 Theſe ſhal fight with the Lambe, and the Lambe ſhall ouercome them, becauſe
1.Tim.6, 15. Apo.19, 16. *he is Lord of lordes, and King of kings, and they that are with him, called, and elect, and faithful.

15 And he ſaid to me, The waters which thou ſaweſt where the harlot ſitteth: are peoples, and nations, and tonges.

16 And the ten hornes which thou ſaweſt in the beaſt: theſe ſhall hate the harlot, and ſhall make her deſolate and naked, and ſhal eate her fleſh, and her they ſhall burne with fire.

‡Not forcing or mouing any to folow Antichriſt, but by his iuſt iudgement, and for puniſhment of their ſinnes, permitting them to beleue and conſent to him.

17 For ‡God hath giuen into their harts, to doe that which pleaſeth him: that they giue their kingdō to the beaſt, til the words of God be conſummate.

18 And the woman which thou ſaweſt: is ‖the great citie, which hath kingdom ouer the kings of the earth.

power and ſtrength vnto the beaſt.

*14 Theſe ſhall fight with the Lambe, and the Lambe ſhall ouercome them: *for he is the Lord of lordes, and King of kings, and they that are on his ſide, are called, and choſen, and faithfull.* 1.Tim.6.15. Apoc.19.16.

15 And he ſaith vnto me, The waters which thou ſaweſt, where the whore ſitteth, are people and folke, and nations, and tongues.

16 And the ten hornes which thou ſaweſt vpon the beaſt, are they that ſhal hate the whore, and ſhall make her deſolate and naked, and ſhall eate her fleſh, and burne her with fire.

17 For God hath put in their hartes to fulfill his will, and to do with one conſent, for to giue their kingdome vnto the beaſt, vntill the wordes of God ſhall be fulfilled.

18 And the woman which thou ſaweſt, is that great citie which reigneth ouer the kings of the earth.

MARGINALL NOTES. CHAP. XVII.

Rhem.1. 1 The damnation.) *The final damnation of the whole company of the reprobate, called here the great whore.*

Fulke.1. The finall damnation of the whole company of the reprobate is deſcribed, *cap.*20.14. &c. Therefore the great Whore in this chapter, ſignifieth the congregation of Antichriſt, the members whereof be all ſpirituall citizens of Rome: their whole fayth and religion, depending vpon the ſee of Rome, and their head vſurping all his tyranny, by pretenſe of right of that citie. A liuely image of which viſion God made manifeſt to the whole world, when a whore was made head of the Romiſh church, called Iohn the 7. and of ſome the 8. commonly Pope Ioane. Which ſo wringeth the Papiſtes at the heart, that they haue no way to ſhift it of, but by impudent denying of that which is ſo notorious, euen in their owne ſtories of their Popes liues. Pope Ioane a liuely image of the whore of Babylon.

Rhem. 2. 8 Was, and is not.) *It ſignifieth the ſhort reigne of Antichriſt, who is the chiefe horne or head of the beaſt.*

Fulke. 2. The reigne of Antichriſt is ſhort in compariſon of the eternall raigne of Chriſt. He ſpeaketh of the Romane empire which had bene glorious, but then was in declining, and yet was not aboliſhed, but ſhould be aboliſhed in the Emperours, and rayſed out of hell by Antichriſt.

Rhem.3. 12 Ten kings.) *Some expound it of ten ſmal kingdoms, into which the Romane Empire ſhal be deuided, which ſhal all ſerue Antichriſt both in his life and a litle after.*

Fulke. 3. When the Romane Empire was aboliſhed to make roume for Antichriſt, theſe ſmall kingdomes were erected, which were made ſubiect to the Pope, but at length ſhall hate the whore of Babylon, and make her deſolate, &c. as verſe 16. which is begun to be accompliſhed in theſe dayes.

ANNOTATIONS. CHAP. XVII.

Rhem. 4. 5 Babylon.) *In the end of S. Peters firſt Epiſtle, where the Apoſtle dateth it at Babylon, which the auncient writers (as we there noted) affirme to be meant of Rome: the Proteſtants will not in any wiſe haue it ſo, becauſe they would not bee driuen to confeſſe that Peter euer was at Rome. but here for that they thinke it maketh for their opinion, that the Pope is Antichriſt, and Rome the ſeat and citie of Antichriſt, they will needs haue Rome to be this Babylon, this great whore, & this purple harlot. for ſuch fellowes, in the expoſition of holy Scripture, be led only by their preiudicate opinions and hereſies, to which they draw al things without al indifferencie and ſinceritie.* The Proteſtants here will needs haue Babylon to be Rome, but not in S. Peters epiſtle.

But S. Auguſtine, Aretas, and other writers, moſt commonly expound it, neither of Babylon it ſelfe a citie of Chaldæa or AEgypt, nor of Rome, or any one citie, which may be ſo called ſpiritually, as Hieruſalem before chap. 11. *is named ſpirituall Sodome and AEgypt, but of the general ſocietie of the impious, and of thoſe that preferre the terrene kingdom and commoditie of the world, before God and eternal felicitie. The author of the Commentaries vpon the Apocalypſe ſet foorth in S. Ambroſe name, writeth thus:* This great whore ſometime ſignifieth Rome, ſpecially which at that time when the Apoſtle wrote this, did perſecute the Church of God. but otherwiſe it ſignifieth the whole citie of the diuel, that is, the vniuerſal corps of the reprobate. *Tertullian alſo taketh it for Rome, thus.* Babylon *(ſayth he)* in S. Iohn is a figure of the citie of Rome, being ſo great, ſo proud of the Empire, and the deſtroyer of the Saincts. *Which is plainely ſpoken of that citie when it was heathen, the head of the terrene dominion of the world, the perſecutor of the Apoſtles and their ſucceſſours, the ſeate of Nero, Domitian and the like, Chriſts ſpecial enemies, the ſinke of idolatrie, ſinne, and falſe worſhip of the Pagan gods. Then was it Babylon, when S. Iohn wrote this, and then was Nero and the reſt figures of Antichriſt, and that citie the reſemblance of the principall place (whereſoeuer it be) that Antichriſt ſhall reigne in about the latter end of the world.* By Babylon (according to al the fathers) is ſignified, partly the whole ſocietie of the wicked, partly the citie of Rome, only in reſpect of the terrene & heatheniſh ſtate of them that perſecuted the church *Li. aduerſ. Iudæos.*

Nowe to apply that to the Romane Church and Apoſtolike See, either nowe or then, which was ſpoken onely of the terrene ſtate of that citie, as it was the ſeate of the Emperour, and not of Peter, when it did ſlea aboue thirtie Popes Chriſtes Vicares, one after an other, and endeuoured to deſtroy the whole Church: that is moſt blaſphemous and fooliſh.

The Church in Rome was one thing, and Babylon in Rome an other thing. Peter ſate in Rome, and Nero ſate in Rome, but Peter, as in the Church of Rome: Nero, as in the Babylon of Rome: Which diſtinction the Heretikes might haue learned by S. Peter him ſelfe ep. 1. chap. 5. *writing thus,* The Church ſaluteth you, that is in Babylon, coelect. *So that the Church and the very choſen Church was in Rome, when Rome was Babylon. whereby it is plaine that, whether Babylon or the great whoore doe here ſignifie Rome or no, yet it cannot ſignifie the Church of Rome, which is nowe, and euer was, differing from the terrene Empire of the ſame. And if, as in the beginning of the Church, Nero & the reſt of the perſecuting Emperours (which were figures of Antichriſt) did principally ſit in Rome, ſo alſo the great Antichriſt ſhall haue his ſeate there, as it may well bee (though others thinke that Hieruſalem rather ſhal be his principall citie:) yet euen then ſhall neither the Church of Rome, nor the Pope of Rome bee Antichriſt, but ſhalbe perſecuted by Antichriſt, and driuen out of Rome, if it bee poſſible. for, to Chriſts Vicar and the Romane Church he will beare as much good will as the Proteſtants now do, and he ſhall haue more power to perſecute him and the Church, then they haue.* The Church of Rome is neuer called Babylon.

S. Hierom epiſt. 17. c. 7. *to Marcella, to draw her out of the citie of Rome to the holy lande, warning her of the manifolde allurements to ſinne and il life, that bee in ſo great and populous a citie alludeth at length to theſe words of the Apocalypſe, and maketh it to be Babylon, and the purple whoore. but ſtraight way, leſt ſome naughtie perſon might thinke hee meant that of the Church of Rome, which he ſpake of the ſocietie of the wicked only, hee addeth:* There is there in deede the holy Church, there are the triumphant monument of the Apoſtles and Martyrs, there is the true confeſſion of Chriſt, there is the faith praiſed * of the Apoſtle, and Gentilitie troden vnder foote, the name of Chriſtian daily aduancing it ſelfe on high. *Whereby you ſee that whatſoeuer may be ſpoken or interpreted of Rome, out of this worde Babylon, it is not meant of the Church of Rome, but of the terrene ſtate, in ſo much that the ſaide holy Doctor* (li. 2. aduerſ Iouinian. c. 19.) *ſignifieth that the holineſſe of the Church there, hath wiped away the blaſphemie written in the foreheade of her former iniquitie. But of the difference of the olde ſtate and dominion of the Heathen there, for which it is reſembled to Antichriſt. and the Prieſtly ſtate which now it hath, reade a notable place in S. Leo* ſerm. 1. in natali Petri & Pauli. Ro. 1.

Fulke 4. In the ende of S. Peters epiſtle, for a poore helpe to prooue that Peter was at Rome, you will needes haue Babylon to bee taken for Rome, whereunto in deede the conſent of auncient writers, mooued with the light of this chapter, agreeth. Yet can it neither neceſſarily nor probably bee gathered out of that epiſtle, ſeeing there appeareth no reaſon why he ſhould not call it Rome, being that citie whereof hee was biſhop, (if we beleeue the Papiſtes) and which ſhould bee the head of Chriſtian religion, and the Ieruſalem of Chriſtians, as the Papiſtes affirme. There appeareth, I ſay, no reaſon why hee ſhould refuſe to call it Rome: (eſpecially ſeeing there is no other teſtimonie in the Actes of the Apoſtles, of his comming thether) and why hee ſhould call it by the odious and infamous name of Babylon, which was the olde enimie of the Church, and the ſeate of Antichriſt, rather then Sainct Paule writing to the Romanes, or to Timothie of his perſecution at Rome. Except perhappes by the ſpirite of prophecie hee did foreſee how his ſucceſſours in that place ſhould abuſe his name, and the dignitie of that ſea, to ſet vp the kingdome of Antichriſt there: and for that cauſe would admoniſh the faithfull, that they ſhould take Rome not for the Ieruſalem of Chriſtians, but for Babylon the citie of Antichriſt, which in time to come, was to be reuealed in that place. But in this chapter where Rome is moſt plainly deſcribed vnder the name of Babylon: the papiſts by all meanes would auoid that expoſition, becauſe they ſee manifeſtly, that Babylon which is Rome, is here deſcribed to be the ſeat and citie of Antichriſt. Babylon is Rome.

Theſe are the fellowes that in expoſition of the holy Scriptures, be led onely by their preiudicate opinions and hereſies, to which without any reaſon and ſinceritie, they drawe all things. And if you marke their notes from the beginning to the ende, you ſhall ſee, that in very fewe they haue any colour out of the words of the text, to conclude their notes, but for the moſt part they bring their preiudicate opinions to the text, and ſo drawe not their notes out of the Scripture. But drawe the Scriptures to their opinions, which can neuer bee concluded out of the Scripture. As for Peters being at Rome, wee affirme it cannot be prooued out of the Scriptures: yet for the conſent of auncient writers, wee yeeld vnto it, as to a matter of ſtory, but no article of our fayth. And if Peters beyng at Rome were as certayne out of the Scriptures, as Pauls comming thether, and beyng there: it could make nothing for the Antichriſtian auctoritie, which the Pope claymeth vnder colour of his being there. Who if he were there, was the chiefe Apoſtle of the circumciſion, and not of the Gentiles, as it is manifeſt by the holy Scripture, Galathians 2. And what prerogatiue ſo euer hee had, beyng an Apoſtle, it ceaſed with the death of his perſon, as the Apoſtleſhip of Paule, and of the reſt: although the fruite of their labours in preaching and writing, ſhall continue to the ende of the world.

But S. Auguſtine (you ſay) and Arethas expound not this place of Rome, but of the ſocietie of the vngodly. S. Auguſtine in deed ſaieth often, that Babylon repreſenteth the ſocietie of the vngodly, as Ieruſalem the Church of the faithful, but yet he acknowledgeth the olde citie of Babylon in Aſſyria, to haue bene the head citie of that ſocietie before Chriſt, and Rome to be the head citie of the ſame ſocietie ſince the comming of Chriſt: & this he doth commonly inſinuate in his bookes *De ciuit. Dei*, as I haue ſhewed before. Among which this one teſtimonie ſhall ſerue vs to repeate. *We ought where need is to make report of the Aſſyrian kings, that it may appeare how Babylon which was the firſt Rome, commeth foorth in the world with this ſtraunger the citie of God. And the affayres which we muſt enter into this booke, for the compariſon of both the Cities, the earthly and the heauenly, we muſt take out of the Greekes and Latines, where Rome it ſelfe is, which is the ſecond Babylon.* You ſee therefore moſt euidently, that as olde Babylon of the Aſſyrians was the head of the ſocietie of the impious, againſt the church of the Iewes: ſo Rome of the Latines, is the head of the ſocietie of the vngodly, againſt the church

church of the Christians. For this cause he calleth Rome an other Babylon, the second Babylon, the westerne Babylon, the daughter of the elder Babylon.

Concerning Arethas, as he tooke his commentary out of the ancient Greeke writers, so he cannot dissemble their iudgement, that by Babylon is signified olde Rome. But being a Grecian liuing farre from Italy, and out of the tyranny of the Romish antichrist, and knowing more disorder in Constantinople in his time then he did in Rome, he declareth that in his opinion, it signifieth rather Constantinople, which was called new Rome, then olde Rome in Italie. Yet because all things could not agree to Constantinople, he inclineth to that opinion, that Babylon signifieth the world of wicked men. Neuertheless he confesseth: *That other writers hauing discussed this reuelation, haue interpreted it to be olde Rome, or an vniuersall kingdome, which extendeth to the second comming of our Lord.* And in the end he leaueth it to the readers discretion to take it for olde Rome or new Rome, or the time of the life of antichrist. Therefore neither S. Augustine nor Arethas denie it to be expounded of Rome, but rather confirme that most ancient exposition, which also is cleere by the text it selfe, vers. 9. & 18. As for later writers, that liued vnder the tyranny of the Romish antichrist, were glad to wrest it any whither, rather then to incurre the hatred of Rome, by disciphring it, to be the citie of Antichrist. Yet sometime there haue not wanted they, that haue beene bolde to tell the Pope openly, that Rome is Babylon. For the church of Leodium being miserably afflicted by pope Pascall the second, doth thus write against him: *In times past I was woont to interpret, that Peter by Babylon would signifie Rome, because Rome at that time was confused with idolatry and all filthinesse. But now my sorow doth interpret vnto me, that Peter calling the church gathered together in Babylon, foresaw (by spirit of prophecy) the confusion of dissension, wherewith the church at this day is rent in peeces.* As for the poore men of Lyons, whom they called by the name of Waldenses, Leonistæ, and such like opprobrious names, did plainly affirme, and constantly beleeue, that the church of Rome is this whore of Babylon, and the pope antichrist, as Reinerius an inquisitor witnesseth of them, which liued more then three hundred yeeres agoe. And saith they were more pernicious to the Romish church then all other sects, for three causes. *The first, Because it hath beene of longer continuance. For some say it hath indured since the time of Sylvester. Other say it hath indured since the apostles time. The second cause is, because it is more generall. For there is almost no land, in which this sect doth not creepe. The third cause, for that all other sects doe bring in an horror with the heinousnesse of their blasphemies against God. This sect of the Leonists, hath a great shew of godlinesse, because they liue iustly before men, and beleeue all things well concerning God, and all the articles which are conteined in the Creed, they blaspheme and hate onely the church of Rome.* This is the testimony of a cruell enemy and persecutor of them, by which you may see, that antichrist after he was discloſed, was acknowledged by many true Christians, to be that he is, although many also were deceiued by him (though none of the elect finally) to their destruction.

The auctor of the commentarie in S. Ambrose name, and Tertullian, you confesse to vnderstand this Babylon to be Rome, to whom afterward you adde S. Hierome: so might you haue done Primasius, and Victorinus, elder then S. Hierome, and Ambrosius Ansbertus, who did write about 700 yeeres agoe. But you say Rome was Babylon when it was heathen, as in Tertullians time, and when S. Iohn wrote this. Very good, that which was Babylon in S. Iohns time, is the same that he prophecieth to be the chiefe citie and seat of antichrist, as it is manifest to all that read the prophecie. But Rome was then Babylon, *ergo* Rome is the citie which he prophecieth that it should be the seat of antichrist. But in the dayes of Victorinus, Ambrose, Augustine, Hierome, Primasius, &c. Rome was not heathen, yet of them taken to be Babylon, therefore of them taken to be the citie where antichrist (when he was reuealed) should sit, and not a resemblance onely of it. *But to apply that to the Romane church, and apostolike see, either now or then* (you say) *it is most blasphemous and foolish.* Indeed to apply it to the true Romane church or the right succession in the apostolike see, which was in the dayes of S. Iohn, or in the time of the Christian emperours, it were both folly and blasphemie: but to applie it to the church of Rome, and counterfect succession of popes, it is wisdome and holinesse. For S. Iohn prophecieth not onely of the crueltie of the terrene estate of that citie, but also of the false prophet and antichrist, which should vsurpe an ecclesiasticall state and dignitie in that citie. The church of Rome in deed, was one thing, and Babylon in Rome was another thing, while the church of God was at Rome, and was persecuted by the heathen emperors. But when the emperour of Rome was Christian, one of the heads of the beast was wounded to death, as c. 13. euen that sixt head, which was the persecutor in the time of S. Iohn. But this head was healed in Constantius the heretike emperor, Valens, and Iulian the apostata &c. and still the seuenth head was to come. But great preparation was made for him, while the bishop of Rome grew beyond the limits of a Christian ministerie, into forreine and hethenish dominion, as Socrates testifieth lib. 7. c. 11. in the time of the Christian emperors. And when the mysterie of iniquitie wrought not so closely in that see, but the forgerie of the bishops was discouered in the Africane councell, vnto which they obtruded a counterfect canon of the councell of Nice for their primacie. And while Leo bishop of Rome will not obey the decree of the generall councell of Chalcedon, which gaue equall priuilege of dignitie to the bishop of Constantinople, which was new Rome, with those which the church of Rome before had claimed as peculiar to her alone. *sess. vltim.* In the best and most Christian times of Rome therfore, when the head of the heathen empire was wounded to death, it was counted of the ancient fathers to be Babylon heere spoken of, because of the seuenth head, which is the kingdome of antichrist, that was looked for, to come in place of the sixth head, which was the terrene state of heathenish, hereticall, and persecuting emperors. Therefore not the true church in Rome, but Rome the persecutor of the saincts, first in the heathen and hereticall emperors, afterward in the proud popes and the kings subiect to them, is Babylon the mother of all abhominations. And so great is the force, and so manifest is the light of truth, that you are compelled to confesse in the end, that antichrist shall haue his seat in Rome, though vpon the eleuenth chapter you were resolute of Ierusalem. But that you would discharge the pope and the popish church, to whom all the prophecies doe so aptlie agree to be antichrist and his citie, you labor in vaine. For the blasphemous pride and heresies of the pope and his church, with the most abhominable liues of both, will easily conuince that he is the seuenth head of the

the beaſt, which was to come, and we are not to looke for any other. That you adde out of Hierome, prooueth that he iudged not the church of Rome in his time to be the whore of Babylon, but yet you cannot auoid, but he iudged the citie of Rome to be the whore of Babylon ſpoken of in this prophecie, in which antichriſt ſhould haue his chiefe ſeat of tyranny. But *aduerſ. Iouin. lib. 2.* (you ſay) he ſignifieth that the holineſſe of the church of Rome had wiped away the name of blaſphemie, written in the forehead of her former iniquitie. In deed he ſaith to Rome, that ſhe had by confeſſion of Chriſt put away the name of blaſphemie, written in her forehead, which in his epiſtle to Algaſia quæſt. 11. he ſaith was *Romæ æternæ*, To Rome eternall. But that he meaneth this in reſpect of the true church onelie that was there in his time, and yet looketh for this prophecie of the kingdome of antichriſt, and the fall of Babylon to be fulfilled there. He ſaith to Rome in the ſame place: *The curſe which our ſauiour hath threatened to thee in the Apocalypſe, thou mayeſt eſcape by repentance, hauing the example of the Niniuites.* You ſee he doth acknowledge the damnation of the great whore of Babylon to be behinde, not yet accompliſhed in his time, when the dominion of the heathen was altogether ſubuerted. The ſermon of Leo extolleth the conuerſion of Rome from Gentilitie to Chriſtianitie, by the preaching of Peter and Paule, but this queſtion of antichriſt and his ſeat, he doth not once touch.

Rhem. 5. 5. Myſterie.) *S. Paul calleth this ſecrete and cloſe working of abomination, the myſterie of iniquitie.* 2. Theſſal. 2. *and it is called a litle after in this chapter verſ. 7.* the Sacrament (or *myſterie*) *of the woman, and it is alſo the marke of reprobation and damnation.* Myſterie.

Fulke. 5. Beda ſaith: *It is declared that this name is myſticall, becauſe it is diſcerned onely by wiſdome.* As for the marke of reprobation is not openlie carried in the forehead, where this myſticall name is written, which S. Hierome interpreteth to be that inſcription *Romæ æternæ*, To Rome eternall. So the heathen writers called the citie commonlie *Vrbs æterna*, The eternall citie, ſuppoſing that the empire of Rome ſhould be eternall. Whom the papiſts ſucceeded when the ciuill empire was remooued from thence, ſetting vp the eccleſiaſticall tyrannie of antichriſt vnder the colour of Peters ſee, and the eternall rocke of the church, againſt which the gates of hell ſhall not preuaile. So blaſphemouſlie peruerting the moſt comfortable promiſe of Chriſt, touching the perpetuitie of his catholike church builded vpon the doctrine, faith, and confeſſion of Peter and the reſt of the Apoſtles, to the biſhops perſonall ſucceſſion of Peter in the pontificall ſee of Rome. Where neither the doctrine nor example of Peters life is to be found, nor any ſuch power was euer in Peters perſon. And that prerogatiue which he had, deſcended not by ſucceſſion to any other, more then Paules prerogatiue, or that which Iames, or that which Iohn enioyed in their Apoſtleſhip, did deſcend to any of the biſhops that afterward ſucceeded in thoſe churches which they planted or inſtructed.

The name of blaſphemie.

Peters prerogatiue deſcended not.

Rhem. 6. 6. Drunken of the bloud.) *It is plaine that this woman ſignifieth the whole corps of al the perſecutors that haue and ſhal ſhede ſo much bloud of the iuſt: of the Prophets, Apoſtles, and other Martyrs from the beginning of the world to the end. The Proteſtants foliſhly expound it of Rome, for that there they put Heretikes to death, & allow of their puniſhment in other countries: but their bloud is not called the bloud of ſaincts, no more then the bloud of theeues, mankillers, and other malefactors: for the ſheding of which by order of iuſtice, no Commonwealth ſhal anſwer.*

This woman ſignifieth al perſecutors of ſaincts.

Putting heretikes to death, is not to ſhede the bloud of ſaincts.

Fulke. 6. The great aboundance of bloud that Rome hath ſhedde, firſt vnder the heathen emperours, and then vnder the antichriſtian popes, more then euer Babylon of the Eaſt did powre out, is ſufficient to make her drunke with the bloud of the ſainctes. For which crueltie ſhee deſerueth as well as Ieruſalem, that all the righteous bloud that hath beene ſhedde ſince the bloud of righteous Abell, ſhould be imputed to her, and required at her handes. They whom you call heretikes, for the moſt part, and that are in any great number put to death at Rome, and by the tyrannie of the Romiſh inquiſition: are the true Chriſtians and ſainctes heere ſpoken of, whoſe godlie way you call hereſie, as the perſecuting Iewes called it in S. Paule. Act. 24. 14. Therefore, though we allow the puniſhment of heretikes, both in our owne countrie and in others, yet we abhorre the crueltie of antichriſt and his church, which condemneth true Chriſtians, and murthereth them vnder colour of heretikes, himſelfe and his falſe prophets being the greateſt and moſt blaſphemous heretikes that euer were.

Rome drunke with ỹ ſainctes bloud.

Rhem. 7. 9. Seuen hilles.) *The Angel him ſelf here expoundeth theſe 7 hilles to be al one with the 7 heads and the 7 kings: and yet the Heretikes blinded excedingly with malice againſt the Church of Rome, are ſo madde to take them for the ſeuen hilles literally, vpon which in old time Rome did ſtand: that ſo they might make the vnlearned beleeue, that Rome is the ſeate of Antichriſt. But if they had any conſideration, they might marke that the Prophets viſions here are moſt of them by Seuens, whether he talke of heads, hornes, candleſtickes, Churches, kings, hilles, or other thinges: and that he alluded not to the hilles, becauſe they were iuſt ſeuen, but that* Seuen *is a myſtical number, as ſometime* Ten *is, ſignifying vniuerſally al of that ſort whereof he ſpeaketh. as, that the ſeuen heads, hilles, or kingdoms (which are here al one) ſhould be al the kingdoms of the world that perſecute the Chriſtians: being heads and mountaines for their height in dignitie aboue others. And ſome take it, that there were ſeuen ſpecial Empires, kingdoms, or States, that were or ſhalbe the greateſt perſecutors of Gods people. as of Aegypt, Chanaan, Babylon, the Perſians, and Greekes, which be fiue. ſixtly of the Romane Empire which once perſecuted moſt of al other, and which (as the Apoſtle here ſaith)* yet is, *or ſtandeth. but the ſeuenth, then when S. Iohn wrote this, was not come, neither is yet come in our daies: which is Antichriſts ſtate, which ſhal not come ſo long as the Empire of Rome ſtandeth, as S. Paul did Prophecie.* 2. Theſſal. 2.

The Proteſtants madnes in expounding the 7 hilles, of Rome: the Angel him ſelf expounding it otherwiſe.

Fulke 7. The Angell doth not expound thoſe ſeuen hilles to be all one with the ſeuen heads, & the ſeuen kings: but ſheweth moſt plainelie, that the ſeuen heads of the beaſt doe ſignifie ſeuen hilles, vpon which the woman ſitteth, that is, the citie is builded. For the woman verſ. 28. is interpreted to be a citie. Alſo theſe ſeuen heads doe ſignifie ſeuen kings. Therefore hilles are taken litterally for hilles in one ſignification, as kings are in the other. For both theſe words, hilles and kinges, are the interpretation of this word, heads. And it had beene very ſuperfluous to haue added, that they are hilles, & vpon which the woman ſitteth, when he ſhould meane nothing thereby, but they are kings, vpon which the citie doth not ſit, but rather kings vpon the citie. For euerie interpretation muſt be more plaine and cleere then that which is interpreted. Therfore it ſhould be a monſtrous

Rome is deſcribed plainly.

monſtrous interpretation, to ſay the ſeuen heads doe ſignifie ſeuen hilles, when he meaneth no hilles but kings: for it is more plaine to vnderſtand that heads are kings, then that hilles are kings. This is therfore a brutiſh wrangling againſt ſo cleere light of truth, ſeeing you haue alſo confeſſed before, that *it may well be that antichriſt ſhall haue his ſeat at Rome.* ſect. 4. And if we be blinded with malice againſt the church of Rome, and ſo madde to take them for ſeuen hilles litterallie, what were ſo many of the ancient fathers, as affirmed Rome to be the ſee of antichriſt, by the cleere deſcription of her in this chapter? Eſpecially Victorinus and S. Hierome. *The ſeuen heads* (ſaith Victorinus) *are ſeuen hilles, vpon which the woman, that is, the citie of Rome, doth ſit.* The other ſaith Ep. 17. *I ſuppoſe this place is holier then the Tarpeian rocke, which hauing beene ſo often ſtricken with thunder and lightnings from heauen, ſheweth that it diſpleaſeth the Lord. Read the Apocalypſe of Iohn, and conſider what is there ſaid of the woman clothed in purple, and the blaſphemy written in her forehead, the ſeuen hilles, the many waters, and the departure from Babylon.* Were theſe ancient fathers alſo vnlearned? that thus vnderſtood and taught the citie of Rome to be the ſeat of antichriſt, & the ſeuen hilles to be taken litterally for thoſe famous hilles by which Rome hath beene notoriouſly diſcerned from other cities, euen when it hath not beene named: as Virgil in his Georgikes, ſaying: *Septem quæ vna ſibi muro circundedit arces.* She being but one, hath compaſſed ſeuen hilles within her wall, is vnderſtood of all men, to be the citie of Rome, although the Poet doth not there expreſſe her name. But in olde time, you ſay, Rome did ſtand vpon thoſe hilles, wherby you would inſinuate, that Rome doth not now ſtand vpon them, but for feare of another ſequel &c.

D. Sanders not fearing that conſequence (for what ſhould he feare, that was not afraid to raiſe warre againſt his ſouereigne in her owne realme of Ireland) counteth it a childiſh argument, by the ſeuen hilles to prooue the ſee of antichriſt to be at Rome: *becauſe the citie is now gone from the hilles, and ſtandeth in the plaine of Campus Martius, and the pope ſitteth on the other ſide of the riuer vpon the hill Vaticane hard by S. Peters church, by whom he holdeth his chaire, not at all deriuing his power from the ſeuen hilles, &c.* But if the pope ſit now in another Rome then Peter the Apoſtle ſate, how will Sanders perſuade vs that he ſitteth in the chaire of Peter? For that Rome where Peter ſate, was builded vpon the ſeuen hilles, and not gone downe into the plaine of Campus Martius, nor ouer the riuer. Therefore, if the pope doe not at all deriue his power from the ſeuen hilles, he deriueth it not at all from Peters ſeat, for that was in the citie builded vpon ſeuen hilles. Beſide this, it is plaine, that although many of the people of late time haue remooued their habitations from the hilles into the plaine, and the pope his pallace of pleaſure vnto the other ſide of the riuer: yet hath he not remooued his ſeat from them: for on them be ſtill to this day, his churches, monaſteries, and courts. For on the mount Cælius is the monaſterie of S. Gregorie the firſt, biſhop of Rome, builded by himſelfe, where his fathers houſe ſtood: the church of S. Iohn and Paule, where was a ſtately pallace, inhabited by diuers popes in times paſt. There is the hoſpitall of S. Sauior, the church of S. Marie *in Dominica*. The church of S. Stephan the round. The church of the foure crowned, with a notable pallace belonging to it. The monaſterie of Eraſmus. The great cathedrall church or minſter of Laterane, which is ſaid to keepe the heads of the Apoſtles Peter and Paule, where are the goodlieſt buildings of the world. *And that pallace* (ſaith Blondus) *as it is the principall ſeat of the popes of Rome, ſo of moſt of them it was in times paſt inhabited, euen vntill the dayes of pope Nicholas the ſecond,* which was almoſt 1100 yeeres after Chriſt.

On the ſame hill did Eugenius the fourth build a moſt ſumptuous monaſterie, and repaired the olde pallace, as the principall ſeat of his popedome. There is alſo an houſe of Charterhouſe monks, with the church of S. Croſſe in Ieruſalem. Beſide this, there is not one of the hilles at this day, in which the popes religion is not practiſed in churches and abbeies. The mount of Auentine hath three monaſteries, of Sabine, Boniface, and Alexius. The mount Exquilinus, hath the famous minſter of S. Maria maior, the churches of Antonie, Praxidis, Vitus, Euſebius, the forty martyrs, Clemens, Peter *ad vincula*, and Martin *in montibus*. Beſide the olde ruines of S. Cyriacus church, which is yet a title of a cardinalſhip. The mount Viminalis hath the churches of S. Laurence *in Paliſperna & Potentiana*. The mount Tarpeius or Capitoline hath a houſe of friers called Ara Cœli, and a bricke houſe builded by Boniface the ninth, for keeping courts. The mount Palatine hath the churches of S. Nicholas and S. Andrew. To the mount Quirinalis belongeth S. Maria *De populo &c. But if we had any conſideration, we might marke* (you ſay) *that the Prophets viſions are moſt by ſeuens, and that he alluded not to the hilles, becauſe they were iuſt ſeuen.* We know ſeuen to be a myſticall number of perfection as tenne, ſignifying Vniuerſality, of the thing ſpoken of: but when the Prophet himſelfe expoundeth the number of heads, of ſeuen hilles, and knowing that the ſaid great citie ſate vpon ſeuen hilles, we muſt vnderſtand that he calleth them ſeuen hilles becauſe they were iuſt ſeuen: as the ſeuen candleſtickes, and the ſeuen ſtarres doe ſignifie the ſeuen churches, and the ſeuen biſhops of them to whom he writeth, becauſe they were iuſt ſeuen, as they be rehearſed by name. c. 1. 11. and c. 2. & 3.

Likewiſe the ſeuen kings or kingdomes, which is another interpretation of the ſeuen heads, are called ſeuen becauſe they are iuſt ſeuen in number, as it is manifeſt by the accompt that the Angell maketh of them: ſaying fiue are fallen, one is, and the ſeuenth is not yet come. And although ſome take it for ſeuen ſpeciall kingdomes that perſecuted Gods people, yet it is manifeſt by the whole diſcourſe of the chapter, that the Apoſtle meaneth of ſeuen heads, or principall rulers of the Romane empire, as Kings, Conſuls, *Decem viri, Tribuni militum*, Dictators, Emperors, Popes: whereof fiue were fallen before S. Iohns time, the emperour then was, the pope was yet to come: which is the tyranny of antichriſt, long ſince diſcouered, and is now not a little conſumed with the ſpirit of the Lordes mouth, which is his holie word, preached in theſe dayes, and ſhall be vtterlie aboliſhed by the comming of our ſauiour Chriſt to iudgement, as S. Paule did prophecie. 2. Theſſ. 2.

Rhem. 8. 11. The ſame is the eight.) *The beaſt it ſelf being the congregation of al theſe wicked perſecutors, though it conſiſt of the foreſaid ſeuen, yet for that the malice of al is complete in it, may be called the eight. Or, Antichriſt him ſelf, though he be one of the ſeuen, yet for his extraordinarie wickednes ſhal be counted the odde perſecutor, or the accompliſhment of al other and therfore is named the eight. Some take this beaſt called the eight, to be the Diuel.* What is the eight beaſt.

The

Fulke. 8. The kingdome of antichriſt being one of the ſeuen, that is a Romane tyranny, yet for that it is after another ſort then the other ſix, perſecuting the true church vnder the colour of the head of the catholike church, is alſo called the eight kingdome.

Rhem. 9. 18. The great citie.) *If it be meant of any one citie, and not of the vniuerſal ſocietie of the reprobate (which is the citie of the Diuel, as the Church and the vniuerſal fellowſhip of the faithful is called the citie of God) it is moſt like to be old Rome, as ſome of the Greekes expound it, from the time of the firſt Emperours, til Conſtantines daies, who made an end of the perſecution. for by the authoritie of the old Romane Empire, Chriſt was put to death firſt, and afterward the two cheefe Apoſtles, and the Popes their ſucceſſors, and infinite Catholike men throughout the world, by leſſer kings which then were ſubiect to Rome. Al which Antichriſtian perſecutions ceaſed, when Conſtantine reigned, and yelded vp the citie to the Pope, who holdeth not the kingdom or Empire ouer the world, as the Heathen did, but the fatherhod & ſpiritual rule of the Church. Howbeit the more probable ſenſe is the other, of the citie of the Diuel, as the author of the homilies vpon the Apocalypſe in S. Auguſtine declareth.* The double interpretation of Babylon.

Fulke. 9. Without all peraduenture the great citie which in S. Iohns time had the dominion ouer the kinges of the earth, was none other but the citie of Rome, and ſo it is expounded, not onely of ſome Greekes, but of the moſt of the Latine writers, as Irenæus, Tertullian, Ambroſe, Victorinus, Hierome, Auguſtine, Primaſius, as hath beene ſhewed before. Proſper alſo a Latine writer *De prom. & præd. c.* 7. ſaith: *Who cannot vnderſtand what citie he ſaith doth carry a cuppe full of the abhominations of vncleannesſe, and fornication of the whole earth? when it is called eternall which is temporall, verily it is a name of blaſphemie: when mortall men, though kinges, therein are called* Diui, *that is, Gods, and their ſuppliants ſay vnto them: To your diuine power, to your altars, to your eternitie, &c.* This the learned know to be the citie of Rome, which was called *The eternall citie*, and wherein the emperours were called gods, and the people flattered them with altars and blaſphemous titles of diuine power and eternitie: as they doe now their popes with the like blaſphemous termes of *the moſt holie*, and *your holineſſe*. Who haue alſo as blaſphemous tokens of diuinitie, as any of the heathen emperours had: in their triple crowne, their riding on mens ſhoulders, their attendance of kings and emperours, their thrones in the churches higher then the altars, and ſuch like blaſphemous pompes of heatheniſh and Antichriſtian pride. Ambroſius Ansbertus alſo a Latine writer 700 yeeres ſince, in his commentarie vpon chap. 14. verſ. 8. calleth Rome the ſecond Babylon, and vpon this chapter v. 3. he writeth thus: *The Angel admoniſhed vs to know, that by the ſenſe of wiſdome following, the ſeuen heads are ſeuen hils, and ſeuen kings, that he might ſhew that vnto the ſimilitude of thoſe kings, he had brought Rome, which ſitting aloft vpon ſeuen hils, ſometimes gouerned the monarchy of the whole world: that in the name of that citie he had figured the power of the whole earthly kingdome.* Rome plainely deſcribed.

Seeing therfore the conſent of moſt ancient writers, and your owne confeſſion added to the cleereneſſe of the text, acknowledgeth that the citie heere ſpoken of, is the citie of Rome: you cannot auoid but the ſame citie is the ſeat of antichriſt the ſeuenth head, as well as it was of the heatheniſh perſecutours that were the ſixth head. And although thoſe heatheniſh perſecutions did ceaſe while Conſtantine reigned, in whom the ſixth head was wounded to death, yet were they renued in his ſonne Conſtantius the Arrian, and his nephew Iulian the apoſtata, who raiſed perſecution afreſh againſt the church of God, though not ſo cruell as before. Where you ſay, that Conſtatine yeelded the citie of Rome to the pope, in your meaning it is falſe, for he and his ſucceſſors for many yeeres after, held the dominion of that citie. But in trueth, by remooving the ſeat of the empire partly to Conſtantinople, he yeelded place for the myſtery of iniquitie, to worke more eaſily, toward the open manifeſtation of antichriſt. But *the pope* (you ſay) *holdeth not the kingdome or empire ouer the world as the heathen did, but the fatherhood and ſpirituall rule of the church.* That the pope hath held the empire ouer the kinges of the earth, and practiſed as great pride and tyranny euen againſt them that beare the name of the Romane emperors, and againſt other kings of the earth: the ſtories are full of examples. And that he ſtill claimeth the ſame empire and kingdome, his blaſphemous bull giuen out againſt the QVEENE of England, with other his antichriſtian practiſes againſt her crowne and dignitie, doe manifeſtly declare. It is not therfore a fatherhood and a ſpirituall rule, which he claimeth moſt blaſphemouſly ouer all the church: but vnder colour and pretenſe thereof, a temporall kingdome, and an earthly empire ouer the kings of the earth. And as his predeceſſours the heathen emperours, vnder title of their earthly empire, vſurped the auctoritie ouer all religion, and were called *Pontifices maximi*, that is, the cheefe gouernours of religion: So the popes vnder the title of the cheefe gouernement of religion, vſurpe all ſouereintie of earthly dignitie and temporall dominion. And ſeeing you confeſſe that by the auctoritie of the Romane empire Chriſt was put to death, it is eaſie to conclude, that not Ieruſalem, but Rome which is ſpiritually called Sodoma and Egypt, is that great citie ſpoken of chap. 11. which as it crucified our Lord, ſo alſo it killeth his prophets and ſaincts. Therefore without controuerſie Babylon is Rome, the head and chiefe of all perſecutours of the church of Chriſt, as olde Babylon was of his people the Iewes, as S. Auguſtine himſelfe plainelie teacheth. And ſo may the auctour of thoſe homilies in S. Auguſtine be vnderſtood: that one citie is principall in perſecution of the church, though the church hath many enemies beſide that citie, and them that holde of it.

CHAP. XVIII.

The fall of Babylon, her iudgement, plagues and reuenges: for the which, 9 the kings, 16 and marchants of the earth that ſometime did cleaue vnto her, ſhal mourne bitterly: 20 but heauen, and the Apoſtles and Prophets ſhal reioyce.

AND after theſe things I ſaw an other Angel comming downe from heauen, hauing great power: and the earth was illuminated of his glorie.

And after that, I ſaw another engell come from heauen, hauing great power, and the earth was lightened with his glorie.

2 And

Apoc.14,8.

2 And he cried out in force, saying, *Fallen fallen is Babylon the great: and it is become the habitation of Deuils, and c the custodie of euery vncleane spirit, and the custodie of euery vncleane and hateful bird:

c φυλακὴ

3 Because al nations haue drunke of the wine of the wrath of her fornication: and the kings of the earth haue fornicated with her: and the marchantes of the earth were made riche by the vertue of her delicacies.

4 And I heard an other voice from heauen, saying, Goe out from her my people: that you be not partakers of her sinnes, and receiue not of her plagues.

5 Because her sinnes are come euen to heauen, and God hath remembred her iniquities.

6 Render to her as she also hath rendred to you: and double ye double according to her workes: In the cuppe wherin she hath mingled, mingle ye double vnto her.

7 As much as she hath glorified her self, and hath been in delicacies, ‡ so much giue her torment and mourning: because she saith in her hart, * I sit a Queene, and Widow I am not, and mourning I shal not see.

‡ The measure of paines and damnation, according to the wieked pleasures or vnlawful delites of this life, which is a sore sentence for such people as turne their whole life to lust and riot. Es.47,8.

8 Therfore in one day shal her plagues come, death, and mourning, and famine, and with fire she shal be burnt: because God is strong that shal iudge her.

9 And ‡ the kings of the earth, which haue fornicated with her, and haue liued in delicacies, shal weepe, and bewaile them selues vpon her, when they shal see the smoke of her burning:

‡ Kings and Marchants are most encombered, dangered and drowned in the pleasures of this world: whose whole life and traficke is (if they be not exceding vertuous) to finde varietie of earthly pleasures. Who seing once the extreme end of their ioyes and of al that made their heauen here, to be turned into paines and damnation eternal, then shal houle and weepe to late.

10 Standing farre of for the feare of her torments, saying, Wo, wo, that great citie Babylon, that strong citie: because in one houre is thy iudgement come.

11 And the marchantes of the earth shal weepe, and mourne vpon her: because no man shal bye their merchandise any more,

12 Merchandise of gold & siluer & precious stone, & of pearle, and fine linnen, and purple, & silke, & scarlet, & al Thyne wood, & al vessels of yuorie, and al vessels of precious stone and of brasse and yron and marble,

13 And cynamon, and of odours, and ointement, and frankeincense, and wine, and oile, and floure, and wheate, and beastes, and sheepe, and horses, and chariotes, and slaues, and soules of men.

14 And the apples of the desire of thy soule are departed from thee, and al fat and goodly thinges are perished from thee, and they shal no more finde them.

15 The

2 And he cried mightily with a strong voice, saying, Great Babylon is fallen, is fallen, and is become the habitation of deuils, and the holde of all foule spirites, and a cage of all vncleane and hatefull birdes:* Esai.21.19. Iere.51.8.

3 For all nations haue drunken of the wine of the wrath of her fornication, and the kings of the earth haue committed fornication with her, and the marchants of the earth are waxed rich of the abundance of her pleasures.

4 And I heard another voice from heauen, saying, Come away from her, my people, that ye be not partakers of her sinnes, and that ye receiue not of her plagues.

5 For her sinnes are gone vp to heauen, and God hath remembred her wickednesse.

6 Reward her euen as she rewarded you, and giue her double according to her workes, and powre in double to her in the same cup which she filled vnto you.

7 And as much as she glorified her selfe, and liued wantõly, so much powre ye in for her of punishment and sorowe: for she said in her hart, I sit being a Queene, and am no widowe, and shall see no sorow.* Esai.47 8.

8 Therefore shall her plagues come in one day, death, and sorow, and hunger, and she shall be vtterly burnt with fire, for strong is the Lorde which iudgeth her.

9 And they shall bewaile her, and the kings of the earth shall lament for her, which haue committed fornication with her, and haue liued wantonly with her, when they shall see the smoke of her burning:

*10 * Standing a farre off for feare of her punishment, saying, Alas, alas, the great citie Babylon, that mightie citie, for at one houre is thy iudgement come.* Iere.51.

11 And the marchants of the earth doe weepe and waile ouer her, for no man buyeth their ware any more.

12 The ware of gold and siluer, and pretious stones, and of pearle, and raynes, and purple, and silke, and scarlet, and all Thyne wood, and al maner vessels of yuorie, and all maner vessels of most precious wood, and of brasse, and yron, and marble,

13 And cinamon, and odours, and ointments, and frankincense, and wine, and oile, and fine floure, and wheate, and beastes, and sheepe, and horses, and charets, and bodies, and soules of men.

14 And the apples that thy soule lusted after, are departed from thee, and al things which were daintie, and had in price, are departed from thee, and thou shalt finde them no more at all.

15 The marchantes of theſe thinges which are made riche, ſhal ſtand farre from her for feare of her tormentes, weeping and mourning,

16 And ſaying, Wo,wo,that great citie, which was clothed with ſilke, and purple, and ſcarlet, and was gilted with gold, and pretious ſtone,and pearles:

17 Becauſe in one houre are ſo great riches made deſolate: and euery gouernour, and euery one that ſaileth into the lake, and the ſhipmen, and they that worke in the ſea, ſtoode a farre of,

18 And cried ſeeing the place of her burning,ſaying, What other is like to this great citie?

19 And they threwe duſt vpon their heades, and cried weeping and mourning, ſaying: Wo,wo,that great citie,in the which al were made riche that had ſhippes in the ſea,of her prices: becauſe in one houre ſhe is deſolate.

c The Angels and al Saincts ſhal reioyce & laude God to ſee the wicked confounded, and Gods iuſtice executed vpon their oppreſſors and perſecutors, & this is that which the Martyrs praied for,chap.6. Ier.51,63.

20 cReioyce ouer her,heauen,and ye holy Apoſtles and Prophetes: becauſe God hath iudged your iudgement of her.

21 And one ſtrong Angel tooke vp as it were a great milſtone, and threw it into the ſea,ſaying,* With this violence ſhal ‡ Babylon that great citie be throwen, & ſhal now be found no more.

22 And the voice of harpers,and of Muſicians,and of them that ſing on ſhalme and trompet,ſhal no more be heard in thee, and euery artificer of euery art ſhal be found no more in thee,and the noiſe of the mil ſhal no more be heard in thee,

23 And the light of the lampe ſhal no more ſhine in thee, & the voice of the bridegrome and the bride ſhal no more be heard in thee: becauſe thy marchants were the princes of the earth, becauſe al nations haue erred in thine inchauntments.

24 And in her is found the bloud of the Prophets and Saincts, and of al that were ſlaine in the earth.

15 The marchants of theſe thinges which were waxed rich,ſhall ſtand a farre off from her, for feare of the puniſhment of her, weeping and wailing,

16 And ſaying, Alas,alas,that great citie that was clothed in raines, and purple, and ſcarlet,and decked with gold and pretious ſtones,and pearles:* Iere.51.

17 For at one houre ſo great riches is come to nought. And euery ſhippe gouernour, and al they that occupie ſhippes,and ſhipmen,and as many as worke in the ſea,ſtoode a farre of.

18 And cried, when they ſaw the ſmoke of her burning,ſaying, What citie is like vnto this great citie?

19 And they caſt duſt on their heades, and cried,weeping and wailing,and ſaying, Alas,* Iere.51. *alas,that great citie, wherein were made rich all that had ſhippes in the ſea, by reaſon of her coſtlineſſe,for at one houre is ſhe made deſolate.*

20 Reioyce ouer her thou heauen,and ye holy Apoſtles and Prophets,for God hath giuen your iudgement on her.

21 And a mightie Angel tooke vp a ſtone, like a great milſtone,and caſt it into the ſea, ſaying, With ſuch violence ſhall that great citie Babylon be caſt, and ſhall be found no more at all.

22 And the voice of harpers,and Muſitions,and of Pipers and Trumpetters,ſhal be heard no more at all in thee: and no crafteſman, of whatſoeuer craft he be,ſhall be found any more in thee: and the ſound of a mill ſhall be heard no more at all in thee:

23 And the light of a candle ſhall ſhine no more at all in thee, and the voice of the bridegrome,and of the bride,ſhal be heard no more at all in thee: for thy marchants were the great men of the earth, and with thine inchantment were deceiued all nations.

24 And in her was found the bloud of the Prophets,and of the Saincts,and of all that were ſlaine vpon the earth.

MARGINALL NOTES. CHAP. XVIII.

Rhem. 1. 21. Babylon that great.) *By this it ſeemeth cleere that the Apoſtle meaneth not any one citie, but the vniuerſal companie of the reprobate, which ſhal periſh in the day of iudgement: the old prophets alſo naming the whole number of Gods enemies myſtically,Babylon.as* Ierem.c.52.

Fulke 1. The Angell ſheweth,that whereas Babylon boaſted that ſhe was eternall, ſhe ſhall be vtterly deſtroied,and neuer riſe againe. Therefore here is nothing to proue, that he meaneth not any one citie,but rather that he meaneth the citie and kingdome of Rome,the ſee of Antichriſt, of whoſe vtter deſtruction, the Angell ſpecially prophecieth. For the deſtruction of the vniuerſall companie of the reprobate, in the day of iudgement, is deſcribed afterward, Cap.20,11, and ſo to the end of the chapter. And Ieremie cap. 52. doth nothing els but hiſtorically deſcribe the captiuitie of Babylon,by Nabuchadnezer and his power, and the aduancing of Iehoiacim by Euilmerodach king of Babylon,as euery man will confeſſe, that readeth the chapter. Rome is Babylon.

CHAP.

CHAP. XIX.

1 *The Saincts glorifying God for the iudgement pronounced vpon the harlot,* 7 *the mariage of the Lambe is prepared.* 10 *The Angel refuseth to be adored of S. Iohn.* 11 *There appeareth one (who is the word of God, and the King of kings and Lord of lords) sitting on a horse, with a great armie, and fighting against the beast and the kings of the earth and their armies:* 17 *the birdes of the aire being in the meane time called to deuoure their flesh.*

The Epistle for many martyrs.

ALLELVIA.

AFTER these things I heard as it were the voice of many multitudes in heauen saying, *Allelu-ia.* Praise, and glorie, and power is to our God:

2 Because true and iust are his iudgementes which hath iudged of the great harlot, that hath corrupted the earth in her whoredom, and hath reuenged the bloud of his seruants, of her handes.

3 And ‡ againe they said, *Allelu-ia.* And her smoke ascendeth for euer and euer.

4 And the foure and twentie seniors fel downe, and the foure beastes, and adored God sitting vpon the throne, saying: ‖ *Amen, Allelu-ia.*

5 And a voice came out from the throne, saying: Say praise to our God al ye his seruantes: and you that feare him, litle and great.

6 And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of great thunders, saying, *Allelu-ia:* because our Lord God the omnipotent hath reigned.

7 Let vs be glad and reioyce, and giue glorie to him: because ‡ the mariage of the Lambe is come, and his wife hath prepared her self.

8 And it was giuen to her that she clothe her self with silke glittering and white. For the silke are ‖ the iustifications of Saincts.

9 And he said to me, Write, * Blessed be they that are called to the ‡ supper of the mariage of the Lambe. And he said to me, These wordes of God, be true.

10 ‖ And * I fel before his feete, to adore him. And he saith to me, See thou doe not: I am thy fellow-seruant, and of thy brethren that haue the testimonie of IESVS. Adore God. For the testimonie of IESVS, is the spirit of prophecie.

11 And I sawe heauen opened, and behold a white horse: and he that sate vpon him, was called Faithful and True, and with iustice he iudgeth and fighteth.

12 And his eies as a flame of fire, and on his head many diademes. hauing a name written, which no man knoweth but him self.

13 * And he was clothed with a garmēt sprinkled with bloud: and his name is called

‡ At this day shal the whole Church of the elect be finally and perfectly for euer ioyned vnto Christ in mariage inseparable.

Mat. 22. Lu 14.

‡ That is the feast of eternal life prepared for his spouse the Church.

Apoc. 22, 9.

Es. 63, 1.

AND after these thinges, I heard a great voice of much people in heauen, saying, Alleluia: saluation, and glorie, and honour, and power be ascribed *to the Lord our God:*

2 For true and righteous are his iudgements, for he hath iudged the great whore which did corrupt the earth with her fornication, and hath throughly auenged the bloud of his seruants of her hand.

3 And againe they said, Alleluia: and her smoke rose vp for euermore.

4 And the foure and twentie Elders, and the foure beastes fell downe, and worshipped God that sate on the throne, saying, Amen, Alleluia.

5 And a voice came out of the throne, saying, Praise our Lord God all ye that are his seruants, and ye that feare him both small and great.

6 And I heard as it were the voice of much people, euen as the voice of many waters, and as the voice of strong thundrings, saying, Alleluia: for the Lord God omnipotent reigneth.

7 Let vs be glad, and reioyce, and giue honour to him: for the mariage of the Lambe is come, and his wife hath made her selfe readie.

8 And to her was granted that she should be araied with pure & goodly raines: for the raines is the righteousnesse of Saincts.

*9 And he said vnto me, Write: * Happie are they which are called vnto the supper of the Lambes mariage. And he said vnto me. These are the true sayings of God.* Matt. 22. Luke 14.

10 And I fell at his feete to worship him: & he said vnto me, See thou doe it not: for I am thy fellow seruant, and of thy brethren that haue the testimonie of Iesus. Worship God: for the testimonie of Iesus, is the spirite of prophecie.

11 And I sawe heauen open, and beholde a white horse, and he that sate vpon him was called faithfull and true, and in righteousnesse he *doth iudge and make battell.*

12 His eies were *as a flame of fire, and on his head were many crownes, and he had a name written, that no man knew but he him selfe.*

*13 * And he was clothed in a vesture dipt in bloud: and his name is called, The worde* Esai. 63.

led, [c] THE WORD OF GOD.

14 And the hoſtes that are in heauen followed him on white horſes, clothed in white and pure ſilke.

15 And out of his mouth procedeth a ſharpe ſword: that in it he may ſtrike the Gentiles. And * he ſhal rule them in a rod of yron: and he treadeth the wine preſſe of the furie of the wrath of God omnipotent.

16 And he hath in his garment and in his thigh written, *‡ KING OF KINGES AND LORD OF LORDES.

17 And I ſaw one Angel ſtanding in the ſunne, and he cried with a loud voice ſaying to al the birdes that did flie by the middes of heauen, Come and aſſemble together to the great ſupper of God:

18 That you may eate the fleſh of kings, and the fleſh of tribunes, and the fleſh of valiants, and the fleſh of horſes and of them that ſit on them, and the fleſh of al freemen and bondmen, and of litle and great.

19 And I ſaw the beaſt and the kings of the earth, and their armies gathered to make warre with him that ſate vpon the horſe and with his armie.

20 And the beaſt was apprehended, and with him the falſe-prophet: which wrought ſignes before him, wherewith he ſeduced them that tooke the character of the beaſt, and that adored his image. Theſe two were caſt aliue into the poole of fire burning alſo with brimſtone.

21 And the reſt were ſlaine by the ſword of him that ſitteth vpon the horſe, which procedeth out of his mouth: and al the birdes were filled with their fleſh.

of God.

14 And the armies which were in heauen followed him vpon white horſes, clothed with white and pure raines.

15 And out of his mouth goeth a ſharpe ſworde, that with it he ſhould ſmite the Heathen and he ſhall rule them with a rod of iron: and he treadeth the wine fat of the fierceneſſe and wrath of Almightie God.

16 And he hath on his veſture, and on his thigh, a name written, King of kings, and Lord of lords.

17 And I ſawe an Angel ſtand in the Sunne, and he cried with a loude voice, ſaying to all the foules that flie by the middeſt of heauen, Come, and gather your ſelues together vnto the Supper of the great God:

18 That ye may eate the fleſh of kings, and the fleſh of high Captaines, and the fleſh of mightie men, and the fleſh of horſes, and of them that ſit on them, and the fleſh of all freemen, and bondmen, and of ſmall and great.

19 And I ſaw the beaſt, and the kings of the the earth and their armies gathered together, to make battell againſt him that ſate on the horſe, and againſt his armie.

20 And the beaſt was taken, and with him that falſe Prophet, which wrought miracles before him, with which he deceiued them that receiued the beaſtes marke, and them that worſhipped his image. Theſe both were caſt quicke into a pond of fire burning with brimſtone.

21 And the remnant were ſlaine with the ſworde of him that ſate vpon the horſe, which ſworde proceedeth out of his mouth: and all the foules were filled with their fleſh.

c The ſecond perſon in Trinitie, the ſonne or the Word of God, which was made fleſh, Io. 1.

Apoc. 2, 27.

Apo. 17, 14.

‡ Euen according to his humanitie alſo.

MARGINAL NOTES CHAP. XIX.

Rhem. 1. 3. Againe they ſaid.) *This often repeating of* Allelu-ia *in times of reioycing, the Church doth folow in her Seruice.*

Fulke 1. The Popiſh repetition of Alleluia, is but a mockerie of the Sainēts in heauen, when neither the Prieſt commonly, nor the people, vnderſtand what they meane, by that often repetition of Alleluia.

ANNOTATIONS. CHAP. XIX.

Rhem. 2. אמן הללויה

4. Amen, Alleluia.) *Theſe two Hebrue wordes (as other els where) both in the Greeke and Latin text are kept religiouſly, and not tranſlated, vnles it be once or twiſe in the Pſalmes. Yea and the Proteſtants themſelues keepe them in the text of their Engliſh Teſtaments in many places. and marueil it is why they vſe them not in al places, but ſometimes turne,* Amen, *into* verely, *whereof ſee the Annotation* Ioan. 8. v. 34: *and in their Seruice booke they tranſlate,* Alleluia, *into,* Praiſe ye the Lord. *as though* Alleluia *had not as good a grace in the acte of ſeruing God, (where it is in deede properly vſed) as it hath in the text of the Scripture.*

Amen, Alleluia, not tranſlated.

The Church Catholike doth often and ſpecially vſe this ſacred word, to ioyne with the Church triumphant, conſiſting of Angels and Saincts, who here are ſaid to laude and praiſe God with great reioycing, by this word Alleluia, *and by often repetition thereof: as the Catholike Church alſo vſeth, namely in Eaſter time euen til Whit-ſontide, for the ioy of Chriſts reſurrection, which (as S. Auguſtine declareth* ep. ad Ianuarium) *was the general vſe of the Primitiue Church, making a greater myſterie and matter of it, then our Proteſtants now do. At other times of the yere alſo he ſaith it was ſung in ſome Churches, but not in al. and S. Hierom numbereth it among the hereſies of Vigilantius, That* Alleluia *could not be ſung but at Eaſter.* Aduerſ. Vigilant. c. 1.

Alleluia often vſed in the Church, ſpecially in Eaſter time. *Epiſt. ad Ian. c. 17. & c. 15.*

The

The trueth is, by the vſe of the Scriptures it hath more in it then, Prayſe ye the Lord, *ſignifying with laude, glorifying, and prayſing of God, a great reioycing withall, mirth, and exultation of hart in the ſingers thereof. and that is the cauſe why the holy Church ſayth,* Laus tibi Domine, Prayſe be to thee ô Lord, *in Lent and times of penance and mourning, but not* Alleluia. *which as (S. Auguſtine alſo declareth) is a terme of ſignification and myſterie, ioyned with that time, and then vſed ſpecially in the Church of God, when ſhe repreſenteth to vs in her Seruice, the ioyes and beatitude of the next life: which is done ſpecially at Eaſter, by the ioyfull celebrating of Chriſtes glorious Reſurrection and Aſcenſion, after the penall time of Lent which repreſenteth the miſerie of this life. See S. Auguſtine* Ser. 1. & 5. c. 9, & 6. c. 9. de Diuerſis tom. 10. *and his enarration vpon the* 148. *Pſalme. for in the titles and endes of diuers holy Pſalmes this* Alleluia *is full of myſterie and ſacred ſignification. Where we muſt aske the Proteſtants, why they haue left it out altogether, being in the Hebrue, ſaying neither* Alleluia, *nor,* Prayſe ye the Lord, *in the Bible* 1577: *and that nine times in the ſixe laſt Pſalmes.*

It ſignifieth more then (as the Proteſtãts tranſlate it) *Prayſe ye the Lord.*

False tranſlation.

Moreouer the ſaid holy Doctor (li. 2. de doct. Chriſt. c. 11.) *affirmeth that* Amen *and* Alleluia *be not tranſlated into any other language* propter ſanctiorem authoritatem, *for the more ſacred authoritie of the wordes ſo remaining. and* ep. 178. *he ſaith that it is not lawfull to tranſlate them.* Nam ſciendum eſt &c. for it is to be knowen (*ſaith he*) that all nations doe ſing Amen *and* Alleluia in the Hebrue wordes, which neither the Latine man nor the Barbarous may tranſlate into his owne language. *See S. Hieron alſo alſo* epiſt. 137. *And namely for our Nation, S. Gregorie will beare vs witnes that our countrie receiued the word* Alleluia *with their Chriſtianitie, ſaying thus* li. 27. Moral. c. 6. Lingua Britanniæ quæ nihil aliud nouerat quàm barbarum frendere, iamdudum in Diuinis laudibus Hebræum cœpit reſonare Alleluia. *that is,* The Britan tongue, which knewe nothing els but to mutter barbarouſly, hath begun of late in Gods diuine laudes and prayſes to ſound the Hebrue Alleluia. *And for Iurie, S. Hierom* ep. 17. c. 7. *writeth, that the husbandmen at the plough ſang* Alleluia, *which was not then their vulgar ſpeache. Yea he ſayth that in Monaſteries the ſinging of* Alleluia *was in ſtead of a bell to call them together* ad Collectam. in Epitaph. Paulæ. c. 10.

Amen and *Alleluia* ſhould not be tranſlated into vulgar tõgues.

All nations in the Primitiue Church ſang *Amen* and *Alleluia.*

This word is a ſacred, Chriſtian, myſticall, and angelicall ſong. and yet in the newe ſeruice booke it is turned into, Prayſe ye the Lord, *and* Alleluia *is quite gone, becauſe they liſt neither to agree with the Church of God, nor with the vſe of holy Scriptures, no nor with their owne tranſlations. but no maruell, that they cannot ſing* the ſong of our Lord *and of Angels* in a ſtrange countrie, *that is, out of the Catholike Church, in the captiuitie of ſchiſme and hereſie. Laſtly, we might aske them whether it be all one to ſay* Mat. 21, Hoſanna, *and,* ſaue vs we beſeech thee? *whereas Hoſanna is with all a word of exceeding congratulation and ioy which they expreſſed toward our Sauiour. euen ſo* Alleluia *hath an other maner of ſenſe and ſignification in it, then can be expreſſed by,* Prayſe ye the Lord.

The Proteſtãts profane this word by tranſlating it, and diminiſh the ſignification thereof. *Pſal.* 136.

Fulke. 2. For the Latine text, it is not to be regarded, nor the Greeke of the olde Teſtament, howe it pleaſed the interpeters to leaue theſe wordes vntranſlated. But in the Greeke of the newe Teſtament, which is endighted by the holy Ghoſt, it is materiall to conſider, that theſe wordes (as commonly vnderſtoode, and eaſie to be vnderſtood of all Chriſtians) are many times kept in their naturall ſounde, and not tranſlated into Greeke. Partly becauſe they were as well vnderſtood of them that profeſſed the religion, eyther of the Iewes or Chriſtians, as the Greeke wordes them ſelues: partly to expreſſe in relation of things done, more liuely the zeale of them that eyther affirmed any thing, or prayſed God in theſe termes. But where you ſay, *they be not tranſlated, vnleſſe it be once or twiſe in the Pſalmes*, it is falſe: For Amen is vſed but in the ende of foure Pſalmes, which are according to your accompt Pſal. 40. 71. 88. 105. And in euery one of theſe places it is tranſlated in the Greeke γένοιτο, γένοιτο, in the Latine *Fiat, Fiat*, which is in Engliſh So be it, So be it, where in the Hebrue it is Amen, Amen: except in the laſt, where Amen is but once in the Hebrue. So is Alleluiah twiſe at the leaſt tranſlated in the Greeke and Latine Pſal. 134. 3. and 146. 1. αἰνεῖτε τὸν κύριον, in Latine, *Laudate Dominum*, which is in Engliſh, Prayſe ye the Lord. And we alſo retayne thoſe termes in many places of the newe Teſtament, where they cannot conueniently be tranſlated, becauſe they are ſo left in the originall. Why wee tranſlate Amen ſome times Verely, in the place by you quoted, I haue declared ynough to ſtay your meruey-ling. *But in our ſeruice bookes* (you ſay) *we tranſlate Alleluiah into Prayſe ye the Lorde, as though it hath not as good a grace in the acte of ſeruing God, as in the text of the Scripture.* Surely wee are perſwaded, that Prayſe ye the Lorde, which euery man vnderſtandeth, hath a better grace and more agreeable to the doctrine of S. Paul 1. Cor. 14. in the acte of the publike ſeruice of God, then Alleluiah not vnderſtood but of the learned, although it be in the text of the Scripture. As we thinke of all other Hebrue wordes, which are to be tranſlated into the vulgar tongue, that the Church may take edifying by them. We may rather meruaile what moued the Greeke and Latine Tranſlatours, to leaue it ſo often in the Pſalmes vntranſlated, and yet ſome times to tranſlate it. And if Alleluiah in the act of ſeruing of God, haue ſuch a grace aboue, Prayſe ye the Lord, it hath the ſame aboue *Laudate Dominum*, which you your ſelues vſe in your dayly ſeruice. But it is a great matter that you vſe this holy word *Alleluiah*, to ioyne with the Church triumphant, betweene Eaſter and Whitſuntide: By which reaſon you are diſioyned from the Church triumphant, from Septuageſima to Eaſter, in which time you may not vſe it as Durande ſayth. But what a vaine reaſon this is, that you ioyne with ỹ Church triumphant by vſing this terme, we may conſider a litle. Firſt Arethas, Beda, and other interpreters, vnderſtand the prayſe giuen to God to be of the Church militant in this world, and not of the Church triumphant. Which Church militant is ſaide to be in Heauen, becauſe the conuerſation of the faithfull liuing on earth, is notwithſtanding in Heauen. Secondly admitte it ſhould be meant of the Church triumphant, ſeeing the Angels and holy ſoules vſe no ſound of wordes in prayſing of God, why ſhould you thinke you ioyne with them in the ſound of *Alleluiah*, rather then in the ſound of *Laudate Dominum*, or Prayſe ye the Lord? Thirdly if the Angels and bleſſed ſpirits did vſe the ſounde of the Hebrue worde, yet they vſe that ſpeache which they all vnderſtand. But moſt times your Prieſtes, yea and Biſhops, are ignorant of the vnderſtanding of that word, as appeareth by Durande, which hath ſo many fonde interpretations of it, as would moue laughter to any man that hath but ſmall ſight in the Hebrue tongue. Howe much more therefore are your people ignorant thereof? Wherefore vſing that terme which you vnderſtand not, you ioyne not with the Church triumphant, which vnderſtandeth the tongue of the Angels, and prayſeth not God without vnderſtanding: But Sainct Auguſtine ad Ian. maketh a greater matter of it then we doe.

Vaine cauilling confuted.

Verely he ſheweth that it was vſed in his time, being as commonly vnderſtoode, as the reſt of the publike ſeruice, but other neceſſarie matter he maketh not of it, neither thinketh the ſounde to be holier in Hebrue, then in Latine. If Vigilantius thought *Alleluiah* might neuer be ſung but at Eaſter, he helde a ſuperſtitious opinion: but the matter is not of ſuch weight to make an hereſie of it. More like it is, that Vigilantius miſliked the innouation attempted to be brought in by Hierom, who as ſome write, brought the common vſe of *Alleluiah* from Ieruſalem. *But the trueth is* (you ſay) *that by the vſe of the holy Scriptures, it hath more in it then Prayſe ye the Lorde:* which if it be true, your vulgar Latine tranſlation hath erred as much as the Proteſtants, in tranſlating it *Laudate Dominum:* for that hath no more in it, then, Prayſe ye the Lorde. And where as this terme hath but two wordes in it, the Verbe and the Noune. Your vulgar Tranſlatour doeth commonly (and for ought I knowe) alwayes tranſlate the Hebrue Verbe, by the Latine Verbe, *Laudo, Laudate, Laudet, Laudent, Laudat &c.* In all which he hath ſhamefully erred, if our tranſlation of *Alleluiah* be not right to ſay, Prayſe ye the Lord. As for the ioy wherewith the prayſe of God ought to be ſet foorth in his Church, muſt be taught by Preachers, but cannot be expreſſed by Tranſlatours. If you would replie, becauſe it cannot be expreſſed, therefore the worde muſt not bee tranſlated, it is eaſie to reioyne vpon you, that then the ſame Verbe muſt be left vntranſlated, ſo often as it is vſed in the Scripture, which were too great an abſurditie. Wherefore this is nothing els but a malicious, fooliſh, and vnlearned quarrell, againſt the vſage of our Church, in prayſing the Lorde in that ſounde of wordes, which the people vnderſtandeth. As for your ſuperſtitious and childiſh difference betweene *Alleluiah* and *Laus tibi Domine:* the one for Lent, the other for Eaſter, I leaue to your ſelues, as meete for your hypocriticall ſeruice, which is in ſounde of lippes and outwarde ſhewe, not in ſpirite and trueth.

The newe found ſermons of S. Auguſtine *de diuerſis*, are matter meete for ſuch a queſtion. In Pſalm. 148. he maketh no ſuch fond difference, betweene *Laus tibi Domine*, and *Alleluiah*, but ſheweth, that the Church before Eaſter, ſpending the time in faſting and prayer, did celebrate the ſtate of this life, but in prayſing God at Eaſter, did ſignifie the life to come, which yet was not in poſſeſſion: *For this is* Alleluiah, *which we ſing* (ſayth he) *which is interpreted as you knowe*, Laudate Dominum, *Prayſe ye the Lord*. Here you ſee all the people vnderſtood *Alleluiah*, as well as *Laudate Dominum*, and as well as our people vnderſtand, Prayſe ye the Lord. But it is a queſtion to be asked, why we leaue it out altogether, no leſſe then 9. times in the Bible 1577. in the 6. laſt Pſalmes. To anſwere you (for my part) I knowe no ſuch tranſlation, that leaueth it out as you ſay: for that Bible which I haue, printed 1577. hath Prayſe ye the Lord, tenne times in the fiue laſt Pſalmes: for ſo many times *Halleluiah* is in the Hebrue. But in Pſal. 145. it is not in the Hebrue, and therefore not in the Engliſh: except peraduenture in ſome bookes of Pſalmes, printed for the ſpeciall vſe of reading and ſinging in the Church, it is omitted by the Printer, as all other titles and inſcriptions of the Pſalmes, which are not vſually read or ſung in the Church ſeruice. Which if it be ſo great a matter, we muſt aske the Papiſtes, why they haue left out *Alleluiah* altogether in their Portuis *ſecundum vſum Eccleſiæ Sarum*, in euery pſalme where it is both in the Hebrue, and in their owne vulgar Latine tranſlation, not onely in thoſe ſixe laſt Pſalmes, but alſo in twelue other Pſalmes, namely, pſalm 104. 105. 106. likewiſe pſal. 110. 111. 112. 113. 114. 115. 116. finally pſal. 134. and 135. But S. Auguſtine (you ſay) *affirmeth, that* Amen *and* Alleluiah *be not tranſlated into any other language for the more holy auctoritie of the wordes ſo remaining.* In deede he ſayth, that the knowledge of the Hebrue and Greeke tongues is needefull for men of the Latine ſpeache, to vnderſtand ſuch wordes which are often found vntranſlated, as *Amen, Alleluiah, Racha. Hoſanna.* Of which he ſaith, the antiquitie of ỹ two former is kept for a more holy auctoritie, meaning that they doe ſet forth more liuely, ỹ godly affection of them ỹ vſed them in the ſcriptures: as if men in Engliſh will tell a ſtory of a French man or German, when it commeth to his ſpeach, they wil expreſſe a worde or two of his countrie language, to make the narration ſeeme more liuely. But he doeth not affirme, that they be not tranſlated into any language, for then he ſhould ſpeake vntruely, as I haue proued in the beginning, ſeeing they were in his time tranſlated into Greeke and Latine, and he him ſelfe in Pſalme 148. tranſlateth *Alleluiah, Laudate Dominum.* Neither doth he meane, that there is more holineſſe in ỹ ſound of Hebrue ſyllables, then of the Latine. But as the Hebrue tongue is called the holy tongue, becauſe the holy Scriptures of the old Teſtament were firſt written in it, which yet may be and haue bene in all good times of the Church, tranſlated into any other languages. In the 2. place Epi. 178. anſwering the like quarels of the Arian Paſcentius (which cauilled that the Greeke worde *Homouſion* was not founde in the Scripture) S. Auguſtine proueth, that the ſence and meaning thereof is found in the ſcriptures, and this terme he vſeth, becauſe it was agreed vpon in the Councell of Nice, where Greeke Biſhops were the chiefe, that confuted the hereſie of Arius. Nowe ſeeing the Church had receiued this Greeke terme, he thought it meete to be vſed, and not to be altered, ſo long as it were vnderſtood and knowen to haue the ſenſe in the Scriptures. As for example, when the Church of all Nations had receiued to ſing *Amen* and *Alleluia* in the Hebrue tongue, it was not *lawfull for the Latine man, or the Barbarous man, to tranſlate them into their owne language:* he meaneth in the publike ſeruice, ſeeing the people vnderſtoode them, and the cuſtome of the Church is not without cauſe to be broken. But that they might not be tranſlated into other ſpeaches, or pronounced in other languages, if the people vnderſtood them not, it is farre from S. Auguſtines meaning.

S. Hierom Epiſt. 137. rendring a reaſon why theſe wordes and ſuch other, were reteyned in the Scriptures, ſayth: *That the Septuaginta, or the Apoſtles prouided, that ſeeing the firſt Church was gathered together of the Iewes, they would innouate nothing that might offend the beleeuers, but deliuered as they had receiued from children: but afterward when the Goſpel was enlarged into all Nations, things once receiued, coulde not be changed. Although Origen ſay, that becauſe of the proprietie of euery language, that they could not ſo well be expreſſed in other tongues as in their owne, it is much better to leaue them vntranſlated, then by tranſlating to diminiſh the force of them.*

But notwithſtanding this opinion of Origen, he doth tranſlate both *Amen* as the 70. doe *Fiat*, or as *Aquila* did, Faithfully, and *Alleluia, Laudate Dominum*, Prayſe ye the Lorde. But Gregorie will beare you witneſſe, that our Nation, with their Chriſtianitie, receiued the Hebrue worde *Alleluia*. And what of that, ſo long as they vnderſtood

vnderstood it? That the plough men in Palestine sang *Alleluiah*, Saint Hierom reporteth, which they vnderstood, because it is all one in the Hebrue and Syrian language, which was their vulgar tongue: and therefore they might well vnderstand it in ỹ Monasterie, which was cõmonly vnderstood in al ỹ world abroad. *But it is a sacred, Christian, mysticall, and angelicall song, and yet in the newe seruice it is turned into, Prayse ye the Lord.* Why syrs? is not Prayse ye the Lord a sacred, Christian, mysticall, and Angelicall song? doeth nothing please you but that which the people vnderstand not? That which the Angels sung in the Syrian tongue to the Shepheards at the Natiuitie of Christ, was a sacred, Christian, mysticall and Angelicall song: yet you sing it in your masse, neither in the Syrian tongue in which they pronounced it, nor in the Greeke tongue, in which S. Luke did write it, but in Latine, and yet not in the Latine of your authenticall translation, nor in deede truely translated: for you sing in *Excelsis*, and not in *Altissimis*, and yet I thinke it were but a small matter to picke a quarrell against you.

Therefore *Alleluiah* is not quite gone, as you say falsely, when we haue the full sense and meaning of it in our language, much better then you haue of that Angels song, which you call *Gloria in Excelsis*. We sing therefore the Lordes songes (his name be praysed for euer) in our owne Countrie, and in our owne language, and in the vnitie of the Church of God, out of the filthie sinke of Babylonicall superstition.

But last of all you thinke you may aske vs whether it be all one to say Math. 21. Hosanna, *and saue vs we beseeche thee.* And we thinke we may answere you, that it is not all one: for *Hosanna* signifieth, Saue we beseeche thee, not saue vs. The people therefore prayed for the prosperitie and increase of the kingdome of Christ, as the Prophet taught them long before. And the Apostle to expresse their godly zeale, vseth the very worde which they vttered. That it was a worde of exceeding congratulation and ioy, it is not in the signification of the Verbe, but in that speciall vse of it, and so in the word *Alleluia*. It is one thing to translate, an other thing to giue the sense, according to the circumstance of the texr translated.

Therefore *Alleluia* is as truely translated, and may as well be expressed in English bv, Prayse ye the Lord: as it is in Latine by, *Laudate Dominum:* witnesse Saint Augustine, Saint Hierom, and your owne vulgar Latine Interpretour, who profane and diminish the signification thereof, by *Laudate Dominum*, as much as we doe, by Prayse ye the Lord. I doubt not but your owne friendes will be ashamed in their heartes, to see you thus wrangle without any iust cause about so vaine a quarrell.

Rhem. 3. 8. Iustifications of Sainctes.) *Here the Heretikes in their translations could not alter the word* iustifications *into* ordinances, *or* constitutions, *as they did falsely in the first of Saint Luke, whereof see the Annotation there verse 6. but they are forced to say in Latine,* iustificationes, *as Beza: and in English,* righteousnesse, (*for* iustifications *they will not say in any case for feare of inconuenience.*) *yea and they can not denie but these iustifications be the good workes of Sainctes. but where * they make this glose, that they be so called, because they are the fruites or effect of faith and of the iustice which wee haue by onely fayth, it is most euidently false and against the very text, and nature of the worde. for there is no cause why any thing should be called a mans iustification, but for that it maketh him iust. so that,* iustifications, *be the vertues of fayth, hope, charitie, and good deedes, iustifying or making a man iust, and not effectes of iustification. neither fayth onely, but they all together bee the very ornaments and inwarde garments, beautie, and iustice of the soule, as here it is euident.*

Beza. Iustifications are good workes, not as the effectes of fayth iustifying: but because themselues also with faith iustifie a man.

Fulke. 3. For our translation of this worde δικαιώματα Luke the 1. the Reader may be resolued in that place. Wee translate a worde that hath diuerse significations, diuersely, as the vnderstanding of euery place requireth: so here we translate it iustifications, righteousnesse, or iust deedes, as the auctor of the Homilies in S. Augustine translateth them. *Iusta facta*, or any thing that hath the same sense. And we feare no inconuenience to translate it iustifications in English: for our iustification before God by faith onely, will neuer be ouerthrowen by that terme, though we denie not, but these iustifications be the good workes of Sainctes. But where we say they *be so called, because they are the fruites of faith, and of the iustice which we haue by faith onely*, (you say) *it is most euidently false, and against the very text and the nature of the worde.* Concerning the text it is this. To her was graunted, that she should be clothed with fine linen or silke, cleane and shining: for the fine linen or silke are the iustifications of Sainctes.

Iustification by faith onely

This text compared with Apocalypse 7.14. sheweth whence the beautie of this garment commeth, verely, not of the iustice of men, but of the blood of the lambe, and the merite of his sacrifice. Therefore the text hath no euidence for you. But the nature of the word affordeth you a strong argument: *for there is no cause* (you say) *why any thing should be called a mans iustification, but for that it maketh him iust.* Here you reason childishly of the etymologie of the Latine word *iustifico*, which signifieth in deede properly to make iust, but in scripture is often vsed to accompt iust, to declare iust, to acquitte in iudgement, as infinite wordes are vsed vnto other significations, then can be taken out of their precise etymologie, or deriuation.

Therefore you must reason (if you wil gaine any thing) of the nature of the Greeke word δικαιώματα, except you will allowe iustifications to be taken in as many significations as δικαιώματα be. If you will doe so, as reason will enforce you, there is cause why a thing may be called a mans iustification, which doth not make him iust, but declare him to be iust. In the Psalmes oftentimes your vulgar Latine translation vseth this worde *Iustificationes tuas*, for Gods iustifications, and Luke 1. *Iustificationibus Domini*, in the iustifications of the Lorde. Might you not as well say? *there is no cause why any thing should be called the Lordes iustification, but for that it maketh him iust.*

If there be cause why any thing may be called the Lords iustification, which doeth not make him iust, there is also cause, why a thing may be called a mans iustification, which doeth not make him iust, but declare him to be iust: and so are good workes the iustifications of Sainctes, because they declare them to be iust, not because they make them iust before God, as we haue proued more at large Iac. 2. Wisdome is iustified of her owne children, and yet shee is not made iust by them. The Publicanes and sinners iustified God, yet they made not God iust. Ierusalem hath iustified her sister Sodoma, yet she hath not made her

iuſt, wicked iudges ſometimes doe iuſtifie the vngodly men, yet they make them not iuſt. The Phariſees iuſtified them ſelues, yet they made not them ſelues iuſt. The Lawyers call that a mans iuſtification, which maketh neither the man nor his cauſe iuſt, but declareth them to be iuſt. Againe, the word is not iuſtification, but iuſtifications in the plurall number, whereupon you may as weil conclude, that euery good worke is a mans iuſtification by making him iuſt, and ſo you haue not two iuſtifications making a man iuſt, according to your newe diſtinction, but infinite iuſtifications. But in trueth all theſe iuſtifications are the effect of one iuſtification, which is by fayth onely in the merites of Chriſt, and are the ornament and outwarde garment, declaring the inward iuſtice of the ſoule. For Garments are all without the thing clothed with them, and are not called inward, in reſpect of the thing clothed, but in reſpect of more outwarde garmentes. Therefore this pure ſhining garment is the light of good workes, proceeding from inward fayth, and ſhining outwardly, to the glory of their heauenly father.

Rhem. 4. 10. And I fel) *The Proteſtants abuſe this place, and the example of the Angels forbidding Iohn to adore him being but his fellow ſeruant, and appointing him to adore God, againſt al honour, reuerence, and adoration of Angels, Saincts, or other ſanctified creatures, teaching that no religious worſhip ought to be done vnto them. But in truth it maketh for no ſuch purpoſe, but only warneth vs that Diuine honour and the adoration due to God alone, may not be giuen to any Angel or other creature.* S.Auguſt.de vera relig.cap.vltimo. *And when the Aduerſaries replie that ſo great an Apoſtle, as Iohn was, could not be ignorant of that point, nor would haue giuen diuine honour vnto an Angel (for ſo he had been an Idolater) and therfore that he was not reprehended for that, but for doing any religious reuerence or other honour whatſoeuer to his fellow ſeruant: we anſwer that by the like reaſon, S.Iohn being ſo great an Apoſtle, if this later kinde of reuerence had been vnlawful and to be reprehended, as the Proteſtants hold it is no leſſe then the other, could not haue been ignorant therof, nor would haue done it.*

S.Iohns adoring of the Angel, explicated againſt the Proteſtants abuſing the ſame.
The Proteſtants are refelled by their owne reaſon.

Therfore they might much better haue learned of S. Auguſtine (q.61. in Geneſ.) *how this facte of S.Iohn was corrected by the Angel, and wherein the errour was. In effect it is thus, That the Angel being ſo glorious and ful of maieſtie, preſenting Chriſts perſon, and in his name vſing diuers wordes proper to God, as,* I am the firſt and the laſt, and aliue and was dead, *and ſuch like, might wel be taken of S. Iohn, by errour of his perſon, to be Chriſt him ſelf, and that the Apoſtle preſuming him to be ſo in deede, adored him with Diuine honour: which the Angel correcting, told him he was not God, but one of his fellowes, and therfore that he ſhould not ſo adore him, but God. Thus then we ſee, Iohn was neither ſo ignorant, to thinke that any vndue honour might be giuen to any creature: nor ſo il, to commit idolatrie by doing vndue worſhip to any Angel in heauen: and therfore was not culpable at al in his facte, but onely erred materially (as the Scholemen cal it) that is, by miſtaking one for an other, thinking that which was an Angel, to haue been our Lord: becauſe he knewe that our Lord him ſelf is alſo * called an Angel, and hath often appeared in the viſions of the faithful.*

S.Iohn erred only in the perſon, miſtaking the Angel to be Chriſt himſelf, and ſo adoring him as God.
Apoc.c.1.
Eſa.9.in Greec
Malac.3.

And the like is to be thought of the Angel appearing in the 22 of the Apocalypſe, whether it were the ſame or an other. for that alſo did ſo appeare, that Iohn could not tel whether it were Chriſt him ſelf or no, til the Angel told him. Once this is certaine, that Iohn did not formally (as they ſay) commit idolatrie, nor ſinne at al herein, knowing al dueties of a Chriſtian man, no leſſe then an Angel of heauen, being alſo in as great honour with God, yea and in more then many Angels. Which perhaps may be the cauſe (and conſequently an other explication of this place) that the Angel knowing his great graces and merites before God, would not accept any worſhip or ſubmiſſion at his handes, though Iohn againe of like humilitie did it, as alſo immediatly afterward chap.22. which belike he would not haue done, if he had been preciſely aduiſed by the Angel but a moment before, of errour and vnduetifulnes in the facte. Howſoeuer that be, this is euident, that this the Angels refuſing of adoration, taketh not away the due reuerence and reſpect we ought to haue to Angels or other ſanctified perſons and creatures. and ſo theſe wordes, See thou doe it not, *ſignifie rather an earneſt refuſal, then any ſignification of crime to be committed thereby.*

S.Iohn ſinned not in this adoration.
An other explication of this place.

Fulke.4. This place is not abuſed by Proteſtants, but proueth inuincibly againſt Papiſtes, that all religious worſhip and ſeruice, belongeth to God, and may not be yeelded to any creature. But you ſay, *it maketh for no ſuch purpoſe, but onely warneth vs, that diuine honour, and the adoration due to God alone, may not be giuen to any creature:* yet the text is plaine, that all religious worſhip and ſeruice, is due to God alone, and to no creature. For the Angel ſayth not, worſhip God onely with this kind of ſeruice, but worſhip God: ſignifying that this ſeruice was due onely to God. And this is that which S. Auguſtine ſayth: *De vera religione cap.vltimo. Quare honoremus eos &c. We honour the Angels with loue, not with ſeruice, neither doe we build temples to them: For they will not be ſo honoured of vs, becauſe they knowe that we our ſelues, when we are good, are the temples of the higheſt God. Therefore it is rightly written, that a man was forbidden by the Angel, that he ſhould not worſhip him, but one God onely, vnder whom he was a felowe ſeruant with him. But they which inuite vs, that we ſhould ſerue them, and worſhip them as Gods, are like to proud men, which if they might, would likewiſe be worſhipped: but to ſuffer theſe men it is leſſe perilous, but to worſhip the Angel it is more dangerous.* Afrerward he concludeth in theſe wordes. *Let religion therefore binde vs to one God omnipotent, becauſe betweene our mind by which we vnderſtand him to be the father and the trueth, that is, the inward light by which we vnderſtand him, there is no creature interpoſed.*

All religious worſhip belongeth onely to God.

By which ſentences it is manifeſt that he meaneth, that all religious worſhip and ſeruice, is due onely to God, and that who ſo euer Angel or man, requireth or receiueth any religious worſhip or ſeruice, he vſurpeth that which is due onely to God. Where it is to be noted, that he ouerthroweth your diſtinction of *Latria* and *Doulia*, ſeeing he denieth religious *Doulia* or ſeruice, to be due vnto Angels, who are to be honoured with loue, not with ſeruice. But where we replie, that S. Iohn ſo great an Apoſtle coulde not be ignorant, that no Angel is to bee worſhipped as God, and therefore intended not to worſhip the Angell as God. You anſwere *by the like reaſon, if this later kinde of reuerens had beene vnLawfull, he coulde not haue beene ignorant thereof, nor woulde haue done it.* Here againe we reply, it is manifeſt by his owne confeſſion, that he was twiſe deceiued in this point, not of ignorance, but of forgetfulneſſe in this extaſie of minde, while hee behelde the glorie of the Angell that ſhewed him theſe things. But the other errour of worſhipping the creature as the Creator was to groſſe errour, to enter into any ſo religious and wiſe an heart as the Apoſtle had.

We

we might haue learned (you say) of S. Augustine, how this facte of S. Iohn was corrected by the Angel. S. Augustine in deede answering the question, howe the ciuil adoration yeelded by Abraham to the people of the land, might stand with that saying of Christ: (*Thou shalt adore the Lord thy God, & him only shalt thou serue,*) sheweth, that ciuile adoration is not there forbidden, but religious adoration and seruice, which is proper to God. *Neither let it moue* (saith he) *that in an other place in a certaine Scripture, the Angel forbiddeth a man to adore him: for the Angel seemed or appeared to be such an one as he might be adored in stead of God: and therefore the worshipper was to be corrected.* Whereby he meaneth no more, but that the glorious apparition of the Angel deceiued Iohn, to thinke that he might be adored with religious worship, which perteineth onely to God: whereas Angels are to be honoured (as he said before) with loue, not with religious seruice. But you say, *the Angel was so full of maiestie representing Christes person, and in his name vsing diuers wordes proper to God, As I am the first and the last, and aliue and was dead, that he might well be taken by S. Iohn, by error of his person to be Christ himselfe.* But this could not be for diuers causes. For this was not the same person that appeared in the first Chapter, like to the Sonne of man: which was Christ himselfe, and no Angel that presented his person. As Christ himselfe appeared in his owne person to S. Paul *Acts.9.* And at other times, so did he there vnto Iohn.

Secondly S. Iohn confesseth, that this Angel which shewed him these things, was one of the seuen Angels that had the seuen vials *Cap.* 17.1. Therefore he could not be deceiued in his person, to thinke hee was Christ. Thirdly, he willed him immediatly before, to write, *Blessed are they that are called to the Supper of the Lambe,* which S. Iohn was not ignorant to be Christ, according to the vision which he reporteth *Cap.5.* Therefore it is manifest, that Iohn knew this Angel not to be Christ, and therefore erred not in his person to thinke he was Christ, and intending to worship him as Christ, but to worship him as an heauenly Angel, that had shewed him these things, and opened these great mysteries vnto him. Therefore in vaine you goe about to excuse his fault with your shameless distinction, which he doth plainly confesse, to the glory of God, & the edifying of the Church in the true and sincere worship of God. Where you say, he was not culpable at all in his facte, and sinned not in this adoration, you wil belike remoue the crime from Iohn to the Angel: who forbade him the fact, wherein he sinned not, nor was culpable at all. And it is a very grosse error of your Scholemen to holde, that if a man worship a deuil in the shape of an Angel, he sinneth not, nor committeth idolatrie formally, but onely erreth materially. As though sinne of ignorance and errour were no sinne, because it is not so great, as sinne against knowledge: and as though men were not bound to learne to knowe God, that they worship none in steade of God, nor with the worship that is due onely to God. The man of God that beleeued the olde Prophet which lyed vnto him, sinned grieuously, as appeared by his punishment, because he trāsgressed the word of the Lord, and did not examine his prophecie, by that which he was assured to be the word of God. 1.*Reg.*13. So if Iohn had worshipped the Angel as Christ, he was culpable, because he did not first consider whether he were Christ in deede. But in trueth he did so appeare to be one of the 7. Angels, that Iohn coulde not be ignorant that hee was not Christ. But where you defende him by his knowledge of all dueties of a Christian man, you labour in vaine to excuse him, seeing not onely in this place, but also after this admonition, he committed the same offence, as he confesseth *Cap.*22. of humane frailtie and forgetfulnes, though not of generall ignorance of Christian duetie. Vpon which place *Ambrosius Ansbertus* writeth thus: *It is greatly to be marueiled why Iohn contrary to the prohibition of the Angel, would haue worshipped him the second time. For before in like maner he had forbidden him to adore him, and taught that God onely is to be adored. What meaneth it therefore, that contrary to his commaundement, who verely as a messenger of trueth, had told him before, that this honour of reuerence was of duetie to be offered not to a creature, but to the Creator, he would now honour him againe? Vnlesse perhaps, he ioyned this and the former vision together, and repeateth the same things which he did before: or els being striken with great astonishment of the visions, he confesseth that he had forgotten that which the Angel commaunded him before, and so would haue adored him againe.*

That you affirme, *Iohn to haue beene in as great honour with God, yea & in more then many Angels:* You shew your boldnesse, to pronounce so confidently of that which no mortal creature knoweth. The worde of God telleth vs of the dignitie of the children of God after the resurrection, to be equall with Angels, but in this frailtie of life whereto they are subiect, they must needes be inferiour to Angels, seeing Christ himselfe in whome was no frailtie of sinne, was made inferiour to the Angels, by the suffering of his death, *Hebr.*2.9. Your second explication is yet more absurd, that the Angel and S. Iohn should streine courtesie (as men doe) in yeelding and refusing reuerence one of another. But the words of the Angel doe plainly confute this fond glosse. For rendring a reason, why he will not be adored by Iohn, he saith, that *he himselfe is his fellow seruant,* He saith not, that Iohn is in graces and merites before God as good as he. But he is a seruant as well as hee, bound to worship God their common Lord, as much as he is: not to receiue worship of his fellow seruants. Secondly he saith, that he is fellow seruant not only of Iohn, but of the rest of his brethren that haue the testimonie of Iesus. And *Cap.*22. and of them also that keepe the wordes of this booke, that is of all true Christians. Therefore he streineth not courtesie in respect of Iohns great graces and merits: for he will not receiue this worship of any Christian, by the same reason that he refuseth it of Iohn. Therefore as the wordes are manifest, Iohn is precisely admonished of the Angel, of errour and vnduetifulnesse in the fact, yet soone after of forgetfulnesse falleth into the same errour and vnduetifulnesse againe. *But howsoeuer that be* (you say) *this is euident, that this the Angels refusing of adoration, taketh not away the due reuerence & respect we ought to haue to Angels, or other sanctified persons and creatures.* This should be easily graunted, if you could stay here. For we would not by any meanes take away the due reuerence and respect we ought to haue to holy persons and things, whatsoeuer be sanctified by God. But it is euident that this the Angels refusing of adoration, taketh away all religious adoration or seruice of Angels or other creatures whatsoeuer, which is due onely to God. But where you say these words, *See thou doe it not, signifie rather an earnest refusall, then any signification of crime committed thereby,* It is very absurd. For these wordes be not onely of refusall, but of prohibition, (as euery childe knoweth,) and S. Augustine in the places before mentioned doth testifie. Seeing therefore they prohibite that which was not to be done (as S. Augustine also confesseth) the doing of that which the Angel forbiddeth, must needes be a crime, whosoeuer committeth it, and the greater after so earnest a prohibition.

And

Rhem. 5. *And maruel it is that the Protestants making them selues so sure of the true sense of euery doubtful place by conference of other Scriptures, follow not here the conference and comparing of Scriptures that them selues so much or onely require. We will giue them occasion and a methode so to doe, thus. He that doubteth of this place, findeth out three things of question, which must be tried by other Scriptures. The first, whether there ought to be or may be any religious reuerence or honour done to any creatures, taking the word religion or religious worship not for that special honour which is properly and onely due to God, as S. Augustine sometimes vseth it, but for reuerence due to any thing that is holy by sanctification or application to the seruice of God. The second thing is, whether by vse of Scriptures, that honour be called* adoration *in Latin, or by a word equiualent in other languages, Hebrue, Greeke, or English. Lastly, whether we may by the Scriptures fall downe prostrate before the things, or at the feete of the persons that we so adore. For of ciuil duetie done to our Superiors by capping, kneeling, or other courtese, I thinke the Protestants wil not stand with vs: though in deede, their arguments make as much against the one as the other.*

The Protestāts by conference of Scriptures might finde religious adoration of creatures.

Aug. de vera relig. c. 55.

Three points herein examined and proued by Scriptures.

προσκυνεῖν.

But for religious worship of creatures (which we speake of) let them see in the Scriptures both old and new: first, whether the Temple, the tabernacle, the Arke, the propitiatorie, the Cherubins, the altar, the bread of proposition, the Sabboth, and al their holies, were not reuerenced by al signes of deuotion and religion: whether the Sacraments of Christ, the Priests of our Lord, the Prophets of God, the Gospel, Scriptures, the name of IESVS, *such like (which be by vse, signification, or sanctification made holy) are not now to be reuerenced: and they shal finde al these things to haue been reuerenced of al the faithful, without any dishonour of God, and much to his honour. Secondly, that this reuerence is named* adoration *in the Scriptures, these speaches do proue* Pf.98. Adore ye his footestoole, because it is holy. *and* Hebr. 11. He adored the toppe of his rod. *Thirdly, that the Scriptures also warrant vs (as the nature of the word adoration giueth in al three tongues) to bowe downe our bodies, to fall flat on the ground at the presence of such thinges, and at the feete of holy persons, specially Angels, as Iohn doth here, these examples proue. Abraham adored the Angels that appeared to him, Moyses also the Angel that shewed him self out of the bush, who were creatures, though they represented Gods person, as this Angel here did, that spake to S. Iohn Balaam adored the Angel that stoode before him with a sword drawen. Num. 22. Iosue adored falling flat downe before the feete of the Angel, calling him his Lord, knowing by the Angels owne testimonie, that is was but an Angel. Who refused it not, but required yet more reuerence, commaunding him to pluck of his shoes, because the ground was holy, no doubt so made by the presence onely of the Angel.*

1 Religious worship of creatures.

Pf. 5, 137. Dan. 1. 6. 3. Reg. 8. Isa. 7. Pf. 98. 131.

2 The same is called adoration.

3 Falling prostrat before the persons or things adored. *Gen. 18. Exod. 3. Iosu. 5.*

Adoring of Angels.

Yea not onely to Angels, but euen to great Prophets this deuotion was done, as to Daniel by Nabuchodonosor, who fell flat vpon his face before him, and did other great offices of religion, which the Prophet refused not, because they were done to God rather then to him, as S. Hierom defendeth the same against Porphyrie, who charged Daniel with intolerable pride therein, and the said holy doctor alleageth the fact of Alexander the great, that did the like to Ioiadas *the high priest of the Iewes. Howsoeuer that be (for of the sacrifice there mentioned there may be some doubt, which the Church doth alwaies immediatly to God, and to no creature) the fact of the prophets (4 Reg. 2) to Elizeus, is plaine: where they perceiuing that the double grace and spirit of Elias was giuen to him, fel flat downe at his feete and adored. So did* the Sunamite, *to omit that Achior adored Iudith, falling at her feete, as a woman blessed of God, and infinite other places.*

Adoration of Prophets and holy persons. *Dan. 2.*

*or. Iaddus.

4. Reg. 4. *Iudith. 13.*

Al which thinges, by comparing the Scriptures, our Aduersaries should haue found to be lawfully done to men, and Angels, and saueraine holy creatures. Whereby they might conuince them selues, and perceiue, that that thing could not be forbidden S. Iohn to doe to the Angel, which they pretend: though the Angel for causes might refuse euen that which S. Iohn did lawfully vnto him, as S. Peter did refuse the honour giuen him by Cornelius, according to S. Chrysostoms opinion. ho. 23. in c. 10. Act. *yea euen in the third chapter of this booke (if our Aduersaries would looke no further) they might see where this Angel prophecieth and promiseth that the Iewes should fall downe before the feete of the Angel of Philadelphia and adore. See the Annot. there.*

Fulke 5. Concerning the expounding of doubtfull places of Scripture, by conference of other cleare places wherein you deride vs: S. Augustine saith, *Nothing almost is fetched out of those obscurities, which is not found else where, to be vttered most plainely. De doct. Christ. l. b. 2. cap. 6.* Nowe this text is so cleare and euident of it selfe, as it is one of those places, which may serue to expounde the obscuritie or difficultie of other textes, where any doubt may arise concerning religious adoration and seruice, which is due onely to God. But seeing you will be blinde in the cleare light of the Sunne at midde-day, and make doubt of this place where none at all needeth, but to cloake your shamefull idolatrie, yeelding religious worship and seruice to creatures: Let vs consider your three doubtes or questions. *First whether there ought to be or may be any religious reuerence or honour done to any creature.* But here (because you haue S. Augustine flat against the graund question,) you distinguish of this word Religion, and religions by petition of principle, or begging the matter in controuersie, that there is one kinde of religious worship proper to God, and an other to creatures, where as the question is, whether all Religion and religious worship and seruice be due only to God. But because I will not striue with you about a terme, if we might agree about the matter: So that you will graunt with S. Augustine in the place by you quoted, *That we may haue no Religion or religious worship and seruice of the workes of men, that is of Images, for the worke men themselues that make such things, are better then their workes, whom yet we ought not to worship.* That we ought to haue no Religion or religions, worship and seruice of dead men: *For if they liued godly, they are not so taken that they seeke such: but they will haue him to be worshipped of vs, by whose illumination they reioyce, that we are fellowe seruants of their dignitie or worthines. Therefore they are to be honoured for imitation sake, they are not to be adored for Religion.*

Vnderstanding of the Scriptures by conference.

God onely to be worshipped with religious seruice.

Finally, that we ought to haue no religion of Angels, whome we honour with loue, not with seruice: I say, so that you will graunt all this with S. Augustine, I will not holde you so hard at the staues ende for this terme *Religious*, but answer your question. That there is a religious reuerence due to such things, as are holy by sanctification, and application to the seruice of God, in respect that they are by God sanctified and applied to his seruice. But this due reuerence and estimation of such things, is no religious adoration, worship or seruice of those things, or due to those things. Therefore the Temple, the Tabernacle, the Arke, the Propitiatorie, the Cherubins, the Altar, the bread of propositon, the Sabboth, and all their holies, were esteemed and reuerenced as holy things, but not adored, worshipped or serued, by religious kneeling to them, bowing to them, or praying to them. Likewise the Sacraments of Christ, are to be reuerently esteemed and honoured, as the seales of Gods promises: but not to be adored, worshipped, serued, kneeled to, or prayed vnto.

For

For to omit the Lordes Supper becauſe it is in controuerſie, what true Catholike euer ſaid that Baptiſme, or the water thereof is to be adored, worſhipped, ſerued, by bowing or kneeling to it, or by praying to it? The like I ſay of the Goſpel, Scriptures, or the name of Ieſus, to which no religious adoration, worſhip, or ſeruice is due, although they are to be honoured and religiouſly eſteemed for God and Chriſtes ſake, whoſe Word and Name they are. And although men may kneele while the Scripture is read, or bowe while Ieſus or Chriſt is named, yet to the Bookes or the ſound of the name, no adoration is to be giuen, but onely to God. As for Gods Prieſts and Prophets, are to be honoured with ciuill reuerence for religions ſake, with charitie as S. Auguſtine ſaith of Angels, not with religious ſeruice, with dueties of the ſecond table, not with any duetie of the firſt table.

Your ſecond queſtion is, *Whether that honour be called adoration in Latine, or by a word equiualent in other languages.* Whereto I anſwer, That in the Scripture that religious reuerence & due eſtimation of holy things, is neuer called adoration, worſhip or ſeruice of thoſe thinges, nor by any word equiualent. For the Prophet *Pſal.* 98. ſaith not, Adore his footeſtoole, but Adore ye at, or before his footſtoole: becauſe he is holy. For that 5. verſ. is plainly expounded in the laſt verſe of the Pſalme, euen in your vulgar tranſlation. But in the Hebrue text it is plaine as I haue ſaid before. Likewiſe *Hebr.* 11. the text is not, That *Iacob* adored the top of his rod, but that he adored vpon the ende of his ſtaffe, that is leaning vpon his ſtaffe, as it proued in the anſwere to your notes vpon that text. Your laſt queſtion is, *whether we may by the Scriptures fall downe proſtrate before thoſe things, or at the feete of the perſons that we ſo adore.* To this queſtion I anſwer firſt, that with religious adoration we may not adore any thing or perſon, but God onely. But we may fall downe proſtrate, or kneele in adoring of God, before thoſe holy things and perſons. Where you ſay *that our arguments make as much againſt ciuill duetie, as religious*, it is vtterly falſe. For we diſtinguiſh dueties of adoration, according as God himſelfe hath diſtinguiſhed them, by the two tables of his Lawe. And in the firſt table of religion, we finde but one duetie of adoration, which is prohibited to be giuen to any creature, and commaunded to be giuen onely to God. But *that the Scriptures doe warrant vs, to bow downe our bodies at the preſence, or at the feete of holy perſons, ſpecially Angels, you haue examples to proue.* I might anſwere you, that examples are no warrant againſt a lawe, except they be allowed by the lawe, or the law maker. Although ſome auncient writers thinke, that before Chriſt came in the fleſh, Angels might be adored, but not ſince. But to examine your examples, Firſt you ſay, Abraham adored the Angels that appeared to him. *Gen.* 18. Whereto I anſwere, he adored them with ciuil adoration, as honourable and reuerent perſonages, becauſe they came in the ſhape of men, ſuppoſing them to be men, as his preparation for them declareth: Yet one of them was Chriſt, whome he might haue worſhipped with diuine honour. Secondly, you ſay: *Moyſes adored the Angel that ſhewed himſelfe out of the buſh, which was a creature, although he repreſented Gods perſon, Exod. 3. as the Angel that ſpake here to S. Iohn.* Concerning the Angel that ſpake to S. Iohn, I haue anſwered before. But touching Moyſes, your owne vulgar Latine text is plaine, that it was the Lord himſelfe, and the Hebrue text calling him the Angel of the Lord, meaneth plainely Chriſt and no creature. So doeth S. Paul call him expreſly, 1. *Corin.* 10 9. *And Exod.* 13. 32, he is called the Lord which ledde his people out of Egypt, that ſometime is called the Angel, becauſe he is the Angel of the Couenant, as Malachie calleth him, *Malach.* 3. 1.

Thirdly, Balaam adored the Angel that ſtoode before him with a ſworde drawen. Numb. 22. I might anſwere peraduenture, that Balaams example, is meete for Balaamites to followe. But in deede the Hebrue text ſaith not, that he adored the Angel, but that he inclined his head, and bowed himſelfe vpon his face: adoring God, when he ſawe his Angel readie to take vengeance of him. But *Ioſua adored falling flat downe before the feete of the Angell, calling him his Lorde, knowing by the Angels owne teſtimonie, that it was but an Angel.* I anſwere, he knewe by the Lordes teſtimonie that it was Chriſt himſelfe, the Prince of the armies of the Lorde, that appeared to him in the ſimilitude of a man. And within three verſes after he is called *Iehoua*, the Lord himſelfe. Wherefore neither this nor any other examples you can bring, prooueth that it is lawfull to adore, worſhip, or ſerue Angels.

Yet you proceede and ſay, *that not onely to Angels, but alſo to great Prophets, this deuotion was done: as to Daniel by Nabuchodonoſor.*

I anſwere, that no religious adoration was euer lawfully giuen to any Prophet, but ciuill adoration of loue, not of religious ſeruice, (though in reſpect of God, whoſe ſeruantes they were,) as all ciuill honour giuen to earthly Kings and other perſonnes in auctoritie, is in reſpect of God, whoſe Miniſters they are, yet is no religious adoration, worſhip or ſeruice. And therefore it was ſhamefull idolatrie that Nabuchadnezar woulde haue offered ſacrifice to Daniel, who (without doubt) did withſtande him, though it be not expreſſed. Yet it is eaſily to be gathered, not onely by the pietie of Daniel, that would neuer admit ſuch a ſacriledge, but alſo by the 47. verſe of that Chapter, where the Kings anſwere to Daniel is rehearſed, acknowledging that the God of the Iewes, is the onely God, to whome onely all religious ſeruice and worſhip is due. Therefore you doe ſhamefully ſlaunder the holy Prophete, in ſaying that hee did not refuſe that adoration and outwarde offices of Religion, yea and S. Hierome that he doeth defende the ſame. And laſt of all, though *Porphyrie* was a wicked blaſphemer: yet it is ſhame to belye the deuill. For neither did *Porphyrie* charge Daniel with intollerable pride, but ſaide it was incredible, that ſuch a proude King woulde adore his captiue.

Therefore theſe be the wordes of S. Hierom vpon Daniel 2. 46. *At this place Porphyrie doeth cauill, that the moſt proude King neuer would haue adored a captiue. As though the Lycaonians alſo would not haue offered ſacrifices to Paul and Barnabas, becauſe of the greatneſſe of their miracles. Therefore the errour of the Gentiles, which thinke all that is aboue themſelues to be Gods, ought not to be imputed to the Scripture, which doeth report all things ſimply as they were done. But alſo we may ſay this, that the King himſelfe did declare the cauſes of adoring and offering of hoſtes, incenſe, and ſacrifice, ſaying vnto Daniel: Verely your God, is the God of Gods, &c. Therefore hee doeth not ſo much adore Daniel, as God which reueyled the myſteries in Daniel. As wee reade that Alexander the great, King of the Macedonians did, in the high Prieſt Ieboiada. But if this interpretation be myſliked, we muſt ſay, that Nabuchodonozar being confounded at the greatneſſe and aſtoniſhment of the wonders, knewe not what hee ſhould doe: as hee that vnderſtoode who was the true God, and Lorde of Kings, and adored his ſeruant and burned incenſe to him.*

You

You ſee plainely that S,Hierom doeth not defend this religious ſeruice to haue beene lawfully offered to Daniel,but yeeldeth reaſons that might moue the proude King to worſhip Daniel,as the Lycaonians would haue honoured Paul and Barnabas, or thinking to worſhip God in him, as Alexander did in giuing reuerence to *Iaddus* the high Prieſt. Finally the falling downe before *Elizeus* by the children of Prophets, and by the *Sunamite*, was ciuill and not religious adoration, ſo I ſay of *Achior* adoring *Iudith*. Therefore by comparing the Scriptures,we doe not finde that Religious adoration,worſhip,or ſeruice, may be done to any creature, howe holy ſoeuer,but onely to God and Chriſt: which S. Iohn was manifeſtly forbidden to doe to any other. But you ſay *The Angel for cauſes, might refuſe that which S. Iohn did lawfully doe vnto him.* But the Angel might not forbid that which was lawfull to be done, except you will ſet him to ſchole, and teach him ſuch diuinitie as he neuer learned in heauen. For he doeth here ſtreightly forbid him: ſaying, *See thou doe it not*, And addeth a reaſon why neither he ought to receiue ſuch adoration, nor Iohn to offer it: becauſe he is fellow ſeruant with him,and all true Chriſtians,to whome no ſuch adoration is due: But onely to God. Which if it had not bene his expreſſe meaning,he ſhould haue induced Iohn into an errour, and cauſed him to thinke that God onely is to be adored,which is an error by your doctrine, if Saincts, Angels, Images, reliques, &c, may be adored with religious adoration. And if there were cauſes,knowen to you, why the Angel might refuſe that which Iohn did lawfully vnto him, why doeth he not rather expreſſe thoſe cauſes, then theſe which you holde to be no cauſes. If you know not thoſe cauſes,why doe you dreame of that you know not,and denie thoſe to be cauſes which the Angel doeth expreſſe? Namely, becauſe he is a ſeruant, not the Lord, a creature, not God to whome onely all Religious ſeruice is to be giuen.

But you coniecture there were cauſes why the Angel might refuſe, that Iohn might lawfully giue to him, as Peter did refuſe the honour giuen him by *Cornelius according to S. Chryſoſtomes opinion.* But you do without ſhame ſlander S. Chryſoſtome: for there is no word to proue that *Cornelius* did lawfully offer to adore Peter, nor that Peter might lawfully take ſuch kinde of adoration, as I haue ſhewed, *Acts* 10. *Sect.* 7. For adoring of the Angel of *Philadelphia*, ſee the place Chap. 3. *Sect.* 6. Where Chriſt himſelf & not this Angel, foreſheweth that adoration.

To conclude, *Arethas* ſaith, *Worſhip not me (ſaith the Angel) as foreſhewing things to come, for this vtterance of prophecie is not mine. &c.* By which you ſee that he meaneth, that Iohn worſhipped him as an Angel, which had foreſhewed theſe things, not as God, nor ſuppoſing that he was Chriſt. *Ambroſius Ansbertus* ſaith in the perſon of the Angel: *Take heede that thou goe not about to yeelde vnto a creature, the honour which is proper to God onely: but rather conſider and giue thankes, becauſe he whom thou goeſt about to adore, is in nothing thy ſuperior, is in nothing now founde more excellent then thou: becauſe we are fellow ſeruants of one Lord, and fellow citizens of one citie, although according to the diſpenſation of the myſterie, he ſeemeth now to be preferred before thee. And hereof certeinly thankes are to be giuen to the redeemer of vs all, becauſe that nature, which before did worſhip Angels, and was not forbidden: now by his comming, is both forbidden to adore them, and alſo is iudged in nothing inferior to them. And leſt we ſhould thinke that this dignitie is proper only to Iohn, when the Angel had ſaid vnto him: See thou doe it not, I am thy fellow ſeruant, immediatly he added and ſaid: and of thy brethren, hauing the teſtimonie of Ieſus.*

CHAP. XX.

An Angel caſteth the dragon (or diuel) bound, into the depth for a thouſand yeres, in which the ſoules of Martyrs in the firſt reſurrection ſhal reigne with Chriſt. 7 After which yeres, Satan being let looſe, ſhal raiſe Gog and Magog, an innumerable armie, againſt the beloued citie: 9 but a fire from heauen ſhal deſtroy them. 12 Then bookes are opened, and he that ſitteth vpon the throne, iudgeth al the dead according to their workes.

See in S. Auguſtine (*li.* 20. *de Ciuit. c.* 7. 8. *& ſeq.*) the expoſition of this chapter.

AND I ſaw an Angel deſcending from heauen, hauing the key of the bottomles depth, and a great chaine in his hand.

2 And he apprehended the dragon the old ſerpent, which is the Deuil and Satan, and ‖ bound him for a thouſand yeres.

3 And he threw him into the depth, and ſhut him vp, and ſealed ouer him, that he ſeduce no more the nations, til the thouſand yeres be conſummate. and after theſe things he muſt be looſed a litle time.

4 And ‖ I ſaw ſeates: and they that ſate vpon them, and iudgement was giuen them, ‖ and the ſoules of the beheaded for the teſtimonie of IESVS, and for the word of God, and that adored not the beaſt, nor his image, nor receiued his character in their foreheads or in their handes, and haue liued, and reigned with Chriſt ‡ a thouſand yeres.

5 ‖ The reſt of the dead liued not, til the thouſand yeres be conſummate, ‖ This is the firſt reſurrection.

6 Bleſſed

‡ *Quid in millenario numero niſi ad proferendam nouam ſobolem perfecta vniuerſitas præſcita generationis exprimitur? hinc per Ioannem dicitur, Et regnabunt cum illo mille annis, quia regnum ſanctæ Eccleſiæ, vniuerſitatis perfectione ſolidatur. D. Gregor. li. 9. Moral, c. 1.*

AND I ſaw an Angel come downe from heauen, hauing the key of the bottomleſſe pit, and a great chaine in his hand.

2 And he tooke the dragon, that old ſerpent, which is the Diuel and Satanas, and bound him a thouſand yeeres,

3 And caſt him into the bottomleſſe pit, and he ſhut him vp, and ſet a ſeale on him, that he ſhould deceiue the nations no more, till the thouſand yeeres ſhould be fulfilled: and after that, he muſt be looſed for a litle ſeaſon.

4 And I ſawe thrones, and they ſate vpon them, and iudgement was giuen vnto them: and I ſaw the ſoules of them that were beheaded for the witneſſe of Ieſus, and for the word of God, and which had not worſhipped the beaſt, neither his image, neither had taken his marke vpon their foreheades, or in their hands, and they liued and reigned with Chriſt a thouſand yeeres.

5 But the other of the dead men did not liue againe, vntill the thouſand yeeres were finiſhed. This is the firſt reſurrection.

6 Bleſſed

6 Blessed and holy is he that hath part in the first resurrection. in these the second death hath not power: but ‖ they shall be priests of God and of Christ: and shal reigne with him a thousand yeres.

7 And when the thousand yeres shall be consummate, ‖ Satan shall be loosed out of his prison, and shall goe foorth, and seduce ‡the nations that are vpon the foure corners of the earth, *Gog, and Magog, and shal gather them into battel, the number of whom is as the sand of the sea.

8 And they ascended vpon the bredth of the earth, and compassed ‖ the campe of the Saincts, and the beloued citie.

9 And ‖ there came downe fire frō God out of heauen, and deuoured them:

10 And the deuil which seduced them, was cast into the poole of fire & brimstone, where both the beast and the false-prophet shall be tormented day and night for euer and euer.

THE 6. VISION.

11 And I saw a great white throne, and one sitting vpon it, from whose sight ‡ earth and heauen fled, and there was no place found for them.

12 And I saw the dead, great and litle, standing in the sight of the throne, & [c] books were opened: and * ‖ an other booke was opened, which is of life: and the dead were iudged of those things which were written in the bookes according to their workes.

13 And the sea gaue the dead that were in it, and death and hel gaue their dead that were in them, and it was iudged of euery one according to their workes.

14 And hel and death were cast into the poole of fire. This is the second death.

15 And ‡ he that was not found written in the booke of life, was cast into the poole of fire.

‡S. Augustine thinketh that these do not signifie any certain nations but al that shal then be ioined with the diuel and Antichrist against the Church. *li.* 20. *De ciuit. c.* 11. See S. Hierom *in Ezech. li.* 11 Ezc. 38, 14. 39, 1.

THE 6. VISION.

‡ They shal thē be new, not the substance, but the shape changed, 2. *Pet.* 3. See S. Augustine *li.* 20. *de Ciuit. c.* 14.

Apoc. 3, 5. 22, 27.

c The bookes of mens consciences, where it shall plainly be read what euery mans life hath bene.

‡ Such as do no good works, if they haue age and time to doe them, are not found in the booke of life.

6 Blessed and holy is he that hath part in the first resurrection: for on such the second death hath no power, but they shalbe the priests of God, and of Christ, and shall reigne with him a thousand yeeres.

*7 * And when the thousand yeeres are expired, Satan shalbe loosed out of his prison:* Esa. 32.

8 And shall goe out to deceiue the nations which are in the foure quarters of the earth, Gog and Magog, to gather them together to battell: whose number is as the sand of the sea. Ezech. 38. 14. & 39. 2.

9 And they went vp in the plain of the earth, and compassed the tents of the saincts about, and the beloued citie: and fire came downe from God out of heauen, and deuoured them:

10 And the deuill that deceiued them, was cast into a lake of fire and brimstone, where the beast and the false prophet shall be tormented day and night for euermore.

11 And I saw a great white throne, & him that sate on it, from whose face fledde away both the earth and the heauen, and their place was no more found.

12 And I saw the dead both small & great stand before God: and the bookes were opened: and an other booke was opened, which is the booke *of life: and the dead were iudged of those things which were written in the bookes, according to their deeds.* Apoc. 3. 5. & 21. 17. phil. 4. 3.

13 And the sea gaue vp her dead which were in her: and death and hell deliuered vp the dead which were in them: and they were iudged euery man according to his deeds.

14 And death and hell were cast into the lake of fire: this is the second death.

15 And whosoeuer was not found written in the booke of life, was cast into the lake of fire.

ANNOTATIONS. CHAP. XX.

***Rhem.* 1.** 2. Bound him.) *Christ by his Passion hath abridged the power of the Deuil for a thousande yeeres, that is, the whole time of the newe Testament, vntil Antichrists time, when he shalbe loosed againe, that is, be permitted to deceiue the worlde, but for a short time only, to wit three yeeres and a halfe,*

***Fulke.* 1.** If a thousand yeeres signifie no certeine nomber of yeers, but the whole time of the new testament, neither doe the 42 moneths of Antichristes raigne, signifie a certaine nomber of three yeeres and an halfe, but rather the whole time of his raigne, which is but short in comparison to the æternall raigne of Christ. The time of Antichrists raygne.

***Rhem.* 2.** 4. I sawe seates.) S. *Augustine* (li. 20. de Ciuit. Dei. c. 9.) *taketh this to be spoken*, not of the last iudgement, but of the Sees or Consistories of Bishops & Prelates, and of the Prelates them selues by whom the Church is now gouerned. As the iudgement here giuen, can be taken no otherwise better, then of that which was said by our Sauiour *Mat.* 18. Whatsoeuer you binde in earth, shall be bound in heauen. and therefore the Apostle saith, What haue I to doe to iudge of them that are without? Bishops consistories & iudiciall power. 1. Cor. 5.

***Fulke.* 2.** S. Augustine speaketh not of Popish Sees and Consistories, in which the Prelates of the Antichristian church take there ease in the one, and serue their couetousnesse or exercise their crueltie in the other: but he sayth, *they are to be vnderstoode of sedes præpositorum, the Seates of the ouerseers or gouernours of the Church, and of the gouernours themselues*, which execute iudgement by preaching the worde of God, and exercising christian discipline.

Rhem.3. 4. And the ſoules.) He meaneth (*ſaith S. Auguſtine in the place alleaged*) the ſoules of Martyrs, that they ſhall in the meane time, during theſe thouſand yeeres, which is the time of the Church militant, be in heauen without their bodies, and reigne with Chriſt. for, the ſoules (*ſaith he*) of the godly departed, are not ſeparated from the Church, which is euen nowe the kingdome of Chriſt. for els there ſhoulde be kept no memorie of them at the altar of God in the communicating of the body of Chriſt: neither ſhould it auaile to haſten to Baptiſme in the perils of death, for feare of ending our life without it: nor to haſten to be reconciled, if wee fortune for penance or of il conſcience to bee ſeparated from the ſame body. And why are all theſe things done, but for that the faithful departed alſo be members of the Church? And though for an example the Martyrs be onely named here, yet it is meant of others alſo that die in the ſtate of grace.

During a thouſand yeres (that is the time of this militant church) ſaincts reigne with Chriſt in ſoule only.

Fulke.3. Ergo the reſt of the ſoules frye not in pugatorye, while the martyrs raigne in heauen with Chriſt. *For although* (ſayth S. Auguſtine) *they are not yet with there bodyes, yet their ſoules do euen nowe reigne with him, while theſe thouſand yeres doe runne, wherefore it is readde elſe where in the ſame booke. Bleſſed are the dead, which die in the Lorde, from hence forth nowe, euen ſo ſayth the ſpirit, that they may reſt from their labours: for their workes followe them. So the church reigneth, now, firſt with Chriſt in the liuing and in the dead. For therfore as the apoſtle ſaith Chriſt dyed that he might haue dominion ouer the quicke and the dead. But he maketh mention of martyrs ſoules only, for that they as chiefe doe raigne being dead, which haue fought for the trueth to the death: But of a part we vnderſtand the whole, euen the reſt that are dead which perteine to the Church, which is the kingdome of God.*

Purgatory.

Rhem. 5. The reſt liued not.) *The reſt which are not of the happie number aforeſaide, but liued and died in ſinne, reigne not with Chriſt in their ſoules during this time of the new Teſtament, but are dead in ſoule ſpiritually, and in body naturally, till the day of iudgement.* S. Auguſt. Ibidem.

The reſt are dead and damned in ſoule, during the ſame time.

Rhem.4. 5. This is the firſt reſurrection.) *As there be two regenerations, one by faith, which is now in Baptiſme: and another according to the fleſh, when at the latter day the body ſhalbe made immortall and incorruptible: ſo there are two reſurrections, the one nowe of the ſoules to ſaluation when they die in grace, which is called the firſt, the other of the bodies at the latter day S. Auguſt.* li.20 de Ciuit.c.6.

The firſt reſurrection, of the ſoule only.

Fulke.4. Regeneration in the elect, is ſealed to them by baptiſme. But ſeeing baptiſme may be giuen out of the church, which ſhall afterward be effectuall in the church, when they that were baptiſed by heretikes, come to the catholike church, it is manifeſt that regeneration is not made in baptiſme *ex opere operato* of the worke worke. For they may haue the right ſeale of regeneration, which yet haue not the right faith & ſpirit of God, whereby they ſhould be regenerated.

Opus operatum The worke wrought.

Rhem.5. 6. They ſhal be Prieſts.) It is not ſpoken (*ſaith S. Auguſtine li.20 de Ciuit.c.*10) of Biſhops & Prieſts only, which are properly now in the Church called Prieſts: but as we call al Chriſtians, for the myſtical Chriſme or ointment, ſo al, Prieſts; becauſe they are the members of one Prieſt. of whom the Apoſtle Peter ſaith, A holy people, a kingly Prieſthod. *Which words be notable for their learning that thinke there be none properly called Prieſts now in the new Teſtament, no otherwiſe then al Chriſtian men and women, and a confuſion to them that therfore haue turned the name Prieſts into Miniſters.*

Prieſts ſome properly ſo called, ſome vnproperly. 1. Pet. 2.

Fulke.5. Becauſe the common people in S. Auguſtines time, did commonly & ſpecially call them in Latine *Sacerdotes*, which were biſhops & elders, as the ſcripture nameth them: he giueth warning that the word *Sacerdotes* in this place, doth not ſignifie thoſe ſpeciall officers of the church, but all true Chriſtians, which are all *Sacerdotes*, that is, Sacrificers, becauſe they are members of that one high Sacrificer, Chriſt. But you thinke his words notable, becauſe he ſaith, that biſhops & elders are now properly called *Sacerdotes*, where he meaneth not, that this terme is properly apperteining to them, but that they were now, that is in his time, ſo called peculiarly, wheras the name is generall to all Chriſtians. For he meaneth not that biſhops and elders be called *Sacerdotes*, that is, ſacrificers properly, and all other Chriſtians vnproperly: but the aduerbe properly is oppoſite to generall, and ſignifieth no more then ſpecially or peculiarly. Therfore this place is rather a reprouing then allowing of them that call the miniſters of the Church properly or peculiarly by the name of *Sacerdotes*, which is common to all Chriſtians, men and women. Neither is it any confuſion to them which refuſe not the name of prieſt, when it ſignifieth no more then the Greeke word importeth, which the Holy ghoſt vſeth, & from whence it is deriued: but only when by peruerſe vſage of our Engliſh ſpeech, it is taken to ſignifie a ſacrificer, which indeed it doth not ſignifie. As for the name Miniſters, being vſed in ſcripture, no man ought to refuſe, but rather the name of *Sacerdotes*, which the ſcripture of the New teſtament, neuer vſeth for a biſhop, elder, or prieſt of the New teſtament.

The name of prieſts.

Rhem.6. 7 Satan ſhal be looſed.) *In the whole* 8. *chapter of the ſayd* 20. *booke* de ciuitate Dei, *in S. Auguſtine, is a notable commentarie of theſe wordes. Where firſt he declareth, that neither this binding nor looſing of Satan is in reſpect of ſeducing or not ſeducing the Church of God: prouing that whether he be bound or looſe, he can neuer ſeduce the ſame.* The ſame (*ſaith he*) ſhal be the ſtate of the Church at that time when the Diuel is to be looſed, euen as ſince it was inſtituted. the ſame hath it bene and ſhalbe at al time in her children that ſucceed each other by birth and death. *And a litle after.* This I thought was therefore to be mentioned, leſt any man ſhould thinke, that during the litle time wherein the Diuel ſhal be looſed, the Church ſhal not be vpon the earth, he either not finding it here when he ſhal be let looſe, or conſuming it when he ſhal by al meanes perſecute the ſame. *Secondly he declareth, that the Diuel to be bound, is nothing els but not to be permitted by God to exerciſe al his force or fraud in temptions: as to be looſed, is to be ſuffered by God for a ſmal time, that is, for three yeres and a halfe, to practiſe and proue al his power & artes of tentations againſt the church and her children, and yet not to preuaile againſt them. Thirdly, this Doctor ſheweth by what great mercy our Lord hath tied Satan and abridged his power during the whole millenarie or thouſand yeres, which is al the time of the new Teſtament vntil then: and with what wiſedom hee permitteth him to breake looſe that litle time of three yeeres and ſix moneths, toward the later day, which ſhal be the reigne of Antichriſt. Laſtly, he ſheweth what kind of men ſhal be moſt ſubiect to the Diuels ſeduction, (euen ſuch as now by tentation of Heretikes goe out of the Church) and who ſhal auoid it.*

The binding and looſing of Satan explicated by S. Auguſtine.

The ſhort reigne of Antichriſt.

By all which we may confute diuers falſe expoſitions of olde and late Heretikes. firſt, the auncient ſect of the Millenaries, that grounded vpon theſe thouſand yeeres named by the Prophet, this hereſie, that there ſhould be ſo many yeres after the reſurrection of our bodies, in which we ſhould reigne with Chriſt in this world, in our bodies, in all delites and

Millenarii or Chiliaſtæ.

and pleasures corporal, of meates, drinkes, and such like, which they called the first resurrection. of which herese Cerinthus was the author. Epiph. hær. 77 in fine. Hiero. Comment. in c. 19 Mat. August. hær. 8 ad Quodvult Deum. *Eusebius* also (li. 3 historiæ c. 33) *sheweth that some principal men were in part (though after a more honest maner concerning those corporal delicacies) of the same opinion, by misconstruction of these wordes of S. Iohn. Whereby we learne and al the world may perceiue, the holy Scriptures to be hard, when so great clerkes did erre, and that there is no securitie but in that sense which the Church alloweth of.* The Scriptures hard.

The late Heretikes also by the said S. Augustines words are fully refuted, affirming not only that the Church may be seduced in that great persecution of the Diuels loosing, but that it hath been seduced euen a great peece of this time when the Diuel is bound: holding that the very true Church may erre or fall from truth to errour and idolatrie, yea (which is more blasphemie) that the cheefe gouernour of the Church is Antichrist him self, and the very Church vnder him, the whoore of Babylon: and that this Antichrist, (which the Scriptures in so many places, and here plainely by S. Augustines exposition, testifie, shal reigne but a small time, & that toward the last iudgement,) hath been reuealed long sithence, to be the Pope him self, Christs owne Vicar, and that he hath persecuted the Saincts of their sect for these thousand yeres at the least. Which is no more but to make the Diuel to be loose, and Antichrist to reigne the whole thousand yeeres. or the most part thereof, that is, almost the whole time of the Churches state in the new Testament (which is against this and other Scriptures euidently, appointing that, to be the time of the Diuels binding:) Yea it is to make Antichrist and the Diuel weaker toward the day of iudgement then before, and the truth better to be knowen, and the faith more common, the neerer we come to the same iudgement: which is expresly against the Gospel and this prophecie of S. Iohn.* By S. Augustines forefayd explication, is euidently deduced against the Protestants that the church cannot erre, and that the Pope can not possibly be Antichrist. An inuincible demonstration

Mat. 24. Lu. 18, 8.

We see that the sectes of Luther, Caluin, and other, be more spred through the word then they were euer before, and consequently the Pope & his religion lessened, & his power of punishing (or, as they call it) persecuting the said Sectaries, through the multitude of his aduersaries, diminished. How then is the Pope Antichrist, whose force shal be greater at the later end of the world, then before? or how can it be otherwise, but these Sect-Maisters should be Antichrists neere precursors, that make Christs cheefe Ministers and the Churches cheefe gouernours that haue been these thousand yeres and more, to be Antichrists: and them selues and their sectes to be true, that come so neere the time of the Diuels loosing and seduction and of the personal reigne of Antichrist?

Fulke. 6. S. Augustine sayth, which you do fraudulently omit, to haue a simple collour of his authoritie against vs, *If this be to the diuel, to be bound & shut vp, not to be able to seduce the church, then shal this be his losing, that he may be able. God forbid. For the Church shal neuer be seduced by him, being predestinated & elected, before the constitution of the world of which it is said. The Lord knoweth who are his. And yet the Church shalbe heare euen in that time in which the diuel is to be loosed: as since the time it was instituted, it hath bene heare & shalbe at at all times in her children or members which by birth succeed thē that die* By this it is manifest, that S. Augustine speaketh not of the visible estate of the church, in which are many hypocrites, but of the congregation of the elect, that shall neuer faile, while the world standeth. Now let vs see, what you gather out of him. First, against the olde heretikes the Chiliastes, In which error certaine great clearkes were intangled: where vpon you inferre, *that the scriptures are hard, and that there is no securitie, but in that sense which the Church holdeth.* Concerning the hardnes of the scripture, it is a sory conclusiō: because one prophecie of things to come is hard, therefore the whole scriptures generally are hard. But although we graunt vnto you that many things are hard in the scripture, yet it will not follow, that all things are hard there in. S. Augustine doth plainely teach you. De doct. christ. lib. 2. c. 6. *That the holy ghost hath so magnifically tempered the scriptures, that by plaine and easie places he might prouide against famine, and by hard places he might wipe away lothsomnes,* that commonly ariseth of plenty and abundance easilie gotten. And whence the securitie of vnderstanding those difficulties is to be obteined, he sheweth, when he saith, *that nothing almost is with any great studie gained out of those obscurities, which is not found els where to be vttered in the scriptures most plainely.* Meaning that all things necessary to saluation, are most plainely deliuered in the holy scriptures, though there be some things, perteining either to the times that are past, or to the time to come, which are not necessary for vs to know, that are difficult or hard to be vnderstood. There is therfore vndoubted security, in the plain text of the scripture, though they that boast themselues to be the church, do hold the contrary. Therfore the sense which the church holdeth, must be grounded vpon the scriptures, if it bee true, if it be not grounded vpon the scripture, there is no securitie in holding it. The difficultie of the Scriptures. Interpretation of the church.

And seeing the church is oftentimes as vncertaine as the question to be decided by the auctoritie thereof, what securitie can there be in the sense, which the church holdeth, before it be certaine, which is the church? And if there be so easie a rule for securitie of truth in the sense, which the church holdeth, it is meruaile that it was vnknowen to Papias, Irenæus, & so many of the ancient fathers of the primitiue church, which erred in this point: Of the kingdom of Christ to continue on the earth for a thousand yeeres: which S. Augustine iudgeth to comprehend all the time of the church vpon earth, since the death of Christ to the ende. Although it may well be taken for 1000. yeres after Christ, during which time, the deuil had no such power to obscure the grace of Christes redemption, as he hath obteined since by the Popes doctrine of merites, satisfaction and iustification by workes. And as in Pope Ioane was a liuely image of the whore of Babylon, so of the loosing of Sathan in pope Syluester 2. Who being a coniurer & sorcerer, by the deuils meanes was made Pope, as it is famous, euē in the popish stories, a nomber also of whose Necromanticall scholers, as (Benno the cardinal, who liued not long after him, affirmeth) by ỹ deuils meanes, obteined the seat of Antichrist. But to returne to your obseruations: you say, *The late heretikes are by the said words fully refuted, not only affirming that the church may be seduced, but also holding that the very true church may erre, and fall from trueth to error and idolatrie.* What licentiousnes of lying and slandering is this, that you vsurpe so commonly? which of vs euer said? that any one of Gods elect might fall from Christ to idolatrie finally? much lesse the whole church of the elect and predestinate, of which S. Augustine speaketh. But this we say with S. Augustine, that *They which being ouercome, doe follow the deuil, perteined not to the predestinated nomber of the sonnes of God.* And that, *It is to be confessed, that when iniquitie abundeth, the charitie of many waxeth cold: and that through the vnaccustomed and most grieuous persecutions and deceipts of the deuil, when he is loosed, they which are not written in the booke of life, are many that should yeeld.* We say not therefore, In pope Sylueſter a liuely image of the loosing of Satan.

fore,that the whole church or any true member thereof ſhould be ſeduced vnto deſtruction,but that many of the viſible church,whoſe names are not written in the booke of life, haue bene ſeduced by Antichriſts perſecutions & deceits,ſpecially after Sathan was let looſe. We ſay alſo that the Pope which is the diuels vicar,and not Chriſtes, is Antichriſt,which hath no lawfull gouernement of the Church, but vſurpeth tyranny againſt the true church of the elect. And that he with his clergie which ſeduce the worlde,with his blaſphemous doctrine are the whore of Babylon,and not the Church of Chriſt. We ſay further,that the kingdome of Antichriſt, is but a ſhort time, in compariſon of the æternall kingdome of Chriſt, yet hath it continued many hundred yeeres,though not alwayes in like pryde and tyrannie. But that he hath perſecuted the ſaincts, for a thouſand yeeres at the leaſt, we ſay not. For after hee was firſt reuealed in Pope Boniface the third, he did fortifie the errors of purgatorie and inuocation of ſaincts, the vſe of images, and ſuch like, which were ſowed in the Church before him and added many other errors vnto them. Seducing, firſt by hypocriſie and counterfecting of faſting and continencie,forbidding meates and mariage. Hauing a ſhew of Chriſtian ſimplicitie, expreſſed in the viſion of the beaſt with two hornes like the lambe, yet ſpeaking like the dragon,and procuriug the full inſtauration of the decayed Romaine Empire,(which is the beaſt with ſeuen heads and ten hornes,) in the See of Rome. Which once obteined, he wallowed in all filthie pleaſures of the fleſh,like an harlot,poyſoning, and alluring the Kings of the earth to commit fornication with him, and hauing bewitched the earthly princes, to be come obedient vnto him, then at length Sathan was looſed. And the true church, which deteſting thoſe abhominations,and not able any longer to abide the corruptions in doctrine and maners of his wicked retinue, departed out of Babylon, was moſt cruelly perſecuted, in thoſe whome they called Abigenſes, Waldenſes, pauperes de Lugduno, Picardi &c. and that more cruelly, then euer the heathen Emperours perſecuted the Chriſtians before Conſtantinus time. For in thoſe heathiniſh perſecutions for the moſt part, the Chriſtians were accuſed and condemned in ſome forme of Law, but in theſe cruelties, bloodie warres were held, and cruel battailes fought againſt them to deſtroy them vtterly,if it had bene poſſible.

After which moſt cruell warres, when they were often driuen into mountaines and deſert places of the Alpes, Appeninne,Hercinia ſilua and other corners of the world,or elſe diſperſed and kept cloſe in all regions of Europe, the bloodie inquiſition was ſet vp againſt them, which alſo hath conſumed many thouſandes of them. Yet was it neuer able ſo to ouercome them,but that not only diſperſed members,but euen whole Churches of them continued in the deſert corners, vntil it pleaſed God in this laſt time,to haue his goſpel openly preached, and his worde to make warre againſt Antichriſt, and to haue the victorie as in the chap.19. ver.11. to the end of the chapiter. Which prophecie is now in fulfilling, and ſhalbe accompliſhed, let Antichriſt and all that take his part, rage neuer ſo much againſt it. We doe not therefore aſſigne, the whole thouſand yeres, or the moſt part to Antichriſts raigne. For we hold that the chiefe tyrannie of Antichriſt (though he ſhewed himſelfe in clayme and vſurpation in part,and deceiued many before,)beganne at the ende of the thouſande yeeres, when Sathan was let looſe, after which time,the Popes crueltie was greateſt, when his hereſie by the Scholemen and the new ſects of fryers were moſt ſtoutly defended.

But that Antichriſt and the diuel ſhalbe weaker toward the day of iudgement, then they were before, and the trueth better be knowne,and the fayth more common among many, after Antichriſt is begun to be conſumed with the breath of our Lordes mouth,which is his holy worde: it agreeth not only with the prophecie of S. Paul, but it is moſt clerely deſcribed in the chapter 19.verſe 11.to the end. Yea through the whole chapter: which is a prophecie of the ioy of the Church, after the condemnation of Antichriſt and the whore of Babylon is knowne therein: and of the preparation of the church, which is the Bryde to the day of her mariage: of the victorie of the woorde of God againſt Antichriſt: of the vayne attemptes of Antichriſt, and the kings of the earth to reſiſt the word of God and the kingdome of Chriſt. Againſt which there is nothing contrary in the goſpell or in this prophecie of S. Iohn. For though fayth ſhalbe harde to be founde at the comming of our ſauiour Chriſt, and in few, in compariſon of the multitude of the vnbeleeuers, both open enemies and counterfect Chriſtians yet fayth ſhall be found in the elect, whome hee ſhall finde at his comming, as it is manifeſt 1.Theſſ.4.17. though they be not ſo many in nomber as haue bene in other ages, that were before Antichriſt, nor ſo fewe, as were during the time of his greateſt tyrannie and perſecution. And ſeeing you ſee and confeſſe, that the Pope and his religion is leſſened, and his power of crueltie dimininiſhed, I woulde (if it be poſſible)that you might alſo ſee that the Pope is Antichriſt, who is nowe conſumed by the breath of the mouth of Chriſt, which is his holy worde: and with the two edged ſworde that proceedeth out of the mouth of him, that ſitteth on the white horſe, whoſe name is the worde of God, and is rightly called King of Kings and Lorde of Lords. Againſt whome it is folly to ſtriue,for all his enemies muſt be made his footeſtoole. And by him Antichriſt is leſſened, and his crueltie diminiſhed, ſo that his force ſhall not be greater but dayly leſſer, vntill hee be vtterly deſtroyed & throwen into hell fire with the diuell and his angels according to this prophecie. For it is not the impudent clayme that hee maketh to bee Chriſtes chiefe miniſter, and head of his Chrurch,being the king of pryde and the enemie of Chriſts church, that can any longer hide his wickedneſſe,which is layed ſo open by the preaching of the goſpel, that all the elect of God may eaſilie ſee it: though ſuch as the God of this world hath blinded,will not open their eyes,but obſtinately refuſe the light that is offred to their owne deſtruction.

Rhem. 7. 8. The campe of the Saincts.) *S. Auguſtine in the ſaid* 20 *booke de Ciuit. Dei cap.* 11. It is not *ſaith he*,to be taken that the perſecutors ſhal gather to any place,as though the campe of the ſaincts or the beloued citie ſhould be but in one place,which in deede are no other thing but the Church of Chriſt ſpred through the whole world. And therefore whereſoeuer the Church ſhal then be(which ſhalbe in al Nations euen then,for ſo much is inſinuated by this latitude of the earth here ſpecified) there ſhall the tents of ſaincts be, and the beloued citie of God, and there ſhall ſhee be beſieged by all her enemies, which ſhall be in euery countrie where ſhee is, in moſt cruel and forcible ſort. *So writeth this profound holy Doctor. Whereby wee ſee,that, as nowe the particular Churches of England, Scotland, Flanders, and ſuch like, be perſecuted by their enemies in thoſe countries, ſo in the time of Antichriſt the*

The campe of Saincts is the Catho. Church through the world.

As now Heretikes in particular countries,ſo Antichriſt ſhall perſecute the Churches of all nations.

the churches of all nations, as of Italie, Spaine, France, and all other which now be quiet, ſhall be aſſaulted as now the foreſayd are, and much more, for that the generall perſecution of the whole, ſhal be greater then the particular perſecution of any churches in the world.

Fulke. 7. That which you falſly ſay to be perſecution in the church of England, Scotland, Flanders, &c. Is in trueth the leſſening and diminiſhing of Antichriſt and his religion, which daily proceedeth euen in Italy, Spaine, France, and whereſoeuer he maketh moſt cruel warres againſt the word of God. And that which you ſay ſhall be, that the Church of all nations is to be aſſaulted moſt grieuouſly, hath already bene performed by Antichriſt the Pope. Although the battel here ſpoké of is a more general conſent of all the enemies of the church, inward and outward, ſecret and open, to make aſſault againſt it, though not in one place nor time, nor after one maner. But the vniuerſall hatred of all the reprobate, is figured vnder the names of Gog and Magog, in which the Papiſts and Mahometiſts are the chiefe, though enemies one to the other. Yet agreeing as the Pharizes and Sadduces in hatred of Chriſt, ſo theſe in perſecuting his Church. By this viſion therfore, the church is comforted, that as ſhe is inſtructed in the former viſions, that neither the heathen perſecutors without the Church, nor Antichriſt ſitting in the middeſt of the temple of God, ſhould preuaile to deſtroy her, no more ſhould all the enemies of the Church, conſiſting of hypocrites and infidels, which ſhould be the greateſt nomber toward the end of the world, though they ioyned in one againſt her, be able to ouerthrow her, but in fighting agaynſt her, they ſhould gaine their owne vndoubted deſtruction.

Rhem. 9 There came downe a fire.) *It is not meant of the fire of Hel (ſaith S. Auguſtine* lib. c. 12.) *into which the wicked ſhall be caſt after the reſurrection of their bodies, but of an extraordinarie helpe that God will ſend from heauen, to giue ſuccourſe to the Saincts of the Church that then ſhal fight againſt the wicked: or, the very feruent & burning Zeale of religion and Gods honor, which God wil kindle in the hartes of the faithful, to be conſtant againſt al the forces of that great perſecutiõ.* What is meant by fire from heauen.

Rhem. 8. 12 An other booke.) *This is the booke of Gods knowledge or predeſtination, wherin that which before was hid to the world, ſhall be opened, and wherein the true record of euery mans workes ſhal be conteined, and they haue their iudgement diuerſly according to their workes, and not according to faith onely, or lacke of faith onely. for, all infidels (as Turkes, obſtinate Iewes, and Heretikes) ſhal neuer come to that examination, being otherwiſe condemned.* The booke of euery mans works, opened in the day of iudgement.

Fulke. 8. Men ſhalbe iudged according to their works which are the fruits of faith or infidelity. But in the booke of life is not conteined the record of euery mans works, but the names of the elect only: for which record there are other books opened before. Where you ſay infidels are otherwiſe condemned then for lacke of faith only, it is true, and yet if they had that faith only, by which God iuſtifieth the vngodly, they ſhould not be infidels, but faithfull and fruitfull in good works, and not condemned, but glorified with the reſt of the elect.

CHAP. XXI.

THE 5 PART. The final glorification of the Church. The Epiſtle vpon the dedication of a Church.

Heauen and earth being made new, S. Iohn ſeeth the new citie Hieruſalem prepared and adorned for the ſpouſe of the Lambe.
6 The iuſt are glorified, 7 and the wicked thruſt into the poole of fire. 12 The wall and gates and foundations of the citie are deſcribed and meaſured: 18 al which are gold and cryſtal, precious ſtones and pearles.

AND I ſaw a new heauen & a new earth. for *the firſt heauen, and the firſt earth was gone, and the ſea now is not.

AND I ſaw a new heauen and a new earth: for the firſt heauen & the firſt earth were vaniſhed away, and there was no more ſea.* Eſai. 45. 6. 17. 2. Pet. 3. 13.

2 And I Iohn ſaw [c] the holy citie Hieruſalem new deſcending frõ heauen, prepared of God, as a bride adorned for her husband.

2 And I Iohn ſawe the holy citie new Hieruſalem, come donne from God out of heauen, prepared as a bride garniſhed for her husband.

3 And I heard a loude voyce from the throne, ſaying: Behold the ‡tabernacle of God with men, and he wil dwel with them. And they ſhal be his people: & he God with them ſhal be their God.

*3 And I heard a great voyce out of heauen, ſaying, * Behold, the tabernacle of God is with men, and he will dwel with them, and they ſhal be his people, and God himſelfe ſhall be with them, and be their God.* Leuit. 46. 19. 2. Cor. 6. 17

4 And * God ſhall [c] wipe away all teares frõ their eyes: & death ſhal be no more. nor mourning, nor crying, neither ſhal there be ſorow any more, ‖ which firſt things are gone

*4 * And God ſhall wipe away all teares from their eyes, and there ſhal be no more death, neither ſorow, neither crying, neither ſhall there be any more payne: for the former things are gone.* Eſai. 25. Apoc. 7.

5 And he that ſate in the throne, ſayde: *Behold I make all things new. And he ſayd to me: Write, becauſe theſe wordes be moſt faythful and true.

*5 And he that ſate vpon the throne, ſayd, *Behold, I make all things new, And he ſayd vnto me, Write: for theſe wordes are true and faithfull.* Eſ. 43. 19.

6 And he ſayd to me: It is done, *I am Alpha and Omega: the beginning and the end. To him that thirſteth I will giue of the fountaine of the water of life, gratis.

6 And he ſayd vnto me, It is done: I am Alpha and Omega, the beginning and the ende. I will giue vnto him that is a thirſt, of the well of the water of life freely.

7 He that ſhal ouercome, ‡ ſhall poſſeſſe theſe things, and I will be his God: and he ſhal be my ſonne.

7 Hee that ouercommeth ſhall inherite all things, and I will be his God, and he ſhall be my ſonne.

8 But [c] to the feareful, and incredulous & execrable, and murderers, & fornicators, and ſorcerers,

8 But the fearefull, and vnbeleeuing, and the abhominable, and murderers, and whoremongers,

Apoc. 1, 8. 22, 13.
‡ He that hath the victorie againſt ſinne in the Church militant, ſhal haue his reward in the triumphant.
c All that commit mortal ſinnes and repent not, ſhal be damned,
‖ *becauſe the*
Eſa. 43, 19.

forcerers,& Idolaters, and al liers, their part ſhal be in the poole burning with fire and brimſtone,which is the ſecond death.

THE 7 AND LAST VISION

9 And there came one of the ſeuen Angels that had the vials ful of the ſeuen laſt plagues, and ſpake with me, ſaying: Come, and I wil ſhew thee the bride,the wife of the Lambe.

10 And he tooke me vp in ſpirit vnto a mountaine great and high: and he ſhewed me the holy city Hieruſalem deſcending out of heauen from God,

‡ The glorie of the Church triumphant.

11 ‡Hauing the glorie of God.& the light thereof like to a pretious ſtone,as it were to the iaſpar ſtone,euen as cryſtall.

12 And it had a wall great and high hauing twelue gates, and in the gates twelue Angels, and names written thereon, which are c the names of the twelue tribes of the children of Iſraël.

c The names of the Patriarches and Apoſtles honorable and glorious in the triumphant Church.

13 On the Eaſt, three gates: and on the North, three gates: and on the South, three gates: and on the Weſt,three gates.

14 And the wall of the citie hauing twelue foundations:& in thē,twelue names, of the twelue Apoſtles of the Lambe.

15 And he that ſpake with me, had a meaſure of a reede, of gold, to meaſure the citie and the gates thereof,and the wall.

‡ See S. Hierom ep. 17. touching this deſcription of the heauenly Hieruſalem, which is the Church triumphāt, teaching that theſe things muſt be taken ſpiritually,not carnally.

16 And‡the citie is ſituated quadranglewiſe, and the length thereof is as great as alſo the bredth: & he meaſured the citie with the reede for twelue thouſand furlongs, and the length and height and bredth thereof be equal.

17 And he meaſured the wall thereof of an hundred fourtie foure cubits, the meaſure of a man which is of an Angel.

18 And the building of the wall thereof was of iaſper ſtone: but the citie it ſelf ‖ pure gold,like to pure glaſſe.

19 And the foundations of the wall of the citie, were adorned with al pretious ſtone. The firſt foundation, the iaſper: the ſecond, the ſaphire: the third, the calcedónius: the fourth,the emerauld.

20 The fifth, the ſárdonix: the ſixt, the ſardius: the ſeuenth, the chryſolithus: the eight,the beryllus: the ninthe,the topázius: the tenth, the chryſópraſus: the eleuenth, the hyacinthe: the twelfth,the amethyſte.

21 And ŷ twelue gates: there are twelue pearles, one to euery one: & euery gate was of one ſeueral pearle. & the ſtreate of the citie pure gold,as it were tranſpárent glaſſe.

22 And ‡ temple I ſaw not therin.for our Lord

mongers and ſorcerers,and idolaters,and all liers, ſhall haue their part in the lake which burneth with fire and brimſtone: which is the ſecond death.

9 And there came vnto me one of the ſeuen Angels, which had the ſeuen vials full of the ſeuen laſt plagues, and talked with me, ſaying, Come hither,I will ſhew thee the bride,the lambes wife.

10 And he caried me away in the ſpirit to a great and high mountaine,and he ſhewed me the great citie holy Hieruſalem, deſcending out of heauen from God,

11 Hauing the glory of God: and her ſhining was *like vnto a ſtone moſt precious, euen like a Iaſper,cleere as Chriſtall:*

12 And had a wall great and high, and had twelue gates,and at the gates twelue Angels, & names writtē, which are the names of the twelue tribes of Iſrael.

13 On the Eaſt ſide three gates, and on the North ſide three gates, and towards the South three gates,and from the Weſt three gates.

14 And the wall of the city had twelue foundations, and in them the twelue names of the lambs twelue Apoſtles.

15 And he that talked with me,had a golden reed to meaſure the citie withall, and the gates thereof,and the wall thereof.

16 And the city lieth foure ſquare, and the length was as large as the breadth: and he meaſured the citie with the reede twelue thouſand furlongs: & the length and the breadth, and the heigth of it are equall:

17 And he meaſured the wall thereof, an hundred and fourty & foure cubits, by the meaſure of man,that is,of the angell.

18 And the building of the wall of it was of iaſper, and the citie was pure golde like vnto cleere glaſſe,

19 And the foundations of the wall of the citie were garniſhed with all maner of precious ſtones. The firſt foundation was Iaſper, the ſecond Saphire, the third a Calcedonie, the fourth an Emeralde,

20 The fifth Sardonix,the ſixth Sardius, the ſeuenth Chryſolite, the eight Beryl,the ninth a Topaze,the tenth a Chryſopraſus,the eleuenth a Iacinct,the twelfe an Amethyſt.

21 The twelue gates were twelue pearles, euery gate was of one pearle,and the ſtreet of the city was pure gold,as it were ſhining glaſſe.

22 And I ſaw no temple therein: For the Lord

Lord the God omnipotent is the temple thereof,and the Lambe.

Esa.60,19. 23 And *the citie needeth not sunne nor moone to shine in it. for the glory of God hath illuminated it, and the Lambe is the lampe thereof.

Es.60,3. 24 And *the Gentiles shal walke in the light of it: and the kings of the earth shall bring their glory and honour into it.

Esa.60,11. 25 And*the gates therof shal not be shut by day: for there shal be no night there.

26 And they shall bring the glory & honour of nations into it.

27 There shal ‡ not enter into it any polluted thing, nor that doth abomination and maketh lie,but * they that are written in the booke of life of the Lambe.

Apo.20,12.

Lorde God almighty, and the Lambe are the temple of it.

23 And the citie hath no neede of the sunne, Esai.60.19.
neither of the Moone to lighten it: for the glory of God did lighten it, and the Lambe is the light of it.

24 And the nations of them which are sa- Es.60.3.
ued,shall walke in the light of it: and the kings of the earth do bring their glory & honour vnto it.

*25 *The gates of it shall not bee shut at all by* Esai.60.12.
day: for there shall be no night.

26 And they shall bring the glory and honour of the Gentiles vnto it.

27 And there shall in nowise enter into it a- Phil.4.3.
ny vncleane thing, neither whatsoeuer worketh Apoc.1.5.
abhomination, or maketh *lyes: but they onely* & 20.12.
which are written in the Lambes booke of life.

MARGINAL NOTES. CHAP. XXI.

Rhem.1. 22 Temple.) *Al external sacrifice which now is necessarie dutie of the faithfull,shal then cease, and therefore there shall need no material temple.*

Fulke.1. There is no externall sacrifice of propitiation any more required,nor any materiall temple, but the spirituall sacrifices of mortification,prayse,thanksgiuing,prayers. For teaching and the publike exercises whereof,the Church hath now need of houses of assemblies,which then shall be needlesse, yet prayse and thanksgiuing shall neuer cease.

Rhem. 2. 27 Not enter into it.) *None not perfectly cleansed of their sinnes,can enter into this heauenly Ierusalem.*

Fulke. 2. All that are cleansed by the blood of Christ, are perfectly cleansed,and need no purgatory paines to make them cleaner.

ANNOTATIONS. CHAP. XXI.

Rhem. 18 Pure gold.) *S.Gregory* (li.18.Moral.c.28.) *saith,the heauenly state is resembled to gold, precious stone, crystal, glasse,and the like,for the puritie,claritie,glittering of the glorious bodies: where one mans body,conscience, and cogitations are represented to another,as corporal things in this life are seen through crystal or glasse.* The state of glorified bodyes.

CHAP. XXII.

The tree of life being watered with liuing water, yeeldeth fruictes euery moneth. 3 There is neither curse nor night in the citie. 6 The Angel that shewed Iohn al these things, refuseth to be adored of him. 14 He telleth him that the iust shall enter into the citie,but the rest shall be cast forth. 18 Lastly,he protesteth and threateneth against them that shal presume to adde to this prophecie,or take away from the same.

‖water of life. AND he shewed me a riuer of‖ liuing water,cleere as crystal,proceding from the seate of God and of the Lambe.

2 In the middes of the streate thereof, & on both sides of the riuer, ‡ the tree of life, yelding twelue fruites, rendring his fruite euery moneth, and the leaues of the tree for the curing of the Gentiles.

3 And no curse shal be any more: and the seate of God and of the Lambe shal be in it, and his seruantes shal serue him.

4 And they shal see his face: & his name in their foreheads.

Apo.21. Esa.60. 5 And * night shal be no more: and they shal not neede the light of lampe, nor the light of the sunne, because our Lord God doth illuminate them, and they shal reigne for euer and euer.

And hee shewed me a pure riuer of water of life,cleare as Christall, proceeding out of the throne of God,and of the lambe.

2 In the middest of the streete of it,and of either side of the riuer was there‖ *wood of life,which bare twelue maner of fruites,and gaue fruit euery moneth: and the leaues of the wood serued to heale the people withall.* ‖Or the tree.

3 And there shall bee no more curse, but the throne of God and the lambe shalbe in it, and his seruants shall serue him.

4 And they shall see his face, and his name shall be *in their foreheads:*

*5 *And there shall be no night there, and* Esai.60.19.
they neede no candle,neyther light of the sunne, for the Lorde God giueth them light, and they shall reigne for euermore.

6 And

THE CONCLVSION.

6 And he ſaid to me, Theſe wordes are moſt faithful & true. And our Lord the God of the ſpirites of the prophetes, ſent his Angel to ſhew his ſeruants thoſe things which muſt be done quickly.

7 And behold I come quickly. Bleſſed is he that keepeth the words of the prophecie of this booke.

8 And I Iohn which haue heard, and ſeen theſe thinges. And* after I had heard and ſeen, I fel downe ‡to adore before the feete of the Angel which ſhewed me theſe things:

9 And he ſaid to me, See thou doe not, for I am thy fellow-ſeruant, and of thy brethren the prophetes, and of them that keepe the wordes of this booke. Adore God.

10 And he ſaith to me, Seale not the wordes of the prophecie of this booke. for the time is neere.

11 ‖He that hurteth, let him hurt yet: and he that is in filth, let him be filthie yet: and he that is iuſt, c let him be iuſtified yet: and let the holy be ſanctified yet.

12 Behold I come quickly. and my reward is with me, * to render to euery man ‡according to his workes,

13 I am * Alpha and Omega, the firſt & the laſt, the beginning and the end.

14 Bleſſed are they that waſh their ſtoles: that their power may be in the tree of life, and they may enter by the gates into the citie.

15 Without are dogges and ſorcerers, & the vnchaſt, & murderers, & ſeruers of Idols, and euery one that loueth and maketh a lie.

16 I IESVS haue ſent mine Angel, to teſtifie to you theſe things in the Churches. I am the root and ſtocke of Dauid, the bright and morning ſtarre.

17 And the Spirit & the bride ſay, Come. And he that heareth, let him ſay, Come. And * he that thirſteth, let him come: & he that wil, let him take the water of life gratis.

18 For I teſtifie to euery one hearing the wordes of the prophecie of this booke, ‖ If any man ſhal adde to theſe things, God ſhal adde vpon him the plagues written in this booke.

19 And if any man ſhal diminiſh of the wordes of the booke of this prophecie: God ſhal take away his part out of the booke of life, and out of the holy citie, and of theſe thinges that be written in this booke.

20 Saith he that giueth teſtimonie of theſe things. Yea I come quickely: Amen. ‖ Come Lord IESVS.

21 The

Apo.19,10.

Ro.2,6. Apo.21, 1.1,8.

Eſ.55,1.

6 *And he ſayd vnto mee, Theſe ſayings are faythful and true. And the Lord God of the holy Prophets ſent his angell to ſhewe vnto his ſeruants the things which muſt ſhortly be fulfilled.*

7 *Beholde, I come ſhortly: * Happy is hee that keepeth the ſayings of the prophecie of this booke.* Apoc.1. Apoc.19.10.

8 *I Iohn ſawe theſe things, and heard them. And when I had heard and ſeene, I fell downe to *worſhippe before the feete of the angel, which ſhewed me theſe things.* Apoc.10.19.

9 *Then ſayth he vnto me, See thou do it not: for I am thy fellow ſeruant,* and the fellow ſeruant *of thy brethren the Prophets, and of them which keepe the ſayings of this booke: but worſhip God.*

10 *And he ſayth vnto me, Seale not the ſayings of the prophecie of this booke: for the time is at hand.*

11 *He that doth euill, let him do euil ſtill: and he which is filthy, let him be filthy ſtil: and he that is righteous let him bee righteous ſtill: and hee that is holy, let him be holy ſtill.*

12 *And beholde, I come ſhortly, and my reward is with me, to giue euery man according as his deede ſhall be.* Rom.2.6.

13 *I am Alpha and Om ga, the beginning and the ende, the firſt and the laſt.* Eſay 41.6, 44,6.

14 *Bleſſed are they that doe his commandements, that their power may bee in the tree of life, and may enter in through the gates into the City.*

15 *For without* ſhalbe *dogs, and inchanters, and whoremongers, and murderers, and idolaters, and whoſoeuer loueth or maketh leaſings.* Eſai.44.

16 *I Ieſus ſent mine angel, to teſtify vnto you theſe things in the Churches, I am the roote and the generation of Dauid, and the bright morning ſtarre.* Roue.1.

17 *And the ſpirit and the bride ſay, Come, *And let him that heareth, ſay alſo, Come.* *And let him that is a thirſt, Come, And whoſoeuer wil, let him take of the water of life freely.* Eſai.55. Iohn 7.

18 *For I teſtifie vnto euery mã that heareth the words of the prophecie of this booke, *If any man ſhall adde vnto theſe ſayings, God ſhall adde vnto him the plagues that are written in this booke.* Deut.4. Pro.30.

19 *And if any man ſhall take away from the words of the booke of this prophecie, God ſhal take away his part out of the booke of life, and out of the holy citie, and from the things which are written in this booke.*

20 *He which teſtifieth theſe things, ſayeth, Surely I come quickly. Amen. Euen ſo, come Lord Ieſus.*

21 *The*

21 The grace of our Lord IESVS Christ be with you al. Amen.

21 The grace of our Lord Iesus Christ be with you all, Amen.

MARGINALL NOTES. CHAP. XXII.

Rhem.1. 2. The tree of life.) *Christ is our tree of life: in the Church, by the B. Sacrament: and in heauen, by his visible presence and influence of life euerlasting both to our bodies and soules: of whom Salomon saith,* The tree of life to al that apprehende him. Prou.5.

Fulke.1. Christ is our tree of life, not only by the Sacrament of his supper (for then they only should be partakers of life in him which are partakers of the Sacrament) but by faith, and participation of his spirit, which last is common to all his elect, euen infants, which through infirmitie of their age, haue not faith actually.

Rhem. 2. 8 To adore before.) *You see it is al one to adore before the feete of the angel, and to adore the Angel: though, to adore him, be to not expressed as in the 19 chap.* See the annotation there v.10.

Fulke. 2. We see both are naught, when they are beside the word of God, as to adore an idole, and to adore before an idole, yet are they not all one. For some outwardly boweth before an idole, that in his heart detesteth it. But to adore before the arke, propitiatory, altar &c. which God by his word alloweth, is not to adore the arke, propitiatorie, altar, &c. But God in those places, or in presence of those things. Adoration.

Rhem.3. 11 [c] Let him be iustified yet.) *Man by Gods grace and doing good workes, doth increase his iustice.*

Fulke. 3. Man doing good workes by Gods grace, doth increase that iustice which is a fruite of iustification by faith. But that iustice by which he is iust in the sight of God, he increaseth not by good workes: for it is perfect in Christ, in whom we are iust through faith. Iustification.

Rhem.4. 12 According to his workes.) *Heauen is the reward, hire, and repaiment for good workes, in al the Scriptures yet the aduersaries wil not see it.*

Fulke.4. Heauen is the reward freely giuen to our good works by the grace of God, not of the merite of workes, nor as an hire to him that worketh, Rom.4.4. But as an inheritance to the children of God, Math.25.34. Rom.8.17. And it is said to be due, & rendred or repayed, not because it is merited or deserued by vs, but by Christ, and promised to vs. And this is the doctrine of all the Scriptures howsoeuer the enemies of Gods grace labour to obscure it. Merite.

ANNOTATIONS. CHAP. XXII.

Rhem. 11 He that hurteth.) *It is not an exhortation, but a commination or threatning, that how far soeuer the wicked increase in naughtines, God hath prouided answerable punishment for them.*

Rhem.5. 18 If any man shal adde.) *The author of the commentaries vpon this booke, bearing the name of S. Ambrose, saith thus of this point.* He maketh not this protestation against the expositours of his prophecie, but against Heretikes. for the expositour doth adde or diminish nothing, but openeth the obscuritie of the narration, or sheweth the moral or spiritual sense. He curseth therefore Heretikes that vsed to adde somewhat of their owne that was false, and to take away other things that were contrary to their heresies. *So saieth this auncient writer. And this was the propertie of them in al ages, and so is it of ours now, as we haue noted through the whole Bible, and as we haue in sundry places set forth to the sight of al indifferent readers in the new Testament. that al the world may see that the Apostles curse is fallen vpon them, and may beware of them.* The curse against adding or diminishing is against Heretikes, not Catholike expositours.

Fulke.5. You shall neuer be able to proue that we haue added any thing that is false, or taken away any thing which is true in the whole Bible. What you haue done euen in this translation, and in your annotations, I leaue to the iudgement of the indifferent Readers that will peruse this answer, as also the defence of our translations against the slanderous booke of Gregorie Martine.

Rhem.6. 20 Come Lord Iesus.) *And now O Lord Christ, most iust and mercifull, we thy poore creatures that are so afflicted for confession and defense of the holy, Catholike, and Apostolike truth, conteined in this thy sacred booke, and in the infallible doctrine of thy deere spouse our mother the Church, we crie also vnto thy Maiestie with tenderneese of our hartes vnspeakable,* COME LORD IESVS QVICKLY, *and iudge betwixt vs and our Aduersaries, and in the meane time giue patience, comfort and constancie to al that suffer for thy name, and trust in thee. O Lord God our onely helper and protector, tarie not long.* AMEN. A briefe petition vnto IESVS Christ, to come quickly, as S. Iohn here speaketh, and to iudge the cause of Catholikes and Protestants.

Fulke.6. The wordes of your prayer be good and godly, but that they proceed not from a faithfull heart, not onely your wilfull and obstinate mainteining of errours, against the most cleare light of the truth, with your intollerable licentiousnesse of lying and slandering the Saincts of God, doe sufficiently declare: but also your horrible practises of treason and murther, of our most gracious Soueraigne Lady, your naturall liege Queene, by your emissaries, Campion, Parsons, and other like trumpets of sedition, and other ministers of your wickednesse, Throckmerton, Someruill, Parry, Sauage, Babington, &c. and the Spanish inuasion by you procured and intended against your countrey, doth openly crie out against you, that you are men voyd of all feare of God, faith, good conscience & religion, so that euery true Christian man may say of you with the Prophet, Psal.36. The wickednesse of the vngodly hath sayd in my heart, there is no feare of God before his eyes, &c. Therefore though you can speake good words in hypocrisie, yet your heart knoweth, and your cauterized conscience can not but beare witnesse that you dare not abide the triall of Gods iudgement, howsoeuer (as all wicked offenders doe commonly) you doe presumptuously appeale vnto it: I will say no more, but with the whole Church of GOD conclude: COME LORD IESVS. Amen.

God be praysed.

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FINIS.